



Gathering In Carmel, CA - 1986

By: Raj Christ Jesus -

Note: Please excuse us as in various places the questions were not listed as the audio did allow for clear recording at all times.

QUESTION: My question is about relationships that break up. Having my own experience and I have never spoken to anybody who went through a relationship breaking up without mental, emotional and some people with physical pain. Is there something we need to know about this? Surely we're not doing it the right way with all this pain. And what effect does this have on the physical body if any?

ANSWER: It is not the breaking up with someone, the separating of ways that is hard on the physical body. It is the emotional reaction and the resistance within oneself to flow easily with the parting of ways that becomes registered physically as pain and distress and dysfunction. It is very seldom that a separation occurs peacefully, because the conscious intent behind a relationship has been to maintain the relationship.

In fact, most relationships are approached from the standpoint of lasting forever. And when the realities of individual growth make it obvious that remaining together permanently will not work, it flies in the face of the conscious intent of the partners and the emotional investment that each have made.

And so, there is a radical reorientation that must occur. And this is not usually done willingly, because one is not looking for a harmonious, easy separating of paths. At that point one is usually wanting to still attempt to maintain the ongoingness of the relationship and is emphatically attempting to employ guilt to bring the errant party into line so that the concept of permanence will be maintained, whether it is an honest maintenance or continuation of a relationship or not.

You, not specifically you, but everyone tends not to be interested in taking an honest look. Because honesty very often doesn't coincide with one's mindsets. One would rather maintain a lie and keep his "dignity" than be honest. In other words, the attempt is to serve one's ego, rather than the peace and natural harmony of individual growth.

Now the simply fact is that many relationships break up because the ego is paramount, and each member of the relationship is serving the other's ego as well as their own, rather than valuing the individuality of each member of the

relationship and allowing the space for growth and unfoldment to occur. So the very thing that contributes to the break up of the relationship is what also contributes to the distress that is experienced in the break up. That is not to say that all relationships are supposed to be permanent, that is just to say that the status of the ego is what tends to get in the way of permanent relationships and it is what contributes to the stressful breaking up of a relationship.

Whenever you are resisting what your being is unfolding you will experience distress and discomfort. And if you do not pay attention to the subtle, gentle distress that first appears and you continue to resist, the distress will increase until it is manifest bodily, until you arrive at a point where you cannot ignore it and have to take a look at what your being is unfolding and agree to flow with it, rather than trying to hold to your concepts, your mindsets, your personal well-developed goals based on what you think is right. Okay, that's the end of the answer.

QUESTION: I'm wondering how does one adjust after losing a mate through death?

ANSWER: In some ways this relates to the first question. It is very easy in a relationship to think in terms of being a couple, where individual identity sort of submerges and constantly yields to the set you have become—like salt and pepper shakers—where the individual contribution of the salt or the pepper becomes overlooked in whether or not the set of shakers is silver or poetry, or glass with shiny silver tops, and how it will look on the table, how the team will look in the community, etc.

And yet, in spite of the fact that there has been a joining together and a commitment, each member of the relationship remains a whole Souled individuality who is growing and is not apart of a set, and who is not there to serve the other partner, but is there to learn to be himself or herself totally.

When the valuing of the relationship overrides the valuing of one's individuality one surrenders his individuality and brings less and less of that which is of value to the relationship, and the relationship begins to suffer. One begins to feel more and more incomplete in himself or herself, and thus when a death occurs or a separation occurs one is confronted with his feeling of inadequacy. And that is why there is most often a mad scrambling to get another partner to replace the missing half, and there is little wisdom used in finding that new partner.

Now, your partner is gone, but you are not. And you are still and always were a whole-Souled woman, a whole-Souled individuality. It is out of the completeness or wholeness of your being that a partner manifested in your experience to identify that which meant wholeness to you. Your wholeness is still present. None of your essential being has disappeared. And your being at this instant and at every instant is still intent upon manifesting its infinite completeness.

Therefore, if you wish to move forward gracefully you will begin to be attentive and curious to see just how in the world your Being, with a capital “B”, is going to unfold and manifest that which identifies your completeness in terms of companionship and in terms of committedness and in terms of sharing.

You see it is out of the wholeness of each individuality in a relationship that value is brought to the relationship and fulfillment is experienced within the relationship. Because from that standpoint neither one of you sucks from the other, and depletes the other, and obligates the other to be the source of fulfillment.

You literally stand at the threshold of fulfillment, every single one of you does at every moment. But when there seems to be a significant loss it is hard to remember that you are still standing at the threshold of fulfillment. Nevertheless you are. And if you are observant and curious and interested in see how that fulfillment is going to manifest itself, you will not overlook it.

I am not suggesting that you hurry now to find a new partner, but do not delay unnecessarily to be open to that kind of unfoldment. It will not happen until you open up to it and say, “Okay, I am willing, I am ready.” You are the boss. What I have pointed out to you is that you are on the threshold of fulfillment and you can afford to and you can dare to be alert to that fulfillment manifesting itself in language that you can see and comprehend and find meaning and value in.

It has been my intent in this answer to set a new tone for you, so that you are not as likely to look back at what you had and by contrast to that impress yourself with how little you have now. You have as much or as little as you are curious to experience. And I encourage you to let your curiosity grow.

QUESTION: (Cannot hear the question. It has something to do with having trouble staying centered.)

ANSWER: You are not the only one in the room who has been experiencing this lately. And so I am going to specifically address everyone, even though I am specifically answering you as well.

As one begins to value being centered more than the exciting dynamics of conflict and struggle, there are naturally slippage’s which occur causing you to arrive at a point of inner peace and the experience of some degree of stability and then suddenly losing it and being caught up in the ego drama of fear and anxiety and stress.

But in the last three weeks there has been an additional dynamic and a great deal of the uncentering that has occurred has not had a direct relationship to one’s ability or lack of skill in remaining centered. There is very simply a shift, a positive shift of enlightenment occurring around your globe. It is fundamentally constituted of individual growth and enlightenment in mankind. But understand this, you are not alone. And as any progressive step is taken in your clearer and clearer experience of what is real and your valuing of what is real you

automatically have the support and the, let us say, moral encouragement of your guides as well as from the entire Brotherhood of man that is already totally Awake.

A threshold has been crossed over during the last three weeks. As I said, it is a progressive step, but it is a step which is very frightening to the ego. And as a result as you have all noticed the ego has reared its head, expressed its fear in violent terms through particular individuals and particular incidence.

Now it is imperative for you to understand that the source of the conflict and fear is not Khaddafi. He is as frightened as you are and is expressing it, more so than the rest of you, and more publicly than the rest of you.

At the bottom line each one of you suffers only from your own ego sense, no one else's. And it is the degree to which you energize your finite, limited, tiny, ego sense that you experience great fear, depression, physical discomfort and disease.

No one else's ego sense can do anything to you if there is not a corresponding string in you that can vibrate sympathetically with the other's ego expression. There is no such thing as influence that is not invited by you by virtue of having a resonant sounding board in you. If this were not so you would be lost, and you would have reason to truly be depressed. Now this is an absolute fact I am stating here. If there is not something in you to resonate to a limited, finite, negative viewpoint or belief system or feeling external to you then you will not experience it within yourself no matter how distressed another might be.

If you understand that fact you understand your power and your authority over your experience. And it becomes crystal clear that you cannot be an innocent victim. Ah, but there were innocent victims on that plane that fell to their deaths. And so why am I to feel that I might not be an innocent victim, out of the blue, totally unexpected? How can I feel at peace? But you see that line of thought contradicted what I just said, there cannot be an innocent victim. Those three, even though one was a child was a participant in the drama, an active willing participant. There was something in them that collaborated with the fearful ego sense. And they had the authority within themselves not to participate.

Now I want you to notice that the way the ego works is to pull your attention away from the simple the fact that you have two vantage points within yourself to experience life from. Those two vantage points are either the ego's conflicted distressing sense, and the other is your eternal, immovable, stable, loving, principled Being, with a capital "B".

The ego distracts you from the awareness that you have two choices that will totally govern in opposite ways the way in which you experience your life. And it says, "Look out there, look at what happened, look at those innocent victims." Assumption after assumption, after assumption is going on there, which if you are not careful you will not challenge, and the ego will have you hooked, your gut will clench up and you will not sleep well, and you will wonder whether to make a trip.

And you will forget the fact that if you take a trip, and if you take a plane from here to there, it is you who are taking the plane, it is not the plane that is taking you, and that if you are not allowing the ego to take you over and you are not synergizing or sympathetically responding to the current of fear that is acting out these incidence, that you will be unable to get on a plane that will not reach its destination, or conversely that someone who intends to do harm on a plane that you are taking will be absolutely unable to carry it out.

Because you see, your connectedness with your peace, and your insistence upon not energizing the debilitating disintegration of your inner self-experience has no opposing presence or power because it is omnipotent. Your peace experienced within yourself is omnipotent. Not because you personally have a marvelous power, but because that peace in you that constitutes the substance of your Being and the nature of your Being is the presence of the Life Principle or God. That is why it has power. That is why it is transformational.

As this year progresses there will at times be increasing attempts on the part of the ego sense to create fear. That is nothing new. That is the way the ego has always functioned. But it is losing ground. And so, it is wildly taking steps to increase the level of fear and engage you in a conflicted place in yourself so that you forget to choose for your peace.

Your appropriate response is not, “Go get Khaddafi, kill the bastard.” That is to join into the ego’s drama. Your appropriate response is to remember that you have two vantage points, from which to experience your world and then make the choice. And if you choose for the ego you substantiate it, and no transformation is possible.

But if you choose for your peace with the understanding that your experience of it is the experience of the presence of the Life Principle, and that for you to be that experience of that presence is your only true function. And that performing that function is literally to be the light of the world, because you are being the presence of that which transforms and does not strengthen the ego sense, then you will make the contribution that counts. You will have responded appropriately.

And each one of you who chooses to respond appropriately by turning the other cheek, will contribute mightily to the shift of consciousness which mankind is entering into. You see, turning the other cheek is not a matter of being a doormat. It is not to say, “Oh, you hit me, hit me again.” There are two cheeks. And for clarification the one is the ego sense and the other is your Being. And when someone comes at you with the ego do not return the ego, turn the other cheek, respond from your peace, respond from your capacity to love unconditionally. And this is a capacity you have to love unconditionally when you are not in the reactive ego state.

As the months go by in the remainder of this year, I encourage all of you when you do find yourself unexplainably upset, when nothing is going on in your immediate experience to cause you to feel anxious, guilty, blamed, hated, defensive, be very quick to ask yourself first of all, “Is this me? Is this my stuff? Are these really my issues?” And be willing to consider that maybe they are not, other than the fact that there is a density in you which is harmonizing with or sympathetically vibrating to a fear in your world.

The more quickly you can discern that it is not yours, the more quickly you will realize, “I don’t have to put up with this expletive.” And in that recognition will come a great deal of freedom, and you will be able to move on out of that feeling with more ease.

This is a subject we will get into further as the weekend progresses. For now that is the answer to your question.

PAUL: Okay the question had to do with the speed up of consciousness, or the speed up of breakthroughs and boundary breaking generally. And then as to what significance’s Carmel and Pacific Grove and the surrounding area might have, or what part it might play in that. And whether or not perhaps the Carmel area itself geographically is in some way contributes to... whether it’s a power point. I’m just repeating this so that it’s clearly on the tape. Whether the locality itself is contributing to this accelerated pace.

ANSWER: Very simply the accelerated pace is due to the fact that there are more and more individualities who are disengaging from the limited ego sense, who are significantly opening themselves up to an understanding of life that goes beyond traditional concepts as well as beyond the data which the five physical senses provide about life.

You see, as each individuality loses density, let us say, in terms of belief structures that are ignorant and false, the density of all mankind is lessened, thus making it easier for others to experience a greater confidence as well as more easily remember who they really are, and what they really are. Because as there is less and less ego distraction it is easier to feel the nudge of one’s Being, to feel the insistent pressure that is there to wake up. And so, each individuals growth becomes compounded within the whole.

The amount of real enlightenment which is being experienced today is much greater than any of you is aware of. The media is not interested in reporting on it, and most individuals are being very quiet about it, because when it happens one is not sure that he is not going crazy, and so he does not publicize his enlightenment. But nevertheless he values it and nurtures it for the most part, and continues to grow until it begins to evidence itself in his life, and the quality of life begins to change.

Geographically speaking, Carmel is a hotbed of, let us say, spiritual phenomena. Part of it is due to the weather, in an environmental sense because one

is not faced with survival as relates to the elements, and there is a source of inspiration in the simple beauty.

There is an energy vortex in the Pacific Grove area. It does not contribute heavily to the hotbed that I spoke of, but for those who are near it it does contribute to, you might say, a clearer head or a clearer mind. The contribution to the acceleration of the shift of consciousness comes primarily from the individuals in this area rather than from the geographic locality. Okay, that's the end of the answer.

PAUL: Why do the entities who are speaking to us seem to be masculine rather than feminine?

ANSWER: The fact is that there is not an imbalance or a disproportionate number of masculine entities, it is just that those who have come to your attention have been masculine rather than feminine. Guidance is coming from both masculine and feminine entities. Preference is not give to males. That's the end of the answer.

QUESTION: (Cannot hear the question clearly.)

ANSWER: You are, yes. And although you have been distracted from time to time your attention has been significantly placed. Do not be impatient with yourself. Watch for the tendency to "naturally" think that you should be doing better. This is not as affirmative as you might think, because its impact really is one of negating yourself and saying, "I am not doing as well as I ought to be." You keep yourself under a level of stress this way by always feeling that you are not measuring up.

I will tell you something, you are always as far forward on your leading edge as you can be. And if at times you think you can see that the leading edge is four feet in front of you, and you think you should be up there, and you cannot get any further forward than where you are, where you are is where your leading edge is, and not the spot four feet ahead.

Value where you are at all times. That does not mean to dig in and stay there for a lifetime, but it means stop putting yourself down for being where you are. It is the furthest forward you have ever been. And if you could move one centimeter further forward you would. But you are not likely to until you relax and allow yourself to value the place where you are, and not use it as a means of putting yourself down or putting the screws to yourself to force yourself to move a little bit further forward.

You cannot force your way into the Kingdom of Heaven. You can't force your way into enlightenment. You must allow and love yourself forward, which requires you to be appreciative of yourself in the now where you are. In effect when you are not appreciating where you are you are not allowing your full weight to be on the spot where you are. And until your full weight is on the spot where you are you do not have the balance to lift your foot and place it further forward.

Very simply, let us say, you are doing an outstanding job. You are doing well. Dare to acknowledge that within yourself and feel good about it, because it is what will free you up to move forward.

I cannot help but be pleased with you because it is so obvious to me that you are doing well. It is sort of like you looking at a seven year old, chubby little girl, sitting at the piano trying to play a piece that she has learned to share, and she is so concerned about whether she is doing well enough. And you are able to look at this little girl sitting at this big piano and hear ability and talent and desire there and delighting in it, even though she is nervous and all caught up in her concern that she might not be doing well enough.

You are doing beautifully. And it is important for you to know that. And when you can do better you will do better. But what you are doing now is already better than anything you have ever done before. So keep that perspective and appreciate yourself. Okay.

QUESTION: About employment.

ANSWER: There is nothing I can do to relieve you. You are up against some very strong feelings within yourself which it is difficult for you to release, and yet the releasing of them is what is necessary. Last night I used the word willingness and the word yield.

The dynamic here is not the job or the specific work you are doing, it is an inner thing that has to do with letting go, giving up, yielding, and flowing with what meets the human need, and loving or beginning to love to do what meets the human need. It is an inner struggle, rather than a struggle with your employment, or the specific activities of that employment.

You have 10,000 arguments, “Yes, but how can this paperwork possibly be the evidence of divine love in human experience? Yes, but aren’t there other things I could be doing that would be the presence of divine love in human experience that would nourish me as well?” You see, at the bottom line, it is a willfulness to have what nourishes you. And that is not unconditional love. It is the provision of what meets the need of another that constitutes the expression of divine love. And it is the expression of unconditional love that is nourishing to you.

PAUL: Okay, this is me. I wish I could remember... I may have the name of the river wrong, but... Oh, no I don’t. Somebody came to Jesus and I think he was blind or something, anyway, Jesus told him to go and bathe in the river Jordan three times. If that individual... Now my understanding is the river Jordan was a common river, a river where common people bathed in. It was not a river that people of higher social status bathed in. And if that person said, “Yes, but isn’t there a better river for me to bathe three times in,” he wouldn’t have gotten his healing.

It was a matter of yielding in that sense, of not holding out for what he thought would be best, or maybe more appropriate, or maybe more fulfilling. The healing came from the obedience, rather than from the specific river to bathe in, or the specific activity that you have to do.

ANSWER: Your capital “B” Being has your ego right where it wants it. And your Being has you right where your fulfillment is precisely present to be experienced, else I would tell you that there were alternatives, and help you discern what they are. Okay, that’s the end of the answer.

PAUL: Okay, the question is, in so many words, if we’re to let go how do we do that and still remain responsible?

ANSWER: Letting go is the releasing of the exercise of willfulness. Willfulness is constituted of actions that are carried out without bothering to be sensitive to the underlying divine order of things associated with your life and your environment.

One does not just let go. One lets go and listens. One releases the conditioned sense of what being responsible means so as to be quiet enough to sense into the divine order that has to be going on if there is any conscious experience being experienced at all. If you are conscious of anything something divine is happening. If you are experiencing anything it is the presence of the Life Principle unfolding itself infinitely. And so, at the bottom line, what you want is to be able to be quiet enough to be sensitive to what this divine event is so that you can cooperate with and flow with it and be at one with it. And therefore, not at odds with it.

Now if your individuality, your conscious experience of Being is the presence of the Life Principle experiencing itself, then this divine event which is unfolding has to be somewhat constituted of what you are, because you and the Father are one. And so, when you are allowing yourself to let go and listen, and sense into the divine Reality, you are sensing into something of yourself. Not something else that you are yielding to or turning yourself over to. This constitutes true responsible action. And you will come to find that when you were “being responsible” and totally ignoring the underlying Reality you were as far away as you could get from truly being responsible, and that the problems you ran into were evidences of your irresponsibility.

Now, you do not simply let go and sog in bed all day long doing nothing, staying out of the way of life, not interfering. Realize that if indeed you stayed in bed all day so as not to manipulate life in any way, you would be affecting life. Because there would be a line at the grocery store where someone was one step closer to the cash register than they would have been if you had been there. You cannot exist without participating in life even if you are stuck in your bedroom apparently not doing a thing.

Now, another important point. Until you get some clear inner guidance and clarity as a result of letting go, do not give up using your common sense. Do not say, “I am not going to do anything today until the hand of God evidences to me what I need to do, because I want to be sure that what I’m doing is absolutely responsible and right from a divine standpoint.” At some point you’ll need to go to the bathroom. And you can afford to use your common sense and get up and go to the bathroom without making a mess that has to be cleaned up later. And that is wisdom.

You will need to eat, you will need to prepare something to eat, or go out and get something to eat. And that will be wisdom. Not everything about you is foolish and useless right now. And so, use your highest sense of principle and your clearest sense of intelligence, and use your present skills in the way that you have learned does work best. And in addition to that listen. Let go. And when you have a clearer answer than the one your past experience can provide you with, go with that new information.

When you are at the grocery store and you are having to decide between Cherrios and Wheaties hesitate a moment. There is only one you are going to take home with you as far as you know, and so one will be more appropriate than the other under the circumstances. Just hesitate a moment, inquire within, “which is most appropriate today?” And then listen. And then whichever one is indicated take. You might find yourself occasionally being told to get both when there seems to be no reason for it, and upon arriving at home finding out that you have company, and you’re going to see that you needed the additional breakfast food and it will make sense.

My point is this. Inquire often during the day. Let go often during the day, even if it is momentarily. Let go and do not assume that you know the answer as a result of your reasoning and past experience. Momentarily inquire. And act upon the response. And you will find that you will be able to make a gradual and natural transition from you old sense of responsibility to, what from the old sense will be irresponsibility, but which will really be acting out from a constant consistent inner knowing or guidance.

Letting go gives you the opportunity to find out at an experiential level that there is a oneness and an orderliness to the infinite fabric of being, and not any one activity is too mundane or too inconsequential to have a place in that fabric. Okay, that’s the end of the answer.

PAUL: Excuse me. He says we are please to have such beautiful entities to help. What is unfortunate is that you can see ours, but it is difficult for you to see yours.

QUESTION: With all this help, isn’t it easier to grow now without pain?

ANSWER: It is easier but it is still difficult, the reason being that the ego does not perceive enlightenment and clarification as healthy. Because it threatens and actually will end up destroying the tininess of the ego sense, the presence of the distorted ego sense. As long as there continues to be an identification of one's essential being with this tiny ego sense, the destruction of that tiny ego sense will feel like your destruction, and therefore you will resist it. And yet, at the bottom line, what you are resisting is the emergence of your essential capital "B" Being. And so it constitutes a state of self-denial. And that will always hurt.

Part of the process of waking up is beginning to discern the difference between the ego sense and yourself, the discovery that the ego sense is not you, but is your program. As you begin to be able to say, "oops, there goes my ego again," and you're able to say that more and more often, the very act of making that statement will constitute a clear experience of your separateness from that little ego sense.

You will still have to listen to it wince and cry, but it will not hook you as significantly. And because there is a clearer and clearer sense and experience of yourself apart from the ego, you will begin to value yourself or that experience more and more and you will insist upon being in that place where you can experience it more and more. In doing that, you will withdraw your energy from your ego sense. You will not energize it, and its complaints will become weaker and weaker.

I did say that pain is not essential to growth. I also said that it very often is contributive to it. Understand that when you are up against pain, you are really up against a limit of a belief structure, a limit of conditioned thinking, a limit which it is time for you to move through and become free of.

So instead of kicking against the pain and complaining about it and fretting yourself because of it, let there be a recognition that you are up against some artificial boundary, some limitation that it is time for you to move through and become free of. And then let your desire be to move right through it. And let there be an authorization within you that says in effect, "I authorize the release of whatever conditioned thinking is present that would keep me from moving through this and experiencing my freedom."

If you are willing to insist upon the experience of your wholeness, you will be able to move more gracefully through that boundary with less stress. Okay, that's the end of the answer.

PAUL: You're talking about putting energy into promoting a crafts program in the elementary grade levels and then perhaps being involved in the teaching of them? Okay.

PAUL: Okay, I'm going to have to put this in my own words. The overview is that it is appropriate for you to push for it and get the ball rolling. It is not likely that you will end up actually teaching once it gets rolling you're not

likely to end up actually involving yourself in the teaching part. There's a definite sense of about two years down the road of there being some new point of departure for you, some new area of interest that will take you away from the school setting. But you are the appropriate one to engage in putting the energy necessary into getting the ball rolling, even though someone else will carry it on out into practice.

Attend to what is at hand and what you do see to do it does need your energy and full attention. For whatever it's worth it's not a departure from this plane.

QUESTION: (Cannot hear the question, but from the answer I believe someone asked if Jesus had spoken to them.)

ANSWER: It was me, yes. And you heard it quite clearly, and therefore I will not repeat it. Pay attention to the feel you were experiencing when I was speaking to you. It will help you to recognize me at any future time when I may have something to share with you. Okay, that's the end of the answer.

QUESTION: (Cannot hear question clear enough to convey it.)

ANSWER: You are learning to flow with and from your center which is always creative. It is the artificial interference of the ego and the attempts at power which blocks true creativity. Self-expression, with a capital "S", is always the uninhibited flow of creativity. That is why it always constitutes a genuine gift to your world. Okay, that's the end of the answer.

I'm aware that part of your question wasn't answered. Do you want to pursue that?

QUESTION: (He is pursuing the question further. I still cannot hear it clearly.)

ANSWER: You are not likely to find that opportunity crystallizing into form. And that will be a part of your learning to flow as well and be passively active, which means to be a nonmanipulative part of the unfoldment of the fulfillment of your Being.

Observe that you are resisting acknowledging fully the things that are happening as a result of your flowingness, because it is different from the format you have come out of. What I want you to be especially aware of is that your Being will win-out. And so, I encourage you to look with eagerness and inquisitiveness and interest and amazement at what your Being is actually unfolding and manifesting in and as your experience.

You are still having the opportunity to yield even more significantly to your Self, with a capital "S". And you are doing quite well, but there is more benefit to be gained. There is more of the peace that comes from letting go even more waiting for you. And it is that which is the pay-off, let us say, rather than the acquiring of this particular job opportunity. Okay, that's the end of the answer.

QUESTION: ???

ANSWER: Your individuality is whole. And a part of waking up is discovering that the masculine and feminine natures are inappropriately and

ignorantly separated, and that your experience of being a female in nature, emotions and form constitutes an incomplete experience of yourself. Within that delusional sense or experience you have experienced being masculine and feminine, male and female in a number of lifetimes, but you have never ceased being the completeness constituted of the oneness, the integratedness of those two natures.

Now I want to make it very clear, that if you are presently female, or if you are presently male the aspect that is currently absent, is not embodied in another individuality, in another dimension or time. This absent portion is present in the 98 percent of you that you are not currently accessing and consciously experiencing. It is present right where you are, just as the Body of Light that constitutes your manifest identity is present right now, which I can see, but which is not obvious to you.

You're not forever destined to be female and destined to be male. Each of you is destined to wake up to what you have always been, which is an undistorted completeness, period. That's the end of the answer.

QUESTION: ???

PAUL: Okay, you would like to have some help with some problems that your 12 year old daughter is having right now. What is her first name?

ANSWER: More than anything, praise her. She needs someone to see her worth and value, because she is having difficulty seeing it for herself. She is having difficulty being confident. She is also being overlaid, or we could say overshadowed by a sense of running out of time, a sense that she had better hurry up or she is going to miss her chance.

To whatever degree you can communicate to her that there is not a final deadline, no matter how much she is being impressed with the idea that there is. And the more you can help her to know that there continue to forever to be opportunities to move into a fuller experience of life, you will help to reduce the fear that is grabbing her that says, she had better make it now or she will ruin her life before she's even 14.

PAUL: This is me. Is she having difficulty with school?

QUESTION:

PAUL: The picture is one... It's like maybe for you and me, it was like, if you didn't make it through college life might not be too good for you. And it's like somewhere along the line it's gotten moved back down, it's like if you don't make it in high school you're destined to a mediocre life, and then it's gotten moved down to junior high so that this sense of pressure that you and I weren't confronted with until it was time to make a decision about college, the kid's are feeling in junior high. And it is a sense that is being laid upon them by the school systems. And it's not true. But there's a great deal of fear that she's going to mess her life up at 12 years old. It's sad.

It's like a responsibility is being laid upon her that she's not even supposed to be thinking about yet. And it's like whatever level of concern your husband may be expressing is supporting the validity of that idea that she has in her mind. It's like it's substantiating it. It's like if it weren't really true Mom and Dad wouldn't really be like their being.

And it's like one way or another you've got to find a way to communicate to her, it's like, do the best job you can today. If you get a C or if you... I mean it's like if everything goes wrong it won't be the end of the world. If at 24 you don't know what you want to do yet, or you haven't made it, it's not the end of the world. You still are standing at the point where you can make it, even though you know that at 24 it'll be harder to do because of the demands that we made on a 24 year old than it is now.

It's like the point is to communicate to her, like was said earlier, we're always standing on a threshold, we're always on the threshold of fulfillment, and that it isn't a do or die thing. She isn't going to make or break her life by the grades she's getting in music or history, that there is a continuity of her individuality that will be unaffected by how well or poorly she does this semester or in junior high.

Do you see what I'm... that there's something essential and stable and permanently ongoing, and that's her. I mean, she is permanently ongoing. And that at anytime in her life that she sets her mind to a task to accomplish, she will have the opportunity to do it, even though her teachers have said, "if you don't do it now you, you won't have another chance." That fear has to be dealt with, because it's like at 12 years old she has been impressed with the idea that she could very well not do some essential thing and miss out on success and happiness in her life.

You need to know that she's petrified. And that her behavior is a reflection of her being very afraid that she's going to fail in life, that she could actually miss the boat. I'm putting this in my own words, but this is the sense. Okay, that's the end. I said is there anything else, and he said, not at the present time.

PAUL: Okay, so the question is whether or not your daughter and you moving away from the situation would be helpful?

ANSWER: Yes, it most definitely would. I encourage you not to move rashly, but be open to the steps that will unfold. The moment you open the door in your mind to that as a viable step to take. The way to do it will begin to open up, it will be intelligent, it will be reasonable, and it will not be full of stress, you will not have to go out on a limb to do it. Okay, that's the end of the answer.

QUESTION:

ANSWER: It will be a final settlement, yes. And you should not settle for anything less than this being it, the end, finished. You can always tell when you are flowing with and in alignment with what your Being is unfolding, because in

your heart of hearts you will be at peace. There is always a feel to being on track or on target. And it is a feel that is there even if your rational thinking processes call it into question. And even if your friends tell you that you are being a fool, be willing to pay very close attention to your deepest feeling.

You see, your own mind, your ego sense will argue against your deepest levels of knowing. But when your ego is addressing you there will always be in the pit of your stomach a sense of anxiety. Where your ego is speaking there will never be an experience of the peace of your Being, they are unable to coexist together. Of course, this requires an investment of trust in your in your deepest level of knowing. But if you are willing to trust what arises out of your peace, you will always find what you do eliciting or bringing forth harmonious completion and fulfillment.

Now I encourage you in this particular case to stick to your guns, to proceed as you have been. And do not be willing to overthrow your deep sense of what is right for the opinions of others. And when this procedure is consummated walk away from it, leave it behind you, release it, and be glad to be through with it. I know you won't have any trouble being glad to be through with it. But the point is let there be a significant release of it. And attend to your life with gusto. Okay.

QUESTION:

ANSWER: The panic last night was the result of the fear of the unknown, yes, the standing on a threshold. Now I can guarantee you that always on the other side of a threshold is more of you. And therefore, the crossing over that threshold is always a movement into a clearer, less conflicted, less bound experience of yourself and life. Stepping over thresholds is a wholizing movement or process. It is always a movement into a more significantly integrated experience of life, of you.

However, when you are standing at the threshold, which is an ego boundary, your ego sense says there is nothing on the other side of that threshold, that indeed there is a void. And that if you step across you step into insanity, you step into emptiness, you step into the unknown. And of course, the unknown is perceived as being fundamentally negative and destructive, and this is because the clarity and the integration that is experienced is destructive to the old ego concepts, and therefore the old ego sense.

The ego projects upon your enlightenment images, fearful images to keep you from going Home, to keep you from experiencing your peace and your wholeness. The ego thrives on your fear, it thrives on your endarkenment. Therefore, I encourage you always to delight, if you can, being at a cusp or threshold, because you literally are standing at the edge of a clearer self-experience, and an experience of your world with less distortion in it. And although it looks like an empty void you will find in taking the step over the

threshold that there is solid stable ground. And that solid stable ground is constituted of your integrity.

Your ego was panicky last night because it recognized that you were willing this weekend to conceive of something beyond your present frame of reference, your present conditioning. But fortunately your ego was not in control, because you're here. You acted out from a desire to move forward, in spite of the fear.

The digestive upset this morning was one last attempt on your ego's part to create enough fear that you might bow out of the weekend, but you held firm. There is no direct relationship between the dynamics last night and this morning, and your movement into healing work, other than the fact that you are going to be able to look back on yesterday and today and see that a shift was made, and that you did move beyond some old conditioned thinking, and you did not die, and in fact are experiencing a new level of integrity.

In this way you will have learned a significant lesson about dealing with boundaries, and the nature of your Being. And this is what will contribute to you being able to move into healing work, because you will be able to more clearly appreciate the real dynamics of boundary breaking, which those you will be working with will be confronted by. And you will not join in with them in their fear. And you will be able to support them as they dare to reach beyond their present sense of things. Okay.

QUESTION:

ANSWER: Very simply, the image or images which one utilizes to define himself or his condition are enhanced and substantiated by repetition. The repetition constitutes the development of a fixation. And so the fixation is a mindless rehearsal of an image, a self-image, an image of one's world, an image of one's relationship. It is hypnotic. It is a repetitive process which can only efficiently be accomplished in privacy. It therefore, involves a withdrawing from external inputs. It constitutes isolationism to whatever degree is needed in order for the image to be maintained and substantiated.

Touch in a normal sense is helpful, but not sufficient in distracting the highly focused mindless repetition of the image. But touch that is in effect a direct expression of love and an intent to heal cuts through the mindless repetition and touches the individual in his Soul, thereby, strengthening his or her Soul sense.

When that happens, it becomes impossible to maintain the isolated attitude or dynamic. The individual is drawn into a relationship, a connectedness with someone else. His Soul sense is enhanced and spontaneously comes into play. He feels again, from the level of his being, instead of reacting to the mindless repetition of the image of conflict or limitation. And thus, the image changes and begins to reflect the qualities of Soul that are inherent in his individuality. Thus his self-image is transformed, or his image of his world is evened out or transformed.

Touch is not always essential, but in some cases it is. And in the work that you are doing this is what happens. Okay.

QUESTION:

ANSWER: If the image, the conflicted image is one of long standing, then there is, as it were, heaped upon the top of the habit negative self-feelings, rather like sludge. Therefore, when the touch is utilized and the Soul is connected with and there is movement and emergence the sludge, you might say, surfaces first as the habit is released. But underneath the anger or the violence is the movement of Soul. And you must remain with what you are doing in terms of touch until the sludge abates. It may seem like it will go on too long for you to be able to practically be there, but I guarantee that that is an illusion. And your willingness to hang in with that individuality will not take an unreasonable amount of time.

Once the pattern, once the habit has been broken there is no structure to contain the sludge, the conditioning, you might say, and therefore is spill over and runs off quite rapidly. Okay, that's the end of the answer.

QUESTION:

ANSWER: It is not so much that there is a change coming, which you are sensing into, it is that there is something in you that wants a change to occur. And the dynamic is this: When you first began this work, it was by choice. And you were not required to do it. But recently it is something you have had to do, and you had no choice about it. And the sense of freedom and joy began to wane because it was a necessity for you to do it and not a matter of free choice. Part of you doesn't like that. And that part of you wants a change as an expression of essential freedom so that you do not feel trapped into a situation.

It will be dangerous in the sense of being impractical for you to pursue a change, because that is not what your Being is unfolding. It is however likely that it will only be for about eight more months on the outside that you will need to do this work. After that the sense of obligation and pressure will be gone and you will once again be in a position of doing this work simply because you choose to, and without the burden or weight the element of joy and pleasure will return.

Be aware that there is another element here also, and that is that the ego sense which is expressing itself or defining itself as impending change in you has as its goal an underhanded attempt to manipulate your husband to get his derriere in gear. This is not malicious, but it is coercive, and it is inappropriate.

There's also part of you that is at peace with what is happening in your life, and in which there is an inherent sense of confidence and hope and a feeling that things are really not out of kilter. And I encourage you to pay more attention to that sense, it is clear and it is accurate.

As I said, within a maximum of eight months you will be "out of the woods," and a more normal perspective will settle on the scene of your marriage

and your life. Be reluctant to act on this feeling. And be reluctant to energize the frustration that has been growing. That's the end of the answer.

QUESTION:

ANSWER: You will not be able to do it in a more structured environment that you came out of, no. That does not mean that there will not be structure. But you see the way it works is that form follows function. And when function is confined to form there is always tension, and the movement of life becomes coerced into less and less movement because the form doesn't serve the movement.

Now it is not likely that everyone will experience the presence of this love that you are speaking of by the end of this decade. At least they will not be feeling it for what it is. Many will be experiencing it as threat, because they identify themselves so completely with the ego sense which this love will be dissolving.

I encourage you to stay in touch with this love. And I encourage you to understand that this love is the infinite presence of your individuality, and that there is nothing passive about it whatsoever. That it is a movement, and that movement is a movement into expression. And therefore, you need to be attentive to movement within you and in paying attention to that movement you will begin to discern the form, which it will be evolving for its self-expression.

Now its self-expression is your self-expression. And so in being attentive to it you are being attentive to your Being. And in your willingness to flow with and take the steps necessary for the form to be evidenced, you will find yourself being active in the world with structure, but structure that is serving the form because you are not preoccupied with the structure, you are preoccupied with the Movement of your Being, the Movement of the love that constitutes you. That's the end of the answer.

QUESTION:

PAUL: Have you since that meditation have you had any conversations with your guide, and do you address your guide as Ron?

He says...

ANSWER: No, there was no misunderstanding and you heard correctly what was given to you as your guides name, which is Ron. And it happens to be pure coincidence that your fiancée's name is Ron also. There is no significance there. You can rest assured that no matter how unclearly you pronounce your words, or how poorly you are able to formulate your questions, the meaning, the intent behind the question is clearly understood by your guide. That's the end of the answer.

QUESTION:

ANSWER: It is not appropriate for you to think of making any kind of change at the present time. For the time being, and I mean by that through the end of this year, maintain the status quo. That's the end of the answer.

QUESTION:

ANSWER: Then let it happen. You are so very close to experiencing it that in a way it is amazing it hasn't registered with you. Because your guide has addressed you.

Now I encourage you not to be reluctant to let the words form in your mind. In other words, the words will not form outside, you might say, of your mind. Your mind will move, you might say, when your guide speaks. That is why in the beginning it is difficult to be sure that you are not making it up yourself.

Do not be so conscientious at not interfering, or not participating from a human level that you do not let a movement occur in your mind. And when it does occur dare to trust what you hear, or dare at least to play along with it until you have enough experience to justify a clear judgment that it is or is not you. Again, you are so very close to the experience. And you need to know that. Okay, that's the end of the answer.

QUESTION:

PAUL: Step One: Become still.

Step Two: Mentally express your desire for dialog with your guide.

Step Three: Listen.

Step Four: Expect an answer!

Okay, I'll go back to step one: become still. Raj, has explained that this can be done through meditation, contemplation, visualization techniques, self-hypnosis relaxation techniques, or even soaking in a hot tub. In other words, it doesn't have to be a complicated process. Whatever allows you to relax and significantly set aside your cares and concerns of the day. You can dare to say, "I'm going to take twenty minutes, the world will not collapse around me if I don't worry about it for twenty minutes." And just take that time to become as centered as possible. It isn't necessary to become perfectly centered. It is only necessary to have relaxed somewhat significantly, let's put it that way.

Okay, step two is mentally express your desire to be in touch with your guide. You only need to express the desire once at any sitting, any twenty minute period, lets say, that you sit down to specifically try to get in touch with your guide. Don't repeat it over and over and over again. Express it once. Express it gently. Because if you've done a meditation and you've become centered and then you try to yell it out into the universe so your sure your guide will hear you. It will set up unevenness and rip open and get you out of that centered place.

So let it be gently and soft. But feel it, experience the desire to be in touch with your guide. You don't have to use fancy or formal words. Many of the nights when I was trying to get in touch with Raj, I just said, "If there are such things as guides, and if I have one, will whoever it is please speak up." So just in whatever way it comes to you to express it in your mind not out loud.

Then step three is listen. Now if you've been doing a meditation and you've been using a mantra, or you've been using visualization techniques, or self-

hypnosis relaxation techniques where you've been using words and so on, obviously when you went to step two you had to stop doing that so you could express your desire to be in touch with your guide. When you get to step three the listening, do not resume the mantra or the imagery or the words, just abide in the quietness that you've arrived at in step one. Just continue to stay in that relaxed quiet place, with an attentive attitude.

It is extremely important for the attitude to be one of "Thy Will be done." And I don't mean that in a Biblical sense as much as a recognition that your guide knows the best way to connect with you so that you will hear it and so that it will have some significance. So allow for your not having enough perspective to know exactly what is the best way, and let it happen on your guides terms.

One of the things this does is that it keeps you from bringing willfulness or coerciveness into the listening process. Communication with your guide occurs at subtler levels of consciousness than the ones we employ usually in your day to day living. And one of the things that keeps us out of that subtler level is our willfulness, our attempt to be in charge, to be in control.

So the quieter you are and the more allowing you are of the response from your guide, it's like the more of your ego you're leaving outside of this quiet space. And he's indicated that to whatever degree you become coercive or manipulative you will distance yourself or push away the contact or the dialog.

Now when I was starting out I went for two weeks. And every night I sat down and I was like becoming centered for about ten minutes and then I would take the balance of an hour just to be in the quiet space listening. And I was doing it because I was in a real dire circumstance for me, and there was a part of me that was really sincerely wanting help. And that's one reason I did it for so long each night.

But after about two weeks I began to feel like, "hey I've been a good boy. I've really put myself out. I've left a good fifty minutes for you to talk. You haven't said anything. I don't have forever to sit here waiting." In so many words it was like, "if you want to talk to me you'd better hurry up." And I did not get an answer from him that night. But one of the things that I do feel that some communication occurred, because at that point it's like the fact that I was becoming manipulative there became apparent to me. And it also became clear to me that I would postpone communication by doing that. There had to be a willingness not to be in control, not to be in charge while I was trying to get in touch with my guide. It was about three nights later that I had my first conversation with him. But that's an example of coerciveness.

Okay, and step four is expect an answer. Raj has said that you can sit and listen forever and not hear anything if you're not expecting an answer. That doesn't mean the answer won't be there, but you will tend to overlook it. So expect an answer.

Now Raj has said that two things happen when you express a desire for the first time to be in touch with your guide. The first thing that happens is your guide rejoices. The second thing that happens is that your guide immediately begins to work with you to break through from the other side of whatever it is that blocks communication. You have to put forth your effort by desiring it, that's your part of it. And then your guide works with you from the other side of whatever blocks it, helps clear out garbage and debris, so to speak, that blocks the communication.

So you can know that you're not doing this all by yourself. It feels like, or at least to me it felt like I was sitting in my room all by myself sort of beating my head against the void, and feeling a little foolish like if somebody could see what I was doing and giving my time to they'd think I was crazy. So you can know that you are not doing it all by yourself.

It is your guide's desire to be in touch with you, because in relationship to you that is your guide's function. It's not your guide's only function in life, but in relationship to you that is your guide's function. So you can count on it that your guide isn't going to sit around twiddling his thumbs or her thumbs while you're trying so hard and not join in.

Now your guide can be either male or female. It is a good idea not to preconceive what it will be. Our oldest daughter's boyfriend wanted to get in touch with his guide, and I had told him it could be male or female. And later on I found out that when he went out the front door he just knew his guide would be a male.

And he tried really for a teenager, he tried very consistently for three months. I mean he really was diligent, and nothing happened. And then finally one day he heard my daughter's voice, except that it was like a voice in his head. And it was his guide. And after about three days she stopped using my oldest daughter's voice, and then he heard her voice. And he asked her why it had taken so long. And she said, "because you were listening for a male tone, or a male feel, and whenever I spoke you absolutely disregarded it." Until she finally used our oldest daughter's voice, and then that got his attention. So he had blocked it for almost three months, and really frustrated himself, because he really was sincere about it.

So whichever it is it will be absolutely appropriate for you, whether it has a male tone or a female tone. Also don't compare, don't say, "gee whiz you don't sound like Raj, or you don't sound like Ramtha, or you don't sound like Joann's guide, so therefore you must not be a guide." I have found that there are guides who have a great sense of humor, I mean are really funny, where Raj is to my sense more conservative, but not without a sense of humor.

The interesting thing was that with one person in particular, his guide is a real joker you might say—it's a female—but always the jokes have a double meaning. They're funny in themselves but the other meaning that they have

always has a very deep spiritual or it brings out a point that is significantly enlightening, and it's absolutely appropriate for this guy. But for me I think I would not feel as comfortable with it.

So the point is your guide will be absolutely appropriate for you. You may not get long discourses, long complicated explanation that may be crystal clear to you, but nevertheless lengthy. You may get very short answers that are to the point and you get it and you're able to go on with things. It's like the whole thing is a practice in allowing, a practice in letting it be what it will be, and experiencing the benefit to whatever it is. So be careful not to compare.

The one thing that everybody says to me after it happens and they very often they'll call up and say, "will you check with Raj and see if I was really talking to my guide?" And when they find out yes that they have, the first response is, "it's so much easier than I thought it was going to be." The actual happening is so much easier than they thought.

And so I make a point now of sharing with people that when you are taking time to sit down, and you're feeling like it's difficult, or like you're getting nowhere and there must be something more you need to do, if you will assume that it is easier than anything you're anticipating it will help you to relax a little bit more and let go. If the anticipation of it being hard that sort of gets you tensed up mentally, and the need is to relax and to allow it to happen.

Okay, that pretty well covers it. It isn't any more complicated than those four steps. There are not some people who are more talented than other people, or more ready for it, like they've earned the right, or they've come far enough along their spiritual path to be able to do it. The only prerequisite that you have to have arrived at a point where you are sitting down and saying, "I desire to be in touch with my guide." Your motive doesn't even have to be particularly high.

My youngest daughter got in touch with her guide when she was 14 because she wanted help on a spelling bee. And she got in touch with her guide, didn't win the spelling bee, but she did get in touch with her guide. It is an absolutely natural phenomena. And age doesn't have anything to do with it, education doesn't have anything to do with it, skill doesn't have anything to do with it. At the bottom line, it boils down to desiring it and letting it happen, allowing it to happen.

The one other thing I will share is that my experience of it—and that of others that I've talked to who have gotten in touch with their guide—is that experientially it's almost identical to saying a poem in your mind, where there's a flow of words that mean something, except you didn't have to go through any process of figuring out what the next word was going to be. Okay, it's just a flow of words. It's just like he said to you there is a movement in your mind that feels just the same as saying the "pledge of allegiance" in your mind. So don't be so conscientious to be uninvolved and not interfere that you don't even allow the formation of words in your mind.

Also because it doesn't feel radically different, and therefore you are not likely to be sure that this really is your guide and that you're not making it up. Be willing to play along with it on the chance that it isn't you. And I mean be willing to play along with it for three months.

It took me about 90 days to begin to be able to actually tell a qualitative difference between when Raj was speaking and the feel of my saying a poem in my mind. Of course, there was the material I was getting was not the typical kind of thing I would normally think. But there began to be a qualitative difference, it was recognizably Raj. So give yourself time to have enough experience to be able to tell the subtle differences. That's very important.

Another thing is, don't require absolutely correct answers. In the beginning there's a lot of doubt, you'll find that at times you will begin to insert yourself, or you'll sort of bias the answer. You'll listen but as the answer goes along you'll sort of give it a little twist of your own. And if you're smart, you'll catch yourself and say, "no, I don't want to do that," and you'll stop.

When and if you begin to bias it in any way, or if you're unusually tense, you will not hear as accurately. And so if you say, "what's going to happen tomorrow," and you get an answer and it doesn't happen tomorrow, don't chuck the whole thing. Because there's a skill at listening that you acquire as you go along, and part of it has to do with investing trust in the whole process, trusting into it and not exercising as much active doubt.

At this point if somebody calls me and says, "I've lost my watch can Raj tell me where it is," I get really tense. And I know the reason is that because the minute I relay to them where he said it was they can walk to that place and look, and if it isn't there they know right away that I conveyed it wrong. And so I feel vulnerable.

So what I do is I know that the only way that the accuracy around that will increase is for me to relax. So I let them know that I don't feel comfortable with this, and that tends to get in the way of my hearing clearly, but because I want to become comfortable with it I'm going to go ahead and do my best.

And interestingly enough probably seventy percent of the articles are right where I got that they were, right where Raj said it. But if I required it from the beginning those kind of answers to be accurate I probably would not have hung in long enough to have developed enough trust in the process to hear with significant clarity. So be willing to hang in with the process and don't require absolute accuracy.

The illustration Raj gave of that is a child learning how to walk. And if he says, "I won't take my first without holding on until I have a guarantee that I won't fall down," he's going to have a hard time learning how to walk. But the child who says, "it's okay to fall down," and just picks himself up and tries again, that

child will learn a whole lot faster by not requiring absolute perfection at walking from his very first step.

So that pretty well covers it. It's fundamentally simple. And my experience is that the only thing that really got in my way was my doubt. But hanging in in spite of it has moved me faster. Okay.

QUESTION: Would doubt be your ego?

PAUL: Oh absolutely. Yes, it told me that I was just accessing a much more creative part of myself than I had ever accessed before. It told me I was going crazy. It told me that because I was going through the collapse of a business that I was just psychologically compensating for a great sense of loss and was creating this whole hallucination. It ran me over the coals. The only thing was that I really was getting some significant help, and that help bolster my courage.

QUESTION:

ANSWER: Ultimately divine love is the only force—the only force. It is the substance of everything—the constituting substance of everything. Every single object you see in this room is love, the energy of love in form. It also is literally, light. Love, the energy that is love is light. It is illuminated and illuminating. And the simple fact is that this chair and this carpet and the floor and the ground and every single form you see is literally a communication of love to every other form.

You exist literally in a sea of the Movement of divine love. Therefore, when you contemplate divine love, and I mean by that allow yourself to be open to its experience you are opening yourself up to the communication of love that surrounds you and constitutes you. You are putting yourself in alignment with everything that Is.

Now the simple fact is that very often in a group setting, the sense of numbers makes it safer from your present point of view to be open. Because you do not really grasp the significance of divine love, its potency, its presence as the only violable power there is. And you are as afraid of experiencing love as you are of experiencing your Self, with a capital “S”. Because from the ego frame of reference it is the “unknown,” as I mentioned earlier.

And so literally it is in groups where there is safety in numbers that you are most able to open up to the experience of presence of divine love. What you experienced is just a taste of what the presence of love feels like—and I mean divine love. Not only that the taste you felt of it was not just the taste of divine love in your world, because at the bottom line divine love is the substance of your individuality.

And so you were having a clearer experience of your nature, a clearer experience of what constitutes you. And that is why I can say that you are quite beautiful. And that you are worthy of self-appreciation. And that you should never think less than the best about yourself. Because in spite of your willingness

at times to be distracted from being aware of who you are, in spite of your thinking less than the best of yourself, you never stop being what you were experiencing during those 15 minutes. You cannot stop being what you are, even though you can ignore it.

Where you give your attention is what will be magnified in your experience. And if you give it to the ego and the sense of conflict and the sense of fear that it provokes and you energize that and give that your attention, that is what will grow upon the thought until it consumes you and scares you so badly that you have no choice but to reach beyond it. And of course the only thing that is ever beyond it is the clearer experience of yourself. The only thing ever present on the other side of a limit is the more of you that exists but which you haven't been paying attention to or accessing.

This is why it is wise to give your attention to things like divine love, to give your attention to the meaning of God, to give your attention to the meaning of you, divinely speaking. Because when you give your attention to these things they are what will grow in your thought and be magnified.

And that is literally what you were doing that evening, you gave your attention and allowed the experience to grow, to become more apparent to you, to register more significantly at your conscious level of experience. Okay.

QUESTION:

ANSWER: You have already take the first step. There is perspective here because you are aware that you are trapped by your fears. Until that essential awareness has occurred you are totally in the dare and in bondage to your fears and you simply become the extension of your fear. So you have already take the first step. You have arrived at a point where you're recognizing that your fears are limiting you.

The next step you have to take is to value your peace more than your fear. Valuing your peace will cause you to do whatever you need to do to get in touch with your peace—again, whether that is taking a soak in a hot tub, or doing a meditation, or using a self-hypnosis relaxation technique. As long as you value your peace more than the fear that is limiting you, and you reach for the experience of your peace, or lean into the experience of your peace through the methods I've mentioned, you will find yourself moving past the fear and arriving at a centered place.

Now I will offer you and everyone else a suggestion, because very often in the process of relaxing and becoming centered you go to sleep because it is so relaxing. If this happens to you hold an object in your hand that can easily slip out of your hand as you relax too much. And in doing this you will find that when you get to the place where you're going too far into your peace and your hand begins to relax, the slight movement of the object beginning to slip will be enough to bring you back without shocking you, just this side of the boundary line where you

would go to sleep. And you will learn how to ride on the edge of the deepest level of your peace for longer periods of time without losing it by falling asleep. You will also find that the level or degree of centeredness you can attain will become deeper and deeper without you losing conscious awareness of your surroundings.

Now once you have connected with your peace, then from that peaceful place desire to be aware of what your appropriate behavior would be if you were not governed by your fear. In other words, if you are dreadfully afraid of flying, you have no way to rationally consider a trip to the East Coast or to any place by plane from within the frame work of your fearful thought. And so you cannot trust decisions that occur from that fearful place. But if you will take the time to become quiet, to become centered, to be experiencing the peace of your being, where you're not available to the fearful ego sense, and then you begin to consider what the significance of flying is, and how you might be able to do it and be calm. You will find the information and the awareness' that you need come into view.

There is another thing, by your regularly taking time to connect with the peace of your individuality, of your Being, the experience of that peace becomes more significantly registered in your memory. As a result of that when you are confronted in your daily activity with something that tends to pull you off center, the memory of what it feels like to be centered is only perhaps 8 to 18 hours back in your experience. And it becomes easier to remember on the spot what it felt like.

And in remembering what it felt like it causes a spontaneous and natural movement of your focus of attention toward that centered place in you so that you rather quickly can have available to you a significantly greater sense of peace in your work day, so that you can deal from that peaceful perspective with the issue that ordinarily pulls you off center. And your effectiveness will increase, and you will find yourself moving beyond the limit or the boundary that your fearful response would have kept you at.

The key to moving beyond your fear is a more significant experience of your peace. You will not be able to do it by battling the fear. You will not even be able to do it through intellectual arguments. You will only be able to do it from a feeling. And that feeling will have to be the feeling of your peace, and therefore your security.

Understand that when you are centered and experiencing your peace, you are not just experiencing an alternative emotion to fear or anger. You are directly experiencing your nature. It is therefore a far more significant experience than just not being tense.

When you meditate or when by any means you arrive at your center, you are directly experiencing your individuality and you are experiencing its immovable stability. You are experiencing its eternality. And it is only that which can inspire you to trespass against your ego sense and violate its ingrained limits.

Becoming centered is even easier than getting in touch with your guide. So we are not talking about something difficult here. It boils down to making a decision as to which you value most, your experience of fear or your experience of peace. Okay.

QUESTION:

ANSWER: Your goal to not harbor resentment as much as possible under the circumstances has been ennobled and ennobling. Because whether you grasped it or not, it arose out of a deep comprehension of what love really means. And you valued it more than you valued your apparently justifiable anger. I say apparently justifiable, because it was apparently justifiable from the ego standpoint. And you need to know that you did well.

The only significance there was to the timing of your encounter with him was that you have arrived at a point where you can really feel the futility and uselessness of hate and anger and of blame. And so, for you the encounter was significant.

The threshold you are sensing yourself being on you would have been on even without the encounter, and your movement across the threshold would have occurred even without the encounter. But the encounter has allowed you to release the barest shadow of justification within you that was being held in reserve for expressing distress and anger. And that has freed you up so that you will be able to enjoy the crossing over the threshold a little bit more. Okay, that's the end of the answer.

QUESTION: Paul, what is my Being trying to unfold to me at this time? I feel like there's so many endings, or feelings of things being finished up. Am I on the leading edge of a change in another direction. My method of receiving is nothing like you have explained, and I've never met anybody who receives like I do. Is there any comment on these areas?

ANSWER: Value whatever way your guidance is experienced. Value whatever way your deepest levels of knowing emerge at the conscious level of your awareness. That is number one.

I encourage you to be open to any developments that may occur in your receipt. I am not going to suggest any particular thing to watch for, just value the way it works with you and be open to any enhancements that might occur.

It is not so much of a matter of your moving in a new direction. It is really the fact that loose ends are unnatural to Being. And you could say that you are moving into an experience of life in which there are no loose ends. And so the clearing up of loose ends is not the finishing off of something so you can move on to something new with new loose ends. It is simply a matter of your experience becoming more cohesive and integrated.

That does not mean you will not do new things. But do not conceptualize what is happening in a way that causes you to feel that one phase is coming to

completion and a new phase is beginning. It is like the same phase continuing in an essentially more normal way. And I mean that in the sense of divinely normal. Because it is divinely normal for there to be unfoldment, but it is not divinely normal of that unfoldment to be experienced in a ragged manner or with loose ends flopping around catching on things and impeding your progress. Okay, that's the end of the answer.

QUESTION: I lived in California for many years before I moved to Oregon. Even though I've been happy there, it's a lovely state and all that, and I am happy there, but why do I still have the feeling of being misplaced?

ANSWER: Because Oregon is not your state. You do not blend with Oregon. Fundamentally your energy is not at the same rate as the territory that constitutes the state of Oregon. There is not a harmonizing with it. As a result you seem to be riding the rails and unable to settle in and let go and relax. It is not a bad place for you to be, it is not injurious or detrimental to you. But the time will come when you will finally move back to California.

It is as though you are exploring other territory. But I want you to know that it is not necessary for you to stay there and explore it overly long. And it is not inappropriate for you to be open to and allowing of a shift back to California. That's the end of the answer.

QUESTION:

ANSWER: Don't jump the gun, the cycle is not completed. There is a period ahead of you of 8 or 9 months which will be relatively stable and eventless, let us say, a period in which to incorporate and integrate the learning from this cycle. Do not become impatient to get on with the next step. Give yourself time and space to breath. Let yourself not be dealing with issues involving major growth. Enjoy a little peace. Give yourself the space and time to significantly make sense out of those steps which you have recently taken.

In other words, in 8 or 9 months what you refer to this cycle will have come to an end. In the meantime it may even seem a little dull, and that is the way it is supposed to be. Okay, that's the answer.

QUESTION:

PAUL: I'm going to ask a favor: Could you say that question to be the first question tomorrow morning. I need to say that I have arrived... I can't say that I've arrived at a point of exhaustion because I haven't. But I've arrived at a point where I need to stop. And I will never attempt to bluff my way through if I arrive at that point. Tomorrow morning I would like to definitely start promptly at 9:30.

In other words, I'd like to start earlier when I'm fresher so that... because I know I'll have no trouble getting through until 5:30 in the afternoon tomorrow. But right now I've run out of juice is what it feels like.

QUESTION:

ANSWER: The first thing I want to assure you of is that your body is your ally. It has a specific function to perform. It has a reason for being. It is not an illusion, although the distress you are referring to is not a part of its eternal identity. The function of your body, its intent or reason for being is to render visible and tangible or identify the presence of your individuality. Your individuality is the direct expression of the Life Principle. And so, at the bottom line, it is your bodies purpose to identify the Life Principle. And so its function or intent is absolutely divine.

Your body is absolutely incapable of working at odds with you. So then what is it that you are experiencing here that seems to be not harmonious, not pleasant, and which implies that your body can perhaps function in a way destructive to your well-being. It is simply the manifestation of your blocking your perception of its divine intent.

And you are blocking it by fear and grief. There is a manifestation of your sorrow, your disappointment. And the reason it is manifesting physically is because you are not allowing your sadness to find expression through tears. At least you are not letting go of it fully. You are attempting to be staunch, and strong, and have a rod up your backbone and move through this and not feel. And yet you cannot eradicate your feelings. And if you will go ahead and feel what you are feeling you will not be dragged down into the depths of misery. You will find that in allowing it to come out it will be relatively brief.

Disappointment is the way we describe squelched hopes. We think our hopes are squelched by circumstances outside of us, but we always do the squelching ourselves. So when there is depression, when there is disappointment you may know that you are at that moment squelching your hope. You squelch it with your negative feelings.

Now when you decide to let yourself feel your sadness, and you let it flow out, it flows out because something is pushing it out. And what is pushing it out is the hope that lies eternally within you. In the process of emerging it pushes out first the debris and garbage of negativity which you have been using to squelch it with. And so that is why there are tears, that is why there is the feeling that you do not like.

But in allowing it out, it is like allowing the cork on a champagne bottle to pop out. There is pressure until the cork is out. But once it is out, everything that is in the bottle of value, of delight can pour forth. And so in letting these feelings be felt without squelching them, they will move rapidly out of the picture and what is pushing them out, what is cleansing you which is your hope and your confidence and your joy and your curiosity about life will come out. And you will feel revitalized. And the physical symptoms that you are experiencing will disappear because you are not stifling yourself.

Now this is the simple truth. It might sound like psychology, but it works. It is the intent of your being to fulfill itself perfectly and it has infinite capacities to do so. And this is an eternal fact of your being. Moment by moment you stand at the threshold of your fulfillment because your being is incapable of doing anything other than fulfilling itself. That is the Movement which is called Life, conscious experience.

So there has been a change of dynamics, a change of arrangement of individualities in your life. This in no way limits your essential being in its process of fulfilling itself because it still has infinite capacities and resources with which to fulfill itself.

So you are not at a loss here. What has happened is that life has not corresponded to your hope, to your particular concept of what you would have liked to have had.

Again, I want to assure you that you will not be swallowed up and smothered by your sadness. It will not incapacitate you for weeks or months on end, unless you squelch it and do not allow yourself to feel it. Then you will debilitate yourself, and incapacitate yourself to some extent for a much longer period of time.

The relationship is over, yes. Do not hang on to it. Don't maintain yourself in readiness for a reversal of the situation. In effect that would be like Lot's wife looking back. You need to dare to allow your attention to be on the present with a totally fresh open sense, and an eagerness to see the fulfillment which your being is unfolding at this moment, fulfillment that will be identifiable to you as fulfillment. Be willing to let go and understand that the separating of your ways has not succeeded and cannot succeed at depriving you in any way from your ongoing fulfillment.

If you want to be angry about it, you may know that you are more interested in justice than you are in your fulfillment. And that is okay, but getting justice is not satisfying. And being attentive to the fulfillment that is yours is satisfying, because it aligns you with your capacity to experience your fulfillment.

Let there be a significant releasing of the past now. Let yourself feel whatever sadness or grief is there, but do it with the understanding that in allowing it out it will pass off and that there will be a movement to the surface of your awareness of your essential hope and vitality and love and aliveness. And once again, a clear sense of the worthwhileness of being alive.

Let that picture of the champagne bottle be a valuable image for you. The grief is just the cork with which you are squelching your vital hope and strong sense of life. And you must let the cork go so that the bubbly in your life can come out. Okay.

QUESTION:

ANSWER: What she said was nonsense. I cannot explain it to you. It did have value in that it gave you something to hold on to, a sense of continuity and meaning. And that was its value. You see there is nothing you work with him on. He is on about his business. He does not need any help. He is not trapped or somehow held back from his own development. And the real necessity here is for you not to be held back in terms of your own development and growth and your discovery of the fulfillment which your being is also unfolding in the now, and unfolding in terms that have meaningful value for you.

It is important for you not to remain attached to your memories. That does not mean that you should not have memories, or that you should try to get rid of them, but you should not energize a sense of togetherness, or a sense of unity of intent with someone who is not with you and who is not working with you with a common intent. You should not be preoccupied with the past because it keeps you from being present and available to the fulfillment that is happening in the now.

I would suggest to you that you give the necklace away. This has two purposes. One is that it acts out your release of him and your release of the relationship, thereby releasing you from your past. The other thing it does is to free your desire for fulfillment and meaning to free that desire up and because you are not supplying a focus for it in the past it forces it to move in the direction of your future.

The relationship must be released. It is not a fact now. If it is not released, if it is held on to you will become over the years a very dull and sad woman. It will promote senility. I am not trying to frighten you, but I am trying to convey to you the impracticality of holding on to the past, holding on to that which is not actively existent now.

You are a divine entity. You are the presence of consciousness, the conscious experience of being—the conscious experience of being it is the Creation of God, the infinite Mind or intelligence. Because of this, what you are, as the conscious experience of being is itself the threshold of life, the threshold of fulfillment. You are not here to sacrifice what you are for a relationship, whether it is a current relationship or one that was in your past.

That is really the lesson that all of you are having to learn, because all of you have to one degree or another sacrificed yourself for something else, or someone else. And that sacrifice has constituted a self-depreciation, a devaluing of oneself. You see, if you are the very threshold of life, of creation, if you are that place where creation flows into conscious experience, into manifestation, then it behooves you to give your attention to the now, the place where you are experiencing being conscious, because that is where your fulfillment lies.

It is time for you to move forward now by allowing yourself to be in the present and release the past. Literally, the cork is out of your bottle. When we spoke last August the cork was not yet out, and there was, let us say, some grief

work to do. But you have done it and the cork is gone. And you need to give your energy in a vital way to the now that you are in because the bubbly is coming out.

To give away the necklace will constitute an acknowledgment on your part that you are willing to experience the bubbly, which your being is unfolding now. An acknowledgment of your freedom to look forward and to be open to fulfillment now.

Your husband is not bound in any way to you. He has not forgotten you. His love has not changed, but he is on about his business with great joy. And it is your right and your opportunity to move on with your life with delight and joy, without devaluing in any way what you had in that relationship.

PAUL: And this is me. The picture I'm getting is like—I don't know that you might have had a red, white and blue dress—but the image that I'm getting is of a, let's say, a eleven or twelve year old who had a dress that was red, white and blue. And it was a dress that absolutely delighted this child. I mean it was one that the child really related to. It was pure pleasure. And yet the child was growing and it got to the point where she was too big for the dress, even though the dress wasn't worn out. And there was a time to stop taking it off the hanger and trying to get it on. And then there came a time when it actually had to be taken out of the closet and given away to someone else, released from possession to make room for something new.

The sense of the image is that to take it out of the closet and no longer possess it, to give it away didn't devalue the meaning it had and the delight that was experienced and all of the enjoyment that was gotten from wearing it, and even seeing it in the closet. None of that enjoyment, none of the texture and the value that it added to this little girls overall life. None of that was undermined in any way. But there came a time when it had to be released to make room for new fulfillment that was more appropriate, that fit the growing person.

And it's like it is now time for you to dare to look at the garments of life that fit the new you, the growing you. And overall the strong sense that whole thing is a positive process that you're going through. Okay.

QUESTION:

ANSWER: Just insist on the forward look. As I have been saying, it is the movement of your being that constitutes creation. Because the movement of your being is the presence of the Life Principle in the process of fulfilling itself. And by allowing yourself to be consciously centered, on the threshold of now, of the instant of conscious awareness that you are experiencing you have aligned yourself with reality and it's direct perception. Preoccupation with the past or dread of the future keeps your attention out of the now where the fulfillment is occurring.

You are doing quite well at staying in the now with an expectant sense of observing the fulfillment which your being is manifesting, creating. And this is

why you are happier. It feels good not to be conflicted within yourself. It feels good to be on target. That's the end of the answer.

QUESTION:

ANSWER: The throat area is the area where you feel most vulnerable physically. And it is the place that you tend to tense up in order to provide a feeling of enough density to be invulnerable. It is like you armor yourself there, or shield yourself there. Now it happens that generally speaking around your globe the sixth chakra is opening. This is a part of the shift of consciousness, part of the development. And in light of that point of development your tendency to protect yourself in this area is becoming significantly more oppositional to the opening process. And so, the distress is becoming more pronounced.

PAUL: Okay, this is me. There is a book that he's recommending that you obtain, and it's called "Energy Ecstas." The author is Bernard Gunther. The book has to do with learning how—either by yourself or with a partner—how to clear the chakras. Are you familiar with the term chakras? Okay.

One of the reasons I think this book is of special value is because it helps one learn how to clear his own chakras or her own chakras alone so that you're not at a loss if you can't tell things are out of kilter you're not at a loss because you can't find anybody to help clear your chakras. And the sense is to use the technique that is shown for clearing the throat chakra, so that you can maybe once a day take time to sit down, take some quiet time to clear the blocks in there so that you become more in harmony with the general opening of the sixth chakra which everyone is in one way or another experiencing.

It's like you have a habit that's pulling in one direction and when nothing was happening with the chakra it was just as intense as it was. But not that there's an opening up it's like there's a pulling against your tendency to shield yourself and it's creating more intensity. And you need to begin to relax so that you're moving in the same direction that your being is unfolding in. I hope that made sense. Okay.

Okay, I have to put this in my own words too. The fear around letting go arises out of the feeling that if you really let go you will be especially vulnerable. But if you understand that the unblocking of the sixth chakra constitutes a clearer experience of the integrity of your self-expression, a clearer experience of the cohesiveness of your expressing yourself it will be more reasonable to you to conceive of going ahead and relaxing and letting go of the control in that area. Okay. That is the end of the answer.

QUESTION:

ANSWER: There is a possibility it is not something that you should offhandedly turn off in your mind as a possibility. It is not likely to happen before the next 18 months is up. And there should not be any impatience around that

because both of you are taking necessary steps, essential steps, which will pave the way for the move in 18 months.

At the present time there is a 50-50 split between you're moving to the Bay area and the Carmel area. Which means that you can afford to be open to either place and not just home in on the Bay area. Okay, that's the end of the answer.

PAUL: And this is me. There's a sense that moving here would require like a major shift for you Janet, like a major shift of intent or focus. And there's nothing wrong with that. I mean it isn't like that's not a good thing. The sense of it is certainly be open to that kind of a possibility of there being a major shift of focus for you. Okay, that's all there was.

PAUL: Okay, the question was that he would like an energy reading, specifically around the development of his sixth chakra.

PAUL: Okay, I'm going to have to put this in my own words. The image I'm getting is a flower, like a tulip, sort of the shape of a flower as opposed to a rose. In other words, the petals form like a cup. And it's like the flower represents the throat chakra and it's opening. Except it's like the ends of the petal are fluttering or quivering like trying to close up again. It's like, "Oh, don't open too fast, don't open too fast, don't open too fast." Because there's a feeling like if your point of awareness were down in the center of the flower it's like what you're feeling that once it opens up you'll be sucked out through the opening. And it's like you'll be out of control if you let go and get sucked out.

ANSWER: But that is the point of the opening of the sixth chakra so that there is an uninhibited and uncontrolled flow or expression of essential self that does—this is Raj—that does not mean just verbal expression of self, it means the trusting ability to act in the world from your center.

It is one thing to become aware of all that you essentially are at an intellectual level and marvel at your wonderousness, but there comes a point at which you must dare to be that wondrousness, own it so that it is allowed into expression.

It is a wonderful thing to learn that you are the light of the world—everyone—it is another thing to go ahead and be that light. Because in order to be it there has to be a great amount of self-appreciation. And everyone is conditioned to self-depreciation. The ego has done it. Your religions have done it. Your parents have done it. You have in one way or another been programmed into your unworthiness and the great need to behave in a way to earn your worth, to earn the right to feel good about yourself, to appreciate yourself enough to dare to express yourself from your heart, to express yourself with honesty.

That is what is happening here with the opening of the sixth chakra. You see it is the ego which wants control. It wants to know ahead of time what is going to happen so that it can be in charge and be prepared for any response that might

follow one's self-expression. As a result of that interference of the flow of your essential self everything gets messed up.

So when you find yourself having the feeling that if you get opened up any more that you will be sucked through the opening and be out of control you can, at least intellectually, begin to understand that that is the whole point. And that indeed in letting go of the artificial need for control you are further putting yourself in the position of experiencing the underlying unity, cohesiveness and harmony of life.

It is scary to be out of control because you believe that there is essential chaos in the universe, and that it is only through the exercise of control that that chaos can be held down to a dull roar. As a result, you have to deny yourself, you have to cover up your essential value, and you have to suffer the absence of self-appreciation.

Your flower is open about 35 percent, or let us say the sixth chakra. You are not resisting it greatly. But I want to communicate to you that what you are defending yourself against is your great joy. You are defending yourself against your invulnerability. You are defending yourself against your immovable eternal stability.

The more you defend it the more you will find yourself having physical difficulties—and I am addressing everyone here—in the throat area. Even the neck area in the back in terms of tension and headaches.

The Christ Consciousness that each one of you fundamentally is, is going to emerge. Because mankind is waking up. And even though each one of you is having a tug-of-war, where part of you is desiring your Awakening, and part of you is resisting it, the fact is that the Awakening process is winning. And it is winning because there is a very great number of individualities who are already totally Awakened. And as a result the general consciousness of the Brotherhood of Man is less dense. And so it is easier to spontaneously experience one's enlightenment.

There is not as much ego structure or strength in the entire Brotherhood and as a result each one's ego structure is weaker. And each embracing of your further integrity, or experience of integrity, each willingness to own your divinity, each allowance of greater self-appreciation lessens the density further and, as I said yesterday, compounds the growth. Things will be moving quite rapidly, and the ego will be frightened, but your Soul will be so happy.

You may lose control as you go through the opening, but there will be a simultaneous and corresponding awareness of your invulnerability and integrity, and so you will not find yourself overwhelmed or terribly frightened. The fear is not from what is happening, it is not from the opening, it is from the projections which the ego is making upon the event of opening. You can trust into the essential integrity of your Being which is emerging at the conscious level of your

awareness. No one else can do that for you. No one else can invest that trust and risk the chance, because from the ego standpoint it certainly is a risk.

And so that is why I am encouraging you, that is why your guide is encouraging you. And that is why you find encouragement available and present from other unusual sources. Because it is hard to have the nerve to invest the trust and risk the chance without help from a different perspective. That's the end of the answer.

QUESTION:

ANSWER: I cannot answer that, simply because there are too many variables. It will depend entirely on how willing you are to allow the opening to occur, how willing you are to embrace whatever that opening might mean. That's the end of the answer.

QUESTION:

ANSWER: It most certainly was. Except understand that it was your ego sense that was battling against your willingness to function in areas over which your ego had no control. And so it was fighting to get your attention back into its little play ground. It is important for you to understand that it is a waste of time for you to attempt to battle the ego, because it is a highly skilled defense mechanism. It knows with great skill how to defend itself successfully.

The way you disengage yourself from it is not to confront it directly, but literally to desire yourself right past it, you might say, into your greater capacity to be aware, into your divine knowing by desiring to Know, with a capital "K", you can move past the ego defenses, and it cannot do anything about it because you are not giving your energy to it. Okay, that's the end of the answer.

QUESTION:

ANSWER: Let us say that you are not significantly blocking anything. And let me also say that there is always infinite opportunity for putting into expression the flow of your essential Being, of your essential energy. I encourage you not to be heavy duty about this. Let there be a lightness, a sense of delight. Be alert for expressions of beauty, whether it is dusty and polishing your dining room table or clipping the rose bushes, or arranging flowers, or getting dressed. Let there be a real lightness, so that each thing does not become a task or a test or a significant part of your forward movement.

You cannot work your way into the Kingdom of Heaven, you have to allow yourself into the Kingdom of Heaven. The process becomes less and less work, less and less stress and strain, less and less labor, more and more peace, more and more joy, with less effort needing to be expended in order to deserve the joy.

PAUL: This is me. The image I am getting is like at the doorway to the Kingdom of Heaven there is not a little booth like at a theater where you go up and pay for your ticket for admission. There isn't a cost to get into the Kingdom of Heaven. It's your Birthright. It's where you belong. It's your Home.

He says...

ANSWER: So don't do everything with the sense that in some way you are paying your dues. In this way you will not be quite so serious about it, heavy about it.

The only thing that I will say, the only direction that I will give is to let your attention be given to delighting and expressing beauty for you to enjoy. Not for anyone else. If someone else enjoys it that is because they have allowed themselves to enjoy it and says something about them, not about you.

If you like to see reflections of color, and outline, and light in the surface of a beautiful piece wood, then polish it and take the time to notice it as you walk past it. Don't overlook it in your hurry to get on to the next thing. Don't overlook it in your concern about what others will think about it. It's all for you. You are not to miss out on any of the delight of life or Heaven.

So do what you do with a light touch and a light attitude. Okay.

QUESTION:

ANSWER: That is not an appropriate issue to deal with at this time. The reason being, that you need to allow yourself to incorporate and really embrace in an accepting way the idea of moving, really moving. Not just thinking about it, arriving at a point in yourself of a decision that if the way unfolds you will flow with it.

In effect, by attending to this first step of integrating the decision you set things into motion, it causes the necessary energies to gather and take on the form that will be the manifestation of the place to move to, the work to do, the way to do it, the school for your daughter to attend, etc. Do not be impatient, else in effect you will jumble or not provide the essential focus or intent that will begin to bring the energies into a new pattern of manifestation for you.

Understand, as I said earlier, that it is the intent of your Being to fulfill itself perfectly. It is also the intent of your daughters Being to fulfill itself perfectly. And with both of you it has infinite resources with which to do so. What is essential is for you to have the fundamental desire, and to have arrived at a point within yourself where there is a willingness to make a commitment to the fulfillment of that desire. And then abide with the desire, and don't get out there and try to manipulate your world into the fulfillment of it.

The power of the movement of fulfillment lies in your desire. Not in your thinking and not in your doing. And a willingness to commit to the fulfillment of that desire as the movement of the desire itself brings about the form that identifies the fulfillment.

Trust that your Being has infinite wisdom and sees the whole picture without anything being left out. And therefore, its unfoldment of that which identifies fulfillment will be flawless. And then simply be attentive, listen. Not coercively, not impatiently, but allowingly listen, and you will find yourself knowing what the

next step is. And you will find the opportunity for employment unfolding itself and practically walking up to you and hitting you in the face before you recognize it.

And so I encourage you not to be too busy trying to figure out how this is all going to work out, because in your busyness you are likely to overlook, or not immediately see the very fulfillment which your being is unfolding. So be patient for right now. And just feel the desire to move. It is consistent with what your being is unfolding, and it is consistent with the best interest of your daughter. Okay.

QUESTION:

ANSWER: To the contrary, you could say it is expanding your growth. You are not attending to nonessentials, they have to be taken care of, and they fall to you to take care of. What will help you most significantly is to not resist them in any way as though they are depriving you of your self-expression. You will not be dealing with these things indefinitely. And they are providing you with the opportunity to become aware of an increased capacity, an increased ability. It has served to reveal to you greater depth and breathe. It also kept you from a very significant depression or slump which you would have been inclined to go into. You didn't have time. Thank God.

To whatever degree you feel like these demands are somehow not valid for you and are interfering with your essential growth and development and joy, you will find your energy depleted because you will bring resistance and frustration and anger into play, and energy will go right out the window to maintain those feelings. Do not resent the necessities that you are confronted with having to deal with. You are coming out of the woods, so to speak, in terms of time and effort that is needing to be expended in these directions. Okay, that's the end of the answer.

QUESTION:

PAUL: Okay, the words I'm getting is that it is appropriate for you to open the door to your work room. Does that make sense? Okay. And also the image that I'm getting in terms of an overview are like of a calendar is that by September, it's like go ahead and open the door and maybe start cleaning up so that you're not opening the door for the first time in September and having to clean everything up. It's like by September you're going to have quite a bit of time to play. But you can go ahead and open the door to your work room and begin to be aware of what you'd like to do and getting things arranged and set up.

QUESTION:

ANSWER: The most appropriate thing to do would be to have healing sessions. There is no need to go into or try to find out what the cause of the

problem is. I would like to encourage you to also avail yourself of the help of your own healing team.

PAUL: Okay, this is me. He wants me to share this with you. He has explained that not only does each one of us have a spiritual guide, a specific individuality who is present for us on behalf of our growth and Awakening. But there's also a group of individualities who work like under the jurisdiction of or in conjunction with (end of tape 6).

address a question or a desire or whatever to your guide, your guide will hear you. So even if you haven't established dialog with your guide you can ask your guide for a healing session at a particular time or "will my healing team, or a group be with me while I'm driving all night long," or whatever the need is. And Raj has indicated that you can count on it that if you ask your guide will follow through, even though you may not later be able to say, "Okay, what did they do? And how are things? And is there anything left to do," and so on. So be aware that you have that kind of help available to you.

I think that's helpful to know, because if something comes up that you need help on and you call me to have Raj set up a healing session and the line is busy, you don't have to feel at a loss you can say, "Wait a minute," and just ask your guide, just mentally express the desire to your guide to have a healing session with your healing team, right away.

QUESTION:

PAUL: I'm going to put this in my own words, because it was sort of just all there in a flash. It is like yes, there is something you can do. And that is take one of those little yellow stickum things that you can write messages on, and write the word relax on it. And stick it on your typewriter or computer screen or whatever's in front of you, in some place where you'll see it often. And when you see it just take a moment to let go of your shoulders.

It's like just sort of consciously go all the way down and relax your shoulders, your arms. You can even sit there for a second with your arms at your side, and just consciously let go. And you'll find out that as you've been working you've slowly raised your shoulders up and you're holding them there, and you slowly tensed up. And so if 10 or 12 times a day you'll just stop for just a second and let go. Then what will happen is as the days go by, you'll begin to notice when you start to raise it up, and you'll catch yourself sooner and you'll say, "oops, no." And you'll recondition yourself.

But it definitely is tension. And it's from not having been taught that if you're working at a desk and in the same position for many hours that you need to learn how to do it and stay relaxed, because you won't tend naturally to stay relaxed. So that's the answer there.

QUESTION:

ANSWER: Tell her to stop trying so hard. You see, all that is necessary is for her to have come to a point of decision regarding desiring to have a child.

PAUL: She's married? Okay, because the sense was really that both of them, she and her husband having come to a point where that's what they want.

ANSWER: You see, it is not understood clearly that the essential element is the desire. And that the desire includes within itself the energy necessary for its fulfillment, the means for its fulfillment. So having come to the point of desiring it and having decided for flowing with that unfoldment, they really need to relax and just enjoy each other when they are together intimately, and allow the desire to fulfill itself.

There is a great deal of tension. They are not really able to be attentive to each other, because there is a sense of needing to accomplish, wanting to accomplish. And brings a level of distress that makes conception difficult. They need to allow conception to occur. And they need to realize that it is out of their hands, they're taking on a false sense of responsibility. And they need to simply enjoy the sharing and the being sensitive to each other, and the fullness of the time spent together intimately. They need to relax and enjoy themselves. The rest will follow quite naturally because the desire is there and the decision in favor of the fulfillment of that desire is there, they have done the essential things.

PAUL: This is me. The sense I'm getting is that her husband will be greatly relieved to hear this. Okay.

QUESTION:

ANSWER: Because the ego is a defense mechanism it requires a state of conflict in which to function. In the midst of peace there is nothing to defend itself against, and it loses its definition, and I am meaning that even in the sense of structural definition. It dissolves, it falls apart, it cannot hold itself together in the presence of peace. And this is an extremely important point to understand. This is why it has been said that you will find your power in your peace.

Therefore, you can learn to recognize the activity of the ego whenever you find yourself feeling conflicted, whenever you find polarization within yourself, whenever there is an obvious presence of duality. Polarization is always felt as a level of uneasiness. And it will always be accompanied with a physical sensation of uneasiness in the area of the solar plexus.

When you are centered and you are experiencing insight, you are receiving guidance, even if the answers or the guidance are not what you had expected, or not what you thought you wanted to hear, you will nevertheless find the area around your solar plexus at peace. It is absolutely impossible for the ego to artificially create a relaxed solar plexus, and thus fool you into believe that the guidance is coming from a reliable source, meaning the level of your capital "B" Being.

So the sensation in the area of the solar plexus is one of the ways in which you can know that the ego is functioning and that you are hooked to some degree. Any time there is physical discomfort, any time there is mental distress or emotional distress you may know that the ego is functioning. And like I said earlier, the only means of moving out of the ego's territory is to desire on your part to connect with the peace of your Being. It is to sidestep the ego. If things are really stressful, meditation is the most direct route you can take to your center.

Besides creating a sense of distress in you, the ego also blocks your experience of freedom by suggesting to you that it is unreasonable for you to expect as much as you are expecting. It causes you to feel one way or another as though you don't deserve it, and then sets you to work at earning it.

Whenever you find yourself inclined to say, "no, I can't do that," or, "no, I'd better not do that," or, "if I were younger I wouldn't think twice about it, but now," etc., that is just conditioning, that is just your ego speaking. It says that when you were a certain age you most certainly were standing at the threshold of fulfillment, but now you're less deserving of it or less capable of experiencing it, and therefore it is not available to you as readily. And the amazing thing is that you believe it.

As I said yesterday, you are always standing at the leading edge of your unfoldment. There is no way for you to stand five feet back from the leading edge actually. That's the end of the answer.

PAUL: The sense is that those are the most significant ploys that the ego uses to bind you.

QUESTION:

ANSWER: I want you to be extremely grateful for the insulin. Do not resent it. Do not resent needing it. Its presence is the provision of love. It is love appearing in language that meets the need at the moment and identifies the ongoingness of your Being. That's step one.

Step two: Your peace is not a physical thing. It isn't governed by your physique. And your experience of it is available to you at any time that you want to experience it. It is the peace of your Being, not just an emotional equilibrium. It is the substance of your Being. And if you are drawing a breath, and if you are capable of having an experience of taking insulin then your Being is present, and your Being is available to you to experience.

When you become centered you are not moving into a quiet place some place in your body, you are not moving into a quiet physical place, you are moving into your essential individuality. And your essential individuality is there to move into, no matter what your blood sugar level is doing.

It is impossible for God to be at the mercy of His infinite manifestation, else the manifestation would be God. It is impossible for God's direct expression, meaning your individuality, to be subject to that which identifies it. And this needs to be very clear to you, because you have bought into the idea that your peace is

and can be blocked by your body, by its blood sugar level, by its activity or inactivity. And thus you have blocked yourself by virtue of that belief from experiencing the peace of your Being that is inviolably yours to be experiencing.

Your peace is available to you to experience. You need to know that fact and then allow yourself into it through meditation or whatever works fairly efficiently to help you to relax. In connecting with it you will find your body beginning to, we'll say respond and come into better alignment, manifest more stability and peace. And the up and down swings will not be as great.

There has been an assumption that because of the presence of conflict you have been and can be somehow blocked from, or successfully blocked from your peace. But you see that is an idea that has gone across your mind that you have bought into. And this is the way the ego works. Because it causes you to forget that you truly do have another vantage point available to you than the ego's vantage point, so that it doesn't occur to you to access it, or it occurs to you to access it, but then you believe you can't because the situation is such that it's impossible.

This is not true. Your peace is constantly available to you because you are that peace, your individuality is the presence of that peace. And the only way your peace could not be present or not be available to you is if you were not present, if you did not exist. And that also is an impossibility.

I want you to consciously and conscientiously challenge and invalidate the suggestion that because of the swings of the sugar level in your body, you really can't connect with the peace of your Being.

PAUL: Okay, this is me. Literally, what I was getting is that when those kinds of thoughts cross your mind say if you can have a one word response like, "ridiculous!" Or the word I was really getting which I do have trouble saying is, "bullshit!"

Whatever effectively dismisses as absolutely ridiculous the idea. So when the idea comes that there isn't any way to connect with your peace, it's like, "bullshit!" Okay?

QUESTION:

ANSWER: You certainly are. That is why it seems to be as difficult as it does. I mean that in the sense that the practice of unconditional love takes guts. It doesn't feel natural. It goes against the grain of your conditioned thinking. It requires not being in charge or in control. It requires yielding to the underlying orderliness of Being. And no one really has much practice at allowing. This is what you are doing a lot of. Okay, that's the end of the answer.

QUESTION:

ANSWER: The likelihood is low. Only because the reality of things is that you have other areas in which there is a preference to let your energy flow. I mean by that, an area other than a significant relationship. And that is in order. You are

attending to things that need to be attended to. And you are on target or on track, you are flowing with the unfolding of your being.

It is not likely to happen within the next year, because you are not ready for it to happen. And I mean YOU are not ready. You are not likely to have opened the door and said, "I am ready to have company, I am ready to share myself with you." And this is excellent. And I would encourage you not to open the door until you are ready, and you will know when you are. Honor where you are presently. And as your feeling changes, honor that change and flow with it.

It is more likely to be 18 to 24 months before you will desire, truly desire to have a relationship. And of course, the moment the desire is there the wheels will be set into motion and the fulfillment will take form.

The key thing I am trying to impress upon you here is to respect and honor where you are coming from at the moment, and not assume for any intellectual reasons that you ought to be doing something different. You have more than a reasonable...

PAUL: Okay, the specific words won't come, but the meaning is that you can reasonably, or even more than reasonably expect the relationship that will develop to be a significant one and a long lasting one. And it's also like you are far from the frazzled little girl that you were when in your prior relationship (the only reason I'm hesitating is because I never heard you talk about a prior relationship, but I mean it sounds like a marriage) I mean it's like at that point you were quite immature and sort of frazzled and there's been a lot of change. And what will unfold will tend to be quite stable and meaningful. Okay.

QUESTION:

ANSWER: No. The name is serving as a stepping stone to accessing some piece of information from that period in your life which will be forth coming. It will not even seem like a particularly significant piece of information, and yet it will have somewhat profound effects on you in the now, releasing effect. Not a releasing from something traumatic, but a subtle set of belief structures that are limiting you somewhat in the present. It is like sweeping out a little bit of dust that was swept under the corner of the rug. It is not enough to get excited about, but it is a little bit of spring cleaning. Let it unfold and do not fret over what it is. Okay.

QUESTION:

PAUL: You want to come to Carmel too, huh?

Okay, I'm putting this in my own words. He's indicating yes that the tightness in the neck was because that's where you clapped down or grounded yourself.

ANSWER: You are bringing into your life now those dynamics, those relationships and those opportunities which will facilitate your development and your forward movement in terms of "career activity." And you are recognizing

that although they are not tending to move you in the direction of traditional business activity, they are moving you in the direction of, let us say, a life work.

What it is essential for you to understand is that you are already experiencing the process of your Being unfolding its fulfillment. You are already experiencing the ultimate. So do not see this “ultimate” as something to come off in the future somewhere.

These dynamics are not responsible for your growth, your growth is responsible for the dynamics. They are the forms which your consistent desire has created. And so you are having evidence of the fact that your world supports you. Your world is here to serve you by identifying your fulfillment, your wholeness. Your world is not here to create your wholeness. There is a oneness between you and your world. And what you experience in your world is a mirror of either the clarity or the confusion of your awareness of your integrity, of your capital “S” Self, of your divine Being.

You must keep this in mind else you will give your power away, you will overlook the fact that you are confronted with the manifestation of your already perfectly functioning capital “B” Being. And you will see yourself as short-changed, as limited, as incomplete, and you will see these benefits as your saviors, and you will empower them in an indirect way.

You see, the presence of these dynamics were empowered by your Being in the first place as that which would identify the fulfillment of your Being. And that is why they are in your experience. And when you do not realize that, when you do not realize that your Being has already empowered the forms, you will see them as occurring independent of you and you will recognize their positive presence in your life, and you will empower them through space.

But that empowering of them will only substantiate your sense of incompleteness and will not connect you with the experience of the total integrity of your Being, which their presence is already identifying. And so you will continue to feel disintegrated.

So appreciate John and Janet, and appreciate me, and appreciate Paul, and appreciate the members of the group and everyone who is apparently helping confirm for you things that you found yourself already knowing at some level. But understand that it is your Being which has unfolded all of these dynamics in the way that they have unfolded for you as evidence of your already existing integrity.

I am not going to suggest to you what particular form of activity you might be engaged in, because when you get to this point of unfoldment the form that your activity will take must arise out of love in you. And so it is only appropriate for me to encourage you to be in touch with what is important to you, what you love, and let it unfold to you the form in which it is intent upon moving into expression. And then be true to it, be faithful to it. That is what constitutes your inner

integrity, your devotion to your Being and what it is unfolding. Okay, that's the end of the answer.

QUESTION:

PAUL: May I make a comment here? Because I was sort of aware of it in the answer that he was giving to you. It's like it may look to you like you have come here to get something from Raj. Like Ray might be the key figure, or the focal point. But if you notice Raj doesn't have an agenda for any of you. So what has transpired, and what transpires on any weekend, is whatever has arisen out of your desire to know, so each one of us, all of us who are asking questions are equal participants, we're equally responsible for what happens in the weekend.

And it's important to know that if you are getting answers that are being helpful, it's because from somewhere in you you have evolved the opportunity for the weekend to occur. So every single one of us is equally responsible for the weekend and plays an equal part, and who happens to be asking the questions or answering the questions is just incidental to the process of Awakening which is really the event.

And I think it's important to realize that. Otherwise we get things out of perspective and we're sort of looking up to something that we assume is far greater than us, and that's a put down on us. Each one of you evolved this weekend. Okay.

QUESTION:

PAUL: Lots! He agrees.

ANSWER: I want to change the emphasis of your question though. You said, "is there anything I need to know and I said, "lots." What I really want to convey to you is that there is an abundance, a tremendous abundance of good news, a tremendous abundance of new insights, a tremendous abundance of new clarity, and a tremendous abundance of the experience of the integrity and cohesiveness and indivisible oneness of you and your whole conscious experience of body, world, universe.

It is like a treasure sits in front of you to discern. Not one you have to created, not one you have to dig for, it is what is confronting you all the time. Because the Reality of Being has never gone anywhere, it never disappeared, it was never destroyed and so it does not need to be recreated, or even brought out of the vault because it was never hidden.

I want to encourage all of you to have a sense of marvelous curiosity and inquisitiveness and interest in discovering the Heaven that you are in. And I do not mean the Heaven you are in as opposed to the Heaven others are in. I mean the Reality, with a capital "R", which is the perfect, undistorted, unchanged, ever present manifestation of God.

And I also want to encourage each of you to dare to look at yourselves as the unchanged and actual unchangeable perfect expression of God. I want to

encourage you to realize that you do not have to go through great processes of earning your stripes of divinity. You are divine. You cannot stop being divine. And only someone who is ignorant of what he is could be fooled into earning his stripes.

The ego indulges in hazing. And to tell you that you need to earn your stripes is like telling the first year student in junior high school that he is supposed to go over right away to the swimming pool and see the coach when there isn't any swimming pool there. You are being encourage by the ego to indulge in a useless effort.

The ego creates conflict within you and then tells you that you are demoralized and says you must find out what this is that is upsetting you so that you may find your peace. And it sends you on a witch hunt, which is very often called psychotherapy. And it sends you through a maze of tunnels through your ego, but it can never get you out of the territory of the ego. Because it will never direct you to the cause of the distress or demoralization, which is the ego itself.

Psychotherapy at this point will not help you become released from the ego, it sees the ego as essential. And the most that it can do is to help you arrive at some sort of agreement or truce with your ego so that you have a reasonable degree of equilibrium, but not really peace.

What I want to emphasize here for you is not to make hard work out of emerging into clarity. If you get up in the morning and your drapes are closed and the interior of the house is dark it is not necessary for you to get down on your knees and bow 36 times to the east, and 12 times to the west and say certain words and then clean up the kitchen and make the bed and 25 other things before it is possible for you to experience the light. You can walk directly to the front door and open it and step out into it and there it is. But the conditioning of the ego tells you that you cannot do it that simply. But I am telling you that you can.

There is nothing that will stop you if you have made a decision for it, from stepping into the light. There is nothing that can stop you from stepping out of your past no matter how dark it has seemed to be, without any process to it. In other words, there is nothing that can stop you from dropping off your unnecessary burdens because you choose to, and experience the absence of burden or the freedom of burden.

You do not have to dig out every single little dirty detail. You do not have to handle every single little bit of garbage you have accumulated on the way and put into your knapsack, to relieve yourself of the knapsack. You do not have to deserve your freedom, your joy, it is your birthright. You do not have to earn it. You do have to want it. And then you have to allow it in.

And so what you need to know is don't make life so hard for yourself. If you want to be in the sun walk into the sun—light. If you want a drink of water,

get a drink of water. Don't ask yourself if you have earned the right to walk into the kitchen and turn on the faucet.

And let the process of waking up be a little bit more pleasurable. As I said earlier, do it with a light heart. I also want to let you know that karma is a crock. It is a means the ego has of justifying the existence of trial and tribulation and conflict in your experience so that you will not challenge it. And you need to challenge it, and you need to feel right at challenging it. And when the thought comes, "boy, I must have really done something bad to have these experiences that I'm confronted with," catch yourself and de-energize or disqualify the suggestion.

The only thing you can possibly suffer from is a current ignorance. There is no way to suffer today for an ignorance you had 5000 years ago, or even 5 years ago. If you are suffering in any way today you are suffering from the bondage of a belief structure that is also present in the moment that you are suffering. And if you don't like to suffer in the same way that you don't like to be in a dark house, then don't mess around with the suffering or the dark house, open the door and walk into the light.

I am wanting to emphasize here, that to move into the light is a result of two things: A desire to and a commitment to the fulfillment of that desire. You do not have to go through obedience's or 500 hail Mary's in order to arrive at your good. You deserve it because you are conscious. And if you are conscious, then you are the presence of the infinite intelligence in specific manifestation.

And if as a result of divinely being what you are as consciousness, you have the capacity to imagine and imaginatively create a set of concepts which do not conform to Reality. And just because you can believe what you have thought does not mean that you can possibly actually become anything less than what you were divinely created to be. And so what you divinely are is accessible to you at any moment you make the decision for it—and commit to its fulfillment.

It is easy to get into the Kingdom of Heaven, or the undistorted conscious experience of Being, which constitutes pure joy. And that is why encourage you to approach today and tomorrow with a light heart. And with no sense of having to labor for any reason, karmic or otherwise, religious or otherwise, to manage somehow to get the god's to open the door for you so that poor little you can finally emerge into the wondrous light.

The Light is your Home, the Light is your Birthright at this moment. And it is not necessary for you to work at it to get to it or experience it. It is only necessary to desire it. And a glad heart, a light heart will help to precipitate your movement into the light because a light heart, and joyful heart, and a grateful heart is territory into which your ego sense cannot enter.

PAUL: This is me. He's reminding me of the fact that for years "Reader's Digest" has had a section that says, "laughter is the best medicine." It's that same thought.

ANSWER: Let up on yourself is what I am saying. Do not assume that you have a hard road to hoe. Assume that you can safely be idiotic enough to be happy under the circumstances or in the face of conditions that confront you. And your willingness to be joyful and happy and idiotic will contribute to your world being transformed. Because the only thing that contributes to the continuing in harmony is the fact that everybody is taking the ego seriously, and is wandering around trying to find the swimming pool when there isn't one. Dare to have fun! Okay.

PAUL: We have two people in the group who have not yet asked a question, so I'm going to do those first. And then we'll see whether there's time for any more.

The first one is from Syrus, and he says, "there is according to folklore a large cash of buried gold in the Carmel area. I would like to know if Raj will comment on this, not in the sense of a treasure hunt, but in the sense of the phenomena....and location....pin-pointed.

ANSWER: No, there is not.

PAUL: Okay, this is me. The picture that I was getting is that it's like when boys get together and talk about the girls and make claims about their conquests. The rumor about the cash of gold was a bragging sort of thing that was like a false claim to gain respect or to look good in everybody else's eyes.

Literally the image I get is like pirate type or boat type people drinking ale in a saloon or bar whatever they had at that time. And it was a bragging sort of thing, except that it was done in a way that was quite convincing. So for whatever that's worth. That was the dynamic of it. Okay.

QUESTION:

ANSWER: If time is of the essence, then you had best let go of time. The sense of time will create a sense of pressure that will interfere with your ability to clearly perceive what is actually needed. Time is not of the essence, peace is.

PAUL: This is me. There is a set of books entitled "A Course In Miracles." There's a statement—and I get the last word wrong, but it means much the same thing—the statement is: "Infinite patience brings immediate results." And the sense of the meaning there is that when you let go of a sense of impatience it allows you to be more present in the now. And because the now is where your fulfillment is occurring, the results of the evidence of that fulfillment is forth coming, let's say much more rapidly. He says....

ANSWER: Do not be bluffed into anxiety by the threat of time. This is very important to understand.

PAUL: I just posed the question which you had said, "is he on the right track?" And Raj said, "yes, he is."

Do not assume that you need to be so structured in terms of obtaining material. It is all around you. And I encourage you to utilize serendipity, which is the discovery of that for which you are not looking. If you want to find something,

stop looking for it. Relax in the knowledge that if you need it your Being has the capacity to bring it to your attention in a way that will be recognizable to you and in a way that you will not overlook.

I want you to be willing to assume that the obtaining of material and structure for the material will come quite spontaneously if you will just be open to the fact that your Being is itself the creative principle in motion, and that it has the ability to be absolutely appropriate for the times and for the audiences.

There is much desire on your part regarding this project. But there is also so much eagerness and impatience that there has evolved a great intensity that is not constituted of peace, and is turning everything into a project—tension producing work.

Comedy is the expression of joyful insight. Satire is the joyful expression of the the inconsistencies of the human condition that trigger in one way or another the release of the ridiculous dynamics so that change can occur. Satirical comedy is a divine activity. (this is the end of side one.)

I encourage you to back off on the intensity, back off on the attempt at structure. Become alert for the unexpected ways in which you recognize the inconsistencies and the treatment of those inconsistencies that will convey transformationally the need for change. And listen with your heart, else you would be likely to get heavy handed with the satire, where your heart will keep it balanced right on the razors edge.

Trust your heart more than your head. And again let go of this sense of time, and the imperativeness of time. I know you can explain to me why it is a valid concern. But I am sharing with you unequivocally that it is a bluff of the ego and you do not need to respond. This is one of those places where idiocy, the idiocy of not responding to obvious facts is essential.

I reaffirm again, that if the sense of urgency is not released the light, joyful perspective needed in order to discern the inconsistencies will be overlooked, they will not register with you because of the preoccupying sense of time. And you will defeat yourself unnecessarily. Okay, that's the end of the answer.

QUESTION:

ANSWER: Yes, it is some of the dirt work of the ego. Concentration is a form of control. It is a narrowing down of the attention, of the vision. It is a form of effort. Your lack of ability to concentrate is actually a progressive step unless somehow you manage to reestablish your ability to concentrate. And you will have difficulty doing that because you are growing. The only other alternative you have then is to let go and be open, as open as possible. In fact, to be what you could call full opened consciousness is what puts you in the position of having available to you what you would hope to have available to you by means of your concentration.

Do not look at this as a problem, but actually as part of the solution of the problem of being. Just because you cannot concentrate does not mean the

knowledge is not available, that the knowing is not available it simply means that you're having the opportunity to access the information or the knowing because it is an inherent part of your totality, and not as a result of the exercise of the skill of focusing your attention. Have fun with that.

QUESTION:

ANSWER: You have just crossed over the threshold between 3 and 4, just into the beginning of the territory of 4.

PAUL: Okay we do need to go ahead and get on with the healing session. I explained earlier that each one of us has not only a spiritual guide but a group of individualities who work in conjunction with our guide in terms of the clarification of the perfection of our body. My sense is that our guides work with us to...it's sort of like the help wash the windows of our mind. And the healing group works in terms of washing away the belief structures and so on that cover up and distort our experience of our body.

Neither your guide nor the healing group, or team, or whatever—I have had no way to know what they should really be called, so we just call them the healing team, somebody finally decided to call them the H team—that they cannot override your free will. Therefore, if you have an investment in the problem you've asked them to deal with, and you're not willing to give up the investment they cannot override you.

For instance I had a gentleman who had a back problem, but he was getting Workman's Compensation for it. He didn't want the pain but he didn't want to give up the Workman's Comp. And he did not get his healing. Somebody else was getting Workman's Comp and he said do everything but my back.

Anyway, the point is they cannot override your free will. So you are in charge the whole time. At any time during the hour if you want work stopped all you have to say is, "please stop." You cannot be invaded or violated in the sense of even healing work being done that you don't want done. I want it to be very clear to you that you are not opening yourself up for any kind of control being exercised over you.

If you have made a decision for your wellness they will facilitate that decision and carry it right through as far as you will allow it to be carried. And so at all times you are in charge. And I share that with you, not so that if you don't get a healing it's your fault, but to assure you that at all times you are in charge, you have the authority.

And I think that's very important to understand, cause there's a lot of funny stuff that goes around about opening yourself up. If you open yourself up you never know what kind of a spirit is going to enter in and all that kind of thing. And Raj has made it very clear that there is no evil force, or there are no evil spirits. And that when we seem to be experiencing something evil or negative, it is our fear being projected upon the energy of spirit, which is the only energy that there

is, it's the Life Principle, God. So anyway, that's one reason I'm pointing out to you that you're in charge, and nothing will be done that you will not allow. And you can call it to a stop at any point.

Now what we will do is for everybody to get comfortable, in whatever kind of a position—wait before you do it though—whatever would be comfortable for you for an hour. As soon as everybody's comfortable I will let you know when Raj says they are hear. You may be able to sense when they arrive, I can't, and I feel so foolish because I'm the one arranging for them to be here.

But anyway, I will let you know when they are here. And then all you need to do is in your mind just simply indicate what you would like them to work on. If you have fifteen complaints that you would like them to address list them off, they will give priorities to what you have listed. If everything can be done, great, but if it can't, then of all that cannot be done they will work with the most serious things first. I'm saying that so you don't say, "well, maybe I ought to just ask only for one thing." Because if you have three or five or eight, go ahead and list them and let it be know that that's what you would like help on.

Now, we don't have a lot of husbands and wives here, but it is a rule in the healing sessions that I have like this, that snoring is okay if you fall asleep. And so husbands or wives do not jab your partner if he or she starts snoring. The reason is that during a healing session the... it is the state of consciousness that you'll find that you'll be in will be somewhat deeper and more significant. This is my experience anyway. And when there's an elbow in the side it is far more jarring than at home in bed when it happens. It is just very jarring. Obviously it has happened to me. So if it's understood from the outset that this is allowed and it's okay, those of you who might normally be disturbed will find you're not as disturbed. Just let it be and if you feel like giggling, giggle, but allow it.



Gathering In Seattle, WA – May 1987

By: Raj Christ Jesus -

ANSWER: There is much going on in your world today. Both in terms of traditional, historical evolution—in psychology, in business, in society, in terms of national politics, etc. And there is also much going on in terms of what could only be called individual regeneration, or what could also be called, spiritual growth. As the book table over here attests, there are many things being said, many things relative to changes coming. All the way from earth changes to societal changes to changes in the manner of personal relationships.

The great variety and the broad spectrum of the kinds of changes addressed can tend to be overwhelming. And that is not the point. And so, it is important today to direct your attention to what the essential element of this transformation is, because each of you will be participants in the changes. And it is important for you not to wait for the changes to happen so that you can quickly react and respond hopefully appropriately.

The changes externally are happening because of the maturing process which is going on in individual mankind. Even though that inner shifting is not being generally broadcast—it is not hitting the newspapers or the news media—and so it is in effect going on underground in terms of publicity. But it is very much being felt by individuals. So it is not an external change which you will have to accommodate, it is an internal change which is already occurring which is manifesting itself as, is always the way, externally.

Now, the essential element of this change is Love. Don't be surprised that that which is going to generate the process of waking up to Reality is something as old as the hills. Don't be surprised that it isn't something shocking or radically new. But also because you have heard of love before, don't assume that it is something you have under your belt. Because the capacity to love involves far more than you have yet experienced. It will be your increasing capacity to love unconditionally that is going to bring about the transformations that are inherent in waking up.

Unconditional love is not really hard. But because of the way that you have been conditioned, it seems to you to be very difficult because you have to set aside so much firm belief in what is right and what is wrong.

It is very important, as I indicated to Paul, to keep your feet on the ground and your head not too far away. This means, that when radical idealism is recognized and then internalized it must come out as a practical regenerative aspect of the life you are living with your feet on the ground. And so, if radical idealism does not become translated into realism it is useless and constitutes an ongoing part of your ignorance of your divinity, it keeps you bound and does not constitute the freedom that you associate with enlightenment.

Now this is an extremely important point to understand so that you do not become ungrounded in your process of Awakening. Your capacity to love is your capacity to recognize what is divinely Real in each and everything you are confronted with. This means you are called upon to look at that which is unlovely, unlovable and get past what is unlovable about it so that you can connect with that which is essentially and divinely Real underneath it. This is why you are advised to have, or BE unconditional love.

Unconditional doesn't mean saying, "Okay, you can all do anything you want to do and I won't be distressed with it." Unconditional love means that you let down the conditions that you impose upon your perception that blocks you from perceiving that which is essentially divine in each and everything you see. It is you letting down your resistance to seeing the Truth right where the illusion seems to be going on. This is bringing radical idealism into practical realism. It's work! Not divinely speaking, but you will find that each of you wants to hold on to the belief structures that say, "I can't love the unlovable. I cannot love the ugly. I cannot love the unloving behavior. I cannot love a person who is expressing those attitudes. I cannot love a country that insists upon war as the main money making machine to keep the economy going," etc.

You are the one providing the conditioning that keeps your love from being unconditional. And by energizing that conditioning you are blocking yourself from recognizing in your heart that which is essentially divine and is underlying these manifestations of ego beliefs and mindsets. You are not going to be able to get past the manifestations of ego beliefs if you let those ego beliefs justify your withdrawal from your willingness to recognize the essential underlying divinity that has to be there in order for an ego sense to seem to be operating.

There is nothing wishy-washy about love, especially when you have the conditioning that you are operating under, because it takes insistence upon cutting through your unwillingness to hang in there in the presence of opposition and not join the opposition in their point of view that says, "I must behave in the way I'm behaving, because things are the way I see them, and I am an ego, and I am in a world full of egos, and therefore it is essential for me to be defensive."

Your idealism, your recognition that there has to be something essentially Real, with a capital "R", right there where this one seems to be coming at you out of an ego place, is what can serve as the basis for your not joining with that ego

and strengthening it. And rather being the presence of that which is nondefensive, unconditional, and which allows that one who's coming from an ego place to say, "Maybe I don't have to look at things the way I'm looking at them. Maybe with this individual I can dare to be defenseless."

Idealism only becomes realism right where you are. So don't assume that because mankind is entering into a major shift of consciousness, or that there are major earth changes, or that because there is going to be an economic upset, etc., that all of a sudden all of the rules have gone out the window and intelligence is not required. It is when things become less stable that your insistence upon bringing your radical idealism into practical realism has the best chance of succeeding. And so, do not be frightened because changes are coming. But see that the defense against change is less strong, and therefore your insistence upon radical idealism is more assured of success than it can be when these structures are strong and secure and heavily guarded.

Your Awakening is going to relate to where you are. Right here! Even though in the process your experience of it will be transformed beyond anything you can currently imagine from within the egos frame of reference. And love is the essential element to that transformation.

QUESTION: Raj, for quite some time I've been having periods of, I guess it would be best termed as anticipation. At times when I'm having a quiet time, or reading and becoming introspective, it's a feeling that causes me to just kind of relax and close my eyes and feel like there is something on the brink of happening. It's like having something on the tip of your tongue, but not being able to say it. And that's the feeling I get. And I'm curious as to just what is going on.

ANSWER: In Biblical terms, it has been spoken of as the "quickening of the Spirit" in a man. There is a quickening of the Spirit in the world. Therefore, it is a quickening of the Spirit in the majority of individuals on your planet. When you are allowing yourself to settle out of the surface racket of the ego level of consciousness, you move into a quieter place where you are able to be sensitive to this quickening of the Spirit—this quickening of awareness.

Can I say that Being, with a capital "B", is a matter of constantly sitting on the verge of the entry of the unknown, because the infinite Life Principle never draws upon the past, because memory is a three-dimensional time space experience. Therefore, the Life Principle is forever being new, out of its infinite creative capacity.

I encourage you not to jump to the conclusion, when you are feeling this sense of impending something, that you are supposed to figure out what it is, or make it come faster. You are feeling the enlivening dynamic of Life itself. You are feeling something essential to your Being, and it is something for you to abide with. It is something for you simply to feel.

Everybody wants to feel alive. And most of the time people get their feeling of aliveness from the challenge, the conflict that the ego introduces. And they feel like they're not alive if they're not in the presence of conflict to be overcome. But when you move out of the ego level and you move into the peace of your Being, you find that the peace is inseparable from a joy, an enlivening, as you put it, the experience of the dynamic of life as your conscious experience of existing.

Again the ego always distracts you from simply being aware, by suggesting that you are to do something with what you are aware, instead of simply feel it. If you are simply feeling it, there are things that will happen. It will be almost impossible for you to get up in the morning and be depressed about the coming day, because you will be curious to see what divine events are manifesting themselves, what clarifications are going to be occurring, what opportunities to see the infinite harmony of Being evidenced, a-ha translated into practical realism, in your day.

This is an important point for everyone. Because as you wake up out of an ego frame of reference, the ego frame of reference will try to impose its concepts, its beliefs upon the expanded awareness that has become available to you. And so, because the ego is a doer, an accomplisher, it will suggest that you are to do something with your enlightenment—something besides just experience it. That automatically will pull you out of the experience.

And as a little tiny ego consciousness, you will try to duplicate somehow in the world the vision, the perspective that you experienced as though the experience were not a manifestation of what is already Real about the universe, what is already Real about you, which if you would abide with and stay in, you would find would disclose to you just how omnipotent, just how omnipresent Reality Is—Being Is.

To stay with the feeling does not mean that you have to sit every waking hour in meditation, somehow separated from life, but in this marvelous cozy place, because the joy is there. The joy won't let you sit very long. But when you get up, and your getting up is coming from your joy, and your actions come from the joy, you will find your actions harmonizing and blessing everything. And you will find the order of Life becoming clearer to you in practical everyday terms. It begins to cause you to realize that to have a parking place in front of the place you are going is not just by chance, that there is a oneness, an actual cooperative integrated oneness between you and your world, between God and the World. The evidence of God in the world is harmony, healing, transformation, beauty—just for starters.

So I encourage you to feel the feeling. Assume that the appropriate response is not to jump to and do something with it, but pay attention to it. It is your experience of your absolute inseparable oneness with the Life Principle, the vitality, the invigoration, the joy of Life. It is a disclosure to you that you are to feel, and feel, and feel—eternally.

The more familiar you become with the feeling the more available you will find it being when you are not taking time to be still. The feeling will be present as you are driving on the freeway, or making love, or conducting business, or doing any of the activities that you do. Okay, that's the end of the answer.

QUESTION: Raj, recently I started doing a simple chakra meditation. And it's gotten to the point now where it's like there's somebody helping me along and it's turning into an aerobic exercise. I'd like a little understanding of what's happening, because I can feel the energy being impacted into my body. And I can feel like I want to start it right now. I'm feeling a lot of energy. I'd like an understanding of what's happening and what it's leading up to.

ANSWER: I would encourage you not to use the word impacted, it sounds like an accident happening, a coming up against resistance. I know that isn't what you mean, but I do encourage you to be careful about the words you use so that you find words that express what you mean clearly and without any sense of conflict.

Now I suggested earlier that the process of Awakening is practical. But I want you to understand that as any of you in any way opens up to new territories of your Being, it is important not to try to reduce the experience to an understanding through an intellectual process. Almost invariably any of you who wants to reduce Awakening to an understanding, is coming still from an ego place. And the ego place wants the understanding so that it can duplicate the reality that is already going on, and thus maintain its sense of separation and the fear that constitutes the conflict that keeps you asleep.

Very simply, I would tell you what I told the gentleman in the last answer, feel what you are experiencing, abide with it, let the emotions emerge. Don't waste your time being self-conscious, even though nobody is watching you. Stay with the feeling and pay attention to it. By becoming aware of it on ITS terms, you will come to understand it. It will not be an intellectual understanding, and you may never be able to put it into words to explain to someone else except in the most vague way. And it will remain for them to have the experience and recognize what you have said and then say, "I understand what you meant," even though they can't explain it any better than you.

In the process of Awakening, each of you must be willing to become like an infant in a crib, a week old, two weeks old, three weeks old, surrounded by objects and sensory experiences that make no sense. But it just abides with the experiences, and before long the experiences begin to have meaning.

But you see, you tend to overlook the fact that the meaning of a ball, or the meaning of the softness of the blanket doesn't connect in any way with the meaning you give to it, with your understanding of soft polyester fibers, and that a

ball rolls because there is very little resistance when it is hit because of its circular surface, etc.

There is no intellectual understanding of it that the child has. But it doesn't mean that the child cannot function in terms of those objects and experience meaning. It doesn't understand geometry of shapes. It doesn't understand physics of motion. And yet it can delightfully play with the ball. It can pull that blanket up close and smile. In delight! At what? It doesn't understand intellectually any of it.

Likewise, let yourself abide with what unfolds. Experience it! Trust! And the meaning will begin to unfold, but at a level of knowing that doesn't necessarily have words with it. And that knowing will have relevance to other aspects of your life that cause the gift of that knowing to multiply into greater understanding and feeling of the oneness of everything and the essential divinity of it.

I have said it before, "you will not understand your way into the Kingdom of Heaven." That is what the ego wants to do. You will feel your way into the Kingdom of Heaven. You will feel your way into enlightenment. And if that is going to happen, you have to give yourself the time to feel. You have to be quiet and pay attention long enough to allow the feeling to be experienced.

The movements that you are speaking of are not irrelevant and they are not meaningless, but I wouldn't presume to try to tell you intellectually what the meanings are. You know that you are not possessed in the process, and therefore you can dare to continue to pay attention and be in that place where it happens.

The ego wants to be in control, and so it is likely to say, "It is not intelligent for you to continue a step further until you know what you are going to run into." And yet, I would like to ask you, how revelation can be revelation if you can understand it ahead of time?

Now I am making a point here: Intelligence doesn't go out of the window in the process of waking up. And you can dare to assume that an acknowledgment that revelation can't be revelation if you know what it's going to be ahead of time, you can know that that awareness is part of the practicality of bringing radical idealism into practical realism.

There is much that you already know that is still going to be of value for you. And common sense is one of those things. Common sense does not mean sense you have in common with everybody else, and by which you are bound along with everyone else. Common sense is the SIMPLE sense of what is right, of what is true, a sense that is with you always. That ability to recognize what is true, is a sense you have in common with everyone else. But it is simple. And much of your common sense is relevant in the process of your Awakening.

So dare to pay attention. Dare to feel into your greater capacity to be aware. And realize that the ego's attempts to understand it are always so that it can take over and do it itself. And if it succeeds, then you have been further stuck in your

ignorance, because you'll be busy duplicating and you will not be present with the Real experience—the experience that tells you there is no need for duplication. There is no need to be in control in the way the ego wants to be in control. Okay, that's the end of the answer.

QUESTION: I'm wondering about how I can feel unconditional love for some people and not for others?

ANSWER: First of all I want you to be willing to assume that those for whom you do have unconditional love, is not for you the total experience of what unconditional love is. I do not say that to disappoint you, but to encourage you to be aware that there is even more available in terms of the experience of the meaning of unconditional love. I say it so that you can have a sense of open endedness at this point, that there is indeed an even fuller experience of what unconditional love is.

To answer your question: It is very understandable why you cannot feel unconditional love for some people. It is because you are conditioned not to be able to love them. Actually, it is because you have not arrived at a point where you can conceive of HOW that individual could possibly have arrived at the point of view that justifies for him or her the behavior which you find objectionable. To be honest with you, it is self-righteousness on your part.

The fact that you find it difficult, if not impossible, to love someone unconditionally implies a state of ignorance on your part, which could conceivably be construed by me as cause for not being able to love you, because you are coming from a level of ignorance that I am not suffering from.

But in your heart of hearts no matter what you have done, no matter what you currently believe, you do feel that you are worthy of love, you do feel that you are worthy of my attention to you. It is understandable to you that I might actually be able to love you right where you are, right at this instant, with just exactly the belief structures and ignorance's and biases that you obviously still have since you have not ascended. I encourage you to think about that.

If you are worthy of loving consideration and patience and the willingness to share with you the truth—even if it has to be shared five thousand times before it registers with you—is not someone whom to you is unlovable worthy of the same? And is not that what is called for, the willingness to love the unlovable? I would ask you how much love there is present when you are loving what is obviously lovable? I would suggest that perhaps that's not love, but enjoyment. Love where love is not needed is not transformational. And as one grows in his capacity to be unconditional in his love, the natural inclination is to love where it is needed.

How much do you want to be identified with the Christ—the Christ Consciousness? Do not ever think that you can become clear—the clear Presence of the Christ Consciousness—in private. That's what the ego is trying to do. It is trying to be something alone. The need, the demand, is to be the Christ where the

Christ seems to be covered up, because that is what inspires the Christ that is buried under all of these ego concepts and belief structures to stand up and say, “Here I Am”—and wake up.

And so, it is understandable that you find it impossible to be unconditionally loving. But it does not relieve you of the necessity to do it anyway. It puts you right up against your belief structures. It puts you right up against your unwillingness. But this allows you to see that you actually do have parts of you that are unwilling to extend love. It illustrates to you at a level of experience that at this point you are insisting upon not lowering your conditions so that you will not be blinded by the divine Reality that confronts you.

Do you see how tricky the ego is? It presents the problem as, “I have difficulty being unconditionally loving with some people.” Some people being the focus, the issue. But what is actually happening, is you are acting out an unwillingness on your part to experience Reality. You are acting out an insistence on your part upon denying the experience of Reality. Now are you willing to pay the cost of denying yourself the experience of perceiving Reality right where the unlovable seems to be going on, right where Reality doesn’t seem to be going on? You must be alert! Are you willing to pay the cost of being unwilling to perceive Reality, and thus block your Awakening?

All of the arguments refer to the unlovable thing, “But they did this. But they do that. But they don’t do this.” And so, that justifies you depriving yourself of experiencing Reality right in that spot? There is no intelligence in that! There is nothing reasonable in that! But as long as they remain the focal point, and as long as their behavior and attitudes remain the focal point, you will overlook what you are doing to your capacity to wake up. It’s not worth it! And as you begin to look at it in this light, you will begin to see that there is nothing that can go on out there that can justify you denying yourself the experience of being Awake, and of seeing what is divinely True right out there where egos seem to be presenting themselves.

I’ve said it before, don’t go out there and try to save the world. Save yourself. Do what you need to do in order not to be blind yourself. Because I will tell you, and common sense will tell you, until you can see Truly you can’t see what needs to be done to save the world. And when you can see what needs to be done, you will discover it happening. And you will see that you will end up facilitating the happening, but not causing it to happen. Okay, that’s the end of the answer.

QUESTION: I wonder if you might tell me, if the Shroud of Turin is really the Shroud of Jesus Christ? And if you could tell me or all of us exactly how it was created for want of a better way to phrase that?

ANSWER: There is nothing mysterious about it. Yes it is the Shroud. It is a valid artifact. The image was, shall I say, impacted into the fibers of the Shroud

as I allowed my body to translate into the Body of Light, and which I then “downgraded” before I left the tomb.

One word of admonishment: do not try to find me in the past. I am here Now! I am living Now! I am me Now! And I am not limited by the conditions and the mindsets and the circumstances of the past. Intelligence is always present and in harmony with whatever is going on in the Now. If you wish to speak with me privately, shall I say, not through Paul, I am available just as your guide is. But understand that I am not speaking through some dark tunnel that finds its way 2,000 years into the past. I am the Living Christ, and I am relevant to and pertinent to today—to now—and whatever it takes to facilitate the Awakening of every single one of you when you desire to wake up.

The other thing is: do not try to find me in my personality of 2,000 years ago. If you succeeded in finding me in my personality, your ego would absolutely jump for joy, because then you could validate your personality, and continue to override and overlook your Divine Individuality as my brother, my sister, my equal, the Christ Consciousness. It is not important for you to find my Divinity, except if it serves to justify your finding yours. And I want you to let that ring in your ears.

I am not scolding you. But I am providing you with the means of not getting hooked into personalities, or the past. That’s ego territory. Okay, that’s the end of the answer.

QUESTION: For 35 of the years prior to 1985 I had no serious physical accidents. Within the last 20 months I’ve had three accidents, two of which statistically should have been fatal. I’m suspicious of coincidences, and my feeling is that there is something inside of me trying to tell me something that I’m not picking up on.

ANSWER: The message is: there is no escape! And it is important for you to understand that the message is not that you are trying to escape, or that there is something self-destructive in you that could be gathered from the events.

There is too often the tendency to use events as a means of trying to find out what is wrong with you. Again, this is the way the ego keeps you hooked. The message here for you is that you cannot get outside of your divinity. You cannot get outside your life. That you are not in charge, even though you would not have thought to approach this as a conscious act of choice to leave. The experience is a negative expansion—a negative experience providing you with an absolute truth. That truth being, that even at the ego level you cannot control your destiny, and that your capital “B” Being, that which you Divinely are is in charge, is governing.

You are absolutely right that there is no coincidence to it. It was a very specific point of learning. Why? Because it was time to learn that Divine fact—that you at an ego level do not govern your destiny and that your Being does, and does absolutely.

At this point in everyone's development, in the process of waking up out of the ego sense, the divinity of your Being is like the radical idealism I spoke of in the beginning. It seems disembodied. It seems spiritually vague, but substantial in some way. It seems not to relate to where you are.

But what you experienced in these accidents was a matter of divine idealism being translated into practical realism so that right here and right now you have the opportunity to recognize the truth about you with greater experiential perspective. This is going to allow you to dare to lean into what you divinely are more significantly, because it is obvious to you how absolute it is in terms of its governing your experience.

In other words, you now have the opportunity to invite, desire, radical idealism into your experience as practical realism at a new level of experience.

No matter how far any of you think you are actually able to get outside of God, outside of Reality, no matter how successful it might appear that the denial of God and the denial of Reality and the denial of your divinity has been, you haven't been able to get one fraction of an inch out of what you divinely Are. No one has succeeded in creating an alternate reality. And so, each one of you is secure in your divinity, or shall I say secured in your divinity permanently.

Is it any wonder then that when you attempt to act at odds with your divinity, that you feel the yank of that security. That's the end of the answer.

QUESTION: Hi Raj, I just wanted you to know I heard all of your answers and they pertain to my question absolutely. And I still need to ask this. It pertains to me and it pertains to my boyfriend, who's name is Dennis. And we've been having a rough time on the home front because of this crisis—it's actually on a number of different levels.

We started buying a house six months ago and it hasn't closed yet. And it's kind of been endless difficulties associated with a number of different things. We've lost thousands of dollars on it, it hasn't closed, the woman who owns the house went into alcohol treatment. I think she got real crazy and doesn't want to sell us the house anymore. We've got many thousands of dollars into it.

I know that you don't need to have me tell the story. Anyway Dennis is infuriated, he is very angry, he's very negative, he's become suspicious of everyone in the world, including me. It's just been kind of traumatic for about the last six months, in that area.

And what I'm wanting to know is, do I need to get involved with this transaction at all, or do I need to step away from it? I've tried everything that I know of to try and look at things differently, and have him look at things differently. And he thinks that I'm crazy, because the whole thing is screwed up. And I want to know, do I need to do anything? I'm just really confused as to why this is happening. I'm kind of waiting for, as you would say, a revelation on the whole mess.

ANSWER: If he has set the reins down, then somebody better pick them up. And I would suggest that it be you. Yes, do step in. It is important for you to know that it is appropriate for this house to be secured by you—both of you. And that you must dare to be willing to follow through to the conclusion of the transaction.

Again, here is an example of bringing radical idealism, the unformed, or the impossible, or the not yet manifested into manifestation, practical realism. One does this by staying with the actual focus, the actual appropriate steps, and not succumbing to the various arguments that present themselves—that would tell you to back off, to let it go, to become inappropriate.

Dennis is allowing the circumstances to cause him to relinquish his trust in simple law and order. This is his choice, and he can choose differently. It is my suggestion that he change his approach, and that he not let go of his own integrity, his own willingness to invest trust in fundamental law and orderliness.

He is allowing himself to go a little crazy, because somebody else went a little crazy. But there is no requirement for it. And indeed he needs to stand up against it, and not give up his experience of the integrity of his life and the events in it.

Again, there is nothing that can happen out there that can justify letting go of ones experience of his or her integrity. Once you give up your integrity, everything is lost until you pick it up again. If everybody else lets go of theirs, and you don't let go of yours, you lose nothing—ever.

Now this purchase is not a lost cause. I encourage you to be willing to take legal steps if they are required. And I encourage you to follow through until the purchase has been finalized. And I encourage you both to do it together. And not assume that your own judgment is untrustworthy simply because other people have behaved in an untrustworthy way. You see, he is calling his trustworthiness into question, else he wouldn't be giving up his integrity to be as crazy as this woman is being.

I encourage him to pick his trust in himself back up. And I encourage him to carry it with him, as the two of you take steps to secure this house. Do not let the sense of lose override or bias your willingness to secure what is appropriately yours. And you will find that in the end no lose of anything significant will have occurred. Why? Because you have been willing to take radical idealism and pull it into practical realism. That process is a whole process. It affects every aspect of whatever it is that is unfolding Identifiably, as identifiably divine and therefore of benefit to everyone concerned. That's the end of the answer.

QUESTION: Hello Raj, what would help a mentally disabled child to wake up?

ANSWER: First of all I encourage anyone who is working with this child to recognize that this child is in full possession of her faculties, and is consciously but ignorantly using her faculties in this way, and is thus presenting this facade.

Here is an example of seeing without your conditioning. Your conditioning will explain to you exactly why there seems to be this condition, and therefore causing it to be unchangable or irrevocable. This child needs to realize that she's been caught in the act. And this will happen when those around her start treating her as though she knows exactly what she's doing. Mind you this does not mean you have the right to try to get her to stop. She is enjoying pulling the wool over everyone's eyes. If you try to get her to change, she will resist. But if she recognizes that you know that she is in full possession of her faculties, and that you are not fooled, it will not be as interesting to maintain the game.

Now I do want to make something clear here. This child is no different from anyone else who seems to be exhibiting mental illness. I am not saying that this child is in full charge of herself and is handling herself in this way because there is a benefit, and therefore she's not really mentally ill, but other people are mentally ill.

But you see, in your recognition that she is exercising her authority in her life the way she is choosing to, because there is a pay off, and if you understand that the pay off for her is that she is managing to fool everybody and it's a big joke, then you will not feel sorry for this poor limited thing.

Your acknowledgment that she is in full charge is a matter of accepting a viewpoint of radical idealism simply because it isn't the obvious. And holding to that with the expectation of seeing it manifested or translated into practical realism, is what will heal. But mind, you this will not occur through coercion. It will result from recognition, and then continuing not to be fooled until she is willing to change and stop playing the game.

You see, when you are willing to let down the conditioning that doesn't allow you to be unconditional in your recognition of what is divinely there, you block yourself and you block the transformation—you block the process of waking up.

Radical idealism is the Truth about all things. It only seems to be ideal because you are looking from a limited point of view. What I have been referring to as radical idealism is really a reference to Reality, as opposed to your limited awareness, at the moment, of Reality, which causes it to appear quite differently to you than it really is.

Your willingness to recognize the divinity of each and everything that confronts you seems crazy to the ego—you would be called an idealist. But when you do not yield to the arguments against it, and you realize that the idealism is Reality waiting for you to perceive it, you will open up to it, you will see it ideally, you will feel it, and you will then find it being translated into practical realism.

Which means, watching Reality emerge right in front of you where the illusion seemed to be going on. That's the end of the answer.

QUESTION: I have a great curiosity about Souls. At the beginning of recorded history there were perhaps as many as 5,000,000 souls on this earth. And by the year 2000 there will probably be about 50,000,000,000. And my curiosity goes from where do all these Souls come from and go to. And if we have some of the destruction that has been talking about, then those Souls will be put aside to try to get back into learning again.

ANSWER: That is an interesting statement. Until one wakes up, one never gets out of learning. One gets no vacation from it, let us say, simply because what one divinely is always present and insisting its way into one's private partial sense of self. One is constantly running into his infinitude and stubbing his toe, because he's denying its existence. And so, one is constantly at the threshold of discovering the more of himself that has always been present.

I'm going to give you an example here which cannot be used absolutely to describe Reality: The sun is shining, there are rays of light coming out from it—identifiable rays of light. And yet there really are no gaps in that radiation, there are not spaces between the rays, so to speak. The sun is the equivalent of the infinite Life Principle or God, the infinite Mind, the infinite Intelligence, which expresses Itself infinitely—meaning without any finity to it, without any limit to it.

You speak of Souls because you see yourselves like individual rays of light, which somehow are separated from each other. But there is just One Infinite Soul, God, Self expressing in a way that is not finite, but infinite.

There are not multiple Souls. Each one of you is the Father in expression. The Father, Self-expressed, is what constitutes you. God is indivisible, therefore you are not divided from God. And you are not divided from any other Individuality. And yet, just as there are identifiable rays of light, you are individually identifiable. This is difficult for the three-dimensional mind to grasp the full meaning of.

You do not have a Soul of your own. You are Soul being Soul. And God is the Source, the Substance, the Wholeness of that Soul. Why do all of the Masters speak of joining with the Godhead, when they are referring to going within yourself? Because that is where you find God being All That Is. And that is where you find your greater capacity to be aware as the Mind of God experiencing Himself infinitely, without any sense of division between that which is perceiving and that which is perceived.

God has been infinite forever. And that is a statement that only seems to make sense from within the three-dimensional frame of reference. Therefore, His infinite Self-expression has been complete and yet not limited, forever. Souls have not come and gone. The infinitude of the Father has not fluctuated in any way, at any time.

And again, I will state that it is absolutely impossible for any “Soul” to be left behind in the process of Awakening or enlightenment, because that would mean that God would become less than infinite. And although there may be those who resist waking up, it will become increasingly difficult to resist, because there will be fewer and fewer personalities around to support the sense of personality that the one resisting is holding on to because the others will have been willing to make a shift to the clear experience of their individuality as the very presence of the Father in expression. And it will become very difficult to continue to dream in the bright radiance of illumination, of enlightenment. And everyone WILL wake up. At different levels of perception this shift will be experienced differently.

But I am approaching each one of you from the standpoint of the radical idealism, that I talked about from the beginning today, so that you do not become sidetracted with the various levels of perception, which will be false because not totally enlightened, as the coming into one’s own, as the presence of the Father perceiving His infinity flawlessly happens.

Afterwards one individual could say, “It was a hell of a trip.” And someone else will say, “Gee, it was like sliding down a greased slide.” How it was experienced will be irrelevant, because the event was waking up. And that is what I am pointing each one of you to as we talk here and in all of my conversations.

So keep your vision honed in on the radical idealism, with the conscious awareness that it means nothing if it is not translated into practical realism. And how does one translate? Or how does one facilitate the translation? One does not give up his perception of what is Real once he has discerned it. In other words, he does not allow the previous conditionings to come up again, once he has gotten past them. He sees the truth and stays with it. And he stays with it because it feels good. It feels integrated. It feels substantial. It feels immovable. It feels invulnerable. And you are unwilling to give up your experience of your invulnerability for any belief, any mindset.

“To thine own self be true. And it must follow, as the night the day, thou canst not then be false to any man.” And if you are not being false, artificial, fake to any man, you are being and owning your Christhood. And your Christhood does nothing but illuminate the Christhood of everyone and everything you come in contact with. And the illumination brings the radical idealism into the experience of practical realism. And you call it transformation.

It may sound to you as though I have picked a topic to rub your nose in today. You brought the topic with you. You’re ready to see it. And so I am illuminating you. I am not some teacher who has said, “time for them to learn this.” You are the teacher saying, “here is what I’m learning.” And I am simply reflecting it back to you so that you can own it and feel it deeply. That’s the end of the answer.

PAUL: Okay, just a moment. I was sitting here being quiet, and as is my habit very often, I thanked Raj for everything that he's been sharing. And it reminded me that since he's come along I've been doing a lot of that—saying “thank you.” And for me, it's like before he came along if I had had to say “thank you” to too many people I would have felt like I was incompetent in some way. Like I'm having to lean to much, I'm not being self-sufficient. Obviously, if I'm having to say “thank you,” a lot is being done for me, and that is not to my credit.

But what I became aware of as I was sitting here was, that it's a really wonderful thing to be able to feel gratitude. Which isn't something we have much opportunity to do when we are being so darn self-sufficient. If we're being self-sufficient we don't put ourselves in a position of allowing ourselves to relate with our fellow man in a way that something can happen that we could say “thank you” for. And so we miss out on feeling gratitude.

In the church I grew up in we had a hymn. It said, “A grateful heart a garden is, where there is always room for every lovely God-like grace to come to perfect bloom.” I don't know why I'm sharing this, but I just became aware as I was sitting here that this is an experience I've had and it has meant something to be able to express gratitude. And that has been a change in my life.

QUESTION: Thank you Raj, you've been wonderful today as always. Would you please clarify the word defenseless for me. I know in reference to unconditional love we must be totally defenseless. On the other hand, you counseled the lady to seek an attorney to defend her. Now I'm confused about the semantics of the word.

ANSWER: You could interpret that as hiring an attorney to defend her. I would express it this way: that she is hiring an attorney to confirm the truth of the situation.

Defenselessness... Defenselessness means not introducing any argument against your experience of Truth. That's the end of the answer.

QUESTION: May I ask for further clarification on that, with reference to fighting or opposing another individual?

ANSWER: Defenselessness does not mean that you will not disagree with someone else. Defenselessness does not mean that you will not stand as a brick wall for your arrogant child to run into and find that there is order and principle that he cannot defy successfully. Defenselessness means being open to being aware of how to be appropriate in any given situation.

How does one be appropriate? One allows himself to become sensitive to the divine event that is going on. And in becoming aware of the divine event that is going on, the discrepancies between what appears to be going on and the actual divine event become crystal clear. What happens then is that the actual dynamics that are blocking the resolution of the conflict between the divine event and the one

that seems to be going on, become crystal clear, and thus you can address the actual dynamic.

Paul can attest to the fact that very often people call and address a question to me, describing the dilemma they're in, and I will apparently respond to something that this person has not said. I will redescribe the dilemma more correctly, and the person will say, "I've got it," because I was addressing the real issue rather than the issue that the ego had misdirected this person to.

You will find that egos will very seldom express what they really mean. And yet, if you are willing to become still, if you are willing to come from your best centered place, you will find yourself knowing what the actual issue is. And then you and the individual you're confronted with can deal with the actual issue, and that person will feel heard. That person will feel that you have understood them and will relax.

Being defenseless means, not defending yourself against your clarity so that you may truly know how to be appropriate in any given situation and becoming clearer, as I indicated earlier with children. That clarity may allow you to speak from the tips of your toes when you say, "absolutely not!" which may enrage the child, may anger him or her terribly. But when you speak from your toes, what you say is heard.

I indicated in the beginning that unconditional love does not mean letting everyone do whatever they please, without disagreement. But the key is to have your disagreement come from a perception of truth, and not be a reaction of your ego conditioning to their very active egos.

I have shared with Paul what would appropriately be a cartoon, which shows an overview of the border of the Kingdom of Heaven with roads coming to it from all different directions. And at the border there is a sign posted every few feet that says, "No egos past this point." That's an unyielding fact. You could say it is a statement of disagreement with any egos that approach that line and want to cross over it. It is a Truth that will never change. It is unyielding. It is not a judgment. It is a statement of the way things work. And everyone will have to yield to it as they move into their Christ Consciousness—the experience of the Kingdom of Heaven.

So you see, the need is to be able to discern the truth so that you can express the truth. And the truth will always support the transformation of illusion into the closer approximation of Reality. But you will not be able to discern truth until you lower your conditioned thinking. And conditioned thinking is the accurate and clear definition of defenses.

Defenselessness is letting go, releasing conditioned thinking, and desiring to experience your Knowing, with a capital "K". And when I refer to Knowing, with a capital "K", I am referring to the knowledge of truth that immediately becomes yours and which is always available to you.

Defenselessness is the absence of your resistance to perceiving the Truth—your perceiving or experiencing of Reality. And the place where Reality needs to be discerned is right where the unreality, or right where the illusion, right where the distortion seems to be going on. And that is always the most unlovely or unlovable place.

But again, you can't afford to get caught up in the unlovable place. The attention needs to be brought back to your willingness or unwillingness to lower the defense you have against perceiving the Reality that is in that place. If you are willing to listen within and not respond spontaneously to your emotional reactions, you will find that there are times to walk away from a situation peacefully, and there are other times to stand firm. And in each case, it will be because that is what will facilitate the emergence of clarity, of resolution.

I want you to observe that the ego right now, in your asking of the question, has drawn your attention out to someone else who's behaving in such a way to elicit a fight, defensiveness.

So again, I will state where your attention needs to be: within. Defenselessness is your willingness to not defend yourself against the perception of Reality right in that situation. Once you have seen what needs to be seen, you will then know whether to stand firm or back off, to speak softly or to speak firmly, whether to be sweet or whether to be abrupt and blunt and to the point, and how to be abrupt and blunt and to the point in a way that will trigger healing.

Defenselessness is not something relative to something out there. It is an inner thing. It has to do with your willingness to lower your resistance to perceiving the Reality in that spot, and as a result, knowing how to behave appropriately—appropriately, meaning in the way that uncovers Reality rather than leaving it hidden. Defenselessness is an inside job that allows you to be appropriate externally for the purpose of healing. That's the end of the answer.

QUESTION: I'm going to have major surgery in two weeks. And I was wondering if there is a reason for this happening, besides the physical one?

ANSWER: No. That does not mean that there will not be learning, growth. But there is no profit in your looking for some flaw in you which has manifested in this way. It will be your opportunity to recognize the Father in the experience, in the setting, in the care, in the skill expressed by those caring for you.

It is your opportunity to be able to feel the presence of God right where you are, loving you just as you are, nourishing you as you need nourishment so that you might be able to look at this hospitalization as a profound time of experiencing being loved unconditionally, and increasing your ability to love yourself that way. It is inspiring to be loved unconditionally—inspiring, uplifting.

It is the opportunity to experience divinity in the place where you might least expect to find it, which will help you not to be afraid of other places in your world where you might feel that you are stepping outside of God's Presence, where you

are really more vulnerable. It will inspire you to believe that right where there is cause for fear, there is the divine Reality present manifesting Itself in language of your present perception so that It has meaning right where you are, and discloses to you that you haven't stepped into a situation where you have distanced yourself from that love and care and nourishment, and that therefore any place you might go to holds a treat for you, a divine experience for you.

Very often you avoid radical idealism, because you think it will cause you to be vulnerable and be hurt, or it will bring responsibilities on you that you couldn't possibly be ready for. And this is one of the reasons that there is reluctance to embrace it in a way that will actually promote practical realism that is transformed.

Once you have the opportunity of being in a place where perhaps you can think God has abandoned you, and you find God there, it encourages you to find God in the other potentially unlovely or unpleasant places. And more of your world suddenly becomes available to you to explore and discover in. That's the end of the answer.

QUESTION: I find there are so many paths and so many things that interest me, and they all seem to fit like all of those books on the table. I'd like to be able to read them all and take it all in. And I don't know how to get focused or where I should focus. How do I know... I know one answer is to follow my heart, but my heart is going in all these directions. And I don't know how to get focused and stay in one direction.

And this seems like another question, but it comes tied to it. Lately I've found myself drawn, through pictures and books, to a northern part of Arizona and southern Utah. And then it was mentioned you're doing a workshop in Sedona, and I find myself drawn to that area. And what does that mean?

ANSWER: The answer to your question is the same as the answer to the question, "How do you swallow an elephant?" And the answer is "one bite at a time." Now do you like tail, or tusk, or ear? It's irrelevant. Pick up the part you want to take a bite out of. Pick up the book that is at hand and read it. But realize that there is no demand for you to swallow it all whole.

Waking up is not a task. It is not something that you should allow some sort of patterned structure to develop around. The ego would busy you with things to do in certain orders. Keep it simple. Stand at the book table and close your eyes, and put your hand out and buy the book that's underneath it. There's nothing haphazard about that, there truly isn't. Because you cannot get outside of the absolute order of your Being in its process of fulfilling itself/you. And I encourage you to trust that inevitable natural order that is an inherent part of your Being, no matter how covered up you might be by a limited ego sense.

If you feel like going to Sedona, go to Sedona as soon as it is convenient. If you don't feel like going, don't go. But understand that basically what you will be

inclined to do, what will emerge as a thing that you have energy for, is something which will represent a threshold of learning. And there will be no wasted motion to it. Don't make it complicated. That's the end of the answer.

QUESTION: Raj, in my last conversation with you, I verified some information about a job I was going to get. And you said, I would be offered this particular job and how much money I would be offered as a wage. I forgot to ask when I would start work.

I've been working with my own guide and the first date I got from my guide was May the 5th. Well that's not going to happen. And recently I got at the end of the summer. And more recently I've begun to get the sense that this particular job isn't going to happen at all. And the reason I think I've gotten that sense is that as I open myself up to the fact that life can be easy and effortless, and my prosperity can come easily and effortlessly, that I don't have to work full time and go to school. I don't have to work full time at all, but I can work at the jobs I really want to do and right now that's teaching reading. So my question is, am I going to be working at this particular job, if so when, and if not where is my income coming from?

ANSWER: This is a wonderful example of the fact that there is nothing static about your Being. And as a result of revelation, and the incorporating of what unfolds as a result of revelation, causes the divine idealism to be translated into practical realism in new language. This is one of the reasons that if you are inquiring about a future event that you continue to check from time to time prior to the predicted event, because you grow, and that which then identifies your fulfillment changes. It does not mean that the initial "prediction" was invalid, but let us say, it has been up-graded by your unfoldment.

You are correct. Your guidance is being understood clearly by you, that this opportunity is not likely to become translated into practical realism. Your work teaching reading will grow, and it will end up supporting you. But the reason is because you are willing to dare to do what you love. And you are willing to listen within to know what is appropriate for you.

This avenue of expressing what you love is an appropriate one for you. And it is also appropriate for you to follow through with it without inflicting upon it, or superimposing upon it—like a code of ethics—a code of behavior of things you ought to do, ways you should behave, ways you should express self-responsibility. You will find that as a result of flowing with what your intuition is unfolding to you, you will behave in a way that will be recognizably responsible as well as fulfilling, both within, as well as in terms of the green stuff that pays your rent. That's the end of the answer.

QUESTION: By this code of ethics and things I ought to do, do you mean that the fact that I think that I should be going out and applying for a job here and a job there, even though those aren't the jobs I want to do

because people say you're supposed to be doing this, and this, and this, to bring in the money. Is that what you mean?

ANSWER: Exactly! I encourage you to trust what is coming as a result of genuine non-manipulative listening. You will get the verification you need for the value of having done it that way. That's the end of the answer.

QUESTION: I would like to know how to effectively raise young children without putting the conditioning into them. I have a three year old and an infant. When I don't feel I have yet awakened myself and dealing with my own conditioning. But how to not instill those conditionings into my children so that they can grow up more awake.

ANSWER: First of all, there is no accident to the fact that these particular children are yours, with your particular present mindsets and beliefs and enlightenments and awareness' of truths. Please everyone, learn that you cannot do more than you can do. You are not required to do more than you can do. But you always stand at the threshold of extending the capacity of what you can do. But until the extension has occurred, be pleased with where you are. Value what you do believe to be true and share it. What will be communicated even more than the information is the fact that you dared to trust yourself.

Specifically, I encourage you to love those children. Be aware that they are far from brand new. They are not empty slates upon which you are to write. They have come in with an infinite experience behind them, although they may spend time becoming accustomed to where they are, as I mentioned earlier. And although they may seem to be clumsy and not have much facility at effective communication, understand that nevertheless it is no different from you walking into or finding yourself abruptly in a Martian household, where you suddenly are provided with the opportunity to make sense out of senselessness. And yet you are far from stupid, and you are far from lacking life experience.

And then express your highest concept of love and principle and truth. And as your highest awareness of love and principle and truth grows, don't be proud, expand with them your new awareness'. But it is important at this point for you to assume that the fact that you have children to care for means that you are ready to care for them, that you do have what these children need, or those would not have been the children that came in to your experience. And that there is a marvelous matching that has occurred, and you are absolutely right for those children and they are absolutely right for you, because you are all teachers to each other.

You will push and stretch each others limits. And you will grow. And you will all be strengthened. But you must be willing to take a firm stand in your own mind that you know what needs to be known at this moment to provide the best care for these children.

And no matter how much you are capable of growing, do not indulge in the idea that, because you can grow you obviously must be in a much lesser place than

you will come to, and therefore where you are must be worthy of some level of criticism and self-depreciation.

The child for whom your level of enlightenment would constitute an endarkenment will not come into your experience. Please understand that there is infinite order, even in your ignorance you have not gotten out of infinite order. And you and your family are embraced in that order, and that order is being manifest as the family that you are.

And even the ego structures that are prevalent—that need to be released—are particular ego structures that contributed to the discovery of their uselessness, because you cannot stop being what you divinely are. You cannot get outside of what you divinely are. And God cannot stop Being what God is, which is ALL. And so, even the apparent flaws in the ego concepts are utilized against each other and on your behalf so that you might as gracefully as possible Wake Up, and your children might as gracefully as possible Wake Up.

I want you to consider the last part of my answer to your question further. But the main thought I want to leave you with is: dare to appreciate yourself at this instant. Dare to appreciate and believe the fact that you right now, no matter how much further growth you can do, have what those children need. So give it to them! Share it with them!

ANSWER: I would like to thank everyone who came today. It's been a wonderful group. The energy of the group, every group has its own feel, from my standpoint. And it has been so smooth today. It's been a beautiful group. Whenever it does come time to stop, I have never been in a group where everybody has run out of questions or desire to ask them. So we simply have to stop and hope that there will be another group. So, I again thank everyone for being here. It's been wonderful.



Gathering In Ashland, WA –1989

By: Raj Christ Jesus -

QUESTION: That lead exactly into the question that I wanted to ask. How does one attempt to reach from the third to the fourth-dimension? Is there a quiescence, a technique, a perception, a study so that one actually does come from “out of Mind” all of the time?

ANSWER: Quiescence is the essence of the means of making that transition. Some of you will be relieved to know that a study is not involved. And those of you who thrive on study will not be happy with the ease that is actually inherent in Awakening.

Awakening the movement from the third-dimensional to the fourth-dimensional conscious experience of Being is experiential and is something that happens spontaneously when there is an absence of intellectual processes, when there is an absence of the energizing of one’s concepts, one’s beliefs, one’s pet theories, one’s righteous religion.

And I will tell you something: In your humble, natural, effortless state each and everyone of you is essentially religious. And I do not mean Christian, or Jew, or Mohammedan, or any religion, I mean that in your fundamental effortless essence you are the presence of the Father, and how much more religious can you get than that.

But how can you get from an ego oriented three-dimensional frame of reference to the God I Self fourth-dimensional conscious experience of Being? You get there by letting down, you get there by letting go, you get there by releasing all of your preconceptions and becoming still, still enough so that in the Bibles terms you can hear “the still small voice of God.”

It is not really that God’s voice is small, it is just that it is not arrogant. It is immeasurable and infinitely powerful, but it is not powerful over anything, it is the power that is the substance OF everything. And so it does not have to assert itself. It is All. And so it doesn’t have to yell at you to get your attention so that you can find out that it is All, because it is All. And so you will not find your divinity enforced. And some of you say, “Why not? It would prove to me that there was a God. And that would help me wake

up.” I beg to differ with you. The ego would simply argue louder and more arrogantly and say, “Prove it!”

Indeed, each and every one of you have to arrive at a point where you are more interested in becoming quiet enough to hear this immeasurable, infinite presence of power that is the all constituting presence of your individualities.

I will tell you this: The ego must be consciously set aside. It will not be magically removed from you by virtue of a very righteous prayer. You must arrive at a point where you are so clearly aware that you are not experiencing fulfillment by the means you have been trying to achieve it that you will dare to become still, dare to choose to extend your interests beyond your educated thinking, to extend your willingness to let life register with you beyond what you have been willing to accept.

And how do you do this? You do it by giving up! You do it by letting yourself go into the void, into the quiet center of you, not the void out there, but the still, small, quiet presence of God in you that is universal and not finite at all. But you say, “I do take time to become still, and nothings happening. I have been religiously taking time each day—sometimes twice a day, sometimes three times a day—that’s how intent I am upon waking up.”

I will tell you: the time you are taking to become still is indeed breaking down the inner inclination to be in charge of everything. It is breaking down the readiness you have to rebut whatever might happen before it happens. It is breaking down the inclination to be resistant. The quiet time that seems not to be connecting you yet with your guide, or with your experience of your divinity, or the shift into the fourth-dimensional conscious experience of Being is working.

You have no idea how many layers, upon layers, upon layers of resistance and self-protection you have built up. And you have no idea how much letting go there is to be done. You also have no idea how much letting go occurs.

Now that might sound as though you have a formidable task ahead of you, that you may achieve and you may not achieve, and maybe it’s worth taking this time to be quiet and maybe it’s not. There are two things I want you to know: You don’t have the perspective to know how much ground you are covering in your Awakening process by being willing to be still and not be in charge.

And secondly: Your divine actuality, the divine actuality of you—which I have referred to in the past as the Totality of you, as opposed to the

little, tiny territory of that Totality that you call you—you in your Totality are intent upon reestablishing the conscious experience of All of your Self in your Totality. And so what you are divinely is constantly bombarding this little territory of your Being that you are claiming is yours, and breaking down the ego structures causing penetration to occur.

And so this process of letting go is not just the puny little you that you call yourself attempting to wake up, but you when you are becoming allowing, when you are becoming still, when you are engaged to the very best of your ability in yielding, are bringing yourself in such alignment with what you are in your Totality that the ego structures that encase this little tiny sense of you are weakening, and penetration is occurring.

And so because you have no way to gauge how fast you are moving, or whether what you are doing is succeeding because you do not have that perspective, and because it is inevitable for you to wake up, because it is inevitable for you to experience the integrity of the Totality of who and what you divinely are, it is absolutely worth every moment you take to be willing, to be yielding, to be still, to shift from the active, controlling, manipulating ego level to that inner sanctuary of your Being, where the attitude is, “Thy Will be done.”

Now, what stands in the way? What active blocking do you bring into play that does inhibit your Awakening? It is indeed, the reluctance to say, “Thy Will be done.”

You in the Western World are educated to be pioneers, assertive, explorers, learning how to get better and better understanding, and thereby control of your environment and your world. It is insulting to this sense of self that has developed to say, “Thy Will be done. I will yield to you.” It even seems irresponsible, like giving your power away. But understand that when you are becoming still and you are willing to yield that you are yielding to your divine Being.

Let’s be very clear here, your divine Being is not just an exalted form of your human being, still separate, still private, still not experiencing its oneness with everything. You do not have a divine Being, and you have a divine Being, and you in the back another divine Being. There is Being. Not a noun, but a verb. You are Being (verb). Divine Being, the Movement of Life itself, the Movement of Creation.

And so when you are yielding to what you are in your Totality, you are yielding to the presence of God being All There Is, and what God is will begin to define who you are to you. And you will let go of this tiny, private, controlling, proud sense of self that achieves greatness. You will even let go

of a tiny sense of self trying to achieve its divinity. And you will see that that sense of self was an illusory sense of self overlaid upon the face of God, if you will, saying, “This is not God, this is me.”

In that usurping of God’s presence by the replacement of a private sense of yourself, you lose your experience of the joy that is part and parcel of the Movement of Creation, and you lose the experience of your invulnerability, because there are no opposites in the Movement of Creation, in the presence of Reality. And you become fearful. And in that fearful state the very idea of yielding to your greater Self, or to God becomes something fearful, something unwise.

It is very difficult for you to allow yourself to be vulnerable, because from within the ego’s frame of reference you exist in hostile territory. But that hostile territory is the overlay that the ego places upon the Kingdom of Heaven, where you are in perfect safety at this moment.

So the process of moving into the fourth-dimensional conscious experience of Being is one of giving up, yielding, yielding to the Father within, yielding to that which you divinely are, shutting up long enough to find that in what you thought would be a void is the presence of the Movement of Creation as your conscious experience of Being. But a Movement of Creation that is not arrogant, and does not blast you with its presence, and which you will not experience until you are willing to become still, and I will say, give up the ghost of the ego.

We will be spending time this weekend talking about this yielding process and this willingness to move into the not-knowing place, the place where you are not sure of anything, the place where divine possibilities become divine actualities, which is a description of the Movement of Creation. Thank you for your question.

QUESTION: Thank you.

QUESTION: I’d like to ask a question about a spiritual teacher. If you could comment on the need for a spiritual teacher, and whether that teacher needs to be a living, accessible personage, or if the written teachings are sufficient to fulfill that need, or that function? That’s my question.

ANSWER: A teacher is most definitely needed, yes. And you use the word spiritual because that means to you a teacher who will guide you in the process of your coming into the experience of fulfillment that is divinely natural to you, rather than a teacher who would lead you in another direction.

You see, you are existing in a state of ignorance at the moment. You are not existing in the total comprehension of yourself or of Reality. And so until you are, you are obviously existing in a state of ignorance. That state of ignorance is to some degree confused, because it pays attention to and values its ignorance, relies upon it, defends it. And so there is a need for something functioning beyond the limits of your ignorance to entice you, if you will, beyond the limits that you are defending, energizing, maintaining.

Now, at the bottom line, your teacher is your divine Selfhood, it is the Christ of you that is always your teacher. And whether you turn to a book, or whether you turn to an incarnated human being, you will always be turning to that which is putting into words what find yourself beginning to believe. Not one of you ever gives your attention to someone you can't believe.

The fact is, you never give your power away except in your imagination. And when you go and you listen to someone, you are listening to hear whether or not your deepest inner knowing is being substantiated. And if it is you say, "Wow, this guy is tremendous!" And you go home and you tell all of your friends you've got to go and hear so-and-so, or read his books.

Well, it's your truth—not your personal possession—but your deep awareness of what truth is that is being voiced by this one, except that he is not nervous about owning the truth he is saying, and you are. And so you listen to this one because he helps give you courage to own what you already knew.

The problem comes into play when you fool yourself into thinking that the one you are listening to, the teacher, is the great one. But you see, if you are not at a point of experiencing a greater congruence within yourself, if you're not at a place of discerning a clarified awareness of truth, then no matter what this person says he'll be a jerk. And you'll tell everyone to avoid him, because you are not hearing what you are beginning to understand more clearly being expressed unapologetically by someone else.

I will tell each of you something: Not one of you has ever listened to anyone else. You have felt a unity with those who think as you think, who see as you see. And as I said, sometimes those you are listening to are less afraid to express and own what you are freshly, and naively, and unconfidently beginning to feel moving within you. And so you listen to them to gain strength within yourself about what you believe.

Now I say this so that you may be perfectly clear that the power is always with you, the enlightenment is always with you. And as your

enlightenment expands, and as there is greater clarity within you, and as that clarity moves you beyond what that wise one is owning for himself, then you begin to find that wise one's ideas being limiting. And it feels to you as though that one is perhaps going flat, the bubbly is going out of his inspiring words and ideas. And yet there are others who are just beginning to have the faint stirrings of that congruence in them that allows them to value what that one, that wise one, is saying.

And so you see there is this process of enthusiastically embracing a teacher, and spreading the good news to all your friends about this wonderful teacher. And then comes the other side of the coin as you grow—as you begin to own what you weren't able to comfortably own—and then that teacher has lost it, only because it is time for you to find a new teacher who is speaking confidently at your leading edge.

And all along what has been happening? Divine love has been meeting your need by registering in your experience in language of your present perception confirming for you what you are hesitant to own, but which is already emerging from within you.

Now, everything that I have described is perfectly all right. If you have injured your leg, you are so grateful to have a pair of crutches to use. And as the crutches nourish and allow for the healing to occur and your leg becomes stronger and you are able to move more freely, the crutches become an impediment to you and you can't be rid of them soon enough.

Teachers are crutches that you use as you dare to own your own emerging clarity. And you will go from crutch to crutch, and you will make progress and you will finally arrive at a point where you will be a crutch for somebody else. And then you will be the one that is embraced and abandoned alternately. And you will rejoice at that process and be so grateful to fulfill that role of fulfillment.

You have never learned anything from anyone else. Everything you have learned has been constituted of the penetration of who you divinely are through the ego structures that you are employing, thus allowing you to dare to reach beyond your conditioned thinking and your education. Because you have never stopped being the Christ. You have never stopped being the presence of God in action. And it is the presence of God in action that you are that is your only teacher.

Now, the ego can feel really good about that. I mean, after all if you are your own teacher to hell with everyone else. Well I will tell you something: The capital "T" Teacher that is the Christ of you as it is embraced, as it is allowed in, as it is owned unapologetically does not see

itself as separate in any way from every other individual expression of the Father. And it embraces everyone. And it lets everyone be the teacher also. And it does use others as a crutch, as an inspiration. And it does read whatever unfolds in one's experience.

And it does not continue to contribute to a sense of defensiveness—and he is better than she is, and this one says this and that one says that, and they both say they're enlightened and it is not consistent and therefore they're both charlatans. It does not create division. It has the humility to recognize the God in everything that is happening—the capital “G” Good. And it tends to bring everything together by seeing the God in it.

I have heard it said that people are very happy that my expression of the truth is not like Ramtha's. That Ramtha is arrogant and splashy and there is too much personality there. That obviously there is ego present there that isn't obvious when I speak. I have said it before, and I will say it again: Ramtha speaks boldly for those who are hard of hearing.

There is a joke about a newly wed couple back in the 1800's. He was not wealthy, he had a mule pulling his wagon. And as they were heading from the wedding home, the mule suddenly stopped, dug in its feet, and wouldn't move. The young husband went around to the back of the wagon and got out a two-by-four, and came around and whacked it on the forehead. And it jolted and was willing to move forward. And he said, “That's once.”

They went a little bit further and while they were moving along the wife was sitting there wondering if this was a side of her husband that... (much laughter) And the mule dug out its feet again, and again the husband got out and got the two-by-four and whacked it, and the mule was willing to go. And he said, “That's twice.” Well the young wife was really getting upset.

The next time the mule dug in its heels the husband did not go to the back of the wagon to get the two-by-four, he simply walked to the front and got out his gun and shot the mule, and he said, “That's three times.”

Well, the young wife went crazy and said, “What are you doing?” and railed and railed. And the husband looked at her and said, “That's once.”

Now, Ramtha comes with a two-by-four because that is what it takes to get the attention of those who are deeply engrossed in the three-dimensional frame of reference—who are fighting for all of the “values” of the ego and of mastering the world and the universe, who cannot in gentleness, and quietness, and yieldingness move into the same experience of unity and oneness and Reality that others, such as the majority of you here, are able to.

And so the Holy Spirit, the active presence of God meets everyone right where they are, and manages to communicate the healing and uniting message in ways that will register. Do not be so sure that you understand who is right and who is wrong. Do not be so sure there are inconsistencies, even though to your intellect inconsistencies seem obvious because you don't know what it takes to get the attention in this case, or that case, or the other case.

But if you will remember that no one has been listening to me and no one has been listening to Ramtha anyway, because each one of you is listening to the teacher that you are, and that you have been using us to inspire your confidence in your emerging knowing, then you will be able to be intelligently clear within yourself, and not get caught up on what appear to be personalities or different techniques.

If you remember who the teacher is you will never have to worry about what book you pick up or who you are hearing, because in the final analysis it is always your Self you are hearing. And if there is a desire in you to wake up, you will listen to those who are substantiating the increase in clarity that is coming forth from within you. And you will not have given your power away. And you will never find yourself feel dependent, because you will know that wherever you are you will find those individuals, those books, those circumstances which will encourage and nourish your daring to own the threshold learning that is happening within you that you are not totally comfortable with yet.

Don't worry neither Ramtha nor I will come along with a gun finally. But in one way or another each of us will use metaphysical two-by-fours to stun your ego and allow your individuality, your true identity to come forth willingly. That's the end of the answer.

QUESTION: Thanks.

QUESTION: I wonder if you can help me understand why I'm having difficulty doing my art work? It's really not clear to me whether it's perhaps time for me to simply let it go, or if I'm blocked, or feeling fear about whatever the next step is.

And I've got a question about the ego in all of this. Do I need a stronger ego, or is my ego getting in the way and is it time to go beyond it?

ANSWER: Any moment you are in is the time to go beyond your ego. You must get in touch with why you are painting in the first place, not so that you can find that the reason is gone, but so that you may become unafraid again.

You stopped painting for yourself sometime ago. You stopped paying attention to yourself in this regard, and it is sad, and that is the sadness that you have felt. You have stopped playing. You have become serious about your work, and the fun has gone out of it. It has become somewhat calculated.

Now it is not necessary for you to withdraw entirely from, shall I say, being conscious of those who might observe your work. But you must find time to play with the colors, and the textures, and the arrangements. You must dare to experiment and be radical. You must dare to make horrible goofs. You must allow yourself to end up with trash. You must abandon your very orderly structured approach that you have allowed to develop because...and there is no justifiable continuation of that sentence. You are too cautious. You are not allowing yourself to fall flat on your face.

Now, I'm going to tell you something: I want you to start paying attention. I want you to start paying attention in your world. I want you to start paying attention to the fact that nature, if you will, is far from orderly. It doesn't arrange all of the trees in pretty little rows, of just the right height so that when you're standing twenty miles away the scene is beautiful. It doesn't see that all the weeds are cleaned up. And yet when you become defenseless enough in your looking, you can find that the weeds can express exquisite color and composition if you can find the right view.

You must let go. You must get in touch with yourself inside. You need to start experimenting again with texture and color. And I'm going to suggest that you start experimenting again with coarseness, coarse texture. So that you may begin to bring contrasts into your work of exquisiteness, that you don't allow at the moment because you are being too careful. Let there be boldness.

Now be careful. Do not assume that maybe I am revealing to you a new style that will emerge as your style of coarseness and contrast. I am telling you to do this to break you loose from a great precision, both in the art as well as in the way you are approaching your world, viewing your world, viewing your work. Some of what you would be inclined at the moment to call chaos in your art work, is beauty beyond your present tiny sense of order and beauty.

Now I am not telling you to look for a new style. I am suggesting that you simply break down and have fun exploring textures and boldness and contrasts, and anything else that might occur if you are not being precise. Explore the things you used to explore that you've put on the shelf in order

to be reasonably successful. Don't you dare put the painting down. Don't abandon the art, but abandon the mindset that you have moved into.

Do some things that you would never dare show anyone else. And explore the breadth and the depth of your capacity to capture and express beauty. You will not find the breadth and depth of it if you are being careful. You've got to get in touch with fun of it again, and that means you're going to have to pay attention to yourself and to hell with everyone else.

I encourage you to give yourself some private art work not for anyone else's eyes. If need be burn it when you are through. But give yourself the opportunity to put some of these things that you feel on the canvas so that you may break out of the rut you have gotten into. That's the end of the answer.

QUESTION: Raj, considering what you said in the last newsletter, about women abusive men as a background, I would like to ask about the emancipation of men.

ANSWER: From?

QUESTION: Well, knowing about this predicament how can men emancipate themselves from their need for nurturing and mothering by women in their intimate relationships. I'm personally getting tired of that need, and happen to be blessed by a woman who's constantly throwing me back on myself and who doesn't indulge my need for nurturing and affection. But it's hard and disappointing for me. So I am desiring to be totally healed of it and become the man that I am. Also would you please describe this new emerging order of relationships between men and women?

ANSWER: First of all, you and men in general must dare to become weak, be weak, and own it, and not lay a trip on anyone else to get you out of it. You must dare to yield—as we were speaking earlier—yielding to your Christhood constitutes emasculation from the ego's point of view. It constitutes the relinquishment from authority and control from an ego level. Because the only way in which you can come into the experience of the integrity of your Being is to become defenseless and willing, rather than willful.

And in that willingness discover that somebody else is already running things perfectly—someone whom has expressed such perfect order that when you allow yourself to yield into that order you come into the full experience of your integrity. In other words, you become truly empowered, and yet this empowerment does not give you authority. It gives you peace.

It gives you the conscious experience of your invulnerability. It gives you the experience of your needlessness.

There is a great deal of talk, a great deal of publicity, and a great deal of what is called consciousness expanding going on relative to women getting in touch with their masculinity. Likewise men need to get in touch with their femininity. Women are soon going to find that getting in touch with their masculinity does not mean forsaking their femininity, and that the call is for a balance between two, just as it is with men.

At the bottom line, emancipation for men means arriving at a point where they don't make women responsible for their happiness, where they don't make their job responsible for their happiness. Two very difficult things for men to do. They need to arrive at a point where they are not governing themselves and judging themselves according to externals, but according to the pure joy of being connected within oneself to what one divinely is.

Now does this mean that you won't end up being loved—that you will be an island unto yourself, self-sufficient? Absolutely not. What it means is that when you are not coming out of a needy attitude. It is as though a thousand octopuses arms that you have had extended to grab onto your world to get your security are withdrawn, and your world feels a great deal more like getting close to you, because you do not have tentacles with which to entrap it. And so as a result of releasing neediness you find the world pouring in on you and not trying to withhold itself and there is the unity and the fulfillment. That's the end of the answer.

QUESTION: Do you have anything more to say about releasing neediness?

ANSWER: Well, one thing is for sure, you won't release neediness until there is something to replace it. So don't attend to getting rid of neediness, attend to the thing that replaces it. And the thing that replaces it is first of all: An awareness—even a conceptualization that you don't quite believe—that there is some Life Principle, some actual spark, some actual initiator of life that is not you. And that it is single, undivided, and therefore its self-expression is indivisible and therefore undivided.

And that this universal something, this universal cause is absolutely intelligent, and loving, and wise, and principled, expressing flawlessly. And that this something embraces you and actually constitutes you. And that your experience of this presence is available to you, as I said earlier, in the silence, in the quiet, in the stillness.

You—in order to get in touch with your wholeness, which is what replaces the neediness—must dare to align yourself with something greater than yourself so that the walls of your defenses that encase you and cause you to seem small may become disintegrated, and thus allow you to experience your wholeness, your inseparable oneness, universally, with everything.

You must let yourself be filled with who you are by becoming yielding. You are doing this in your study of the Course, every single lesson is calculated to break down your aggressive, assertive ego self-expression, while providing you with the concepts that help you to know that there is a universal underlying principle that you may dare to let go into, and thus find that it is the principle of your Being. That's the end of the answer.

QUESTION: Raj, hello and a hug to you.

ANSWER: And a universal embrace to you.

QUESTION: Thank you. My question is that my life has been going through a transition from the old to the new quite a bit these last several years. And is there anything I should know about, or be aware of, or do at this time that allows me to be most receptive to the working of my Being, in the midst of all these changes and releasing from all my security blankets?

ANSWER: Indeed, every peeling back of a layer that happens and that has been happening has been perfect in its timing. It has occurred as rapidly as you would allow it. And do not ask me how to speed it up, because there is a suggestion there that you are not allowing it perfectly. And the ego would get you caught up in doing better, which has been part of your problem in the first place.

The one thing that I would encourage you to do, without outlining, would expect to see visible manifestation of the order that you are allowing yourself into. In other words, do not imagine what it will be, but stop imagining that spiritual Awakening constitutes becoming more and more vague, in terms of living in the world.

That is a very important thing to understand, because if you are expecting the things of the spirit not to relate directly to your world then your eyes will be blind to the specific manifestation in the world of the things of the spirit. And you will miss your good, even though it is presenting itself. Again, this is an important point: It is not appropriate for you to visualize how the things of the spirit will appear, but you are not to imagine that the things of the spirit will not appear because somehow they

are not of this world, and not truly relevant to your daily life. That's the end of the answer.

QUESTION: Expecting then things on the physical plane to materialize...

ANSWER: Physical plane? There are not planes, there is conscious experience. Now I would like you to tell me how mind can be conscious without being conscious of something? I'm not asking you to answer that question, right now. But if there is an infinite intelligence, an infinite mind whose movement constitutes the Movement of Creation, who is there to experience consciously that Movement called Creation? It must be the mind that has moved.

And so the mind that has moved experiences its movement as something specific, the infinite, ongoing manifestation of Creation. And that mind experiences its ideas, its creations as things, as specific conscious experiences. And what happens is that the ego takes the specific conscious experiences of creation and says these things exist independently from any infinite intelligence. They are objects different from mind that mind can be aware of, or not be aware of.

But I will tell you the moment mind is unaware of what you are calling matter mind will be unconscious—no mind, no God, nothing. It is the ego which defines the substance of spirit as matter. And it is a false definition. Now continue with your question.

QUESTION: Ah, yea. On that infinite manifestation of mind, which my ego has judged on the physical plane...

ANSWER: To be a physical plane.

QUESTION: To be a physical plane, there apparently is—I know some of the things you've been through—apparent manifestation of physical abundance in areas that made basic needs. So am I then to expect that I should start seeing that abundance bubbling up, or my awareness of that abundance bubbling up everywhere, from this time forth? Yes, yes?

ANSWER: We're going to do this backwards. You are going to stop justifying its absence. The moment you start justifying its presence you will begin to conceptualize what that presence ought to be, and then you will have moved into a mentally manipulative process which has come to be called visualization. And you will be likely to visualize what you think will constitute abundance, which might not constitute fulfillment for you at all.

And so what I encourage you to do is to avoid that entirely, by first of all recognizing there cannot be unmanifest God, and then letting go of the

justification for not seeing the manifestation of God, the manifestation of wholeness and completeness. The ego says, “But I haven’t punched a time clock. But I don’t have a job. But nobody avails themselves of my services, so how can I have abundance?” And so you justify lack—certain preconceived circumstances have not occurred which are essential to your experiencing your abundance.

When you find yourself justifying lack, squelch it! And do that in the context of the fact that there cannot be any unmanifest God, therefore the completeness of what God is must be manifesting. And as you release the resistance to the experience of that abundance, by withdrawing your justifications for its absence, you will find the abundance in the form that identifies fulfillment for you manifesting.

Now my point here has been to uncover the fact that the things of the spirit do relate to right where you are, because there are not planes or levels that can be at odds or inconsistent with each other, and then to point out to you the fallacy of trying to create a manifestation through the use of visualization, or any conscious process. If the only way to move into the fourth-dimensional conscious awareness of Being, or enlightened awareness is to yield to the Father, then must you not also yield to your abundance? This means you cannot approach your abundance with preconceptions.

I am going to say that you must succumb to your abundance—yield completely to your abundance, to your divinity, to your enlightenment, to your experience of your Christhood. And you succumb to it consciously, which is called life, instead of succumbing to it unconsciously, which is called death—and doesn’t actually constitute a succumbing to life. That’s the end of the answer.

I will say that you have been doing very well. And again, there has been great order. And you are aware of it except when the bills begin to get to you. And then it seems justifiable to be upset with God because you through your justifications have said, “I have no means of experiencing my abundance. Father you have not provided the people to avail themselves of the service I have to give.” But as I said, the answer is to realize that whether people are availing themselves of your service or not, have no bearing upon the Father’s current expression of His completeness, which therefore means that your fulfillment is at hand regardless of human circumstances. And therefore, you do not have justification for denying the possibility of experiencing your abundance.

It is as though you are sitting in front of a table full of a glorious feast, and you have your eyes closed and you say, “Father, I am starving. Why

aren't you helping me?" And the fact is that you're not opening your eyes because in your belief you "know" that there's no justifiable reason for there to be a feast in front of you. So why open your eyes? Why would it just be there if you haven't earned it?

It is there because it is your Birthright, because you deserve it, because the Father has not withheld any of what He is from you. But it is not appropriate for you to sit there and say, "Well, I hope it's not too much starches. I'm going to wait to open my eyes until I'm sure that it's mostly vegetables, and fruits and especially papaya." The table is unconditionally full for you to enjoy whatever you like, whenever you like.

Now, one point of clarification for everyone. It is better to visualize abundance than lack, because you are at least thinking positively, and you are not undermining your peace with negativity. But understand that the visualizing is still a means of control that does not constitute yielding to the wholeness of your Being. In the context of your positive visualizations and affirmations you are in a better position to have the nerve to yield.

But understand that the step of yielding must occur before you will come into the full experience of your abundance and your invulnerable wholeness. And that the visualization is not the ultimate step. You see, it is not the great skill of your mind that will save you, but the letting of the Mind which is God be in you, because there is no other Mind. And a puny little private mind supposedly encapsulated in your skull is nothing more than the definition of the ego. You do not have a private mind, although you have a very specific individuality. That's the end of the answer.

QUESTION: I've started experiencing the joy of patternlessness life. And recently I've had a few...

ANSWER: No, you are beginning to enjoy the absence of the valuing of pattern. Continue.

QUESTION: I've moved through something recently that seems to be connected with several experiences in the last few days of receiving. My feeling is that I've become less defended, more undefended. And what I'd like you to talk to me about is the experience of the full table, of everything. And I'd like to know specifically about cash, and heart mate, and the personal transportation—the garage is still ready—those kinds of things specifically in terms of where I am now.

ANSWER: At the risk of sounding monotonous, the need is the same. The need is for choosing to go within and be centered, to go within and find your peace regardless of the external circumstances, because that is where

your perspective is available to you, that is where your peace and joy are available, that is where your abundance is available, that is where you will know what to do and what not to do, that is where you will know how to be where the transportation is manifesting itself and getting in form in your experience together with the absence of frustration prior to the time and the place where the manifestation will take form.

What you are looking for is inner equilibrium, because that is where you are in alignment with the conscious experience of the manifestation of your abundance. And so I am not going to speak specifically about the car or the money. You are already demonstrating by means of your willingness that you have the abundance that you allow. And I'm going to leave it at that, because that crystallizes for you what needs to be crystallized here. That's the end of the answer.

QUESTION: Would you care to give me anymore information about being more allowing and less defended?

ANSWER: Not at this time. You are welcome.

QUESTION: I'm interested in form and color. Can you give some insight on how a divine idea like that arouse on Paul's side there, become manifest?

ANSWER: It is first and last an idea. I mean that at this moment although it appears to be physical it is an idea. It is an energy pattern, if you will, that has gathered together in this specific form because this specific form clearly expresses of the intent and meaning of the idea.

Part of what you experience of the beauty of a flower is the fact that you can see it grow. You can see the stem come up with the small bud, which begins then to swell and pop open and unfold. And you enjoy all of this process of coming into manifestation. But that is not what is happening. The whole rose, the whole idea from full blown to bud is present, present to be discerned simultaneously. It seems to unfold in time because you are bound through your perceptions to the sense of eternity being stretched out on a time line so you see total presence as unfolding presence.

Now whose idea was it? In words that you could most accurately understand, it was ours. The infinite Mind of God is infinitely individualized as every single conscious individuality there is. And this infinitely individualized primal mind does not become divided in the process. Every single conscious individuality constitutes an individual experience of being the consciousness or Mind that God is. And so when the mind of God conceives of an idea every single individuality has conceived of that idea because there is only one Mind actually doing the

conceiving. And the sense of separate minds and separate individualities that seems so familiar to you is only apparent from within the three-dimensional frame of reference, and it is illusory.

Now the moment you can begin to look at these roses and let go of the sense of them being a material form, but rather as a gathering or gelling of energy that expresses the intent of the meaning of the conception of the idea, you will begin to be able to transcend the other aspects of the illusion of matter. We were, are the Movement that is conceiving this flower.

And when I say we I mean you and everyone, whether you are consciously embracing that fact or not. I am not speaking of the elite Awakened ones, we every single member of the Brotherhood are the conscious Movement of Creation that God Is. And every idea is absolutely tangible and experiential to this one Mind that is the Movement called the manifesting of an intent and meaning. That is enough for right now.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Firstly, Raj, through out the years now for your timeless message of the whole mind that I'm coming into fruition of. I have a feeling that this is the on the final intricacies of my dream here—as the Course says the borderland. Any comments that you have for me at this point will be appreciated, and especially those concerning any of those who are in my immediate relationship. Thank you.

ANSWER: There is a tendency with everyone in the process of letting go to assume that you are letting go so that you can learn how to take hold better after you're through letting go. The ego would turn the learning that occurs as a result of letting go into a better means of, a more efficient means of being in control.

Now this is the reason that as you pursue your spiritual quest that you want to understand. It is not truly you that wishes to understand, it is the ego. Because if it can understand the Movement of Being, with a capital "B", it can successfully duplicate the Movement of God, and thus gain, if you will, valid status instead of illusory or assumptive status.

So be aware that the process of Awakening does not involve increased understanding. What it involves is the increased experience of what you are. It doesn't have to be understood because it is directly known.

If you have tasted an orange you do not need to understand what it tastes like. You only need to understand what it tastes like if you are going to

communicate, or attempt to communicate its meaning to someone else. But the experience is itself the fulfillment of the meaning.

Your movement, shall I say, through the borderland as you put it, is a point where the ego will rear its head again and say, “Ah hah, I am now getting the final dope, the final answers.” And it will suggest to you that as you come into the experience that the purpose of the experience is to provide the understanding so that you can then exercise ultimate beneficent control.

You are going to have to be alert—not you alone, everyone—but you are going to have to be alert to not take, what I will call the final rush of awakening as anything other than the experience of it that you are having. It will actually be a call for perhaps the hardest thing you have ever done, and that is to completely give up, to completely give up that part of you that wants to understand.

You see the desire to understand gets in way of the experience. The desire for an intellectual explanation gets in the way of the experience. Letting go into God, is letting go into the experience of what God is. But you see in letting go into that you cannot bring an ego along.

And so if any of you are thinking that Awakening is a process by which your ego becomes transformed into something divine, and that you will still have it and you will still exercise it, you are sadly mistaken and will be disappointed.

So I will say that as you go into the borderland your ego is going to be very upset. And it is going to speak up. You however will be much stronger, I will say, more comfortable in possession of the experience of your divinity and thus the ego’s “death throws” will not significantly get hold of you, but don’t be surprised that it is there. Don’t assume that something is going wrong. Don’t assume that perhaps you are not ready. After all if you are so close how could such an aggressive, active ego be present?

But I will tell you the ego will be using every last ounce of its supposed presence to engage your attention. And it will engage your attention by suggesting to you that what is unfolding to you or what is about to unfold to you is for the purpose of understanding something so it can subsequently be used. And that could be a sidetrack, because the necessity is to give up. Yield completely all sense of yourself as a private, personal, little presence with capacities of its own.

It is a form of sacrifice, but it is a sacrifice of illusion, illusion which has seemed to be very real in the past and which therefore can seem like a

very real loss, but it is only from the ego's vantage point that it seems like a very real loss.

Now as to those around you, I can only speak to you about you relative to them. Some around you may pull away from you. That is all right. What you must be alert for is that you are not engaged in pushing them away, in the name of your enlightenment. Because if you are experiencing enlightenment you are becoming humble, nonarrogant and you're in a position of being able to recognize the divinity of others around you, because you are experiencing your simple divinity so much more clearly. And as a result you will find yourself lovingly and unconditionally embracing everyone around you, whether they are uncomfortable because of their established limits or not.

What the question will boil down to is, are you going to honor and desire to experience the congruence of your capital "S" Self and you, or are you going to try to be congruent with another. Each of you will come down to this point perhaps several times in the process of your awakening: Are you going to sacrifice yourself for your brother, or are you going to honor your divine Self?

You had better dare to be congruent with and honor your capital "S" Self so that the integrity of you may come fully into focus. Now the real question is are you going to sacrifice, are you going to be willing to sacrifice your small "s" self for your capital "S" Self?

And I will tell you something else: if you sacrifice your congruence with your Being for the sake of another, for the sake of not upsetting someone else's apple cart, for the sake of not challenging the limits of their beliefs, then you have sacrificed that in you which is of value to the one whom you are being so careful not to upset. Because you are sacrificing the divinity of you that would truly be transforming and uplifting to not only the one in your experience who is frightened by his or her limits, but every member of the Brotherhood who is still dreaming. And so if you sacrifice your Self, with a capital "S", the sacrifice is complete, everyone loses.

If you want to love your brother, you must love yourself. The statement never was, "love your brother and then love yourself." The statement was, "Love your brother as you love yourself." If you do not do that the gift of who you are is not made, and the whollizing effect of the giving of the gift of who you are is withheld and the blessing of the gift is thwarted. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Raj, I have, as you know, I have spent most of my life in service to others, to my brothers. I'm only beginning to realize what that means.

ANSWER: Yes, what is the service that you can do for others?

QUESTION: I teach, I give of myself, share of myself.

ANSWER: That means then that you must have engaged in a process of getting to know you.

QUESTION: Yes.

ANSWER: Indeed, yes. Continue.

QUESTION: And under all of this I find the onion peels, so to speak.

ANSWER: Ah, and that is how your others become your teachers.

QUESTION: Exactly. What I am finding is that I'm awakening, I have the desire to serve myself more specifically. And I mean this that I have allowed myself for many years to be something like the fire station, the plumber, the doctor, whatever and on call. And there's a lot of ego around that. But essentially when I'm by myself, and there's the urge to express myself—especially in my art—I find as many distractions as possible not to do that.

I feel now that I'm going to pursue that space. And I would like a few...

ANSWER: Don't feel that you are going to do it.

QUESTION: I am. I've got the time and space to do that. And I'd like some tips in that direction.

ANSWER: Don't try to have a good reason for doing it, that will delay you more. Make no requirement on what the result will be of your doing it, that will delay you more. Engage in a little bit of self-irresponsibility. Be willing to allow what you do to be absolutely meaningless. If you do that, you will not come into it with preconceptions, and creativity will be the result, discovery will be the result, fun will be the result. Don't wait for conditions to be perfect, that will cause you to delay.

Now I'm just going to say this, and this is specifically for you. I want you to practice with smudges. I want you to practice making smudges. If you do that, there is much you will find yourself discovering. That is all I am going to say. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: Will you please explain the concept of twin rays and soul mates?

ANSWER: I will explain them away. If it is the case the Father is indivisible, single of purpose, single of self-expression, then the only way in which there could be a division into twin flames, twin rays, soul mates, etc., would be purely imaginary. And indeed the concept is a concoction of the ego suggesting that you are half of something, rather than the indivisible and complete expression of the Father/Mother/God.

Even the term Father/Mother/God implies a division when I use it to express a balanced wholeness that is inseparable in any way so as to enhance your sense of God as Father, as well as to provide for women a more exalting and truer sense of femaleness, as well as to convey to men that because they are masculine and God is the Father does not mean that they have the edge, because God is Father/Mother. And if God is Father/Mother then the Father/Mother is fully expressed in every single male, and therefore every single male had better let in the conscious experience of his femininity.

I will tell you something (and I am directing this to all of the men): The ability to yield is a feminine characteristic, and if you are going to wake up half-way comfortably—because you will wake up no matter what—you had better be willing to embrace the capacity in you that is a feminine capacity to yield, to let in, to be defenseless, to not be controlling, to not be in charge, and as a result be open to the fullness of the experience of Being.

I have said this before, but I will repeat it: Every single one of you is soul mates. Every single individuality in the Brotherhood of Man are soul mates. And that is the only way in which the word soul mates has any true meaning whatsoever. You are soul mates because each one of you is the full and complete expression of Soul.

I will tell you something else: Everything that you might hold dear around the concept of soul mates needs to be released from the confines of just one other individuality, and extended to every other individuality. You desire to be in touch with your soul mate unless your soul mate happens to be your neighbor whose driving you crazy, and then you do not want to be in touch with your soul mate.

But in the acknowledgment that he or she is your soul mate, and in the willingness and the desire to experience that divine Being that that one is, and in your openness to it that you would reserve for this one soul mate that is your hearts desire, the factions in neighborhoods, the factions in communities, the factions between nations would dwindle, and community

would emerge. And I will tell you something, community is emerging whether you are ready for it or not.

And so I would encourage you to observe how you are defining your brother, whether it is in your country, your continent, or another continent and another country, whether it is one you have called an enemy, whether it is one that you have called an ally.

So if you are going to use the concept of soul mate let it apply equally to everyone, and let the desire that you would naturally bring to the search for a soul mate come into focus in the search for that value that validity of the individual who you find it difficult to relate to or love. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good afternoon.

ANSWER: Good afternoon.

QUESTION: I am experiencing difficulty in the work area. I want to have right livelihood, the right attitude to right livelihood. And there's some specifics that I would like to ask you about.

ANSWER: Certainly.

QUESTION: I'm presently working for a stock analysts broker investor. I've often experienced becoming excited with new jobs. I've had some indication that this is a possible direction for me to enter as a socially responsible investor myself, to be registered as a stock broker. I'm not sure if this is a present infatuation or a possible life current that will lead me forward.

ANSWER: It is the latter, without question.

QUESTION: Ooow! Ooow! What a rush! There are just a couple of other things that I was thinking about. I enjoy some jewelry making, I enjoy crystals and buying them, enjoy this pretty rocks, my roving photographer idea here in Ashland. Now, as you said the latter, the sociably responsible investing and the registration and so forth, I'm experiencing difficulty at my place of work. I house sat for my employer...

ANSWER: First of all let me interrupt. I did not suggest that you become a compulsive socially responsible investor or broker.

QUESTION: Okay.

ANSWER: Make room for the full spectrum of what you love and enjoy, else you will begin to hate what it is that is keeping you from the full spectrum of your capacity to enjoy. Continue.

QUESTION: Wow, this is very powerful! At the present place of work my employer first was going to...

ANSWER: What is it you have to invest?

QUESTION: I have no capital.

ANSWER: Oh, that's interesting. Then you must be having difficulty getting up in the morning to go to work.

QUESTION: I used to have a lot more difficulty getting up and going to work when I was working as an electrician.

ANSWER: Oh, then what is it that you have to invest that you invest when the alarm clock goes off in the morning.

QUESTION: My desire to be of service to my employer.

ANSWER: Oh, come off it.

QUESTION: My desire to be excited about what I do when I'm there.

ANSWER: You have energy don't you?

QUESTION: Yes.

ANSWER: Desire?

QUESTION: Yes.

ANSWER: You have a sense of a place for that energy to flow to.

QUESTION: Yes.

ANSWER: That is what you have to invest. Don't tell me you do not have capital. What you have to invest is clarity and ideas that are present if you let the energy flow.

QUESTION: What's going on at my office? What's going on in that home? Why was I attacked by that dog? I was viciously attacked and bitten four times by a dog. There are family dynamics there that—I was about to say I don't understand, but I hesitate to use that word. I seem to be under attack. My ideas or my energy seem to be under attack.

ANSWER: Then remove yourself from the location where there is a lack of ability to perceive your intent, your intelligence and your wisdom, and find a place where you can express them without resistance coming forth. But do not sacrifice your awareness that you are on the right track.

QUESTION: Is this my inheritance?

ANSWER: Is what your inheritance?

QUESTION: This track. I recently found my biological father's history that I'd never had before. And I found out that he was a whiz investor, and a psychic told me that he was not occasionally joined my guide. And that I did feel his presence at a certain time, and I'm wondering if this is part of my inheritance?

ANSWER: Absolutely not. I would encourage you to see that your inheritance is from your Father, with a capital “F”.

I’m going to put it another way, your inheritance is from what you are in your totality. And as you in your tiny self-sense yield up the ego structures that separate the part of you that is confined inside from the totality of you that is on the outside, you will find yourself coming into your true inheritance, your Birthright, your experience of your indivisible wholeness—which means your indivisible, universal comprehension of All That Is. And this will happen without your losing the capacity to also be absolutely specific and focused, let us say, in the world.

It is wonderful that your father, your earthly father, was a whiz as you put it. He was a whiz because he did not defend himself against his knowing, at least in this area. I’m not saying he was Awakened, but he was not justifying the absence of that capacity. He did not say, “I can’t do it, I can’t do it. I don’t have what it takes. I don’t have the experience. I don’t have the education, etc.” He didn’t rely on education or experience, he did indeed do what he did intuitively, which means he did it by means of listening deeply.

When you listen deeply you come into the experience of your right Mind, with a capital “M”. And you find yourself Knowing because Knowing is the nature of Being, not because you were educated.

Indeed, your father is occasionally working in conjunction with your guide. Your father is totally Awake.

Now, big deal! And what I mean by that is that you are not getting all of this beneficent help because you are unworthy and they have taken pity on you. You, as well as everyone else, has all of this help that is available, because you are divine, you are what you are in your totality at this very instant and that demands respect and love, even though you insist upon a very limited and tight and tiny concept of yourself as being all there is of you. Continue.

QUESTION: Is it possible for me to work with my present employer for a length of time?

ANSWER: If you are wise. If you do not expect them not to act as egos. Now does that constitute a slur on their divinity? Or does that constitute a, shall I say, malpractice on them by expecting them certainly to act like egos? No it does not. It is practical wisdom. Expect yourself to act like an ego also, to one degree or another until you are completely Awake.

There is a necessity to play what I would call a double role: You must be practical enough to recognize the way things work under the

circumstances with ego's believe that they are what they are. And at the same time let yourself unconditionally into the clearer experience of what you divinely are so that you have the opportunity from that vantage point to be appropriate with others even if they are coming from an ego standpoint.

You may continue where you are if you are wise. And if you are wise, you will not be surprised by what might occur. You will not be caught off guard, and thus distracted from whatever degree of centered awareness you are able to maintain on an ongoing basis.

In other words, I am saying do not be naive. Also do not be afraid to move on as though you are in a unique circumstance here that couldn't possibly be available to you under any other circumstance. This is your track. This is what your Being is unfolding. And therefore, if on the basis of your integrity you choose to disalign yourself with these individuals, you can count on it that your Being will reconfigure your fulfillment in terms that will be more harmonious. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: I feel like I'm in a sort of circular trap...

ANSWER: It is called the ego. It is spherical actually. Continue.

QUESTION: I've had a lot of health problems since I was very young. I have at times functioned quite well, and supported myself in a way that really felt good to me. But that's difficult for me to do. I have some way of being with people that seems to be more than I even understand. It feels like something I'm supposed to do. And I don't know how to do that in a way that financial supports me. And I don't know if I should be looking in a some other direction?

ANSWER: Well, I will tell you to certainly look in a direction that works, that meets the need, even if what meets the need isn't the ultimate that you are feeling within yourself. If your need is not met, you will not have the strength and the stamina to persist, to follow through on the ultimate that is emerging from within you. So do not be afraid to be practical.

And by all means be willing to embrace the practical actions that meet the human need, be sure to embrace those actions in the context of divine love meeting your need, the Father manifesting that which allows you to persist in your desire and the consummation of that desire. In this way you will be able to value the intermediate steps that meet the practical human

need, and not see them as blocks to your fulfillment. You will not engage in them resistently or resentfully.

Now as you sit there, you have the inherent capacity to go from that spot to any spot on your globe or any spot in the universe instantaneously, with no means of getting there other than the simple shift of your attention to that place.

QUESTION: I believe that.

ANSWER: But at the moment you are not able to give yourself permission to do that. And so if you were to go to the moon, or if you were to go into space you would need the shuttle. Or if you were to go from here to New York you would need a plane, or a train, or an automobile, or some means of moving yourself there. These obviously would not be ultimate forms, but they are forms that identify your omnipresence in language that doesn't push your limits at the moment—doesn't step over the bounds of reasonability.

Omnipresence is the fact that is demonstrated, we will say, by airplanes, and automobiles, and roller skates, and bicycles, and horses, etc., and space shuttles. It is the way the ultimate fact registers with you at the moment in language of your present perception.

So do not demean the means that are at hand for accomplishing something, whether it is a temporary job, whether it is even a permanent job that is not the one that you know you will ultimately be doing. Because it is the way in which your wholeness is manifesting in language of your present perception that gives you the freedom and the security to persist with the exalted view that you are getting glimpses of at the moment.

We have been talking a little bit about Birthright. Birthright is that which cannot be earned and does not need to be earned. It is that which is inviolably yours, which no one else can even get hold of. Your health is part of your Birthright. And your capacity to stand up in favor of, or on the side of that Birthright, your health, is a capacity which you need to bring into play, instead of being steamrolled by it and then picking yourself up slowly and regaining your balance.

I encourage you to be more alert mentally. And when the first suggestions of illness or incapacity present themselves to you, I encourage you to say, "This is BS. This is illusion. This is illegitimate. I don't buy into it. I am not going to participate with this suggestion. Be gone!" Dismiss it, and dismiss it with a sense of your right to dismiss it.

In the beginning you may need to dismiss it based upon a little bit of logic, that if indeed you are the direct expression of the Father/Mother from

whom nothing has been withheld—none of what the Father/Mother is has been withheld from you—on that basis then you have the right to at least intellectually make the statement, “This is illegitimate and I am not going to give it a foothold in me. I am not going to accept it enough for it to find lodgment in my consciousness. I dismiss it. Be gone!” Do this in whatever words come to you. But the point is, dismiss it from your experience. Dismiss it from your inclination to validate it—your habitual inclination to validate or embrace it. Dismiss it, have nothing to do with it.

Now you have this authority. It is an authority to claim your Birthright. You see, that is not an authority over anything. It is itself part and parcel of the alignment, and the oneness, and the unity, and the inseparability of your Being, and to express your authority to not become divided within yourself, to not become conflicted in yourself, you constitute an impermeable presence—which the Father actually is—a place where no illness can find the least irregularity in the surface to grab hold of and claim.

It is time for you to experience your freedom. I could have said it is time for you to claim your freedom, but you would be inclined to turn that into a little bit of an ongoing struggle, the claiming part. I want you to embrace your invulnerability, and be willing to stand on it and dismiss any beginning stages of physical dysfunction right out of that area of your consciousness where it has presented itself to be invited in and entertained. You do not have to take in mental house guests that are unwelcome and who will do nothing but mess up your mental household.

And I encourage you to begin to do this, and whether you succeed each time or not, you will find yourself succeeding more and more consistently to the point where you will go for years without a single physical complaint. But you must begin to take on this new attitude based upon your Birthright. You must dare to claim your Birthright, embrace your Birthright, own it. That’s the end of the answer.

QUESTION: The last time that I feel that I did come very close to what you are saying, I was rear-ended in an auto accident. And just prior to that I was having knowing guidance kinds of experiences. I was having experiences of oneness. I felt like I had gotten to the point where I had just done what you’ve just suggested. And I felt that as I pulled out of that those experiences had returned. But what I feel now is that it frightened me again, I began to feel that no matter what I did I couldn’t... the universe wouldn’t be safe.

ANSWER: The ego is jealous when you are not honoring it, and giving your attention to it, and it is not going to take it lying down. And it

will find ways to conflict you again, if it can, because that is certainly what keeps it energized and apparently alive.

And at the bottom line, the dynamics to create conflict in you that the ego brings into play can be treated as a challenge that says, are you sincere in your desire to listen, to take guidance, to not depend upon your puny, little, human mind for all of your conclusions, or does the ego's frame of reference still hold value for you? It is an opportunity for you to continue to make the choice on behalf of your capital "B" Being, rather than your ego.

Do not expect the ego to just lay back after years of commitment from you, and let you withdraw that commitment without objecting.

QUESTION: Did I attract the accident?

ANSWER: I will tell you this, you did not attract the accident by virtue of listening, by virtue of desiring guidance and experiencing guidance.

There was as you were aware, a fear that what you were experiencing and feeling as a result of listening for guidance was perhaps too good to be true. The accident you could say was similar to a child stumbling as he or she takes the first few steps without holding on to anything. It expressed an awkwardness, an inconsistency in the movement necessary for ongoing harmonious unfoldment.

You see as you access new territory you will not be skilled in the movement necessary to be in that new territory. And you will stumble, and the ego will say such things as, "You attracted it into your experience. Naughty, naughty! It's your fault! You are to blame. You are guilty." Ah, the magic word, guilt.

Now like the child who stumbles and falls down, you must simply pick yourself up and with gusto and enthusiasm try that first and second step again, with a confidence that if you persists you will indeed make that first, and second, and third, and fourth step and eventually run.

QUESTION: I'm counting on it.

ANSWER: Persistence is what is required. You have persisted, but do not take on a false sense of guilt when you are simply awkward. That's the end of the answer.

QUESTION: Thank you, Raj.

ANSWER: You are welcome.

QUESTION: This is kind of a long question, because I want to be clear. And I'm very nervous so please be patient. It's becoming more and more clear that all I want is to surrender to God. I used to get high loving God, and loving other people and loving animals and the planet. And that doesn't work for me anymore because I don't love myself.

And so my desire to surrender to God has put me face to face with my ego. And I once thought that my ego was dying, but I can tell you that it is alive and well.

And so it's this process of learning and unlearning and every minute of every day seems to be an opportunity to choose whether I'm going to act from my ego, or choose to act from my integrity. And much of the time I watch myself fall flat on my face. And it keeps me from... when I most want to let Michael in, I withdraw. It keeps me from everything I want to do. And I'm very tired of my ego. And I want to love myself.

And so I want to know if there's some particular pattern or—because I've been working on this very hard—if there's some particular pattern or dynamic or something specific that I'm resisting, that if I understood it better it would help loosen some of this stuff. So I want to know how I can love myself and let God in?

ANSWER: It is a very hard thing for most of you to believe that if you will take yourself at any given instant and release all criticism, and all condemnation, and all judgment, and all inflicting of guilt, and all sense of responsibility—personal responsibility—that the result will not be becoming stuck. Do you see the ego has fooled you into believing that if you are not striving to be better that you will end up being immobilized, in mediocrity, that's what it would suggest—mediocrity and suffering. And so you are all conditioned to strive and never let down.

You have been trying you said. Indeed, I am going to suggest that you stop trying, and that you take yourself at any given moment and release these things so that you can come into a sense of peace about yourself in that moment, where you are not saying, "I should be doing more. I am not doing more, therefore I am coming up short, therefore I am worthless." Let yourself be in that moment free of those dynamics. That is what constitutes loving yourself. Another way of putting it is accepting yourself at any given moment, embracing yourself unconditionally.

Now I will tell you something, if you are loving yourself unconditionally, do not be afraid that that will constitute what the ego calls self-satisfaction. What it is is the absence of self-condemnation. Self-satisfaction is a dirty word these days. It implies that if you are at peace with yourself you will not have the gumption to rise up out of the gutter of your life, and it will be accepting the status-quo. This is not true.

In the absence of the squelching of what you divinely are—which occurs when you are striving to be more than you are at the moment—you

come into this, I'm going to say, cradling place where you experience being loved, where you experience being safe because you are not attacking yourself.

And I will tell you something, when you are feeling safe you are immediately faced with an infilling of energy and motivation, because your energy is not being used up in self-defense. So if you dare to stop outlining how things ought to be, what point you ought to have arrived at by this time, etc., and love yourself in the moment, you will find yourself beginning to experience that union that you are desiring.

There is another point to remember also. This moment in which you are going to release self-depreciation, self-hate, this moment is also the unfolding of God. You are the unfolding of God, the moment is the unfolding of God. Your wholeness, your achievement perse, isn't somewhere off in the future. It is present in the only moment of conscious experience there is, and that is the now.

And I have said this before, but I will say it again: eternity is not endless time, endless into the past, endless into the future. Eternity is when you let go of the past and the future and let yourself come fully into the moment of conscious experience that you are in. And I will tell you this: You want to know where the little gap is? The little gap is dead center in the instant you are in, that is why it is called the holy instant. It is the place where the instant of wholeness is available to you, it is that point where you may slip out of time into the full conscious experience of the eternal now, the infinite now.

Now if you say to yourself that you are not worthy of experiencing your divinity until you have accomplished certain things, you most certainly will not let your attention be present in the now, because that's not where your salvation is. It's in the striving and the accomplishing, it's in the keep up with your goals. Well that's just exactly the way you stay trapped in the illusion of time—in the illusion of flowers growing, and buds opening and going to seed, and starting the cycle over again. That is the way you stay stuck in the three-dimensional only frame of reference.

The only way you're going to manage to get into the moment is to embrace yourself in the moment, to find the God that is there in the moment. That is why when you reach the end of your rope and you give up it is always the moment that you are in that you give up into. And when you truly give up that's when your transformational experience occurs. But you do not have to wait for a tragedy or a trauma to justify letting yourself into

the only time there is, which is the conscious experience of existing at the instant you are experiencing it, which is always now.

The key here for you is to love yourself and let yourself be what you are as ignorant as it may seem, as unexalted, or unenlightened as it may seem. Love this retched little you that you think you are right in the moment you are in, and you will find this retched little self exalted, because you'll be able to connect with the integrity of you that's only present in that instant to be experienced.

Now is the only place you will find God. God is not hiding behind the next building just out of sight ready to jump out and embrace you when you arrive at that corner.

Again, the key is love yourself and love the moment also. In that way you will be able to find God in you and in that moment. And your fulfillment will be more noticeably present even if it doesn't seem that you have achieved yet full enlightenment. That's the end of the answer.

QUESTION: Right now I'm at a spot in my life where I feel like I don't know anything.

ANSWER: Marvelous.

QUESTION: And I'm having a lot of trouble dealing with that, and dealing with my emotions that are connected to that. Can you give me any kind of insight on what is going on?

ANSWER: It is when you know something, it is when you are sure of something that you are well defended against enlightenment, when you are well defended against discovery. Because discovery or enlightenment is the uncovering of what you don't know.

Now, listen carefully: Value this experience of not-knowing, of not being sure of what to be sure of. It is the vestibule or cradle of your accessing your greater capacity to be aware. It is the nursery school which provides the environment for growth—and I am talking about real growth. If it is these things as I have said, then by valuing it and not resisting it you will be receptive, open, even though you have no idea what it is you are opening up to.

Now one other factor you need to understand: The nature of Being is Knowing. The infinite Mind is All Knowing. It is easy to interpret that statement as though it is saying that the infinite Mind Knows All, is All Knowing. But let us emphasize the word "knowing," rather than "all" as meaning a quantity. The infinite Mind is All Knowing as a verb. The infinite Mind Knows itself completely, and there is nothing else for it to know.

So the infinite Mind is the action of Knowing. As a result when you as an ego, as a conditioned thinking mind arrive at point of not-knowing, not-knowing anything intellectually, not being sure of anything intellectually you are in a position for the Knowing—which I capitalize, capital “K” Knowing—you are in a position for the Knowing that constitutes you to begin to emerge and register with you. Because its pathway to your point of recognition is not blocked by your confidence that you know what a thing is.

And so you have a double task here: The first task is not resisting what feels like an uncomfortable situation for you, and redefining that uncomfortable situation as the vestibule of greater Knowing. And then in spite of the uneasiness you have with not-knowing, be open to the natural movement of your deeper Knowing, with a capital “K”, so that what you do need to be aware of can register with you most easily.

The problem is that when you arrive at a place of not being sure of anything you also tend to lose confidence in your capacity to recognize truth. And so you close down and become self-protective. The necessity is to allow yourself to be in this temporarily uncomfortable place—uncomfortable because you’re not familiar with it—and let the deeper levels of Knowing emerge and register with you.

In other words, instead of being distressed, recognize that you stand at the threshold of clarification, significant clarification, real clarification. And then to the best of your ability stay right there and watch for it to emerge, even if it takes a number of days. The point is don’t invalidate this state of “not being sure of anything.” That’s the end of the answer.

QUESTION: Yes, Raj, my questions on communication with your brothers, with yourself. How it is emotions peace healing, how does the communication work for the dynamics?

PAUL: I’m sorry this is me, Paul. I don’t understand the question myself, so my mind is trying now to figure out what did he say. Would you say it one more time?

QUESTION: Raj, you’re communicating with everyone here trying to convey a message of truth that is significant to each and everybody in their own personal way. In seeing that truth how do the emotions that you see jumping around and everything, where does all of that come into play there?

ANSWER: Emotions are ego reactions, and I am delighted to see the ego dancing as though it is on hot coals. If it is uncomfortable, it is off guard. If it is off guard, you and I have a chance of communing. And so I am not in the least bit upset but completely delighted by the irregular and

uncontrolled actions of the ego. I encourage you to do likewise and also realize that you are not the ego, you are the pure awareness, the pure consciousness, which never has been the ego, even though you have identified with it from time to time very significantly.

Now again, I want you to understand that emotions are ego reactions. This means emotions are illusions, and it is important to make this distinction. Now what is the divine equivalent of the illusory emotions? Feelings. And feelings are the Souls response to that which is Real. Again, emotions are the ego's response to that which is Real—jealousy, hate, reaction, fear, depression. The Souls reaction or response to that which is Real is peace, and joy, and love, and sweetness.

Now you have all heard of the word or term “aura.” The aura as it is perceived by those of you who are, shall I say, sensitive enough to see it, appears to be a subtle energy body around what has been called the physical body. But we discussed earlier the fact that there was no physical plane, and that the forms that you see are the manifestation of the meaning and intent of the idea that was the result of the Movement of the infinite Mind.

Each of you has a Body of Light at this very instant, which seems completely dense and dark when you look at it. But it is the lens of your perception that is causing you not to see the Body of Light at this instant. Those of you who are able to see the auras, are seeing what we could call the outer edges of the Body of Light. It is where your perception is not blocked by a completely physical interpretation of what you see.

Now I am bringing this up because, as you indicated, there is much dancing of the ego going on here today. However, the color of the light of your Bodies of Light in this room has since early this morning been undergoing a change of hue, which is indicative of the fact that communion has been occurring—you used the word communication.

I will tell you that most of what is being said is for the benefit of distracting your ego so that silent communion can occur. Most of the words are causing the triggering of your giving permission not to persist in your ignorance. And the communion, the oneness of Being, seen as all of us, is allowing for significant alterations of your capacity to embrace and own your divinity. And as I said, the color, the hue of your Bodies of Light has been changing all morning, indicating that healing of perception has been occurring.

Let the ego do its little dance, it is meaningless. Everything the ego does is meaningless. And so you let it do its jig, notice it and get your attention back to what you are interested in.

Now I have said this before, but it bears repeating, and it bears your repeating often: The only thing the ego cannot defend itself against is disregard. Fight it and you strengthen it. Disregard it and it has no defense, and it becomes weaker and weaker and weaker. And that is why the constant choice for your divinity and your peace needs to be practiced, because it is what undoes the ego. That's the end of the answer.

QUESTION: Good, I like that.

ANSWER: It really doesn't matter whether you like it or not. It is the truth. I am glad that you are not resisting it, and I did not mean to be offensive. But it is important to understand that whether you like the truth or not it functions on your behalf. And so you do not have to qualify for the benefit of the Movement of Truth by embracing it fully.

You see it is the ego which would like to bring into play a certain amount of control. It says that it is doing this to promote your more rapid awakening. But of course, to whatever degree control comes into play you distance yourself from your Awakening.

Now it is well for you to have enjoyed the truth of what was said, but it does not put you further ahead in the game. I point this out because if you realize that it makes no difference whether you are happy with it, it can become clear to you that it makes no difference whether you are unhappy with it. That either way the truth operates on your behalf and moves you whether you are digging in your heels resistantly, or whether you are doing it willingly. And therefore, you are not at the mercy of your capacity to appreciate truth or not. Please continue.

QUESTION: Okay, my question relates to my relationship with my husband and my growth. In my discovery of myself and experience my individuality, I've had difficulty with my husband, and had repeated cycles in relationships that I've gotten kind of lost in myself and the relationship and then I flee from them. And I would like you to look into my present situation and give me some insight as to whether I should hold on to this relationship.

ANSWER: What would happen to it if you would let go of it?

QUESTION: Well, I could be leaving my present home, and children, and husband, or it's just difficult right now...

ANSWER: Let me ask you this: If you were standing in a shower with a bar of soap in your hand, and you are holding on to the bar of soap, what is likely to happen?

QUESTION: If you hold tight, it could slide away.

ANSWER: Absolutely. What happens if you do not hold on to it? In other words, you let the palm of your hand be completely open? It is likely to remain there indefinitely.

Now that is what I meant when I said what would happen if you let go of it—meaning, where not holding on to it so tightly. What if you relaxed? What if you did not make an issue out of your spiritual growth in comparison with his growth or lack of growth? What if you made no distinction between your growth and your understanding, and his ego idiosyncrasies? What if you relaxed? What if you became a little bit unconditional? What if you became less judgmental? How do you think you would come across to your husband? You are likely to be experienced as someone much easier to be around.

Watch the “yes, buts” though. Because the “yes, buts” are the first part of a justification for an inner conflict that you need relief from. But it’s an inner conflict which you are generating and keeping alive. And again, the necessity is for you to choose for your peace, not the reactive ego vantage point.

Your spiritual growth and Awakening should be allowing you to recognize the validity of your husband and of every other individual and his worth and, shall I say, the justification for patience and an extreme reluctance to engage in judgment and condemnation.

What are the vibes you are putting forth? Even if you say, “Well, he makes me do it. I can’t help but put this energy forth, because of the way he behaves.” But you see, you can help it. You are the one making the choices for what you are going to feel and what you are going to validate.

And as I said earlier, if you will dare to see him as your soul mate—not your exclusive soul mate—but as your soul mate because he is right here and now the direct manifestation of God, and you truly desire to unite with this divine one. And if you were willing to be defenseless and open to this you would illicit from him different behavior, not in a controlling way, but because you would be so comfortable to be with you would call into play such a lack of need for defensiveness that he would warm up toward you. And your spiritual Awakening would become translated into the practical terms of a loving relationship, which has nothing to do with spiritual progress, or a religious orientation.

It doesn’t really do any good to talk about God, or think about God if the word “god” and the understanding that you have of God doesn’t bring you to a point of defenselessness to the real experience of unity with your husband, or your brother, or your fellow man because you are not engaging

in defense. Then you come into the experience of what the word “god” means. It doesn’t matter whether he understands the concepts. What matters is whether the concepts and the words you are using are truly allowing you to become defenseless.

And so I encourage you to rethink this question you have asked. And rethink the situation and dare to make the assumption that there is an entirely different way to look at what you have asked about. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome. I would like to add one more thing to the last answer. What can justify remaining conflicted within yourself? The behavior of another? Neither you nor anyone else is ever suffering from the behavior of another. You are always suffering from a choice you are making between your peace and conflict. You are making a choice between viewing the Kingdom of Heaven, viewing Reality through the lens of the ego, which will always cause a distortion, or from the vantage point of your essential Being. If you are suffering, it is because a choice has been made for the vantage point of your ego.

Now if your husband is being a piece of sandpaper, does that justify your being a piece of sandpaper until he becomes a little finer grained, and then you will say, “Okay, I will be a little finer grained.” Or again, is there anything that can justify your decision for conflict within yourself, regardless of whether he is coarse grained sandpaper or fine grained sandpaper.

It is a bitter pill to swallow to have to be what you would like others to be, without their being it. And yet that is what is needed. Should I not be me? Should I not commune with you because you are not enlightened yet? If you want to think conceptually, can you not imagine that your mentalities are coarse compared to the Christ Consciousness? Is that any reason for me not to convey to you that the coarseness of your mentality at the moment does not represent who you really are?

I refuse to believe what you are presenting to me as you. I will not join with you in your ignorance. I will join you in the acknowledgment of who you really are.

There was a time when there were only four of us out of the whole brotherhood who were extending this to the brotherhood in its dreams. It is not too much to convey to you that you have the capacity to be unconditional enough to love because you choose not to be conflicted within yourself. And as a result, be the presence that causes others to feel safe in

becoming unconditional also. It is your fulfillment to be the Christ Consciousness, the clarity that doesn't play into and validate others ego self-images, and limitations, and pains, and sufferings. It feels good because it is you in your actuality to be that.

If you wait until they deserve your love, they won't need your love, and you will have missed out on the joy of being the love that exalts and transforms. And we are talking about really practicing what it is you desire in real situations, real processes of uncovering Reality a little more clearly where it has been covered up with ignorance and ego structures.

Your husband will recognize love in the absence of judgment. And the absence of judgment and the presence of love inspires greater self-appreciation, and a greater ease with which he or anyone else can dare to think in a new way about himself that is more exalted. If someone expresses confidence in you, it inspires you to be more confident about yourself. And that's the gift. Because everyone who is sleeping and dreaming dreams and nightmares needs the inspiration to refuse to validate the nightmare, and wake up from it.

Don't wait for him to be loving before you will be the love. Because all you will be doing will be postponing your joy from being congruent with yourself. And I am not picking on you particularly, I am taking this time because this is the gift that everyone is here to give. And it is the gift that promotes your own freedom from bondage and imprisonment and cruelty imposed upon you by your well developed egos.

The answer really is love. And this is not a new answer. But each one needs the encouragement to practice love where it seems least deserved, because it is where it is most deserved. It is the place where it seems not to be valid. The light is needed where it is darkest not where there is already full illumination.

Now I want you to know one other thing: If under the circumstances it were most appropriate for you not to remain in this relationship, I would have told you. I have told you what is needed. That's the end of the answer.

QUESTION: My question has to do with my relationship with my wife and expressing love. And we're at a place that we keep coming back to and that we both realize that we're stuck at. And she feels unhappy and insecure and upset because I don't express my love to her in a way that she can understand. I'm not affectionate physically like she'd like me to be. I don't treat her in a way that she wants to be treated.

And when she is reaching out for that type of love and I'm pulling away and don't want to give it to her, and we both see that this is happening and we both know that we are stuck. And what we'd like to know is how can we be unstuck, how can we break this cycle? Do I have to learn a new way of communicating my love to her.

ANSWER: Oh, yes. And likewise with her, she needs to learn a new way also. I'm going to tell you that you are both suffering from immaturity, from lack of life experience and from lack of self-confidence. And I will tell you something: It will not last forever. In this case time is on your side, because the experience at being alive will bring you to a point of greater comfort with yourselves. And as each of you becomes more comfortable with yourselves individually, the ease with which the love will flow and find expression will increase. And also the demand for proof of love will diminish because there will be greater security.

Now this is a case where it is important for both of you to accept yourselves right where you are in your apparent lack of life experience. As long as you continue to exist, your life experience will be extended and you will not continue to lack life experience, and wisdom and maturity will come with it. And I am not talking about another twenty years.

But what I am saying is both of you can afford to relax a little bit, accept the fact that you are not particularly skillful in relating one on one with commitment. You do not have twenty years of commitment behind you, having established a sense of comfort and ease and confidence in the stability of the relationship.

And of course, the ego has you at a point of proving yourselves both to each other and to the world. And it has both of you to that degree dancing a jig, demanding something of you that you don't know exactly how to fulfill. And so really the necessity is to be most patient with yourselves and with each other. The love that is there in your relationship is solid, it is sound. You simply—and I know this will not necessarily be ease—you simply need to embrace enough perspective to allow for some time to pass and for greater life experience to develop.

You are not at fault, she is not at fault. There is not a fly in the ointment of your marriage, or shall I say, there is not a flaw in the ointment of your marriage. And I encourage you to dare to have confidence in it and endure, not in the sense of putting up with, but endure in the sense of an ongoing commitment that lack of skill in relationships will not be enough to undermine.

Now I encourage you to explore being more affectionate. I encourage you to explore the different ways in which you can express thoughtfulness. It isn't corny. And it will broaden the spectrum of your expression of love. And it will make you feel good. And it will awaken you to an aliveness to the relationship that your current mode of expressing affection doesn't bring into play.

Now if there is a new area of interest in your life, some new technological discovery, or some new dynamic in the field that you are engaged in that peaks your curiosity you will go out and get books and read them, and you will find out everything you can about it, and you will do it with enthusiasm, because of what it will open up for you. I encourage you to treat the subject of affection in the same way, and explore the broad spectrum of expressing affection.

Most of all I encourage you to relax about yourself. Love yourself right in whatever degree of ignorance you feel you are currently in. Let me ask you this: If a new area of interest opens up in your life, and you have a spontaneous desire to pursue it, does the fact that you weren't interested in it before mean that you were at fault in some way? The fact that there is greater opportunity for you to express affection does not mean that you have been a dope so far. It does not constitute a judgment in any way on where you are at the moment and so you can embrace and love yourself right where you are at the moment with complete freedom to explore new potentials. And that is what I encourage you to do.

Your marriage is not in jeopardy. But you do need to be patient with the fact that you have not yet developed smoothly the skills of relating affectionately. That's the end of the answer.

ANSWER: Before you begin, I would like you to ask the most pertinent question you can ask about yourself. I heard you earlier indicate that you felt it might be so unique that it would have no relevance for anyone else. And I encourage you to provide yourself with the opportunity to find that the ego is not very original. And not deprive others of the opportunity to benefit from the same dynamics which have been brought into play in their own unique way in their lives.

QUESTION: I didn't know you were listening.

ANSWER: Now you do.

QUESTION: For fifteen years I have had unremitting insomnia. That means to me difficulty in falling asleep, inability to sleep very long, an inability to let go of conscious thinking during sleep. My sleep has the quality of conscious waking state thinking. And so I wake up

exhausted after two or three hours, and then spend the next three or four hours trying to figure out how to get back to sleep, which sometimes works and sometimes doesn't.

I have obsessed about this for fifteen years and tried to think of any possible meaning for it, and the more I can let go of it the better my sleep is. But I still suffer from it. I think I brought this on myself by doing two years of intensive Transcendental Meditation in a retreat setting in the wrong way, when I wasn't ready, without proper instruction. And now I'm mainly trying to figure out how to undo what feels like damage, so that I can function normally in the world.

And this is all related to the larger question of why I want so much to escape from living a normal life like a normal human being. I thought I could somehow escape from life by getting a quick ticket to enlightenment. And it didn't work. Now I'm trying to just become a normal human being. So anything you could say to speak to that?

ANSWER: The reason you and everyone else is trying to escape the "normal life" is because "the normal life" means viewing Reality through the lens of the ego, and thus experiencing everything a hundred and eighty degrees out of sync, which causes everything to be reversed.

That which is good is bad. That which is bad, or not truthful, not representative of Reality is good. To be in charge is good. To be yielding is bad, from the ego standpoint. And yet being in charge doesn't work. It does not give you the peace, that something in you knows is your right to experience. And so life is one constant frustration. A frustration which nevertheless seems justifiable because you have not had adequate means to escape the distortions from the egos frame of reference.

And so there is a recognition of a need to escape from suffering. But the mistake has been practiced of assuming that it is the world that must be escaped from, that it is your humanness that must be escaped from, that your humanness is not divine, that there is indeed a material plane, with a material universe existent in it that partakes in no way with anything divine. The denial of the world is what happens when the world seen a hundred and eighty degrees out of sync from Reality is treated as though it were in sync.

Now it is not the world that needs to be denied, risen above, or escaped from, it is the perception that renders it a delusion. All of you are feeling the need for something more representative of fulfillment than what you are experiencing.

Your churches have taught that your very existence has been the result of sin, meaning the copulation of your parents. You're doomed from the

beginning. The very human expression of love and the Movement of Creation, the unfoldment of that which the Father is is called entirely into question by virtue of having defined the experience of existence as the result of sin and therefore colored.

This causes you to get into a state of self-denial of the body. It causes the experience of fulfillment—which is experienced sexually in intercourse—to be seen as something to be risen above. And the churches have enforced this, reinforced this by virtue of its leaders and its staff being celibate. They represent the more Godly ones on your planet.

All of this has reinforced the fundamental idea that everything about your life is colored, and it is colored with the color sinful. Obviously then the suffering you have been experiencing has been caused by this world, this material plane of existence.

And as a result two things have happened: Some of you have endeavored to dig into this sinful world and reform it, lift it. And others of you have engaged in attempting to deny it and escape it. And you see neither way has worked, because what it is that is being escaped from and denied is the Kingdom of Heaven, which you cannot do anything about, and which does not need anything to be done about it.

It is very understandable, your drive, your compulsion, as it were, to escape has been motivated by a very strong inner feeling that the absence of fulfillment and the presence of suffering is not legitimate. And on that point you are one hundred percent correct. It is just that the means of demonstrating it has been faulty.

Now how can you be at peace, how can you let down and relax in such a dilemma? I will tell you something: Your practice of Transcendental Meditation has not fouled you up. True, there were ego dynamics going on around you in the setting that you were in, and the real meaning of the meditation and the real potential of the meditation got swallowed up in leveraging for position. But the practice itself was valid. And the benefit of the practice was there. It was the environment in which the practice was being done that was disturbing.

Now it is indeed time for you not to be able to say that for the past number of years you have suffered from insomnia. It is time for you to begin to say, “I sleep really well at night.” And I am going to suggest that when you go to bed at night do not fight the insomnia.

I am going to suggest that you utilize the time in which you are alert to begin to embrace yourself lovingly and embrace your world lovingly, not as you appear to be and not as your world appears to be at the moment, but

on the basis that there is something essentially Real and sinless about you, and something essentially Real and divine about the world. And that you are not existing within a state of conflict that you cannot get out of without denying it, or without manipulating it.

I want you to lie there and as long as you are thinking, give direction to your thought. And I encourage you to say, “If there is a bed here at all, it must be the presence of God identifying fulfillment. If there is a room here at all, it must be the presence of God identifying fulfillment. If there is a house here, it must be the presence of God identifying fulfillment. If there is a square block of this city I live in right here, it must be the presence of God identifying fulfillment, no matter how I have been conditioned to interpret it.”

And I encourage you to increase the scope until you have embraced the planet, as identifying fulfillment as being the presence of God expressing a divine idea of fulfillment. You need to specifically undermine with the truth and with your ability to use logic, the concept that there is something going on here that is false, that you must either change or escape from. You must begin to make room in your consciousness to embrace the divinity of you and the divinity of everything that you experience. This will begin to cause you to relax.

Now I am going to suggest to you that you do this religiously, even if it gets to the point where you feel like it’s just a mere rehearsal of world, like somebody doing their rosary. I will tell you if you are rehearsing those words, “That this that I am thinking of must be if it exists at all the presence of God identifying fulfillment.” The rehearsal of that idea is the rehearsal of a truth, which will slowly begin to erode away the conviction that there truly is something to escape from. It will contribute to your being able to be more centered and more at peace. Utilize this time in which you are awake to undo the contributing factor to your not being able to sleep.

I will tell you something: You have no idea how many individuals will hear the answer I have given in response to your very real question, and who will have been specifically blessed because of their problem with insomnia. I am very glad that you asked the question. That’s the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: I have recently been exploring my personal relationship to global issues. Some have commented, or cautioned not

to listened to the news or read the newspaper because it's fear based and askew...

ANSWER: But there is so much good news being broadcast these days. Be alert for the signs of the times, because the unsettling that you are noticing is the unsettling of conservative ego oriented limitations that have created dissonance. They appear to be unsettling in themselves, but they are not unsettling in a destructive way. They are unsettling as the clearing of the way for new more congruent social structures. Continue.

QUESTION: How are we to respond as a society and as individuals when we read in the paper—which was in a Seattle paper a few days ago about a seven year old boy being sexually abused and mutilated? What do we do with that?

ANSWER: Indeed. Now what happened was certainly not expressive of decency, of love, of truth. And it is not to be accepted as representative of anything of value. And it is not to be condoned. The individualities involved are also not to be condemned. The individual and the behavior, the individual and the experience are not one and the same. The behavior was wrong, but the individual has not suddenly become invalid or unworthy of the recognition of his divinity.

In other words, it is not appropriate to withdraw the perception that would transform and exalt that poor self-image into the true appreciation of what he divinely is. And I am speaking of the perpetrator of the mistreatment.

Now the part you are not going to like to hear, except I am going to make it a little more pertinent to each one of you. If each one of you is willing to be honest, and to the degree that any of you has been willing to be honest you will recognize the fact that any negative experience you have had you invited. And not one of you was an innocent victim—there was a curiosity, a fascination with whatever it was. And in its most blatant forms there was an aggressive search for the experience.

This child, as atrocious as the crime was, was not an innocent victim. You will not be able to see the truth of that fully until you are able to honestly look at your own negative experiences. And the fact that they were not inflicted on you without your willing participation. And I cannot be firm enough on this point.

Because I will tell you, that if you are not the one exercising authority over your experience by virtue of the permissions you give, or the withholding of permissions you will not recognize that you are free to wake up until something out there changes. And you will hold yourself in

bondage until something out there does change, which means until everyone else has woken up and there is no longer anyone out there to justify your ongoing ignorance of your authority.

Either you are locked into hell, locked into suffering, or you're not. And if you are not, then you had best get about the business of discovering how to become free from your suffering, whether anyone else changes or not. It is a hard thing to swallow, but there are no innocent victims. You either attract your negative experiences out of fear or fascination, but you invite them.

The acting out of aggression is incompatible with life and I am not suggesting that it is to be condoned. But the one who is the aggressor, and the one who gets the brunt end of the aggression dance a dance together. We could say they are both to blame, but there we have the word blame and the consequential use of the word guilt and therefore penalty.

To dance a dance whether it is constructive or destructive is simply to dance a dance. It is not worthy of condemnation of the partners in the dance. And to the degree that those involved in the dance of aggression and victimization can be held consciously in the acknowledgment of their flawless divinity, and that anything other than that divinity is illusion, the more quickly both the aggressor and the victim can be freed from, healed from, transformed out of the inclination to be the aggressor and whatever the result of the victimization was.

But you are not going to get healing if you are holding one to be the bad guy and the other to be the good guy. You cannot heal the good guy, who was the innocent victim of the mistreatment if you are going to hold the other one to be a sinner. You must bring both parties into that exalted context of essential and inviolable divinity. And then both are available for healing and regeneration.

You must absolutely say no to the behavior, else chaos would tend to result. But when you say no to the behavior withhold condemnation from both the aggressor and the victim, because both of them are victims of their egos. And both are acting out from a lack of the sense of their divinity and worth. And both are worthy of not being imposed upon by such bondage. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning.

ANSWER: Good morning.

QUESTION: Yesterday we finished up talking about individuals who would perpetrate heinous crimes on society and the need to see the divinity of the perpetrator as well as the victim. But as a society then and as individuals what do we do with these people. Obviously, it doesn't work to just turn them loose in society. The specific instance we were talking about yesterday, had occurred twenty-six times previously. Obviously our prison system isn't working. What do we do?

ANSWER: Understand that no matter how metaphysically or spiritually absolute you become in your thinking, you must at the same time express simple common sense. The thing is that the common sense must be based upon and reflect the nature of the metaphysically or spiritually absolute stance that you are choosing to operate according to.

Now if you have a wild animal loose in a community, you do not allow it to roam and express its current sense of its nature and harm other animals or the people in the community, or create an ongoing sense of fear in the community. You capture the animal and you do incarcerate it in a place where it cannot harm others and cannot bring harm to itself hopefully. That is common sense.

It is appropriate for those who are insisting upon their very limited and fearful and negative ego self-sense to not be allowed to express it spontaneously in a harmful way on the other members of the community. And indeed, just as someone is ill with what you would call a contagious disease, this one needs to be separated from those whom he would inflict harm upon. And during the incarceration a healing process, an educational healing process needs to be brought into play. And if and when that individual is willing to receive the healing, the transformation that is necessary in order for him or her to be free to interact with the public, the community, then once the transformation or healing has occurred he must be released.

It must become very clear to all of you that the ego and its misperceptions is an illegitimate imposition upon each one of you, and equally illegitimate for those who are so squelched, and so fear ridden, and so limited in their perception of themselves that all they can do is stick out in the best way they can conceive to achieve their freedom from the imposition.

Understand that the degree to which the ego distorts perception is an unjust imposition upon each one of you. And just as each one of you in this room feels the appropriateness of gaining your freedom from that imposition, those who are so very under the imposition that they act out heinous crimes deserve to be provided with the inspiration, and the concepts,

and the reasoning, and the intelligence that allows them also to come out from under that illegitimate imposition.

And so the necessity is to express the common sense I mentioned, and the reeducation. Reeducation is what is going on here this weekend. Reeducation is what is going on as you in your totality penetrate the ego structures surrounding the you that you are currently experiencing as the limits of your conscious experience of being, thus freeing you.

You do not condone the ego. And you do not condone the behavior that arises out of the ego, whether it is in yourself who appear to be quite functional and able to relate to each other in an unharmed way, as it is with those who are functioning in a very frightened and harmful way in the community. That is the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: Thank you for being who and where you are and with us.

ANSWER: Thank you for being with me. Thank you for allowing yourself to conceive of the possibility that there is not a barrier, that you are not in the lesser place, and that we are because of our equality able to be together consciously. Continue.

QUESTION: I appreciate that, thank you. I've been struggling in the last couple of years with my own issues of darkness, and I'm beginning to see a pattern, the pattern that has resulted I feel in this lifetime in my diabetic condition. And I think my question, to sum it up, has to do with: Is it possible that in Awakening this condition can be totally removed and the karma that went with this birth condition and all the things that it brought can be totally released?

ANSWER: You bet your bottom dollar.

QUESTION: Well, then what relating to that would be a good thing for me to do, or to be implementing in my own life to further fulfill this—well I want to say goal—but that isn't really... it is a goal in a way, it can seem that way, but it's just being, and it's learning for me to just be and to trust.

PAUL: Is what?

QUESTION: I know part of my lesson is just learning to be and to trust, totally. And I get the simplicity. I get a lot of things these days, thank you for that.

ANSWER: You are welcome. Each one of you is learning what the real meaning of the word trust is—even Paul. I had the occasion just a week ago to mention to him that trust is like a muscle, it must be exercised or it is small. Trust is something you will find yourselves making an investment of more and more. And do not think that you will arrive at a point where you are trusting completely, and that you will then be able to finish your journey without ever having to bring into play further trust.

The continuing practice of trust, and the increasing practice of trust will continue until you have trusted completely. Which literally means, until you have yielded completely, given up completely—given up the sense of being a person who has to, through his own or her own efforts, achieve his or her divine status.

Now diabetes or any other physical ailment is one of the illegitimate impositions of the ego. Now the point to home in on is that it is illegitimate. The point to home in on is not that it is an imposition. Understand that it is an imposition, but do not become weighted down with the unfairness of the imposition because fair or unfair it is illegitimate, and therefore has no valid source, and therefore has no sound basis from which to actually imprison you.

So begin to claim your freedom from, your right to be free from this illegitimate imposition, because of the fact that it's illegitimate. And do not assume that there is some karmic reason for the imposition that justifies it. From first to last it is simply illegitimate, and therefore you have the right, and it is intelligent to stand up to it and deny it as anything you need to validate or continue to suffer from.

I am going to take a moment here to address one other issue that was not involved in the question. And it has to do with what I shared yesterday about understanding. There have been rumors and discussions circulating to the effect that understanding is now becoming a dirty word.

As I said yesterday, the experience constitutes the knowing that replaces the need for understanding. But it is what you could call a divine equivalent of understanding. What you need to avoid is trying to understand your way into the Kingdom of Heaven. Because in the process of understanding and gaining an understanding you have no means other than functioning at the level of the intellect through logic, and reason, and imagination.

And when you are starting at an intellectual level, instead of an experiential level you can arrive at conclusions which have no basis in fact. And the process and the conclusions sidetrack you from having the

experience that removes the need for understanding. And what you had called understanding is replaced with Knowing, with a capital “K”.

Now “gaining an understanding” is part of the process that is valuable to you in your Awakening, because it helps you to arrive at a point where reason and logic prove to you intellectually at least, that it is safe to yield, that it is safe to let go of the intellectual process and allow yourself into the deep experience of your Being.

But understanding your way forward is not what will get you to an intellectual clarification that you call enlightenment. Enlightenment is experiential. Enlightenment is what happens when you shift from the intellect into the void, into the quiet center of you where the emergence of the experience of your Being can occur and Knowing will be what you are experiencing.

Now as I also shared with Paul, the ability to reason, the ability to use logic, the ability to use imagination, these factors are not ego factors they are divine. But you all get the cart before the horse. You try to use those faculties as a means of getting to enlightenment, rather than getting to enlightenment and then utilizing those faculties to give expression to what you find yourself Knowing.

You try to reason in order to get to Knowing, when the necessity is to get to Knowing and then let those faculties be used for the purpose of finding the words to express it—for finding the means of translating it through art, or business, or relationships—what you find yourself Knowing.

So reason and logic and imagination and understanding are not dirty words, they are not illegitimate, they are not of the ego. They have a place. But if you start with them the ego will take over, because you are not starting from the standpoint of an experience. And indeed what you call the human condition is a result of starting at the point of the intellect, rather than at the level of your Soul.

And as a result there has come to be “created” an illusory sense of everything that is going on. And thus, you walk around in the Kingdom of Heaven bumping into divine Reality, because you are out of sync with it. And when you bump into it and you say “Ouch” then immediately there comes into play a sense of your stupidity and that there is something wrong with you and that you must be paying a karmic debt.

All of this is what happens at the level of the intellect. When you are stubbing your toe, when you are up against a problem you are face to face with the Reality of the Kingdom of Heaven, but the ego is terming it a devil, a flaw in your nature, the dark forces. When the Kingdom of Heaven—so to

speak, the reality of things—lets you know that you are being incongruent with Reality you tend to not rejoice at the blatant opportunity to discern what is Real that's in front of you, and rather many of you get on your metaphysical bandwagon and attempt to get rid of the opportunity. Because when the Christ knocks at your door the ego calls it the Devil, and suggests that you had better use every resource you have to get rid of it.

So do not make a bugaboo out of understanding, but understand that understanding is not where to start, neither is reasoning where to start. Where to start is in that quiet sanctuary within yourself, where you as a little ego seem to know nothing. Start in that place where you accept yourself to the very best of your ability and allow yourself to be comfortable with who you are at the moment. And in that place where you are not required to be something more, and you are not required to do something more, listen, allow the clarity of who you really are to begin to emerge in that quietness, filling that quietness with Knowing. In other words, with the experience.

For example: You meditate, many of you, and you know what it is to become very, very still, to be in that place where there are no thoughts, but there is awareness of everything. And you think this is a wonderful experience of peace. And you do not realize that the experience of peace is the direct experience of your Self, with a capital "S", and that the peace is not just a substitute for anxiety, another emotion. The peace, the quiet, the stability, the security that you feel, the absence of vulnerability that you feel is not just some mental experience, you are literally touching directly and experiencing directly your capital "S" Self and its nature.

And when you allow yourself to abide in that peace without trying to accomplish anything, by means of the peace, and you just explore it by allowing it, you then begin to find joy rising up from the very depths of that peace, which means the same thing as rising up from the very depths of your Being.

And that joy is the further disclosure to you of your direct experience of your God Self, of who you divinely Are. And as you begin to just be aware of what you are experiencing, and as you begin to realize that this is an experience of who you Are, it begins to be quite profound. Because you are beginning, just beginning to know yourself and to know God. And as that clarity begins to energy, you find yourself knowing yourself just like you know what an orange taste like when you taste it.

You also find that there's absolutely no need to talk about what you are experiencing. But you do find as time goes on that there are occasions when you feel motivated to convey this very simple and clear knowing about

yourself, and about your brother, and about life. And this is when imagination, and reason, and logic come into play. But you see, you aren't using it to arrive at knowing, you are using it to express an experience.

And as you bring those factors into play, what you have to say takes on great meaning for those who hear you, because they know you are not talking off the top of your head, they know you are speaking from experience. That's the end of the answer.

QUESTION: Good morning, Raj.

ANSWER: Good morning.

QUESTION: If I remember or got it straight, at one point you said, no one has reached total enlightenment on this planet while incarnated since you did. And lately I've been feel that... I watched a movie "2010" and there's a phrase in there, "Something wonderful is going to happen, something wonderful is going to happen." And that just keeps running through my mind and I think there's a real connection between those two.

ANSWER: Indeed, Awakening is happening, even though you seem to be experiencing it in slow motion, even though you seem to be aware of each little process of release and embrace. It is highly unlikely that the year 1994 will be reached without one individual Awakening on the face of your planet. And I will tell you something: Whether you hear of it or not, whether it becomes public knowledge or not every single person on the face of your planet will feel the release from the significant inclination to continue to be imposed upon by the ego.

Now everyone is already finding it easier because so much of the Brotherhood is already totally Awake. And because so many of you—not specifically you in the room, but so many of you on the face of your globe—are paying attention to the movement within yourselves, which is the equivalent of the totality of you penetrating the ego structures, and which is also the equivalent of each of you not as significantly blocking your remembrance of Home, with a capital "H".

Now remember, you tend to think very three-dimensionally. And so when I use the word "Home," you tend to think of it as a place rather than a natural clarity of awareness from which nothing of All That Is is hidden. Home is you in your right Mind.

And so because so many are beginning not to resist this "memory" that is within you, a greater alignment of that which is within the ego structures, with that of your totality that is outside of the ego structures is occurring. And that alignment is significantly weakening the ego structures.

That of you which is seemingly encased within the ego structures is not functioning at odds with, or polarized against that which you are in your totality outside of those ego structures.

And as the polarization diminishes—which is what the yielding is all about—there is less and less present to energize the ego structures, and they weaken and more penetrations occur, more conscious experiences of your oneness with the totality that you Are occur, and you call it enlightenment, upliftment, inspiration, confidence and hope where it is not justified according to your best reason.

Indeed, something wonderful is happening. Do not put it in the future. It is already happening. There is indeed good news. And you are the good news. If you are happy, how do you think the rest of the Brotherhood is feeling? Because understand that as long as there are any who are sleeping and dreaming dreams and believing their dreams the Brotherhood as a whole is not experiencing its integrity consciously.

And so as each one of you Awakens, and if I may put it this way, takes your place consciously as the presence of God, the Brotherhood as a whole experiences itself and its integrity more completely.

Now I will tell you something: As long as there is one mutilator, as long as there is one thief, as long as there is one murderer who is not Awake, your Awakening is not total. And that is another reason for you to insist upon finding the Christ right where it seems to be obscured by an ego. That is why those of us who are completely Awake are supporting the Awakening of every single individual who is still slumbering and dreaming ugly nightmares, and believing that they are who they see themselves to be in their dream. And you cannot afford to take the ego presentation that another gives and believe it for an instant, else you prolong your sleep.

Now I will say one more thing. I am not working with you for selfish reasons, so that I may experience the Brotherhood—the integrity of the Brotherhood fully and completely. As you begin to yield to who you Are, as you begin to yield and let the Father fill you with all that the Father Is, as you take the time to connect with yourself in the silence, you will begin to find that you are not loving, but you are love itself.

And you will be the experience of the ever movement that love is. You will feel loved by the very love that you are. And you will find it incredibly impossible not to love, not to be that which recognizes what is Real in each and everything. You will find it impossible to withhold your acknowledgment of the divinity of a thing, or of an individuality whether he has mutilated, or killed, or robbed, or not.

And once you begin to truly feel this love that you are, you will realize what a sacrifice it would be to actually withhold it from those whom the ego says are unworthy of it, because it would constitute a squelching of who you are and what you are. It would constitute what the COURSE says is an attack on God. Because you would be withholding the Movement of God right where you are. You would be standing in the position as an arbitrator saying, “God can shine here. God can’t shine here. I will not let God through here. I will let God through here, you’re really worth it.”

You will realize what a sacrifice it is to you, and it will become ultimately clear to you how uncomfortable it is for you to try to be the dam, if you will, that can cut off the flow of who and what you are, or allow it to flow. The moment you stand as an arbitrator you are not deciding for or against another’s receipt of love, you are standing as the division point between your experiencing the love that you are. You stand at the point of blocking your receipt, if I may put it that way, of God’s Love for you.

And that is too much of a cost. And it is something that you cannot succeed at 100%. And in effect you are standing up against an infinite movement from a very tiny place, and the infinite movement will not be stopped by your idiotic arrogance, because your arrogance is infinitesimal in the face of infinity. And so your entire intent to block the presence of God can be nothing but painful, hurtful, unpleasant. It’s called suffering. It’s called the human condition. It’s called life.

And so you see when you are enjoined to love your brother, you are really being enjoined to not stand as the arbitrator doling out or withholding the Movement of your essential Being.

The ego has been called itself an attack on God, because it holds itself up as the funnel—ridiculous as it sounds—through which God can or cannot flow. It stands as a resistance to the flow of God, which is the flow of Creation, which is the flow of Love, which is the flow of Life.

So the moment you drop the stance of an arbitrator the moment the funnel dissolves, all that is left is God being everywhere, and you experiencing the fulfillment that is God Moving and recognizing Himself in the Movement. You being inseparable from the Movement and finding and recognizing yourself in the Movement, because you are not holding yourself out to be something separate or different from the Father.

Something wonderful is happening. But if you value too much being the arbitrator, this wonderful thing that is happening will seem to pull your job out from underneath you, and you will not be too happy about it until

you yield to being jobless as an ego, and allow yourself to simply be the busyness of the Father in action. That's the end of the answer.

QUESTION: So when this first one wakes up, it's going to be contagious and spread like wildfire perhaps?

ANSWER: That is one way of putting it, but I also want you to understand that every little millimeter of progress each of you makes in your Awakening is contagious beyond the apparent impact of that millimeter.

So do not wait for the wonderfulness of what will happen when this one I have mentioned Awakens and pay attention to the wonderfulness of what is already happening in the now. Again, watch the degree to which you think three-dimensionally in terms of time and space, and distance from your Awakening.

I will repeat it again because it is so important: Every single one of you as you sit here right now are in the middle of the Kingdom of Heaven, with your eyes all squinted up saying, "I cannot see the perfection." Now why are you going to wait for Joe Blow over on this little hill in the middle of the Kingdom of Heaven just as you are to open his eyes up, when all you have to do is open your eye up? And maybe it won't be Joe Blow over there on the hill, and maybe it will be you who are the one.

Now I have said that it is almost impossible to arrive in the year 1994 without one person waking up, that is not to mean that there will not be more. So let's get with it!

QUESTION: Hello, Paul.

PAUL: Good morning.

QUESTION: Hello, Raj.

ANSWER: Greetings.

QUESTION: I love to exercise. I love to run. I like to feel myself from my three-dimensional point of view. I have recently felt so good at my exercising that I didn't pay attention to certain sorts of things as far as, well, I've put on a little bit of weight and my knee starting giving me trouble. And I figured it was a result of the exercise and the running. And I can't diet easily. I have a hard time taking it down gracefully, so I can just stop eating for about three days and take off a full ten pounds.

And I came up with another thing that is part of a thing that I know I can correct. I developed a hemorrhoid, and I can correct that with diet. And it's like I gave my permission to create this that I could straighten out the diet and stay straight with the diet. What I'm wondering is kind of what is the meaning of the knee and the hemorrhoid trouble?

ANSWER: The meaning here is that it is time for you to move beyond the pleasure of the focused physical awareness. To put it simply, it is time for you to move beyond the pleasure of being in charge of your body through the use of your will. It is time for you to open up to and discover the fact that your body knows how to be what it was formed to be, and that it knows how to be the form that it was formed to be.

Your body is a divine idea in the Mind of God. It is a specific and unique expression of the Father's Will to Be. Because it is specific it is forever identifiable, both as the Father and as you, not as though you are actually two separate things. But the specific expressions of the Father, of the Father's Will are specific and individualized, so that there is no confusion between one individualization and another, even though it is all the Father.

The meaning set into motion by the Movement of the Mind of God is the Movement of intelligence, and also it is a Movement which is incapable of, I'm going to say, decaying or losing definition. And so the specific definition of your body is eternal.

Now if your body knows how to be the form that expresses the intent and meaning of the conscious Movement of God, then it is not necessary for you to exercise it into shape. And it truly is not necessary for you to diet to reconfigure your rear-end.

Now I'm going to come back to this point we discussed earlier. Knowing the spiritual or metaphysical absolute fact does not negate the wisdom of using simple common sense. And if the particular configuration of your rear-end at the moment is uncomfortable, and if changing your diet will allow for reconfiguration to occur that more nearly expresses naturalness, then change your diet.

But understand that that is a manipulative process that you can alter again through improper diet and inappropriate exertion of energy, and therefore the reconfiguration does not represent your yielding to your bodies intent to identify the presence of your individuality perfectly, or shall I say, your bodies intent to identify the intent and meaning that the Father has set into motion that is called your individuality and that which identifies you.

And so even though you use the common sense means to relieve what is uncomfortable, understand that that is not ultimate. Because until you have let yourself into the experience of the underlying order of your body and of your world, you will not feel secure, and your healing will not be permanent. The uncovering of the eternal form of your body will not occur, and you will not feel your security.

What you call a problem with your knee and with your derriere is truly your bumping into the inconsistency between your beliefs from the ego's frame of reference, and the Reality of you in the middle of the Kingdom of Heaven. In other words, I am suggesting to you that you not try to find the great lesson in the hemorrhoid or the problem with the knee, but rather that you find the lesson in the opportunity that you have to experience a breakthrough because Reality has come up and, shall I say, kicked you in the rear-end to get your attention.

Always what you call problems is reality getting your attention and saying, "Give up the limit that you insist upon being bound by." In this case the limit you are being bound by is the belief that your body is not divine and does not know how to be what the Father set into motion. And that it needs your personal help through the use of your will, your personal will.

I encourage each and everyone of you to appraise your body more constructively, and begin to trust its capacity to be what it is—it is the intent to identify the Father's Will, the Father's Creative Movement. And the less you distrust, the less you hate it, the less you are frustrated by it the less you will introduce negative and conflicted dynamics into your means of perception, and the less distortion you will see. In other words, what you have call healing will begin to occur. That's the end of the answer.

QUESTION: Thank you, Raj.

ANSWER: You are most welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: I don't quite know what to ask, so I'm open to anything you would have to say to me.

ANSWER: I am going to give yourself some more time to allow a question to emerge. Do not try to figure out a question, and we will come back to you.

QUESTION: Good morning, Raj.

ANSWER: Good morning.

QUESTION: I want first to say that it is a blessing to be here with you and share as part of this larger body of Beings. I'm feeling generally blessed in consciousness in an increasing openness in my relationships in art and music and in my very happy sense of trust that I experience.

Since deciding to come to this workshop I've been focusing on questions to ask you. And my mind has been flooded with thoughts. Many pages of questions have been written. I felt unable to choose

among them and so made a list of general topics planning to ask you to choose. When I wrote the list one topic stood out clearly, almost as though the ink of that written word was more bold.

Since my late teens I have had a problem with stuttering. It comes and goes, linked perhaps with a level of internal relaxation I am experiencing, or whether or not a situation is loaded for me. Stuttering has been a source of discomfort and frustration. I've learned over the years to let go of all attachment and embarrassment when I stutter. Still I sense limits in my present speech patterns and lack of fluidity in certain situations.

Why do I stutter? And how can this be released? And I also welcome any other comments you might have.

ANSWER: You have already described why you stutter. Because you are in circumstances which bring out or elicit a sense of vulnerability, and understand—every single one of you—that when you feel vulnerability you also inescapable feel guilty of something. And so when you are feeling vulnerable you are waiting for an ax to fall. You are waiting for what the ego calls justice to occur, which of course will cost you. And this of course, increases the feeling of vulnerability, and every single one of your behaviors becomes awkward, and unnatural, and defensive.

Now it happens that with you it becomes specifically focused as stuttering, that is not the only way it manifests with you, but that is the most significant way.

Now I am going to encourage you to utilize the stuttering, or the unnatural selection of words that occurs so that you can avoid stuttering as simple indicators that you need to relax.

I'm going to put it a different way: I am going to encourage you to use the recognition of the inhibited flow of speech as an indicator that you are currently utilizing the vantage point of the ego as the place from which you are going to observe Reality or the Kingdom of Heaven. In other words, it should serve as a trigger, that what is called for is a choice—a choice for the vantage point of your ego, or for the vantage point of your Being. These are really the only two choices any of you have at any time. But you can use this manifestation as your ally, where it has been your enemy in the past.

You see, very few of you consistently have a dinner bell that says to you, “You are slipping into the ego's vantage point.” And as a result you slip into it and you stay in it and until things get really bad you don't realize you are in it, and you don't realize that you have an alternative.

But you have—by means of the impediment to the smooth flow of speech and expression of ideas—a rather constant and recognizable means of noticing that you have slipped into the ego’s vantage point, and that provides you with all you need to recognize that rather than reacting to the circumstance a simple choice for your peace needs to occur so that you can quietly go within and become more centered so that you can speak out from your peace.

Again, I encourage you to interpret the problem as that which points to the solution—in other words, as your ally—and avail yourself of it so that its presence doesn’t become more of the problem accentuating the sense of vulnerability that the circumstances are eliciting. Be glad you have a recognizable dinner bell that says that of the two choices you are currently picking the wrong one. That is not too simple an answer, and we are not overlooking anything essential. That’s the end of the answer.

QUESTION: Thank you, Raj. I hear what you are saying, and it makes sense, I mean, I understand what you said. On a practical level when I find that I am reacting from the ego and I begin stuttering, I can recall situations where I sense the process and I sense I’m operating out of fear, because I have a picture that I need to be in a certain way in other people’s eyes for the out come of the situation to be way I picture it should be. And it sounds like what I need to do is to trust that I don’t really need to be working so hare at it.

But many times the internal signals I’m getting are, “this is happening, that means shut up and don’t say anything,” and that means just since I’m stuttering and since I’m reacting with anxiety that the best thing is to not do anything. Because it seems like the thing I hope to gain from the situation is causing it, and so I should just step out of any investment in the situation. But in some cases that isn’t really possible.

And it seems like no matter how much I try to surrender, I try to let go, that the choices I have are to not have any response at all, or if you just work through the stuttering and just do it in that way.

ANSWER: I will tell you something: Don’t ever back out because of what you think others will think. If you back out, let it be because from a centered place within yourself you are sensing that whether you were stuttering or not it is wise for you to keep your mouth shut because that is what will contribute most to the resolution of what is happening.

If you do not have that clear awareness that it is appropriate for you to keep your mouth shut, then whether you are speaking with a stutter or not, speak, and do not apologize. And do not assume that it’s unfair to make

everyone else wait until you have managed to get it out, because you do not know what value there may be for them in not being able to keep up the, shall I say, rapid fire pace of the problem.

Now remember that from the ego's vantage point everything will be a hundred and eighty degrees out of sync. Your attention will not be on you it will be on everyone outside of you. The source of your problem will not seem to be on you it will seem to be out there. As a result, the solution of the problem will not be recognizable as being within you, but as out there when someone else changes.

Now you know, you have had experience with being at peace within yourself, with being centered, and even in the middle of a circumstance which is uncomfortable and which seems to elicit the stuttering you are able to remember with your memory somewhat of the experience of centeredness that you have had. And if you will simply draw upon your memory, take a couple of deep breaths, disengage from participation just for the space of two or three deep breaths, and remember to the best of your ability under the circumstances, the peace you have felt when you were centered, and let there be a sense of choosing for your peace rather than the ego's vantage point, you will find yourself allowing that relaxation to occur, that better centeredness, and you will find yourself able to speak more clearly.

Now one more thing: You had better dare to love yourself right in the middle of your stuttering. You had better be willing to allow yourself to express yourself haltingly because there is no call for you to do otherwise.

Paul lost the flow of words a few minutes ago, he could have become reactive, or as he did, let it be just what it was without giving it additional critical meaning. And in allowing it to be what it was, and being relaxed, and not reacting personally, he was available for the meanings I was expressing to continue to come smoothly.

There was no call for reaction. There was no call to move into an ego reactive space, even though his ego would have loved it. And he made a choice on the spot. And you can make the choice on the spot, but you must remember that the choice is not for your image, it is not for your face, it is not for how others see you, the choice is for your peace, and the fact that you do not need to engage in being conflicted. And that when you make the choice for your peace and you do not validate being reactive, reaction will not be energized in you. And you will continue to be the place where clarity comes forth. That's the end of the answer.

QUESTION: Okay, so it sounds like I need not to pay attention to the actual physical mechanism that seems to be staring me in the face.

The physical mechanism being that I know what I want to say and the physical linkage between knowing what I want say and the words coming out into the air.

ANSWER: That is correct.

QUESTION: So I need not to focus on that?

ANSWER: That is correct.

QUESTION: Just to ignore that in the same way that one ignores the complexities of the ego or whatever?

ANSWER: Exactly.

QUESTION: Okay. Do you have anything else you would say to me that would be helpful to me, in general?

ANSWER: I will just simply say that you are doing beautifully, in spite of what you sometimes think. That's the end of the answer.

QUESTION: Thanks very much.

QUESTION: Would you please give me some suggestions about ways that I might improve the teaching that I do, either in terms of content or emphasis? I would also like to hear anything you might have to say concerning whatever you think is important for me here.

PAUL: This is me, Paul. What kind of teaching do you do?

QUESTION: I teach yoga.

ANSWER: Here we have another situation of the cart before the horse. Originally yoga, the positions, emerged spontaneously as the result of meditation. Now one engages in the positions in order to arrive at an experience of centered meditation. This is all right, but it is important for you in your work with your students to emphasize the yielding mentally that is expressive of the yielding physically that they are engaging in with the yoga positions. They do not think they are yielding physically, it seems to them in the beginning as though they are working quite hard. But they are yielding to capacities or positions that they were not aware that they could embrace.

The point it to arrive at a point where there attention to their body allows them to get past their body. Others do very well to get past their body without engaging their body. As a general rule students of yoga are individuals whose bodies and the control of their bodies is primary. They are and intend to be controlling and manipulative individuals. And through the use of yoga they learn to utilize or practice control for the purpose of getting beyond.

Again, in working with your students, be sure to convey to them that the end goal is the perfect peace of their conscious awareness.

Now, I also encourage you in working with those who are advanced, let us say, begin to suggest to them that they be sensitive to changes of posture that they will find a feeling for—postures which are not traditional. And encourage them to allow those positions to be moved into from an intuitive level. Then yoga will become a moving practice of meditation that embraces both body and mind flexibly. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You're welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: I do have a question, and the reason that I was embarrassed to ask it is because I'm very conscious of how young I am and I like to think of myself as adult, and this question makes me feel very, very young.

So here's the question: I still suck my thumb occasionally for comfort and to help me go to sleep. And it's something that has screwed up my teeth somewhat, and makes me feel guilt and discomfort. And I would like your comments on this.

ANSWER: How wonderful that you have such a simple way to allow yourself to feel comfort. It is time for you to withdraw the judgment.

By the time you are twenty-one you will have had your teeth straightened. And there will be no irregularity to their beautiful shape. And so you will not have set up for yourself a lifetime of disfigurement as a result of this particular form of letting yourself into your comfort.

Everyone could learn a lesson here, not so much from the particular sucking of the thumb, but from the fact that each one of you when you are experiencing comfort has let yourself into that comfort, and whatever works ought to be utilized without judgment.

Each of you has your own idiosyncrasies which are not necessarily public. And you could treat this as a part of your uniqueness, if you will. In many other ways all of you are bold about being unique.

I would encourage all of you to take a look at the things you feel most embarrassed by. Almost 100% of the time the things that you feel embarrassed by are the things which are the most direct expressions of who you really are. In other words, they are those places where you tend to be most genuine. But of course it tends to make you out as an odd-ball.

The silly questions, the ones you feel are the silliest questions are the ones that generally embrace your most profound learning. And the reason is that when you feel silly, and when you feel embarrassed you are most in

touch with yourself with the least defense. And this is not something that you are comfortable with. It is hard to be genuine because you have been coerced into behavior that is acceptable, that conforms. But you know what? Each one of you is an individual and there is specific unique expression embodied in the individuality that you are.

The Father never stops to repeat himself. Creation is forever new. And it takes every bit of the infinite self-expression of the Father to express the completeness of the Father. And when you conform, you cover up somewhat of the explicit uniqueness of the intent that was manifested as a result of the Father's Creative Movement.

As a general rule your egos are most at peace when you are the least noticeable, when you are the best conformist, when you are putting on the right face at the right time in the right place, rather than being you. And you have been educated to value such skillful conformity. You have not been educated to value who you genuinely are, who you are when you are the least defended, the most humble. And yet it is when you let yourself into that that the gift of you is made.

Now the sucking of the thumb may seem like a small thing, and for the most part a problem, something to feel guilty about, embarrassed by. We will make Christopher's ego a little uneasy. In his genuineness he sleeps with a teddy bear. Now this is beautiful. Do not feel embarrassed when you are uninhibitedly being at home with yourself, when you are allowing yourself into your comfort and your security. It is ever present, but you do not yield into it very easily. And it is time for you to love yourself at the times when you are being most genuine and undefended. That is where the real beauty of you comes forth. That is where the real value, that is where the real gift of your individuality is expressed. That is when it is possible for it to be received because it isn't being covered up.

Now also by the time you get to be twenty-one you will have naturally gravitated toward another means of providing yourself with comfort and coziness and ease. But in the mean time, don't be afraid to be you. You may want to be an adult and do "grown up things," but there are many grown ups in this room who ought to be sucking their thumb. That's the end of the answer.

QUESTION: Thank you very much. May I ask another sort of question that has a little bit with that, I mean not with the sucking of the thumb, but with feeling young, for my age?

ANSWER: You may.

QUESTION: Okay, because I feel like I'm being exposed to a lot of very wonderful things at my age, I feel very privileged. And I want to be able to share it with people my own age without seeming like a religious fanatic. And I'd like to know how to do that.

ANSWER: First of all realize that they don't need what you have to share. Part of what you are being exposed to is concept that everyone is the direct expression of God, everyone is therefore the Christ even if they are unconscious of their Christhood.

The thing you can most significantly bring to others is your acknowledgment within yourself of their inherent divinity, rather than what they are presenting. That acknowledgment of their divinity constitutes a joining with them at the level of their divinity, which strengthens it, whether you open your mouth or not. And if indeed they are the presence of the Christ, they do not have a need which you can fulfill.

Then if you will realize that so that you approach them with a sense of their already existing wholeness, then you will be able to be intuitive and sensitive so that you will know when it is appropriate to contribute something helpful to the conversation, and when it is appropriate to be quiet. And if you pay attention to that and abide by the inner feeling that you feel, others will not feel invaded by you or overwhelmed by what you say. But realize that silence is often as important as saying something, in terms of realization occurring. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good morning, Raj.

ANSWER: Good morning.

QUESTION: I have an immediate question that I want to ask about my little grandson. I have him with me for a few days and he's complaining about a stomach ache. And I want to know if it's the apple juice, allergy, or whether it's something that I should follow up and follow through on, because I have to take him back home to his parents?

ANSWER: Let us simply say to steer clear of the apple juice for the rest of the time that he is with you. In the mean time, there will be a healing session for him immediately, and you should find the condition absent.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Thank you very much. May I ask another question with regard to him? I'm a little concerned about his environment with

my daughter and his step-father. Is there anything that I can do to help this situation?

ANSWER: Keep your nose out of it!

QUESTION: Thank you. Thank you very much.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I in the process of learning to follow my inner guidance I have become aware of a strong push towards getting involved in spiritual healing and laying on of hands. And it feels very real to me, but I feel a lot of resistance to getting involved in this work—a lot of fear around it. I guess I'm asking for some guidance and suggestions for an appropriate way to approach this, and how to keep my ego in an appropriate position in this work. And also as...

ANSWER: I'm going to interrupt you. You are not going to be able to keep your ego in any position, if you address IT you will strengthen it. You must simply let it be wherever it chooses to sit acting like whatever kind of an idiot it is choosing to act like, and allow it while giving your attention—because you are different from your attention—while giving your attention to what your Being is unfolding.

Learn to notice your ego's antics, because in noticing and being able to say, "oh, there goes my ego again," you are obviously standing as the observer of the ego rather than identifying with it. And just that amount of distance from it releases you from its apparent influence, leaving you free to give your attention to what your Being is unfolding.

Now, do not be a reluctant or timid explorer or the divinity of Being. Do not be afraid to explore the Movement that you feel arising within you, or the inclination or desire that is emerging. See it as exploration. See it as exploration which will move you into greater clarity about the reality of things, while deftly moving you out of limiting beliefs.

Honor this feeling that is coming from within you. Do not require that it bring along with it definite structure and pattern to what you are going to do. Explore whatever happens with the laying on of hands with whoever is interested in exploring its potential with you. Make no obligations upon yourself to succeed and do not care if you fail. The point is to allow yourself into the movement yieldingly without requiring anything of it.

For you, simply keep your eyes open. Be alert to what unfolds. And above all do not assume that you ought to know how to heal. All you have to be is the place where the healing can, shall I say, come through.

Understand that the healing energy, as it were, is the energy of love and love knows how to meet the human need. And you as an intellect, you as a person do not need to know. And again, the demand to understand what you are doing is the ego's requirement so that it can duplicate if possible the Movement of Love and the result of that Movement.

Let yourself into the flow of love, be spontaneous in what you allow to happen. And rejoice at the results. And do not require of yourself that you be able to make it happen. You must allow it to happen. And I simply want you to explore the allowing. Let it unfold. Do not provide structured parameters for it to unfold into. Let yourself be the place where love shines through, without any sense of obligation to coerce it into a desired result. It is the presence of the Father, and it knows what to do. And you will be a most effective healer if you are not attempting to be a healer right in the middle of being the healing movement.

Now just let go of the timidity. Let go of it. I did not say become bold, I just said let go of the timidity, and be willing to explore. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I would like to know how with my utmost capacity walk in the presence of the master right here, right now, today, and simultaneously with my talents and my gifts be as practicable as possible and be as helpful to human kind in creating the highest expression amongst those around me. And specifically I would like to say that I love playing music, and I love singing, though I'm a little bit shy of being center stage.

ANSWER: You do walk with a master everyday, or shall I say, a master walks with you everyday. And this is true of everyone of you in the room. Every day since the moment of conception you have been accompanied by one who is totally awake, who is functioning in the capacity of a teacher with you.

In order to consciously experience that fact you must arrive at a point of desiring to experience this companionship consciously. And then you must become defenseless enough to let it register with you. You must let it in. The moment the desire is there your teacher, your guide begins to work with you to break down whatever blocks communication.

Now every single one of you and I am particularly addressing this to the questioner, is worthy of this companionship with a master. Because as Ramtha would put it: Each one of you are masters. And masters are certainly worthy of walking with, and talking with, and sharing with masters. Every single one of you is worthy of the attention and the unequivocal love that is extended to you and which you are embraced by from this one who companions with you. The only reason one does not experience it is because either he doesn't know he is companioned with, or he or she has not let that one in for whatever reason.

Now you are worthy of the degree of enlightened mastership that you conceptualize your teacher to have. And you will not be imposing upon him if you engage him in dialog in active conscious companionship.

Now if you want to be a light in the world, you are going to have to energize the light that you are, or shall I say, uncover the light that you are. And the only way that you can energize the light that you are is by loving yourself enough to be at peace with yourself, so that you are able to be genuine and unconditional. And I will tell you something: A look from one who is unconditional is healing, enlivening, enlightening.

And it is not necessary for you to assume that you will have to have an activity, or an act, or a process that you engage in in being a light to the world. And in your not planning how you will be a light in the world, the light that you are will begin to become recognizably present, and others may say to you, "Ah, here is one that makes me realize how wonderful I am whenever I am around him." And you will say, "Really, that's what happens to you? I wasn't even doing anything." And there is the secret.

Because when you are being the light, when you are letting the light shine it is not with any sense of control, and therefore it is not with any sense of accomplishment. It is easier than anything you are imagining. And if you will relax and love yourself, accept yourself, be happy with yourself whether you are accomplishing anything or not, the world will say you are accomplishing wonders. And you will rejoice that something is happening, even though you are not able to say how that came to pass. That's the end of the answer.

QUESTION: I would love to hear that dialog with my constant companion wherever I go.

ANSWER: He hears you. Now I encourage you to take time daily to momentarily feel that desire and then be silent and listen, unwillfully, allowingly. And do understand that it is your guide's, your teacher's intent to have that dialog, that communion consciously established. And then

persist unwillfully, patiently in being open and providing that time for the conversation to occur. That's the end of the answer.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: I just gotta say thanks for what's been happening. There's so much joy, love, peace and questions that have been answered for me already—questions I didn't even know I had. And it's just been fascinating. And I'm going to ask what I hadn't even thought to ask, but it's something I want to get a little bit more clarification on.

You have spoken that we'll have in 1994 an enlightened person, or maybe more than one. And we've touched a little bit upon positive things that are happening on our planet. And I wondered if you could maybe go in a little deeper, will we see a like a world form of government, or will there even be a government, or what can we see in the future?

ANSWER: True government in human experience, is that which upholds and facilitates the truth about mankind. It is a facilitator rather than an enforcer. And if it is a facilitator rather than an enforcer then it means that there must be an absence of those to be governed. And if there is an absence of those to be governed it means that there are those who are practicing self-government, individually. And if you are going to practice self-government, you are going to have to get in touch with yourself.

This getting in touch is happening whether it occurs in a metaphysical or spiritual setting or not. People are beginning to get in touch with what they really value and with what is really important. And this is happening at a grassroots level all around your globe, even though there are spots where there seems to be a retarded progress. Nevertheless this shifting is occurring.

Everyone complains about the government. Nobody likes being governed, but everyone is reluctant to be self-governed. It is nice to have a government to blame. And so understand that a world government will be that body of individuals who are facilitating the will of the people, who will be facilitating self-government.

Movement is already beginning to occur in that direction. It will be a little bit rocky, but not in a threatening way, because those who are governing are fearful of withdrawing the government just as a parent is fearful of emancipating the child when it is time for them to become self-governed. And like children who want to continue to have parents to blame, the governed tend to want to not become self-responsible, self-governed.

Now it is not likely before the year 2000 for there to be a world government. But by 1995 you will find yourselves having, shall I say, cooperative government. Because you are past the time where any individual government, any individual country can continue to operate in an isolated manner thinking that their private interests are more important than the interests of the whole. You cannot continue to think of the world as anything other than a whole body of citizens.

Nothing you do anymore is isolated. Anything that is done affects everyone else on the planet. I'm going to tell you that unity has occurred, and everyone is still acting as though everyone is separate. And so the moving into unity consciousness is really a matter of facing already existing reality. And to be acting inconsistent with already existing reality, in human terms, is going to be increasingly difficult and shouldn't be comfortable.

You cannot have national economies, there is a world economy. You cannot have national interests, because there is a world of individualities who are touched by and affected by every other individuality. A world commerce will evolve. A world economy will begin to find definition.

And this brings us back to what we were talking about earlier. The intellect, the capacity to reason and the use of the imagination are going to need to be brought into play to give words to the unity that has already been established on your planet. There is already a world economy, and the words need to be listened for to express this experience of world economy that already exists. The experience is already occurring, but people are missing it because they are not allowing the ideas to emerge, to give expression to what already exists.

Now the world and everyone in it is coming into a very wonderful time, truly. For those who insist upon holding on to the status quo, or the past, or past conceptualizations it will not be a very pleasant time. But nevertheless you are going to see increasing manifestations of intelligence and order emerging. And everyone is going to have to become more unconditional—more yielding to the whole.

Now understand that just as when you let go of the ego sense of private personal selfhood you do not lose your unique individuality. Just as when you let go of the sense or experience of being small and open yourself up into the infinite conscious experience of Being, which I have described as the fourth-dimensional conscious experience of Being, and which is inseparable from God's experience of Himself, you do not lose your integrity, your experience of identity.

Likewise as national boundaries and private national thinking in opposition to other nations dissolves, the culture and the richness of those nations will not be swallowed up. In fact, creative self-expression will become greater because so little energy is being pulled off for defense.

How much everyone wants to open up to the Brotherhood of Man, with a capital “B” and a capital “M”, as long as you don’t have to do it with those of the Brotherhood that are on your planet. Indeed, you can open up to those of the Brotherhood who are completely Awake. But the practice of your Awakening will involve your opening up to your fellow man with the clear intent of desiring to see and experience that which is Real, with a capital “R”, in each and everyone.

It will be the actual practice of meaningfully feeling for the Soul mate in every single one of your brothers and sisters, not just the one that is your other half that for the moment is somewhat nebulous, but who you would love to connect with. You see it is easy to think in intangible terms, but when that Soul mate if he really existed came along and you were faced with flesh and blood and certain ego habits that would necessarily be there, you would wonder whether maybe you weren’t listening clearly or watching carefully, and you would love to slip back into the longing for this wonderful one that is your other half who this one couldn’t possibly be.

Now, what is it that is going to allow you to embrace your fellow man more easily as the Christ, as your Soul mate, as something other than your enemy? And I will tell you the only thing that will allow you to do that is for you to find out that you are not an enemy, that you are not judgeable, that you are flawless and sinless and lovable. And you do that by becoming defenseless against your Self with a capital “S”. And in becoming defenseless by moving into that quiet place in you where you are willing to embrace the more of you that you are not presently aware of, there will be the emerging of that awareness, that experience and the feeling of the profoundness and divinity of your being that will accompany it.

You see waking up is not an intellectual process, it’s an experiential process. It is something that feels like something. And you are aware that it is you that you are feeling, and you are aware that it is God that you are feeling, and you are aware that there is no way to find out where the difference is between the God that you are feeling and the you that you are feeling. And that is a profoundly meaningful revelation experientially.

And as you become aware that this little piss ant mortal that you thought you were is this wonderful presence of God, it becomes apparent that every other piss any mortal that you’ve been looking at is identical.

And now your appraisal of every other piss ant mortal will be coming from an experience of your Godhood, your divinity, an experience, not an idea, not a concept. And that's when the joining with your brother and sister occurs in a meaningful and transforming way.

So the elementary step is, and involves, getting in touch with yourself and truly loving yourself enough to become undefended against it. Why does everyone feel reluctant to yield to their self, to yield to the Father, because you believe that if you yield what is to become uncovered will condemn you. That the goodness of whatever is revealed will uncover the piss any mortal that you are—meaning, that you believe that you are—and if you are convicted you will be forever lost.

You do not grasp that the clear experience of Reality means the clear experience of the Reality of you, it is the uncovering of your guiltlessness.

I will tell you the light of truth does not scan the surface of life coming to the point where you are, examining it, condemning it and saying, "Go to hell." The light of truth, you might say, scans life, finds you and uncovers the fact that you aren't the piss ant mortal that your ego convinced you that you were, and relieves you of the guilt of the natural expectation of penalty and punishment and exalts your consciousness of yourself into a true apprehension of the presence of the Father that is your constituting presence.

It uncovers the truth about you and in the presence of the light there can be no darkness at all. There cannot be any speck of error, any speck of fault, any speck of guilt found in you. And when you begin to even get a glimpse of that experientially, you find yourself knowing something, you find yourself knowing without a doubt, you find yourself knowing unchallengeably that your brother is identical to you. And then the light of truth that is disclosed to you your divinity shines out upon your fellow man in your knowing about him. And that is the way the shift occurs.

And I will break with this one last point. The universe is on your side, Reality is on your side, the powers that be—however you want to put it—are on your side, the totality of what you are is on the side of your increasing clarity. And as a result of that increasing experiential clarity, you will find great support present nourishing your having the nerve to look at your so-called enemy and say, "I do not believe what my ego is suggesting, because I know that the divinity that is true of me, that I'm beginning to experience is true there, and therefore anything else I see is an illusion and I'm not going to validate it anymore."

That is the beginning of the Awakening on the planet. That is the beginning of healing. That is the beginning of the end of illusion. But it is

going to happen in the nitty-gritty of life, in the actual relationships with each other, because everyone that you are with and the place that you are is the presence of Christ's in the middle of the Kingdom of Heaven dreaming a dream that they are in a plane of matter as piss ant mortals. And so right here is where to cut through the illusion and wake up.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: As you spoke of earlier, I've had the opportunity to experience the trust while working with you, and allowing myself to open up to the source and abundance. Again, I'm face with a problem that looks like I'm going to find a solution to. And I want to be sure that I keep the ego at bay long enough for me to see what the solution is going to be and pay attention to my guide. Any suggestions for me?

ANSWER: Very specifically, listen with utter patience. Listen without any sense of urgency. Remember that you are not going to be listening for the purpose of holding the ego at bay. Listening is not a form of defense. Gently, willingly, continue to listen for continued guidance. And do not let the ego coerce you into listening urgently. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Greetings, Raj.

ANSWER: Good afternoon.

QUESTION: As you know we have been going through some healing together. And I've had some rather phenomenal healing in the past. But what's happened recently is that last Monday, for example, they done some testing at the Hospital as per requisition of my work for employment, because it is a work related accident. And they found they said a 7 by 3 millimeter kidney stone on Monday, through x-rays.

I was supposed to go into hospital Tuesday coming up for surgery and Friday afternoon I went for the preliminary testing they did another x-ray, and the kidney stone is now gone. The doctor called me at my room Saturday morning to talk to me about it. And he's baffled, which makes three doctors now that are baffled, because they keep finding things and things keep disappearing.

And also I want to thank you for that through the healing team, obviously. But I'd also like to know when I meditate, and I get rather deep into meditation I feel a large amount of like heat or energy building within.

And those sitting near by including my wife in particular can feel the heat. What causes that?

ANSWER: It is not a physical heat. It is the radiancy of love. You will find if you pay attention that there is not only the sense of warmth, but there is the sense of love along with it. At the moment you are more aware to the unusualness of the warmth.

You see as you become defenseless and go within, it is as though the barriers that block out your fulfillment, your experience of yourself become lowered and you become filled. This is not always accompanied with a sensation of warmth. But when that sensation occurs it is indeed a fuller more direct experience of the infilling of love. Enjoy it. That's the end of the answer.

QUESTION: Indeed I shall, thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: Do you have anything to say that would enhance my relationship with my own guide?

ANSWER: Trust, trust, trust. And always give yourself the benefit of the doubt. And ask questions. When you find something occurring in your relationship, or as a result of your communication—when you find something not working out—instead of assuming that you have either gotten wrong information, or that you are not listening clearly, ask more questions. If you hear something that sounds intelligent, but it doesn't ring true with you, ask more questions.

The key is to be persistent and even incessant in your asking until you arrive at peace around the issue that you are asking about. Assume that if there is misunderstanding or simply a lack of understanding that there is more for you to receive, more for you to grasp then pursue whatever it is by asking more questions. Do not hesitate to say, "Yes, but what about this? Yes, but what about that? I hear what you're saying, but it doesn't make sense, can you amplify?"

Continue, persist in asking. And do not assume that you are bugging or bothering your guide. It is impossible for you to be a pest. Asking questions is the way you get answers. And your guide awaits your questions, because it is important for the impetus of the receipt of the answer to be an actual felt need within you, or an actual felt curiosity within you.

You see, it truly does not good for us to simply spew forth information, no matter how enlightening it might be, because if you are not curious, if you are not asking a question you will not be attentively listening.

So ask, ask, ask. And trust, trust, trust. And persist, persist, persist. That's the end of the answer.

QUESTION: Are you involved when I talk with my guide?

ANSWER: On occasion I am, yes. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: You've described illness as illegitimate, and as an illusion. You've also used the term "contagious disease" in an example of the need for using common sense in the nitty-gritty of daily life. I don't think I know how to use common sense about illness, because I don't know which of the many versions of cause and effect are myth, and which are true. If someone has a cold or gets the measles is it because: A) They were afraid of getting sick? B) Their body is simply eliminating toxins? C) Viruses are attacking the system (probably spread from some contagious person)? D) Some of the combination of the above? Or E) None of the above?

And also I would like to know what my attitude toward vaccinations for my children should be? Are they helpful? Are they hurtful? Or are they irrelevant?

ANSWER: Common sense relates directly to your level of comfort. What ever allows you to remain in your comfort zone, is common sense.

Now relative to vaccinations for your children, there are two things you can do. You can listen within as to the appropriateness of it, or the inappropriateness of it. And you can also pay attention to your comfort zone. And when I say that I'm really speaking of your threshold of fear. Because I will tell you something, it will do no good for you to stand on principles, or on a should system that is based upon absolute fact, when doing so throws you into panic or fear. There is no love in that.

You must ask yourself what affords me the greatest peace. And then do whatever provides you with that sense of peace. Because your sense of peace experienced generates harmony around you, and everyone is blessed.

Now I am not saying that if you are afraid that your fear will cause your children to become infected with whatever the inoculations would have prevented. Because their own innate comfort zone will be governing them

as well. The point is as the parent, as the one whom society places the responsibility upon, you must be willing to work within your comfort zone. And if that means at this time to have the inoculations, then have the inoculations. They certainly will not hurt the children. They will constitute an act of caring, an act of love that you are able to give from your best clarity at the moment.

Now if you ask for inner guidance relative to the inoculations, and the answer you get is, “No, you do not get the inoculations.” And you find that that throws you into a state of concern, then you must in spite of the guidance be honest with wear you are, love wear you are, and do what you need to do in order to be at peace. Even if that means getting the inoculations.

You are not ever—and this applies to everyone—you are not ever to override your best clarity on the basis of guidance. You are never to override your threshold of fear on the basis of guidance. If the guidance you get brings you up against your limit and you become upset, do not act on the guidance yet. This is a time to ask a thousand more questions until you have gotten the clarity that allows you to act in harmony with the guidance without eliciting fear.

The guidance that elicits fear, or puts you up against your limit, is guidance that is given because it is appropriate for you to come up against and move through that limit and gain your equilibrium at a new level. But do not just willy-nilly override the fear, or you will overwhelm yourself. And then you will question the validity of guidance and of your even listening to it.

Understand that guidance is not just the provision of answers, but the provision of the motivation and the nourishment necessary to move through limits that you are not legitimately bound by. Violating those limits will generate fear in the ego. And so when you find yourself getting guidance that makes you uneasy, persist in asking for further clarification.

If the further clarification seems to be taking time, and action is required then revert to your best judgment which allows you to be in your peace. In other words, revert to common sense. And as the definition of common sense, understand that it means not moving across your threshold of fear and overwhelming yourself.

Now, humanly speaking, the answer to the first part of your question would be all of the above. But nevertheless, illness in any form is illegitimate, is not valid, is not to be honored, and is to be dismissed by you.

Now for those of you who would like to copy what I am going to say down, I will give you time to get out a piece of paper and a pencil. I am going to give you what I call an authorization.

I authorize my body to release whatever is not necessary to its perfect functioning, and I withdraw any prior conscious or unconscious authorization to the contrary.

Now, as I said earlier, it is the intent of your body, it is its reason for being to identify the presence of your individuality perfectly. Therefore, when you use this authorization you are not coercing a material body into obedience to the divine, you are actually bringing your thought processes, your thinking into alignment with what it is already the intent of your body to do. At least for the period of time in which you are making this authorization you are not introducing energetic emotional feelings that are at odds with your bodies intent to identify you perfectly.

Now this authorization does two things: The one I have just mentioned of bringing about mental or inner alignment with the truth. The second thing it does is that it reminds you that you are not at the mercy of anything else, that you are in authority. This does not mean that you are in authority as a little ego. But it means rather that as the direct expression of the Father you are inviolable. And if you are inviolable then you are in authority relative to what is true about you. Nothing else is.

And it is time for you to stop being submissive to disease, whether it seems to be the manifestation of a virus or not. Because I will tell you something, the moment you become clear about your authority, about your inviolability, or at least when you become consistent with the fact then whether the source of the problem seems to have been a virus or not you will begin instantly to find the manifestations disappearing.

Now you asked about cause and effect. Three-dimensionally speaking, there is no such thing as cause and effect. Cause does not arise out of the three-dimensional frame of reference. And this is why it is important for each and everyone of you to come to the point of understanding that your thinking is not the cause of anything. Therefore, you are wasting your time to try to cause your health to occur by means of your thinking.

As I said earlier, and let us be clear on this: You may use your thinking, and your reasoning, and your logic to help you arrive at a point of such clarity about the Allness of God that you are able to let go of the thinking and yield into that Allness without exercising any control whatsoever. Because it is the ego that tries to have control and it is the ego

that blocks your experience of the presence of God as the constituting presence of you.

So where does cause arise from? It arises fourth-dimensionally. And that which is the cause is the Father. That which is the cause is the Life Principle. Now I mentioned yesterday, that the First Cause, the infinite Mind moves, and its movement is the Movement of Creation. And it experiences its Movement and recognizes itself in it. The Movement of Creation is the movement of self-recognition.

I'm going to put it this way, the Movement of Creation is the movement of the self-recognition of the Father, which constitutes conscious experience, the conscious experience of Being. Therefore, the cause is the event. It is important to understand this distinction because as you are used to thinking of cause and effect, they can be two entirely separate things.

Paul can knock over this cup causing the water to spill and the event will be a mess—two different things. But the First Cause, the Movement of God is the event that constitutes Life. The event of God is not what you could call an effect of God that would be different from what God is. The word Being should be understood to be a verb. And the movement of Being is the event called the conscious experience of Being, which is the conscious experience of the Movement of Life, the Movement of Creation.

So if your children have played with a playmate who you subsequently find out has chicken pox, are you going to play into the fear that cause lies in bacteria, or virus? And that indeed something at one point of the “physical universe” can move to another point and govern the second point? Or are you going to acknowledge that there is only One Cause, and that cause is itself the event called life, and because that cause is indivisible the event is indivisible, and therefore cannot be at odds with itself? And are you then not only going to embrace your children in that clarity, but are you also going to include the neighbors child, who himself or herself is suffering from the imposition of an ego frame of reference?

If you embrace all within the awareness of the indivisibility of God and the fact that cause does not lie in the three-dimensional frame of reference, but lies in the Movement of God Himself, you will find your children not even seeming to come down with the disease. And you will also find the child who seems to have it, recovering most amazingly rapidly.

Now I encourage all of you to give some further thought to this idea of cause and effect. Cause and effect are the split perception of the cause that is the indivisible event fourth-dimensionally speaking. Cause and effect are the third-dimensional divided, distorted perception of the indivisible

event of the Movement of God when that Movement of God is looked at through the lens of the ego.

The distortion is inherent in the vantage point, not in what is being looked at, because always what is being looked at is the presence of God, the Kingdom of Heaven, Reality, flawless, perfect, harmonious, incapable of being polarized, or at odds with itself. And so always right where you seem to see something inconsistent with what God is, always right at that point is what God really is awaiting your experience of it. An experience that is available to you when you choose not to look at it from the divided, and divisive vantage point of the ego.

And you have the authority to lay claim to the undistorted experience of it. And that is what you are doing when you utilize this authorization that I have given you. Understand that you may exchange any part of the body for the word body. “I authorize my knee. I authorize my throat. I authorize my digestive tract to release whatever is not necessary to its perfect function. I authorize my circulatory system, to release whatever is not necessary to its perfect functioning.”

Remind yourself often of your exemption from suffering. Remind yourself that you are exempt from it because you are not this little piss ant mortal, you are the presence of the Father. The Father is the presence that appears to be you and is recognizable as a unique expression of life, a unique expression of the Father, and then claim your exemption. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: I want to thank you very much for the help and guidance you’ve given me for the last few months. It’s fantastic.

ANSWER: I would like to express my gratitude for your willingness to receive it.

QUESTION: The question I have is...

ANSWER: Excuse me, never forget that it is a two-way street. And if you have gotten, it is because you have been willing to receive. And thus we have played an equal part in uncovering the clearer experience of Reality, and I am not more deserving of your gratitude than you are. If you will make a point of being grateful to yourself as well, the experience of our equality will become clearer to you more quickly. And you will not in the

process of your expressing gratitude be using that gratitude as a way of keeping yourself small.

The love you receive is not a beneficent gift to someone unworthy, which you are nevertheless grateful to receive in your unworthiness. It is a gift given to one who already has what was given, but hasn't recognized it. It is an acknowledgment of what is already present right there where you are. That is the gift. It is the illumination of what you already are. That is the gift. And as that becomes illuminated and you see yourself more clearly, you feel that you have been healed, you feel that you are clearer.

But in the final analysis the clarity of your Being was already there, and by virtue of our interaction it became illuminated. And I did not give you anything you did not already have, except the courage to look at it and own it. Continue.

QUESTION: Thank you. The question I have isn't the one that I came in with, but it's been popping into mind over and over during this session, and I think I'd better honor it.

I have a real problem with authority figures, and authority, and it's something that I have worked with many years in therapy. And when I found The Course In Miracles I applied the principles of the Course to the situation when I ran into it, and taking it into meditation. And I think that I have gotten on top of it. And then I get into a situation and I find that I'm right back where I started. In the extreme case I become none functional almost. And without going into more detail I think you have the picture. If you can help me in releasing this problem, I'd appreciate it.

ANSWER: Authority as you are referring to it is an illusion. It is what you feel when you are in a circumstance where you feel it is reasonable to completely disregard yourself, where you see yourself as not worth listening to or paying attention to. It is not that you experience authority under those circumstances, but the illusion of authority is experience by you when you are giving your power away, because you assume that something outside of yourself is more worthy of getting your investment of faith. That does not mean that there truly is something outside of yourself worthy of it. That is where the illusion is.

Actually what you call authority or an authority problem is an invalidation process that you are engaging in within yourself. There is never an occasion that warrants your not honoring yourself. I want you to write that sentence down.

There is never an occasion that warrants your not honoring yourself.

Now, I want you to put that in two places in your house: One on your refrigerator door, and the other on the wall immediately in front of your toilet. And I don't want you to do anything more than just let the meaning of the words register with you. Do not work them over in your mind. Do not analyze them, just read those words and let the meaning register with you and then go on about your business. We are not going to turn this into a project, but an ongoing gentle awareness.

So you say, "What do I do when I come up against an arrogant bastard, who insist on forcing me to dishonor myself?" Well, you don't do anything about him. You just stand there and connect with yourself again, and then either actually or figuratively turn your heel and walk off.

In other words, figuratively speaking, own your authority, own your energy again and act in this one's presence on the basis of what you know and what you feel, or else actually leave this persons presence. Because you are not here to cater to anyone else. You are not here to defer to another at the expense of your own integrity, and as I indicated earlier, this applies to your guide as well. You are not to blindly defer to whatever you think your guides clarity might be at the expense of your own feeling of comfort.

Either you hang in there doing whatever questioning it takes to arrive at clarity and peace or you set that guidance on the shelf until a later time. Or either you stand there in the presence of an arrogant, authoritative, overriding individual and you persist in the simple expression of who you are until the relationships changes character, or you leave. But understand that you are not here to defer to and cater to another, even if it is enlightened one. I am not suggesting that an enlightened one would be overbearing and override you, nor would an enlightened one allow you for very long to defer without bringing the ignorance of that approach to your attention in a way that you would not forget.

But I am making it clear that the authority problem is a call for finding no justifiable reason for overriding your own integrity, and for leaving your comfort zone and being yourself and letting the chips fall where they may.

You get the picture. Now practice it. And it does not matter whether you do it well to begin with or whether you feel totally comfortable as you are doing it, but know that as you are practicing not deferring to another you are putting your energy behind what is true. And the energy and the effort are not wasted, and it will be easier the next time. Like the child learning to walk you must persist, even if it is awkwardly done and even if you fall flat on your face a couple of times or many times in the process.

You are not here to cater to others. You are not here to override yourself, because that constitutes a withdrawal of the gift of you.

Now I know that all of you are listening to this and in one way or another saying, "Amen, I agree." But you must also look at the other side. If you are not here to be controlled neither is anyone else here to be controlled by you. That's the end of the answer.

QUESTION: Thank you for that information. One thing, when I get in this situation I feel that...

ANSWER: Spit it out.

QUESTION: ...that there's a lot of unfairness to me, or to another situation, and...

ANSWER: Absolutely. But understand that the unfairness lies in the act of disregard which you are practicing, the act of disregard of your own integrity. That is going to make anyone hopping mad. That is going to make anyone feel the injustice, but of course, because the injustice is being experienced from within the ego's frame of reference the injustice is going to be projected outside of you. Not only to the injustice of the situation you are in, but even the injustice of others who are getting away with murder.

The whole world will begin to reflect injustice, and that will seem to justify you feeling miserable. The fact is, that the moment you stop deferring to another, the moment you start staying at home with yourself, and being you and letting the chips fall where they may, the sooner you will begin to see the justice that is going on in the world, because you will not be looking through the lens of the ego, and your vision will not be distorted.

There is another factor too, not only does the issue of injustice arise, but the issue of guilt arises. You cannot help but feel guilty when you are overriding your very integrity. You cannot feel comfortable, because you are attacking yourself.

Denial is attack. Denial of God in the assertion of oneself as a personality, is an attack on God. Denial of yourself as a personality deferring to another is an attack on you. It is unjust. And from within the ego's frame of reference you are the one who is responsible, and so you will not be able to feel good about yourself.

But again, the moment you bring your energy back to you, and you are paying more attention to you than any apparently arrogant one in your experience, the sooner all of the illusion, all of the distortion snaps and the clarity of your own integrity returns and leaves an absence of guilt, an absence of injustice, an absence of concern and frustration. And an emerging joy, because you are not feeling capable of being imposed upon

because you aren't giving your permission to be imposed upon. You are not making that assumption that indeed it is more appropriate for you to pay attention to this wise one or this asshole, whichever the case maybe, than to pay attention to yourself.

And there is always joy there, because you are owning your own power again, not power over that one, but power to be you without apology and to come out from yourself. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: Don's question on authority really brought my question into focus for me. And it's the same one I've dealt with for so long, about doing things I don't really want to do so that other people will like me. And then if they don't like me they get angry at me, and then ultimately they might abandon me. But lately it's getting clearer and clearer to me that—let's say I do that 100%--I realize that I've sold myself out and then I don't like me, and I'm angry with me, and I have abandoned me.

It's like I've had cold feet all my life, and I realize now it's because nobody was in them, nobody was home. And I know that the learning, the belief I had was that it was selfish to not do things for other people. But I realize now, right now I just want to do something for me, and to heck with anybody else. I'm tired of it.

ANSWER: What are you waiting for. Amen. That is taking your power back and feeling it. That is part and parcel of coming Home. I will tell you something: You have been a pain in the butt to a lot of people by virtue of your leaning on them for approval and acceptance. It is not very pleasant to be around someone who is cloying.

It is wonderful to be around someone who is indeed standing in her own two feet, not on them, in them. Because there is something that arises out of her that comes from the tips of her toes, there is a genuineness there and there is an originality that is there. And it is fun to be around someone who is contributing her uniqueness, not ego personality, but genuine sincere self-comfort.

At the bottom line, waking up is giving yourself permission to be who you are, and not constantly engaging in being who you are not. And ultimately giving yourself permission to be who you are means saying,

“Yes” to God and letting God shine through, letting your innate perfection and sinlessness voice, giving it expression without apology.

But as we have said all weekend the necessity is to start loving yourself right where you are. Because until there is that self-acceptance right in your imperfection, if I may put it that way, until there is the capacity allowed to embrace yourself right where you are there is not the ability to have your attention right in the now, where the little gap exists to slip through.

How many of you have thought that the little gap needed to be bridged? The little gap is, you might say is, I am going to define it as the hole in your ego. Because your ego cannot establish itself as a totality. And when in spite of the ego you dare to love yourselves and to just be you and let the chips fall where they may, that is when you have the opportunity to slip through the middle of the moment you are in into eternity, into the full conscious experience of Being. That is where the shift can occur.

Give yourself permission to be you. And as I said, you will not end up being stuck in the miserable little self that you seem to be having to embrace and accept, because in the act of love, in the act of embracing the miserable little self you seem to be at the moment you find yourself filled with the energy of life, the energy of your Being, the energy of Spirit, with a capital “S”, and you find yourself moved, lifted and exalted.

The love you are willing to extend to yourself illuminates your loveableness, not your miserableness. And that is why the act of love for the exact spot you find yourself in at any given moment does not allow you to become stuck in that moment you are embracing, or that condition of selfhood that you are embracing.

There is something else you all need to know. In the totality of what you are, infinitely speaking, where this sphere of ego structures seems to encase some of the totality of you, the area, the volume embraced by the ego structures is the same substance as the totality of you that is outside the ego structures.

As a result, the sense of self that is limited is not illusory. The volume within the ego structures is not illusion. The ego structures, the shell, the sphere, if you will, is what is illusory. And this is the reason that each and everyone of you always carries with you, what I have referred to as the memory of Home. It is the reason that everyone of you at any given moment has the capacity to recognize what truth is. And you can dare to trust yourself, even when you seem to be confined by ego illusions.

There is something absolutely and essentially perfect about you at this very instant. It is the ego structures which seem to cause you not to have all of yourself available to experience consciously. But that which is encased is the direct expression of God, is the Christ, is the capital “Y” You. And that is why it is essential for you to love yourself. And that is why it is essential for you to love your neighbor, because that is what weakens and breaks down the sphere of ego structures.

It is selfish to squelch yourself. It is selfish to defer to others. Because to the degree that you are attempting to please others you are not being you, and not making the essential gift of you. And to that degree, the presence of the infinity of God is seemingly diminished. Everyone loses when you are being what you call unselfish and deferring to others and not expressing or being you, because you are withholding from the infinite expression of Being, the aspect of it that you are.

So being true to yourself is the greatest gift you can give, the clearest expression of unselfishness that you can express. It was fitting, since we are in Ashland where the Shakespeare Festival goes on, to remember the words, “To thine own self be true. And it must follow as the night the day, Thou canst not then be false to any man.” That is true unselfishness. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: Thank you.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I want to thank you for the Course it is very helpful in my life. I’m just a beginner in it, but I certainly see the truth.

ANSWER: You are seeing the truth with the truth that you are.

QUESTION: Yes, and also the answer you gave the last time to Bey I really relate to that because I’ve been the unselfish person too, and more unselfish to myself than others.

Okay, I want to talk about my granddaughter, she’s going to be three years old this year. I was present when she was born and I took care of her a great deal of the time until she was two, while her mother and father worked. And this caring was one of the greatest joys in my lifetime. Now they have moved away and I am having trouble healing the void...

ANSWER: You’re having trouble what?

QUESTION: Well, I said healing the void—missing them, and allowing them, I mean I totally allow them to do their own thing. I’m not wanting to camp on their doorstep.

ANSWER: Yes, you are.

QUESTION: I am. I thought I wouldn’t get away with it.

ANSWER: I understand.

QUESTION: My question is this: In the future will I be close to them ever again I wonder?

ANSWER: There is a very natural likelihood that you will be, yes, but it will be awhile. And in the meantime, it is time for you to open up and let yourself be filled with new meaningful experiences and relationships.

Obviously, since they are no longer in your immediate experience, then your Being is reconfiguring. And I encourage you to be alert to the reconfiguration as it unfolds. I encourage you not to be glancing longingly towards your family, but let your attention be attentively and curiously active right where you are for the new fulfillment of purpose that your Being is already unfolding. Let there be a curiosity to see what the ongoing delight of life is going to be. Don’t invest all of it in them, so that you overlook....

You see there is a similarity here which you will understand, in that everybody of a Christian background has invested the means of Christhood in one individual. And when that one individual was gone then the Christ was not present. At least that was their belief. And for 2000 years there has been a longing and a yearning for this Christ who was not present.

And as a result of that investment of the concept of Christhood in one person only, few have discovered their own Christhood, their own divinity, which has been present and which has been insisting upon asserting itself and shall I say coming out of the closet. And each one has felt it as a desire. But the conviction was so solid that only one was the Christ that everyone ignored their own Christhood. And everyone ignored the fact that I called you my brothers. And everyone ignored the fact that I said that the works that I did you would do also.

Well, how could you poor mortal sinners do it if you really were poor mortal sinners? You couldn’t! The only way you could do it is because we are brothers, we are equals, we are sisters and brothers, equals. And the whole point was to reveal to you, to uncover to you our equality and the fact that you were the divine manifestation of the Father, the current divine manifestation of the Father, because the Father is being you, being the Movement of Creation that is appearing as you this instant. You were not set into motion so many lifetimes ago. Creation is current.

So do not invest your good in a person, in their presence, because then when they are not in your presence you will seem to be minus something. And if your conviction is very dense, you will not recognize the manifestation of your divinity, the movement of fulfillment of your Being as it reconfigures and manifests anew with freshness the meaning of your life. That's the end of the answer.

QUESTION: Thank you. the Course is helping me on that, Raj.

ANSWER: Indeed, yes.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: I feel at this point in my life, that I'm rather marking time. And that maybe okay. Maybe it's my ego that's saying, "Carola, set some goals and be doing more."

ANSWER: Maybe it's your ego??? You do not want to move an inch until you find the ground swell coming from underneath you and lifting you. And then your only responsibility will be to yield to it, and to act on the basis of it.

Indeed, you are not marking time, but you are assimilating at the present time that which has been acquired. You are becoming at ease with growth that has occurred. It is becoming incorporated. And indeed the ground swell will come, and it will be time to move. But I encourage you to relax and enjoy the rest. It is not an inactive rest. But to try to move before the movement of your Being moves will constitute spinning your wheels and accomplishing nothing and creating frustration for yourself. Don't do it. That's the end of the answer.

QUESTION: I have one related thing. I'm very much into playing the violin, and I'm wondering how I can consciously express my divinity through my violin? This is a really high point now in my life.

ANSWER: By playing, and by loving it while you are playing it. Practice, practice, practice.

QUESTION: I do, I do, I do. Thank you.

ANSWER: But understand that I mean practice being the place where love flows into beauty.

QUESTION: Exactly.

ANSWER: That's the end of the answer.

QUESTION: Thank you.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: About two weeks ago I was back East visiting my family.

ANSWER: Back what?

QUESTION: Back East in May and discovered that my oldest son has been sick, really ill for about a year. He has headaches, he's dizzy, his limbs get numb, he has a problem with his eyes. The doctors can't seem to diagnose the problem. He's feeling miserable, his wife is distraught and his children are sort of in the midst of all this. Could you help us out a little bit, so that I can help him?

ANSWER: I would ask you to ask either he or his wife to call Paul, so that I might have an opportunity to talk with them about this. This is not the appropriate setting to deal with it. You may ask another question.

QUESTION: Well, I don't have anything right now to ask, I was just hoping to get some help with this one. Thank you.

ANSWER: You are welcome. I will add that during the course of the weekend we have talked about some things that you can do. You can acknowledge his essential divinity. You can acknowledge that whatever he is experiencing is illegitimate, and therefore does not actually have the substance of the capacity to maintain itself in the presence of the Allness of God. You can love him, and you can entrust him to his divinity. This will be extremely helpful without being manipulative or overbearing. That's the end of the answer.

QUESTION: Hi.

ANSWER: Hello.

QUESTION: So far the first year of my son's life I've nearly always chosen conflict and irritation and anger at him and myself, instead of truly yielding to his needs as a growing person. I didn't know it was going to be this hard to yield. I don't know what's reasonable in balancing my desires for a house in order, or sleeping through the night, or pursuing art work, whatever my ego's agenda happens to be, and his needs for being held, or played with, carried or cared for night and day.

Is there a way to harmonize are beings? And how do I truly surrender my agendas and expectations without denying both of our integrities? What is the most loving way to relate to and perceive the truth of both of us? And clarify our needs in interaction?

ANSWER: Well, you are not there to be his servant. You are there to express your integrity. You are there to express your capacity to recognize what needs to be done and what does not need to be done. You are there to

express the ability to help him be aware of what he is responsible for and what you are responsible for so that there is no confusion.

But you say, “what if I’m confused.” Here is where you must come back to your best common sense. You have not arrived at the point of having a one year old child without having had a great deal of experience at life. And there is a great deal of common sense that you have acquired. You must dare to use it. And you must not assume that you had been faced with a responsibility that you’re not ready for. You are reluctant to express your common sense, because you are afraid that what is called for is more than your common sense. And you will run yourself into the ground if you try to act beyond your capacity.

Now, you know what is right and what is wrong. And I’m not speaking in a great moral sense, I mean it in the sense of your knowing what works and what doesn’t work especially relative to a one year old child. And so you must dare to validate the right and wrong that you are aware of. You must validate what you know works and what doesn’t work, and do what works. And have him abide within the context of what you know works.

The requirement here is to trust yourself more than you are trusting yourself. You are trying to be very responsible. You are trying to be a creditable parent. But you are not paying attention to your common sense.

If you will start paying attention to your common sense, and become simpler in what you do, and if you will stop railing at yourself for not being something more than you are, you will come into a sense of peace with yourself, and your common sense will seem to increase, your perspective will return, and it will become easier, less hard work, and it will become more pleasant for you. But you must start assuming that you have in these empty-ump years acquired a sufficient amount of common sense, and an awareness of what works and what doesn’t work, that meets the need, meets the demand of the moment. You do not need to be more than you are in order to be a creditable and recognizably responsible parent.

Learn to say no. Learn to take time for yourself. But also realize that there is nothing more wonderful than being that presence that conveys the words through actions, “I love you. You are wonderful.” Just remember not to do it 24 hours a day. He must have some time to tell himself that he is wonderful. And if you try to do it 24 hours a day, then he will be like the earlier questioner, who constantly looked to his world for confirmation and acceptance and he will be a pain-in-the-ass.

Basically everything is fine. It is just that you are trying too hard, thinking that the demands are greater than what you have to give. And I am telling you that what you have to give at this moment is sufficient, pay attention to your common sense. That's the end of the answer.

QUESTION: Thanks. Having grown up as a pain-in-the-ass myself, I'd rather not bring up one more.

ANSWER: Indeed.

QUESTION: Good afternoon, Raj. And thank you for coming here to us all.

ANSWER: You are welcome.

QUESTION: These last few years a lot has come down the pike for me. My relationship as it was ended. And my dealing with my ego and many other chain of events that has kicked me in the but to move. I see it's purpose. And as to my awakening to the essence of our existence, I find it now the only work to do. And I am thankful for that.

These last five weeks I find myself hardened and distant from my spiritual place. Working in port towns and being away from the kids and coming back with loving kindness towards Bonnie and receiving such coldness I'm now in the process of moving to the Coast as you advised me earlier. And I'm feeling very uncentered by all now, and could you give me some words of advice on this? And why is there such coldness when I am sending forth love to free us?

ANSWER: Ah-h-h. Don't get caught in that trap. You do not send forth loving kindness, you do not be loving for a result. You do it because doing anything else hurts you. To be anything less than loving is to be conflicted, which hurts you. To not be loving is a denial of your very nature, that never feels good. But do not think that you can be loving as some divine means of controlling your world, instead of some ego means of controlling your world.

Now you must start loving yourself—unconditionally. Don't love yourself if everything works out all right. Love yourself just because. Don't love yourself if things warm up or resolve with your wife. Love yourself just because there is nothing better to do than to love yourself.

You must forget about trying to change anything out there, not because nothing can change out there, but because at this moment your experience of yourself is very tentative, wobbly, and you need all the love you can give yourself, all of the nurturing, all of the honoring that you can possibly give to yourself.

All of this is not your fault. You are not the black sheep, the bad guy, the culprit. All you are called upon to do here relative to these events, is to insist upon desiring to know what the truth is. In other words, maintaining your own equilibrium, staying in that place where you can be the light, staying in that place where you experience your own integrity as not violated by the events.

Right now it is necessary for you to attend to yourself, by means of self-appreciation. Allow yourself time to see your children, and let your wife be in whatever space she is in, let her behave in whatever way she behaves. In other words, allow her ego to be whatever it tries to be, but do not take her behavior as a statement about you, or how you should feel about yourself, or how you should feel relative to your children.

There is no need for you to respond by means of self-criticism to what is going on. There is a need for you to continue to honor your integrity, to come out from it as clearly as you can, to expect to see your life reconfiguring in fulfilling ways.

Now you will have some time to yourself to love yourself without distraction. That is part of the reconfiguration. That is part of the kindness of your Being, that it is providing this place for you to come back into equilibrium where you are not judging yourself and condemning yourself for what has happened.

I will tell you that you are doing quite well. It is very understandable that it is not easy. But you will come through it in tack, and your perspective will return. But persist in loving yourself. And when the ego suggests to you that you are to blame, tell it to “shut up.” If you wish you can tell it to get behind you.

But do it in whatever way effectively dismisses it from your presence and expresses your authority in the situation. Because you do not have to invite the ego in and let it mess up your consciousness—conflict it. You can refuse it entrance by telling it to get lost. If you have to do it out loud, do it out loud. And you do not have to be polite about it. Tell it to get the hell out, and then give your attention to something else. And if it says, “But none of this would have happened if it weren’t for you and what you didn’t do.” You are free to say, “Bullshit,” and dismiss it and get on to some other topic of thought. Don’t be nice! Don’t be polite! Stand up for yourself! Love yourself. And do not let the ego succeed at causing you to justify self-criticism.

You are moving through this, as I said, well, and you are listening for inner guidance, you are getting guidance, you are being congruent, and the stress of it all will be diminishing. Keep up the good work.

QUESTION: Thank you. One more small little thing here. Being uncentered here the past five weeks, I received a scholarship to go to the Ram Dass retreat. Was this a gift of grace to me?

ANSWER: That is as good a way of describing it as another, yes.

QUESTION: Thank you very much for your guidance.

ANSWER: Understand that this unfoldment is indicative of the integrity of your Being—manifesting itself. Your Being evoked the opportunity because it identifies fulfillment, therefore you must not be in as bad a place as you sometimes think. And you can have confidence in the nature of your Being and its unfolding the manifestations of your good and your fulfillment and your integrity to confirm it for you. That's the end of the answer.

QUESTION: Thank you.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: I'm deeply grateful for the many gifts that we have all shared here for the past two days, both verbally and silently. I don't know whether I have a question, I've waiting until the microphone got in my hand to see, because my questions have been answered, and answered, and answered here. What I wanted to say when I came was that as a question has come to mind, especially during the last few months, most of the time an answer has come with it. And also I feel that, well that is if I can think of a question, I'm not afraid to ask the question.

ANSWER: Indeed.

QUESTION: Also I feel that I communicate with people who have died and recently, but even more so, even several years ago, people who've died several years ago. And I guess I was originally going to ask you, "Is this really happening, or is my imagination working overtime?" And I already have the answer to that, I think. So I guess what I'd like to ask you is for some clarification.

ANSWER: What is the answer?

QUESTION: Well, the answer is, of course, in that my ego will tell me later that my imagination is working—my ego will fight it.

ANSWER: I will tell you that on the occasions when it has happened, it has truly happened. I want you to understand however that this sort of

communication only happens when it fulfills purpose, and it is something that is allowed. In other words, in the order of things it falls into place as an occurrence, not because it is always possible for you to speak with one who has passed on, but because in those instances it fulfills purpose.

Understand that one who passes on is still experiencing the three-dimensional frame of reference, they have not suddenly relinquished the ego. The ego must be relinquished voluntarily, let us say, on purpose. And those who are suffering, shall I say, from the limits of the three-dimensional frame of reference are as incapable of communicating with each other, whether they are all incarnated, or whether one is not incarnated and one is.

Nothing suddenly happens upon the event of death that causes one to suddenly become Awakened. One still finds himself or herself with the same beliefs that were present before the passing occurred. The only sudden change there may be in belief structures would be relative to the beliefs about death as well as relative to the disease that may have contributed to their death.

If injury or disease was responsible for the death—apparently—one will find the injury no longer present. A severed limb will be present. The disease will either be gone, or will be almost instantaneously gone when the discovery is made that it did not kill the person. The fear of its killing them will immediately have been removed by the proof of the experience of still living. And the healing will occur immediately.

So understand that this is not likely to happen with great frequency—your speaking with those who have passed on. And when it does, it is because it fulfills purpose, and do indeed honor that fact. That's the end of the answer.

QUESTION: Oh, thank you deeply.

ANSWER: You are welcome.

QUESTION: Raj, I've had really a good time here, and I'm really enjoying myself. I have kind of a two part question. One is just a straight forward, should I continue to go to school this summer? We had talked about this...

ANSWER: Absolutely.

QUESTION: The second thing has to do with feeling that I have not been using my common sense financially in terms of building up for the future. And I'm kind of concerned about working, which I don't seem to be doing, and it doesn't seem to be happening. And I don't seem to even want to do it. And I'm just kind of hanging out. But then

I'm getting anxious about, "This isn't very smart for the future." And so I'm in a little bit of a dilemma.

ANSWER: Learn to be attentive in the now. When you are using common sense as I have defined it, meaning staying within your comfort zone. This is to be done on the spot. This is to be the mode of being in the now. Pay attention in the now to what you are feeling, and to your comfort zone.

And if you find yourself not impelled to be "wise," but you are feeling complete comfort with being responsive in whatever way you are responsive in the moment, then function within that comfort zone. Understand that to the degree that you allow yourself to function in your comfort zone, you will not be overwhelmed with fear and it will be much easier for you to access your Knowing, with a capital "K". And as a result your actions will not be governed by whatever the limits are of your comfort zone. And expansion beyond your comfort zone will be able to occur comfortably. But don't force the issues. Don't force your way through the threshold.

I was asked once about moving through walls. And the answer that I gave involved the fact that one does not force one's way through a wall, one let's one's self through a wall. And that is the way I was able to appear in what you call the upper chamber without coming through the door. You must let yourself through your ego boundaries. You must allow yourself through. You must violate the boundaries, not through aggression, but through letting yourself beyond those limits.

So be willing to use your common sense, but let the common sense be applied to the moment you are in. Let it be applied to the now, not the future. Because then your common sense is relative to imagination, because you do not know what the future is going to be. Let your common sense be relative to the moment you are in, and in this way you will learn to be congruent in the moment that you are in. And the result will be harmony.

And if you learn to be appropriate in the moment you are in, you will know how to be appropriate in the moment you "will be in five years from now," when that moment comes. And the harmony of that moment will be available to you as a result. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You're welcome.

QUESTION: Raj, I'm glad that I can be here in Ashland. I had thought it would be Carmel, but this is a nice change. And I also am very grateful for your guidance and help this past year. And I haven't

quite come up with a question, but is there something that I need to know, or that you see that would be helpful right now to me?

ANSWER: I am going to be relentless here. Get into that room and paint. I realize that you are very close to it, but I intend to move you a little faster than you are moving. And the only reason is that there is no need to delay the experience of your creative capacity any longer.

It is your joy. And it is appropriate for you to be experience it, and it is also appropriate for you to discover that you know more than you did before. And what you know will find expression in new ways in your work. And you deserve that delightful discovery. Do it!

QUESTION: The studio is cleaned. And I spent one afternoon in it, and then I had to get ready for the trip. But that's one thing I've promised myself, when I get back it's the studio and the fitness center.

ANSWER: Wonderful.

QUESTION: Thank you.

ANSWER: You are welcome. That is really the number one priority on your agenda.

QUESTION: Hello.

ANSWER: Hello.

QUESTION: I live in the woods. And I love to spend time walking in the forest, which brings me a deep sense of peace.

ANSWER: Why?

QUESTION: Why? Why, I'm impressed with... there's a strong power there. There's a sense of loving, I feel wisdom, I'm in awe of the beauty.

ANSWER: And effortless simplicity. Nature is so effortless, it is so flowing, it is so unpretentious, it does not try to accomplish anything. It just reaches for the light, and in the process becomes magnificent. And you feel that, and you identify with it. And along with the peace that you experience it also increases your longing for that same kind of natural simplicity in your life, and is inspiring you to let go into it. Continue.

QUESTION: My question is now: They want to log, log a large portion of this forest. Should I try to do something about it? Or what's happening with our environment?

ANSWER: The logging of this particular land is not inappropriate, and cannot come under the classification of the rape of the planet. It is not appropriate for you to resist it. It is orderly, and has been intelligently planned. You may relax about it, and enjoy that particular area before it is

logged, and then explore some new areas. And do not make waves that are not appropriate, and which would constitute a waste of your energy.

And today I am not going to tackle the environment. That's the end of the answer.

QUESTION: Raj and Paul, I sincerely thank you, not only for the answers but to the questions that have been asked today. As many other people have said they've been deeply helpful to them and they have to me.

I've been wrestling with what to ask, and hopefully it will come out here, the right question. May I ask two questions, rather than one?

ANSWER: You may.

QUESTION: One I've found myself back in the development business here, which I left in southern California. And it's the only thing that I'm waking up concerned about now in my life...

ANSWER: Concerned about?

QUESTION: Concerned about. Yes, I wake up with concerns about certain things about doing each one of the projects. So that's a question.

ANSWER: What is the question?

QUESTION: The question is should I continue on in doing this type of work when they require... when I'm not at peace, when I wake up in the morning I'm not at peace when I think about them. Or is it another barrier for me to go through?

ANSWER: The discomfort, the uneasiness you are experiencing is not because the projects are inappropriate, but because it is not really what you want to be doing.

QUESTION: Correct.

ANSWER: Then stop doing it. To be incongruent with yourself creates dissonance, creates uneasiness, creates a sense of guilt because it is an act of dishonesty. And then you will provide yourself with the punishment that goes along with the guilt. And all of this is totally unnecessary.

On the other hand, no matter what the apparent benefit might be of being incongruent that might seem to justify being incongruent, if you choose to for being congruent with yourself you will find the abundance that you desire, the security that you desire, and the fulfillment that you desire manifesting in other directions.

Congruency with yourself constitutes an alignment with you, with a capital "Y". And the result of that is the movement of fulfillment that is not

hidden from you in any way. To be inconsistent with your Being simply creates discomfort, confinement and lack, no matter how much it promises fulfillment. That's the end of the answer.

QUESTION: I appreciate that. My other question's in reference to my relationship with my wife, which seems to have diminished greatly for two reasons. One: Two new children in the family. And secondly: Kind of a lack of communication we've...

PAUL: May I, Paul, ask a question? Are these two children of yours, or are they grandchildren?

QUESTION: Adopted, children, ours they're adopted.

PAUL: And the question is?

QUESTION: I want a holy relationship. How do I go about doing it with this woman?

ANSWER: First of all, replace the word "holy" with the word "whole." That will take away its religious connotations. That will take away the connotations that she finds uncomfortable. To wish to experience a relationship of wholeness is something that you will find natural ways to put into expression that will not elicit a lack of response.

Now you are over concerned. The situation is not as serious as you would think. You are going to find it extremely valuable to replace the word "holy" with the word "whole" because it brings the meaning of holiness down to earth, not that it limits its meaning, but it brings it down to a real level of communication and communion, where both of you are able to be very real with each other. I am even going to say very human with each other, because again, in accepting and embracing yourself, you must accept and embrace your humanity. And until every single one of you embraces your humanity you will not have the opportunity to find out how absolutely divine your humanity is.

That is not too simple an answer. I am not glossing over the need. It is the specific answer. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Greetings.

QUESTION: Two years ago I began working at a shelter for the homeless. I wanted very much to have work that involved service to others as a way of giving meaning to my life, a fuller meaning. And at this point I feel quite battered by what's going on there, what I'm allowing to go on there. I don't know if my ego wants to take me away,

because I don't want to face the friction of growth, or if my perception that the structures that are there are just too overwhelming for me to survive in? So I'm confused about whether I should continue until more becomes clear or if I can trust that the movement of my Being is moving on.

ANSWER: I will tell you that you either need to take action where you are or get out. It is not the circumstances that are most frustrating to you, it is your inaction. It is the fact that you are not doing anything other than just sogging in the situation.

I will tell you it is time for the mud, the bottom of the river bed to be stirred up, so that some clarity or clarification can occur. It is time for you to make a fuss. It is time for your presence to be made known to see whether the structure can be dislodged.

The issue is not truly whether the structure can be dislodged, the issue is whether you are going to remain silent when action is needed. You are not allowing your actions to arise out of the movement in you and you are squelching yourself and immobilizing yourself, and that is what is uncomfortable.

It is not appropriate for you to simply walk away. The structures are not immovable. But again, that is not the issue. The issue is your being congruent with yourself, and moving when you are moved to move. And in this case the movement is one of creating a stir.

I am not going to go into what the likely outcome is going to be. The point is that if you are daring to be consistent with yourself you will have broken free from the paralysis and whether the structure will not change and you are rejected from that job or not, you will be in a position of flexibility and of being able to act congruent with the movement within you and that will take care of your next steps. But it is time to make a stir! That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good evening, Raj.

ANSWER: Good evening.

QUESTION: I have for most of my life been doing everything the "right way," to the point that now I have sometimes pains in my chest. I'm working overtime simply to maintain my bills. I'm drinking too much, not painting at all any longer. And I'm in a loving, but inappropriate relationship. I finally have realize that I'm making myself crazy.

And very recently something has changed in my life in the sense of some kind of opening at some place in my center, I think, which is showing me that something special I feel is allowing itself to surface in my Being. I want to honor this.

I think the universe is providing the opportunity by rearranging things that I really have little control over. And I may be able to move to Santa Fe, New Mexico for a year, which I would like to do and just be freed to be more completely myself to make some changes in the way that I've been living and to really paint again.

My primary question is: Am I running away from home? Is a physical move away answer the issue of the change that is very, very obviously happening inside my center?

ANSWER: No you would not be running away. You would be allowing yourself to be in an environment that does not trigger old habits in which it would be easier for you to integrate this shift, this new emphasis, this freedom, this capacity to be more congruent with yourself.

And as it unfolds I would encourage you to look for those things which confirm the move, rather than looking for those things that tell you that the move should not occur, that it is inappropriate. It is completely congruent, and I encourage you to embrace it willingly and gratefully. That's the end of the answer.

QUESTION: Thank you very, very much.

ANSWER: You are welcome. Send me a postcard.

QUESTION: I promise.

ANSWER: In care of Paul.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: Well, I would much rather you end it here. However, you gave an answer to the gentleman who had the problem of stuttering, and I have a similar problem of making myself understood, or communicating my thoughts and feelings. You encouraged him, when he felt like not speaking to speak, so that's what I'm going to do.

For some time now I have been struggling with what seems to me to be a very shameful thoughts. I have been really full of resentment, and anger, and impatience about the help that has been given to my grandchildren. It has seemed to me that things have been made far too easy for them. And I have not known what was causing this, I've been puzzled by it. And finally I have arrived at the point where I think that I'm just simply jealous of what they have received, and are receiving.

ANSWER: Indeed.

QUESTION: I beg your pardon?

ANSWER: Indeed. You are absolutely correct. You have used and it has taken courage for you to be willing to see that.

QUESTION: I don't like this feeling. In fact, I'm very unhappy with it, and I would like to be rid of it. I tell myself that the reason for this is that there have been a lot of hardships in my life and I have never had any help to get through them. And so I think that I'm jealous of the ease with which they are facing problems.

ANSWER: Exactly. I am so glad you have asked this question. Because I will tell you something: This is an experience that all of you are going to run into over the next few years, because it will seem to you that you have had to work very hard for your Awakening. And there will be those who come in at the last minute and (snaps his fingers) [wake up instantly]. And it will seem quite unfair.

Now what all of you need to take a look at in this respect is how much you are valuing the struggle. Because all of you have felt that it has developed character and strength. And indeed, you have used the opportunities fairly well—or shall I say the struggles—and you have indeed grown as a result of the exercise of your faith, your trust. But as we come to the point of where the shift spontaneously occurs, there are going to be those, many of those who will slip through the little gap right along with you without seeming to have had to learn anything. And your ego will call for justice.

Now, these shameful thoughts, as you put it, are understandable. And I would encourage you not to be too hard on yourself, but I also encourage you to be willing as rapidly as possible to let go of those negative or shameful feelings, those that keep you feeling conflicted inside. It does not matter how much effort you had to put forth in order to come into the full comprehension of your divinity, it only matters that you have finally come into it.

Now, would you delay the Awakening of the Brotherhood for the sake of somebody having to put in his struggles and pay his dues? Or would you rather have that one slip into his full conscious experience of being the presence of the Father so that you and everyone else can experience the integrity of the Totality of the Brotherhood. I will tell you something: The ego is not going to define Awakening as just in any-way-shape-or-form.

Your grandchildren are not spoiled, they are not being weakened. But by the same token do not indulge in self-pity. Because you can play both

sides of the fence here. You can complain because they are having it so easy, when you had it so hard, and you know how valuable it was for you. That's playing one side of the fence. The other side of the fence is: They have it so easy, it wasn't fair for me to have to work so hard. And when you play this side of the fence, you take the benefit that you were standing up for on the other side of the fence and you hide it in the back of the closet so that you may just deserve pity.

Indeed, the strength that you gathered, and the character that was developed, and the wisdom that you accrued is valuable. And you have not been short changed. And so own it, and appreciate it. And don't whimper about it. And don't use it as a justification for being angry because they're having it so easy. And then at the same time, be grateful that their learning is not having to be as strenuous.

I will tell you something: The work that you put into surviving your life has made the place where you are presently so solid and your strength so substantial that there is nothing to complain about. You know what you know down to the tips of your toes. And you are a strength for those around you, and have been for many years. And you have gotten nourishing feedback, evidence of the value of the strength that you garnered about you. You have been having your pay-off, and you have had your joy as a result of the experience of your strength and your character.

There has been satisfaction with it. And you are not having to sacrifice that just because someone else is managing not to have as heavy-duty a struggle as you had. So rejoice for yourself, and rejoice for them. And do not allow this sense of injustice to come in and take away your peace and your joy. As I said, this is going to be happening more and more frequently as we get closer and closer to the, I will say, spill over into Awakened Conscious Awareness.

Paul has not been free of these feelings. As he has indicated, his establishing of communication with me was the result of very dire circumstances and struggle. And then when others began to talk with me, and a few weeks later called back to have me tell them whether they were actually in touch with their guide, that something had happened, and they wanted to know if it was real. It pissed Paul off.

They hadn't been in the middle of a traumatic experience. And it took them less time to get in touch with their guide. And on top of that they could call and ask whether it was really true. And Paul thought that was unfair since he had to trust, because he couldn't get validation from any external point. And he had to release that, and come to a point of rejoicing

that the communion was occurring and that it was spreading, as a very result of his working with me in a public manner.

He thought he got that under his belt, and then when somebody called and asked whether they had had a conversation with me, not through Paul, he got pissed off again. He thought I was his personal possession. “Let them get their own guide,” was his attitude.

The ego is unreasonable but seems completely reasonable. What is happening is a call for rejoicing. Rejoice that your grandchildren do not have the struggle to go through. Rejoice when anyone is experiencing clarity and enlightenment, whether it is work for them or not, whether they seem to have to bring into play as much trust or not. The shift is occurring. The wave is coming into shore. Don't quibble about nonessentials, rejoice that everyone is going to wake up.

It's all right what is happening with your grandchildren and with you. That's the end of the answer.

QUESTION: I truly do thank you, Raj.

ANSWER: You are indeed welcome.

QUESTION: Greetings.

ANSWER: Good evening.

QUESTION: I've been marching through a lot of difficulty to manifest my desire and my dreams. It seems like I go against myself. And I've been able to pin-point what I'm doing that creates that to happen. And I call for inside information.

PAUL: You what?

QUESTION: I ask you for insight.

ANSWER: You embody a magnificent faith, a great deal of trust that is not easily challenged, and therefore constitutes a strength of intent. But at the same time there is an ingrained sense that you are moving against a very large resistance. So large that it indeed takes the degree of faith that you have, and the degree of intent that you have to overcome it. And so there has been created by those dynamics a sense of intensity. There is not a sense of struggle here, of combat, but a sense of the unyielding coming up against the immovable. That is called tension.

Now, this immovable something that your faith is going to help you move through is a concoction of the mind, a concoction of the ego. It is part of a belief system, which you are not unaware of, and which you are willing to have enough courage and trust and faith to push through. What is necessary here is for you to see that a belief structure is intangible, has no

real density, except for the degree to which you validate it as being impermeable.

Thus, I encourage you to begin to acknowledge that what you faith is moving your through has no substance to it, therefore it cannot actually provide resistance, and therefore your forward movement and the manifestation of your desire is bound to happen, and is bound to happen easily and therefore, I will say in a timely fashion, rather than in a long drawn out fashion.

I encourage you to get in touch with the inevitability of the fulfillment—just contemplate the idea of the inevitability of the fulfillment. And at the same time contemplate the fact that that which seems to resist it has no substance to it whatsoever, has not the mass to actually resist the movement of your desire. And you will begin to find movement occurring again. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome. Well, it has been a wonderful weekend.

ALL: Yes it has.



Gathering In Montpelier – 1989

By: Raj Christ Jesus -

Tape: Two (There was no Tape One in the set I got.)

ANSWER: I'm going to say something: What happens when an immovable object meets an irresistible force? You have conflict, you have tension, you have strife. Don't take on polarizing standpoints in this dissolution of the relationship. If you are going to be immovable in the face of a wave, the wave will capsize you, the wave will shake things up. It will not be experienced as that which lifts and supports and moves you.

So let go of the antagonistic stance as though that is the only thing that can justify separation. As I said, it's just simply intelligent not to be together. Okay, that's the end of the answer.

QUESTION: These days I experience oneness in what seem to be brief rare moment. There definitely there. What my question is, what do we need to come into experiencing oneness in the midst of being on the run, in the midst of every day, in the midst of every moment?

ANSWER: When you look up in the sky and you see a large flock of Canadian geese flying south, there are obviously many, many, many, many individual geese, on the fly if you will. And yet you are able to see the V shape, you are able to grasp them as a unity. And yet if you were right up there with the geese, you would be aware that each one of them was simply flying south, that the line up was not a concertive group effort, a unified effort to make a particular shape.

And so their sense of themselves is that indeed they have company on this trip, which is nice, but it is not their sense of there being a collaborative effort to be a unified expression of movement south. Yet you can see it.

Begin to understand that every detail, every infinitesimal facet of the day, and the events of the day holds that same kind of unity, even though it is not apparent to you when you are in the middle of it. In this way you will begin to, if not appreciate the many facets of the day, at least you will be able to approach them intellectually in an undefiant way, in an undefensive way, and with an overriding sense of order.

And as you relax without feeling that there are ten thousand different things that you must get into order, or that somebody else ought to have gotten in order,

you will begin to experience consciously more of the integrity of the tiny infinite parts.

Now I will tell you something else, the experience of unity is something that happens only when you are defenseless, only when you are not in control. It is, therefore, something which you must allow. And one of the things that contributes most greatly to allowing it is, to entertain intellectually some sense of unity, of overriding order, some sense that indeed there is a God, if you will, a divine intelligence expressing Itself as immaculate flawless order. Not static order, but movement, infinite movement, the infinite Movement of Creation.

In this mental context or attitude you will become less defended and the experience of unity that you have described will begin to occur more frequently. The necessity is for each one of you to get up and greet your day with a reminder that indeed, this is the day the Lord is making, not hath made, it hathent been made yet. But this is the day that God is Being.

And you are on the crest of that movement. That is how you angle your attitude to catch the wave and not be thrown under and caught in the turmoil of the movement. That is the way you angle your attitude to catch the Movement of Creation and experience it more truly. That's the end of the answer.

QUESTION: In the last year I have been doing a lot of asking and listening around what is right-livelihood for me? And how might I move into a life that is more free and fulfilling and fun. And during one of my listening times...

ANSWER: I am going to interrupt you. What do those words "right livelihood" mean? And specifically what does this word "right" mean—to you?

QUESTION: What it means to me is doing something that I love doing, that comes from me, that I was created to do, that's uniquely mine to share with other people. I don't want a job to pay the bills. I want right livelihood in terms of spending my time daily doing something that I just really love to do.

ANSWER: That is a fair explanation, appropriate explanation of right livelihood. It certainly cannot be right livelihood as opposed to wrong livelihood. So what do you love?

QUESTION: Well, I love a lot of things. I guess it's choosing how I want to spend my day.

ANSWER: I'm going to encourage you to even back off from making that choice and paying enough attention within yourself to find the choice that your Being is already making so that you may simply flow with it. And thus not only know what is the right thing to do, but also experience the energy that will allow you to fulfill that activity, because the energy needed to accomplish the fulfillment is always connected with the Movement of your Being. It is never connected with the idea in your head of a right thing to do. And that is why you in particular times

end up attempting to do things that you do not feel the energy for. And so, the task peters out before it is accomplished.

So this is important. When you are paying attention to what you love, you want to get past even your concepts of what you love. And so I encourage you to pay attention to that which you have feeling for, where there is a movement of energy behind it, because it is so congruent with you, so in harmony with you. Continue.

QUESTION: Well, during one of my listening times, a phrase came to mind. And the phrase was... My particular question was, "What is it that's holding me back from experiencing life in its fullest?" And the phrase was in the first person, and I found myself saying, "I hide and crouch in the back of my mothers cave." And I'd like you to address that specifically for me. You use the word cave this morning a couple of times. But I'd like you to clarify that specifically for me, and how I can just get on with it and move out that place.

ANSWER: Before I do anything with that, I want you also to share with everyone what the feeling was when those words were being said. What is the feel of hiding and crouching in your mothers cave? I'm not speaking about how you felt about it after those words came, but what was the feeling simultaneously with those words?

QUESTION: There was a feeling that came simultaneously when those words came, and it was that I was in a very dark place and that I was looking out. And at the end of that place there was a lot of lights and there was a lot of activity going on. And it was like a carnival or a fair, there was music and there was laughter. But I was in a dark kind of a enclosed place looking out.

ANSWER: Indeed, first of all, if nothing else you need to find your own cave and not your mothers. Indeed, in this imagery you are cowering, not only in her cave, but behind her petticoats. This is where she stays also.

Now, there's only one way to get out of that cave, and that is to go for the light, if you will. You have what it takes to move out. It has simply been comfortable and familiar for you to stay in the cave. Now you have ventured out, and you have liked and enjoyed what you experienced. But there is a conditioned feeling that you treat as truth, that says, "such frivolity and fun does not constitute having your attention where it counts. It does not constitute being responsible, or adult, or mature. That, indeed, it is totally irrelevant to what counts, and therefore is (and I'm using this word very cautiously) and therefore it is "sinful."

That word in this instance does not carry, let us say, the qualification of heavy-duty sin, but rather that since it doesn't constitute attending to anything responsible, it therefore truly has no value.

I will tell you something, experiencing the joy of life is one of the most fundamental necessities, and is absolutely divine. And I encourage you to go for the joy.

Now there are individuals like yourself—incarnated individuals—who feel that they sense individualities who have passed on, who sort of somehow have not gravitated toward the light and are sort of hanging around without any purpose or destination. And so, they help those lost individuals by telling them to go to the light. And I'm telling you in that same sense, go for the joy, go for the joy at the end of the cave. Go for it! I am not going to give you a process. Just go for it! That's the end of the answer.

QUESTION: Raj, I think I heard somewhere at sometime that if you're in a spiritual growth spurt you probably won't be in a primary relationship. And I want to ask you if that's true? Because for me specifically...

ANSWER: It used to be true. (Laughter) Now you're going to have to manage to be in a relationship at the same time. That is part of riding the wave, being in the Movement and finding the proper angle of attitude. Now you don't have an excuse for not being in a relationship.

QUESTION: I think now my excuse is fear.

ANSWER: I will tell you something, your ability to feel what is appropriate will be present whether fear is present or not. So don't be afraid of fear. Notice it, but ask again, "what is God's truth here?" In other words, "What is the truth that is available in spite of my fear? What is the clarity that is available to me, whether I am perfectly centered or not?"

You see, I am very specifically this morning homing in on the fact that you must begin to expect to have your guidance and your clarity and your Awakening happening in the midst of "the human condition," rather than in the privacy of the sanctuary of your cave. You are going to have to learn how to be in the world from your closet. I am referring to the closet, "go into Thy closet and pray to Thy Father, which is in the silence." Act in the world from the closet, instead of from the surface reactive level.

It is possible now to access your closet from the world. It is time for the two to merge, if you will, and not be experienced as exclusive of each other, and therefore actual antagonistic to each other. What needs to be heard at this point is that one can have his or her feet in the world going through the world's activities and let the footsteps be guided from the closet—that inner place. And it is no longer necessary for them to be treated as exclusive, as though they were actually capable of defeating each other.

I have talked before about the necessity of coming out of one's cave and being centered in the marketplace, but that was a time when the coming out of the cave was what needed to occur. It is now time to live in the world from what I will

call you best centered place, whether it is the perfect silent equilibrium that you have achieved in meditation before, or not. Continue.

QUESTION: That's all, thank you.

QUESTION: I feel very blessed and chosen by a real sweet soul to be chosen as a mother. I'm 19 weeks pregnant and I guess I had a lot of expectations about pregnancy that since I wanted this more than anything, I wouldn't be as off balance as I am.

ANSWER: How balanced do you want to be?

QUESTION: Physically balanced, emotionally balanced. I feel thrown off balance, because my attention is constantly spent on things that are happening, not just in growing or hormonal changes, but I have severe sinus problems and other problems with pinched nerves and all these physical things. And it seems real hard to stay on this board that you're talking about and riding this wave. And I want so much to be in the joy and I hear myself complaining all the time.

And it's really hard to forgive myself because I feel like I've created this other stuff and I don't know why I won't allow myself to just experience the joy of the whole thing, of the pregnancy of the coming of the baby. And I'm wondering specifically if these conditions will go away or if there's something I can do to just keep my attention off of them? Any comments?

ANSWER: I will tell you something, and I wish for you to keep this as your slogan during this pregnancy and at delivery and after delivery: Love is the art of giving. What is giving? Giving is allowing. This is a movement here, which we have been talking about all morning. Yield to the movement. And don't think you're being the movement. Don't think the movement is starting with you. You and your husband were the expression of the movement, but it was God's movement.

You have very little to do with what's happening, except to be the awareness of the happening of it. Love is the art of giving, of allowing, letting, letting go. I encourage you to contemplate that. And in your contemplation of it you will find the symptoms leaving.

Don't complicate things by wondering, "Well, what if this, and what about that, and what about all the things I will have to take care of," and all the sense of responsibility that wells up. That is a good way to distract you from yielding, from allowing. You are the place where the movement of God shines through. Now you need to let go and let God, with confidence and joy and peace. That's the end of the answer.

QUESTION: I have a question that I've been thinking about all the way up here, and it's hard for me to express it in words. But at my level of experience, where I'm at right now. My question has to deal with feelings. What's the most appropriate way for me to deal with feelings at this time—

emotional feelings such as pain, hurt, even anger. I realize that anger isn't justified, but if I hold it in—and I'm not talking rage, but at a base feeling before it works into rage instead of stuffing it—is it appropriate in fact to express feelings and not feel guilty for it?

ANSWER: It all depends on how you express it. Anger can be most satisfyingly expressed by sitting down with a telephone book and taking it one page at a time and tearing it so slowly that it will take forever just to do the one page. And listen to the sound it makes. The anger or even the rage you might be feeling will be gone before you get through the telephone book and no one will have been hurt in the process.

Indeed, when you, as you put it, stuffed it, stuffed the anger until it has become very intense, there needs to be a way to let it out. And so you must find a way to do it that hurts no one.

Now, the word stuffed was a good word, because anger doesn't start out as anger, rage doesn't start out as rage. It starts out as a most subtle frustration that comes because you have put a lid on your flow of love. You have arrived at a point where you have said, "there is a circumstance that justifies my not being at peace, there is justification for to block usual expression of enjoyment or love."

And so that's where the stuffing begins. And frustration builds and becomes the first stages of the cork that you are stuffing your love with. And that cork becomes denser and turns into particles, you might say, of anger and greater anger and then finally rage, etc. If the cork has built up then the cork must be released.

But one of the most valuable things you can remember in the process of releasing a cork is what it is that's being corked, not what the cork is made of, but what it is stuffing down. The cork is stuffing down your love. And it is all based somewhere in the past upon an assumption that there was justification for not letting your love flow.

Now, I'm going to be very specific here, because this needs to be said, even though some of you have already heard it. There is a difference between feelings and emotions. Feelings truly are Soul, with a capital "S", responding to or recognizing itself in everything. In other words, it is God's capacity to recognize Himself in all that He is. That is feeling! It is the recognition of what is Real.

Emotions are the ego's response to that very same Reality, except the ego isn't responding, it reacting. And in every case is expressing a varying form of resistance to Reality. It isn't recognizing it at all, it is denying it, and it is denying it with hate, and it is denying it with lust, and it is denying it with jealousy, it is denying it with conflict. That is what emotions are. Emotions are the ego's reaction to Reality, and feelings are the Soul's response of recognition to Reality. One is unifying, resolving, the other is conflicting.

The love that the ego's reaction corks or blocks is your Soul capacity. The reaction, the emotional response corks the Soul. Knowing this will help you to be

alert and to make the distinction between reaction and response so that you might embrace the response and invalidate the reaction when it comes as the first tiny thought of justification of letting go of your peace. When you catch at that point you can say, “No, there is no justification for letting go of my peace, and I choose for my peace.” And then you don’t stuff it. And then you don’t have anything to unstuff.

One other point, when you are unstuffing don’t pay too much attention to the dynamics or elements of the cork as they begin to surface. You don’t want to pay too much attention until the love that was being corked is what is flowing forth because the cork is gone. That’s the end of the answer.

QUESTION: But Raj, I have a follow up on that if you don’t mind. I heard you mention on other occasions that we need to try to maintain our integrity in a situation. And if I have a certain value system which I believe is my integrity...

ANSWER: Then you have already lost your integrity. Your integrity isn’t in a value system. Your integrity lies in the honesty that I spoke of earlier. Continue.

QUESTION: There’s a line between acceptance and judgment, and I’m trying to understand where judgment would come in.

ANSWER: You have no means of judgment until you have yielded up your concepts, until you have been willing to say, “Thy Will, not mine be done,” until you have been willing to say, “I don’t know what is true, will you please tell me, will you disclose it to me,” when you are asking of inner guidance. Then you know what the truth is. And knowing the truth doesn’t constitute a judgment. Judgment doesn’t come into play in order to know the truth. Knowing comes into play, but you can’t access the knowing unless you are willing to listen and unless you are willing to assume that of yourself at the moment you don’t know what truth is.

Now I’m going to broach one other point here, and we won’t go into it extensively. But when you dare to listen after having made the inquiry as to what is truth, do not think that you are going to come up with or be provided with an absolute form of truth. You are not at the moment capable of experiencing truth without feeling entirely overwhelmed. Therefore, truth is revealed in language that you can understand at the moment. And so, you could say that the truth will be relatively true. But it will be the clearest expression of truth that you are capable of embracing without feeling overwhelmed.

Now I mention this because as you become comfortable with a new level of true perception, or truer perception, and you feel confident in your “understanding of truth,” you can become unnerved when further clarification of truth occurs. And this can become very confusing. And you can feel that somehow you must not have understood.

I'm going to put it this way: Right now every single one of you exists in the Kingdom of Heaven. There is no other place to be. That's where everything that is going on right now is going on. However, in Reality it doesn't look like this. Because if you are in the middle of the Kingdom of Heaven you can't possibly be on your way back, can you? And yet, it appears as though this whole event this weekend involves a process of "coming Home." And I am speaking encouragingly of your prospects of arriving there.

This language is an accommodation to where you are right now, because when I say, "open your eyes and see the Kingdom of Heaven that you are in," you cannot do it. Your ego pops up and says, "If this is the Kingdom of Heaven, why is there a family problem? Why aren't things going smoothly? Why are people dying, etc., etc.?" Well, the absolute fact is that they aren't. But you can't experience that yet.

So understand, that just as right now, what is occurring is an accommodation to your present point of unfoldment, it is an expression of truth that can register with you in a way that means something, and also triggers movement beyond what you can embrace, still without overwhelming you. If you understand that, then as you listen for truth and it unfolds, you will not assume that it is ultimate, but you will know that it constitutes a secure stepping stone in your process of perceiving truth totally.

It is disconcerting to have a tremendous influx of enlightenment, a new level of perception occur. And when the newness of it wears off and you are aware that real progress has been made because you are comfortable in this new level of truth. And then you find another threshold occurs and a new view has unfolded. It can cause you to feel as though you have slipped. And you can say, "Wait a minute, am I back to square one, and I thought I had gone so far." Indeed, the growth has occurred, but if you are not expecting the growth to be further amplified you can misunderstand the further amplification. That's the end of the answer.

QUESTION: Raj, the last time I spoke to you, you told me that it was appropriate for me to be here. And since that time I've watched the unfoldment, I've watched perfection and harmony occur. And I have been in wonder and in awe of it. You also told me that I was to come here to learn. And I would like to know from you what the focus of that learning is to be for me?

ANSWER: I will encourage you to simply pay attention as we go through this weekend and you will find out. It is not appropriate for me to clue you in ahead of time. It will be most wonderful for you, however. It will not be heavy-duty hard work. That's the end of the answer.

QUESTION: I would like to know where I am on this surf board right now in relation to better awareness, clarity, listening and hearing? And what could I do to...

ANSWER: I am going to say that you are unsteady on your feet, but managing to stay up, managing to continue with the movement. And I encourage you to be very tolerant of yourself. It is not necessary for you to keep your balance with perfect equanimity. It is all right to be a little clumsy. The clumsiness, or the skill brought to bear, the style with which you ride the board is not the issue. It is that you get the hang of balancing on that forward movement and begin to enjoy it.

You have for some years now, managed to hang loose and stay upright. It is simply that now it's important for you to understand that it is not a matter of standing at the edge of something, but rather that the edge is a moving edge, as I said earlier. So that rather than worrying about what is on the other side of the edge, you may get your attention upon that point of balance where you engage the forward movement the most.

Again, don't waste energy being upset at lack of skill or grace or style. If you will forget about that, the element of joy or fun will come into the experience more rapidly and even more significantly than it already has. Trust yourself more. I mean by that, trust your process of listening more than you do. Consciously engage in listening even more than you have. And understand that in the process of listening you are not giving your power away, because what is reflected back to you is your Knowing. That's the end of the answer.

QUESTION: As a follow up, do I understand that in listening that I am in essence hearing, but denying the hearing?

ANSWER: That is your assumption, that is not what I said. You are listening, you are hearing, and you are trusting into what you are hearing well, but I encourage you to do it even more—more frequently. That's the end of the answer.

QUESTION: My question is, I'd like to know about my son. For the past couple of years my husband and I had gone through difficult times. And I wanted to know how this impacted on him, and will we have any future problems with it?

ANSWER: I will tell you, that regardless of the stress you have felt, from his standpoint the fact that both of you love him has never been called into question. He has known all the way through that he is loved. And that continuity of knowing on his part has constituted what you might call a bridge over the troubled waters that the two of you were experiencing. That continuity means that doubt relative to himself and his worthiness of love has not come into play. He has experienced no trauma that will need to be healed. He is just fine. That's the end of the answer.

QUESTION: Thank you. Just as a follow up: We had gone through some very difficult times of which my whole focus was on our relationship. The past year has been extremely peaceful and harmonious between the two of us and the focus has changed. Can you just give me some feedback on that?

ANSWER: Indeed, in this period of time both you and your husband have done some growing up. And do not ask me who has done more. It doesn't matter. What matters is that a balance has been achieved that allows for the two of you to grow more gracefully and to enjoy the relationship, and to enjoy the potential not only of the relationship but of each of your potentials.

You have during the past two years provided proof of the value of not being impatient relative to the growth of each other. There is such great impatience among the young people, such a will to have instant gratification, that growth whether graceful or ungraceful is not easily allowed for. And too many give up.

Now the two of you in spite of everything hung in there—this is the persistence I spoke of earlier. Now this is not to be taken to imply that those whose paths have separated is a result of not being willing to persist. Because there are times for paths to separate and there are times for paths to remain together. And you very clearly felt the appropriateness of hanging together, even when your intellect was telling you that it was futile and even idiotic.

Now do be willing to pay attention for, as I said, God's truth, because your intellect is not going to be able to distinguish between what is appropriate and what is inappropriate. Your intellect is going to be based upon memory, upon past experience, and upon conclusions relative to those memories and experiences. When what is needed is a sensitivity to what God's truth is right now, which has nothing to do with the past.

Be willing to persist for the truth, even if the truth that is unfolding within you doesn't jive with your best intellectual judgment or conclusion. And be willing to extend to yourselves the same tolerance, the same patience, the same willingness to hang in there. Because at the bottom line, each one of you is your own worst enemy, or shall I say, each one of your ego's is your worst enemy.

And you must be willing to hang in there with who you divinely are, in spite of what your ego says about you, in spite of whether or not your ego suggests that it is futile and useless and there is no hope for you because you are such an obvious slob, or sinner, or whatever word it might come up with. You must be willing to hang in there with your divinity if you wish to see your divinity come forth more gracefully.

Notice I said, in order for your divinity to come forth more gracefully, your divinity, as I indicated earlier, is going to come forth gracefully or ungracefully, because the process of Awakening is occurring. So what you want is to have the flexibility and the tolerance to hang in there and flow and allow this coming forth to occur with the greatest grace, and even perhaps the greatest joy even as it is happening.

Understand that this movement of Awakening is going to undermine your concepts—your concepts that are not a result of being attentive to Reality in the moment. It is going to undermine your role so that you are freed to respond to the

moment you are in out of a sensitivity to the moment, and not out of a sensitivity to your role, or out of a sensitivity to needing to save face, etc.

It is going to undermine your concept of enemy and ally. Because I promise you, you are going to arrive at a point where you will be faced with the wonderful opportunity to love your enemies, not because they are enemies who need to be loved to be saved from their enemyhood, but because something in you is beginning to see that the role of enemy is elicited by those who label the other as an enemy.

And that when one dares to love another, which means when one is willing to acknowledge that which is Real, divinely Real in another, then any other sense of being an antagonist will not have agreement from you, and therefore will not be able to maintain itself as well and the antagonistic expressions and attitudes will begin to fade.

This movement is going to undermine a lot. And at the bottom line, that “lot” will all relate to each of your self-identifications, your sense of your identity will change.

Now the ego is going to come in and it is going to say, “You are losing your marbles. You don’t know who you are. You are not stable. You need to get your identity.” And it will have you fall back upon past habits, and past concepts, and past ideas about what is principled, what is loving, etc. This is where the greatest tolerance is going to have to come in so that you might be willing to flow with the wave that is changing your sense of your own identity and uncovering your divinity more clearly, even though your divinity from your ego’s point of view is insane.

Your individuality arises not out of your circumstances or environment, but out of the Father which is Being you at every given moment. You are individuality. You are the Father individualized. And if there is a role, if there is a nature to that individuality that is God’s self-expression it is the Christ.

So what is the Christ? Because to be the Christ can seem to be an unreal burden. After all you’ve got to be constantly good, you’ve got to be constantly perfect, you’ve got to be flawlessly and constantly loving under every circumstance. That is a horrible burden an impossible task it would seem. This is the way the ego would see it. And of course, the ego won’t hesitate to uncover the fact that you don’t have what it takes in the first place, to do any of that.

What is it to be the Christ? It is to become daring enough, humble enough to get in touch with who you are at the moment and love yourself. And then be out from that self-acceptance and self-love, it’s the honesty I spoke of earlier. But you say, “If I do that I may not always be loving, I may at times be quite unyielding, I might be quite a brick wall under some circumstances.” And I would have to agree with you, yes. Because being the Christ is not being a certain set of behaviors.

Being the Christ is being the unapologetic true expression of who you are at the moment. But you say, “I’m not Awake at the moment. My ankle still hurts. I still have trouble digesting cheese. I still get angry if so-and-so cuts me off on the freeway. How can I accept myself, and how can that be being the Christ?”

Well, if you are willing to love yourself and accept yourself right where you are and release the self-criticism, then you are not conflicted—the Christ is not conflicted. And if you are not conflicted, then you are not in fear. And the Christ is not in fear. And if you are not conflicted and you are not in fear, then you are ripe for revelation, you are ripe for the influx of your greater capacity to be aware divinely. And you are also in a position of loving your fellow man more truly. And that is what the Christ does.

And so again, as I said earlier today about truth, the Christ becomes a movement rather than a manifestation of a fixed fact, or a fixed personality or characteristic. Because you see when you are comfortable you are more willing to explore, you are more willing to be undefended. And the more undefended you are the more of your divinity can get in through the ego structures and register with you, and transform you, and lift you into a new viewpoint of yourself.

But that comes from a willingness to take yourself right where you are and love yourself, and claim your credibility, and claim your worth, whether you have anything to prove your worth or not. Acquire things that prove your worth, and if they’re taken away you will think your worth has deserted you, when all along your worth has always been yours, inherently yours, something which can’t be taken away from you, but something which you can ignore.

But when there is a willingness to love yourself, to accept yourself right where you are, and to be you at the moment without apology, or without inclination to apologize, and without inclination to feel guilty about it—I will tell you something—you have discovered security, your security that is forever with you unless you believe that you are truly called upon to be something better or different from who you are at the moment. And then let others judge whether or not you are being that better thing well enough.

It is ultimately so simple, and so gentle, and so kind, and so reasonable, waking up is, being the Christ is. And what being the Christ is in its fullness will reveal itself to you ever more clearly. It doesn’t mean being a religious personage, it doesn’t mean being the savior of the world. But I will tell you something: If you be the Christ, if you begin to do these simple, gentle, reasonable things, and you discover your joy, and you discover your freedom from fear no matter what seems to be going on, your atmosphere, your attitude will be inspiring to others. Your behavior will justify to others the worth of their exploring the same kind of self-acceptance and self-love.

And so your brothers and sisters will be inspired, but it won’t be because you’re trying to be the savior, it will be because you are simply loving yourself and

finding the joy of it, and feeling the congruence of it. And in feeling that unity within you, finding that's one and the same thing with finding God. It's all simple. It's all experiential. None of it is intellectual.

But we can do workshops and we can approach this intellectually. But for this reason only, to help you arrive at such a logically conclusion that there is a God, and that God Is All, that you can then justify intellectually letting go into the experience. But it's the letting go into the experience that constitutes the act or leap of faith, the investment of trust that actually does the trick. It's arriving at that point where you let go of the control and just allow, allow yourself to be who you are, love yourself at the moment, give yourself credit, and don't buy into the suggestions of others and their opinions that you leave much to be desired, and that indeed you are a pain in the neck, and that you are indeed far from divine, and that indeed it will take you lifetimes to deserve to walk into the Kingdom of Heaven.

Well, you're in it! You are in it and you never left it! And it is love that will uncover it to you. And it starts with love for you.

I know this is the same old story, but I am telling you something in a way that makes it more real to you, so that it doesn't just seem to be a spiritual practice, but something that is so ultimately natural to you that it becomes silly not to be doing it. Most of all, you need to know that it doesn't take obedience's and it doesn't take effort, it isn't hard work, it's letting go, letting go into your fundamental ever present unchangeable divinity. That's the end of the answer.

QUESTION: Hello, this is the first time I've been at one of these seminars, and so far I've found it very interesting and informative. But I do have a limited understanding for some of your terms. So keeping that in mind the question I have is, what will be the outcomes of the issues going on in my life right now, and in what time frame will they be accomplished?

PAUL: This is me, Paul. I would ask if you would identify the three issues, you don't have to go into a story, but just identify like it's work, or a relationship, or whatever, because it'll be easier to hang the answer on something.

QUESTION: Work, home and school.

PAUL: Okay, I'm going to have to put this in my own words. The picture that he's giving is that the work issue will be resolved within 60 days, even if that seems to be impossible to you to conceive at the moment. And the only way I can put this relative to that is that what will happen relative to work is that you'll get your credibility back. Does that make any sense?

QUESTION: Yes.

PAUL: Okay. The time period on the schooling issue seems to be 15 months. And I said what will be the nature of the resolution and the word that he said was completion.

QUESTION: I'm hoping for completion, but in an earlier time frame.

ANSWER: Do not be impatient. Instead of going for a particular time frame, go for the perfect timing. And that is something different from what you may want conceptually, but desire to have it, if I may put it this way, occur in the fullness of time, meaning in its perfect timing. If it takes 15 months, let it, and watch the way unfold for it to take that amount of time without stressing you out. That's the end of the answer.

The other part of the question was?

QUESTION: Home.

PAUL: Meaning having a place of residence?

QUESTION: Well, that would enter into it. Its my son and husband.

PAUL: Okay, this is me, Paul. Sometimes he answers with images, and if he does I have to put it in my own words. The picture is like there are three of you. And there's like underneath the floor where you're standing there's a bright light so that there's illumination coming up embracing all three of you from underneath. That's the image. T

he feel is that there is a need for illumination, a need for nurturing—it's like the illumination is love—it's like there's a need for nurturing love. And it's like it is most definitely worth the investment of that love, and that seems to be relevant to you. It is definitely worth while for you to make an investment of love in being nurturing.

Timing of resolution there seems to be the end of November the beginning of December of this year.

QUESTION: I'm not quite sure but that nurturing component applies to? Is it to myself, because I have seen a lawyer to pursue divorce.

ANSWER: It is truly relative to all three of you. Now you must pay attention to what you must do. And I do not mean to throw a crimp in here, but I encourage you to take another look, to not be hasty, and to be completely sure that this is the appropriate step to take. I do mean to convey to you that it is a step that is not absolutely necessary. But this is something you will have to pay attention to within yourself.

And then I do encourage you to act from your clearest perception of what is needed. I do encourage you to trust yourself. I simply mean to convey to you that the part of you that is wondering whether this is truly appropriate is not crazy. And I encourage you to pay attention to it and not override it simply for the sake of relief. That's the end of the answer.

QUESTION: Paul, I gave a silent request to Raj.

PAUL: Okay, this is me Paul. I'm simply getting the word yes. Is it a yes, no type question? I'm curious.

QUESTION: Sananda asked that I share a drawing today. But I'm going to ask the question because I don't know what to do with it—the drawing. I'm directed by super guidance to request of you an answer for

revealing purpose Sananda. Please describe Who's Ramya (????) today with God's purpose.

PAUL: Again I didn't understand, whose...

QUESTION: Who's Ramya? That's the name of the Mothership.

PAUL: And what is the question now?

QUESTION: If you would care to share, describe Who's Ramya today with God's Purpose, capital "P" Purpose.

ANSWER: For the sake of the rest of you here, this question is relative to a, for lack of better words, a mother ship. Now, there are many who, in listening for guidance, find themselves receiving information relative to what could be called the space brothers. This is a term that has been used.

It is important for all of you to understand that indeed this term, the space brothers, is a valid term identifying individualities who are, shall I say, in your vicinity, specifically in your universe, and specifically in your galaxy. And there presence is for the purpose of supporting the tone, if you will, supporting the attitude I spoke of earlier with which you engaged with the wave, supporting the tone or attitude which will promote your Awakening.

Now as I have indicated before, these ships are not necessary for them to travel in. These ships are an accommodation to the ego level of development, or shall I say, the ego level of dissolution that is occurring. And because every level of ego thought will be addressed in this process of Awakening, the conveying of the message will come in many different languages of expression in ways that everyone will be able to understand, as I indicated earlier.

These ships, as I said, are an accommodation to the present level of thought, because at the bottom line, they inspire your willingness to think beyond your present frame of reference.

Now, the fact is that these ships have not displayed themselves with any frequency, because it would be overwhelming, frightening, if you will. Nevertheless, they are present. Now I indicated that they are present because those of the Brotherhood who are fulfilling this particular aspect of supporting the Awakening process are specifically addressing those whose inspiration is triggered by "beings from the stars," but they are not aliens, they are totally Awakened beings, therefore, there is no need for fear.

This particular ship is extremely large, hundreds of miles long. Now it is highly likely to make an appearance within the next two years. The reason being, that mankind, generally speaking, will be able to bear the experience. And also, because during the next two years there will be a significant increase in the general experience of guidance and the valuing of guidance. And through the guidance that will come there will be a general clearer awareness of the presence of the "space brothers."

Now I briefly wish to address one other issue that carries with it a certain amount of fear. There are stories of being from outer space who have picked up human beings and examined them and physically violated them in the sense of penetrating their body for the purpose of extracting samples, etc. I wish you to understand that this has not happened! Those who would be capable of space travel no everything there is to know simply by listening. And there is no necessity of violating anyone in order to know anything.

Now, all of this of course is happening as an expression of the Father's Will. And you must understand that it is the Father's Will for you to be Awake. It is the Father's Will for you to be experiencing yourself divinely, to be experiencing yourself as the Christ, to experience the fact that you are in the Kingdom of Heaven at this instant.

And so, there will be varying means of triggering your awareness of your divinity, of triggering your willingness to experience your divinity. And the space brothers are part of this, and the spacecraft are part of this, because it helps you to understand that conscious individuality, what you call beings of which you are some, that beings are citizens of the universe, that the universe is your normal domain and not just a small part of the surface of your planet. Your unity, the unity of the Brotherhood is a universal unity not a local one.

Now, the Brotherhood is gathering, because, also as I have said before, the Awakening process is going to look like something. The, if I may put it this way, final integration of the Brotherhood in its completeness, consciously speaking, is going to look like something.

What I am about to say is not an accurate description, but it conveys somewhat of the effect when the remnants of the Brotherhood who are still sleeping, but in the process of Awakening Awaken. And it will happen very rapidly when it happens. It will happen spontaneously when it happens.

It will be as though there is a bright effulgent glow which will emerge and radiate throughout the universe, throughout the infinity of God from the areas where the sleepers have Awakened. There is a concentrated gathering of sleepers in this particular part of your galaxies. And so, there are those who have come not only support but also share in this effulgent emergent movement of Light/Love. It is going to be a significant event.

You must understand that every single one of you is part of the Brotherhood of Man, that is the Body of Christ in Christian terms, which is simply the infinite manifestation of the Father.

This Brotherhood is not experiencing its completeness at the moment, because there are those of you who are insisting upon experiencing a tiny personal private sense of selfhood. "But Father I'd rather do it myself." As that willfulness yields, dissolves, each of you will come into the conscious experience of your

Christhood, of God constituting the center and circumference, the warp and woof of you.

And the Brotherhood as a whole will become infinitely conscious of itself without any part of it being left out. And you will experience the infinitude of you as the awareness of the Brotherhood in every aspect. And this relates to the change of self-identification that I mentioned earlier. So you have great things in store for you. The space brothers and this ship together with all of those who are gathering in support of this event all express the Will of the Father for you to be Awake.

However, as I said earlier, do not wait for an external event, start to love yourself now, start to be self-accepting, start to be willing to go within into that place where you can discover you so that you might discover that it isn't some puny mortal sinner, but rather that it is something quite wonderfully divine, so that you may be able to embrace yourself more fully as what you really are.

Figuratively speaking, this will not happen, but figuratively speaking, if everyone refused to do that then the Brotherhood would not manifest the ship so that it could be seen. You see, your conscious awareness of your divinity cannot be forced upon you, it must be desired. And that is why you are getting support, and that is why you are not being coerced.

Now I realize that I have gone in a round about way to answer this question, but it helps you to understand how it all fits together. That's the end of the answer.

QUESTION: What would be the answer to the first part, Raj? Why was I asked to bring this drawing?

ANSWER: An opportunity for you to follow guidance.

QUESTION: Thank you, Sananda.

QUESTION: I am guided to request of you by super wisdom that you reveal Mitreya's purpose on Urantia? That being the name of our world.

ANSWER: It is very simple. To address the doubting Thomas'. To address those who will not acknowledge the Christ except as a man other than themselves. Someone whom those who have completely disowned their own divinity, can look to with faith who because of that faith will be able to direct the attention back upon the individuals who are insisting upon giving their power away by placing all of divinity in one individual who is other than themselves.

Now, it is not Mitreya's purpose to cause unity. Unity is already manifesting itself, because it is already the absolute fact, and because there are more individualities who are Awake than those who are dreaming. And as a result the dream is not getting the support it needs in order to maintain itself. It is beginning to break up. And more are waking up. And as more wake up the less strength there is to hold the dream together and that is why waking up will happen spontaneously and will not occur as a result of will or effort.

Mitreya will be here for those who are holding out for a Christ outside themselves. I have also indicated in the past and it still holds, that there is some

possibility that he will not have to declare himself, because this shift of Awakening is occurring more rapidly than was anticipated. That's the end of the answer.

QUESTION: Well, my question concerns something that I recently ran into and that is a process developed to make conscious use of the night. In other words, I'm not talking about just dreaming, random dreaming and then waking up the next morning and trying to recollect it. I'm talking about the ability to learn to have out-of-body experiences, travel, roam the universe at will. And certain processes that have been developed that will allow people to basically make that leap in a very short period of time.

ANSWER: If it works indeed, it must work by promoting the willingness on the part of the individual to allow it to happen. And the use of the words conscious will are not entirely accurate. One cannot do this by means of what you would call conscious will, but rather by means of conscious allowing.

The giving of direction for the roaming of the universe, as you put it, in an out-of-body experience must happen as a result of the subtlest expression of desire rather than will.

Now, what you are describing does indeed fit the description I have just given, but I am clarifying the proper use of words so that those who might hear what you have to say by virtue of listening to the tapes will understand correctly and not misconstrue what you have said. Continue.

QUESTION: Well, there's not much more to continue. I just ran across it and it just rang very true inside myself. And there is definitely the desire to utilize the night time to have experiences as well as having access to knowledge in a more direct way, rather than sitting, let's say, at a desk and having to read or study a book. There's much more the feeling that it is possible to access any type of knowledge more directly.

ANSWER: In addition, I would encourage everyone, if they feel so inclined, just before going to sleep, whether or not you have established dialog with your guide, to specifically give your guide permission to help you wake up, to help you learn what you need to know while you are sleeping. You can be quite busily engaged in your Awakening process while you are sound asleep by virtue what I will call, educational processes that are completely beyond your comprehension.

PAUL: This is me, Paul. He's giving a picture here. It's not a new picture to me, but the picture is that at night when we're asleep if we have asked our guides to help us with our educational process of Awakening, it is possible for them to like take us, not bodily, but mentally to a place, and it's not a... visually the image that he gives is sort of like a black hold, I mean it's just like a black area in space, not a black hold in the sense that it sucks energy into itself.

And it's like this place is like a university, or a repository of all knowledge. And when one moves into this space it's as though you're scanned—I hate to use

that word, because it has negative connotations—but it's as though there is an immediate awareness on the part of this educational space of where you are, what makes sense to you, and what you know, and immediately begins to start right from where you are filling you or providing you with additional information.

QUESTION: An infusion of knowledge?

ANSWER: An infusion of knowledge would be a good way of saying it, right. But always sensitive to your comfort zone, or what you're able to bear. You may not remember, I mean you probably won't remember it when you wake up in the morning. What Raj has said, there were many nights in the beginning of when Raj first came along that he indicated... I mean there were nights I would wake up the next morning and I would know that I hadn't just slept. And I asked him what was happening. And he indicated that something of this sort was happening. And I said, "but I don't remember any of it, what good is it?" And he just indicated that when it became appropriate for me to have it consciously available I would find myself "remembering it," even though I don't remember where I'm remembering it from. But it's like the knowledge was there and somehow activated in me, and when it became appropriate I would find myself knowing something that I hadn't known before. But it would be very natural. Okay, just a moment now.

ANSWER: I do indeed encourage you to explore this avenue that you have discovered. That's the end of the answer.

QUESTION: Sometime ago you indicated that you are the most recent one to have fully Awakened while incarnated?

ANSWER: Yes.

QUESTION: So obviously many millions have Awakened while not incarnated? And my question is what is the value of incarnation, if it's so much easier to Awaken when not?

ANSWER: In the first place, you make the assumption that most incarnations occur on your planet. And this is not true. And there are other places of incarnation, if I may put it that way, where Awakening has occurred. And so, it is not as though the majority of Awakenings have occurred to those who are not presently incarnated.

The value of incarnation, that is indeed a good question. There is not a great deal of value to it. It is a limited perception of the uninterrupted, ongoing, unfoldment of conscious individuality. To be incarnated means to experience one's infinitude as though he or she were some small part of it inside that infinitude, it is to have lost perspective. It is, however, an experience that is available.

It also happens to be an experience that one can become lost in, because the experience of it causes one to forget one's infinite, all embracing consciousness or Mind, that constitutes his or her actual Being. An infinite conscious individual is

an individualization of the Father, in which all that the Father is is embraced. That is what you are.

So do not try to place too much value on incarnation. The ego thinks it is great, simply because it allows the ego to continue to exist. And that is the reason that once the ego no longer exists there will be no more incarnations. Because one will not choose to experience himself or herself from a limited standpoint.

Now it doesn't matter how it happened that you got to this place of experiencing Reality from a limited, private point of view. The point is that Awakening is what is occurring and everyone needs to get on with that process.

Now, although there is no particular value in incarnating, nevertheless, here you are. And what you must remember is that even from this partial or limited vantage point what you are looking at is Reality, what you are experiencing is the Kingdom of Heaven incompletely perceived. And so you cannot simply say that everything about your experience is illusory. And part of what will move you back out of the ego's limitation is the curiosity to see the Kingdom of Heaven right where you are, without playing into the ego's suggestion that salvation is off in the future somewhere other than this miscreation called the world and universe.

So, although there is no particular value in having incarnated, the state of viewing Reality from an incarnated sense of self is an experience of Reality. And that is why it is essential for you to begin to look for the evidences of Reality right where you are, rather than discounting it all because it's happening during an "incarnation."

In other words, just because the way of looking at everything, the incarnated way of looking at everything is an illusion does not mean that everything that you are seeing is illusory, and therefore absolutely nothing counts. That's the end of the answer.

QUESTION: Raj, it's been interesting being in your presence. Due to my preconditioning of "what God is and what the world is for," I've had a difficult and even fearful time accepting things like A Course In Miracles, or even entities like yourself.

ANSWER: I understand.

QUESTION: After three years the fear is gone, but there is still some confusion that stays. You talked earlier on the subject of truth, how new views unfold through growth, but when you don't know there is new views you think you have gone astray. I have had a long relationship with my God for about I'd say thirteen years, and now with A Course In Miracles broadening my horizons and the peace that I feel from that there is still some of that confusion. And my question is, am I truly still pursuing God?

ANSWER: You are indeed. Literally, the avenue you are taking is allowing you to come into an ever more relevant relationship with God, and an ever more relevant God.

The Bible indicates that God is closer than the neck vein. The neck vein, meaning the jugular, the vein which literally carries the life giving blood to the brain, which therefore is responsible for your being conscious, being alive mentally, if I may put it that way. That God is even closer than that. God is the presence, the infinite intelligence that you experience as being you.

Now I don't want you to jump to conclusions because I am not in any way saying that you are all there is of God. I am not reducing God to, shall I say, the lowest common denominator of the human mind, or of a human mind. Rather I am saying that the infinite God, the indivisible, undivided Life Force, Mind, Soul, Spirit, Life, Truth, Love, Principle is that which is unfolding Itself, and which constitutes the Movement of Life and is the only presence there is. And because God is the only presence there is, and yet you experience yourself as presence, then you are that Presence. Except that I must be very careful here. You will understand it more accurately if you say that that Presence, with a capital "P", is all there is truly of you.

God is closer than the neck vein, because God is the only thing that is present right where you are. If God is all that is present right where you are, then there is much about yourself awaiting your learning, because you do not experience yourself as embodying or embracing in any way all of the qualities of God that you are aware of.

Now, as you learn more of what God is in a more relevant way, it is going to begin to redefine you to you. And in redefining you and exalting you above or out of this limited puny and hopeless entity that you seem to be, as that exaltation occurs and there is a greater experience of unity between you and the Father/Mother, then what the Father/Mother is is going to begin to change and become even more relevant, because the unity of the Father/Mother and you will be more greatly substantiated.

Now I encourage you not to be afraid of the shifting of perception that occurs. I also encourage you to know—not so that you can make it true, but because it is true—that it is your natural estate, it is your natural state of awareness to be aware of all that is the way God is experiencing all that God is.

In other words, you will come to the point where you will be able not only to see, but to experience the presence of God in each and everything around you. And this constitutes coming Home. This constitutes coming into the Christ consciousness where you are not seeing anything differently from the way the Father sees it. And by virtue of not seeing it differently, you find that you are the Father seeing Himself, that that Movement of Mind, the Mind that is God truly constitutes the conscious experience of Being—meaning you—when you are no longer maintaining a private, personal, different perception of everything than God's Self experience of His infinity.

The shifting that will occur will feel good. And I encourage you to pay attention to the feeling, just as you know what the feeling of love truly feels like and can identify it when it is present, you have the capacity to recognize the feeling of God. It is not an educated feeling, it is not a concept, it is not an idea. It is an experience of the Soul. And you have the capacity to feel it and recognize it for what it is.

Therefore, I will put it this way, if you do not have the accompanying feeling then question your concept, or question what you are thinking. You can depend upon the feeling of the presence of God, because it feels like Home. And I use the word Home and there is no way for me to describe it, it is an experience that you recognize when you have it, and then you know exactly what I am meaning.

So, as you explore avenues that are opening up new frontiers for you pay attention for the feeling. Your relationship with God will become stronger, but there will be less and less distinction between you and God. And you will begin to recognize the harmony and the joy of living as an inseparable aspect, as an aspect inseparable from the presence of the Father in your life—and I'm going to say, as your life.

It will become more and more apparent that it isn't your personal private life, that you personally and privately are living or creating, but rather that it is the Father Being His fullness right where you are. And you will see the Father in your life. And you will see the Father in you, and the joy will, I am going to say, reek of Home. It will be unmistakable and it will be the indicator you can depend upon that you are on the right track.

Now at the same time I encourage you not to jump to conclusions too rapidly, because as the shifting occurs in your sense of yourself as well as your sense of God, there is always the tendency to grab onto whatever the nearest previous comfort zone, conceptual comfort zone was. The fact that shifting is occurring and a new you is emerging which creates uneasiness and a feeling of insecurity in you because it's not familiar, does not mean that what is unfolding is untrue. You must dare to allow that transition, or transformation, if you will, to occur, testing the water constantly, you could say, testing the Spirits to see whether they are of God. Dare to examine, or shall I say, dare to explore and examine.

One does not let go of old concepts and old habits and old familiarities easily, even though in letting go of them it allows one to come into a clearer and newer familiarity. And what I mean by a clearer and newer familiarity is an awareness of that which is closer to Home, closer to your divine origin, closer to the truth of you that is the fact at the moment, even though you temporarily turned your head away and ignored it.

I applaud you for your courage. That's the end of the answer.

QUESTION: Thank you, Raj. The separation that this has caused in my family, a simple yes or no, will it be rectified?

ANSWER: Yes, indeed.

QUESTION: Raj, I've recently jumped onto a big wave by resigning from a long career in the High-Tech Industry. And in doing so, I've let go of a security blanket, you know the illusion of well-being that that career held for me. These days for the last several months I've been—to use Joseph Campbell's words—following my bliss, getting up every morning in beautiful sunshine and oil painting. Something which I had no idea I would be doing when I started doing this, which makes me realize it didn't come from my ego, it must be coming from somewhere inside.

I'm thoroughly enjoying this, but I'm at the same time have this level of anxiety of, where am I headed, what am I doing? The money is going out and none is coming in. It may feel somewhat like Paul Tuttle must have felt when he was being squeezed out of his business to ultimately end up channeling. There is no question here. I know that I am unfolding here, but there's still the fear perhaps I'm looking for the assurance that everything is going to be all right, even if specifics will help me in this case.

ANSWER: You see, the problem is that one usually thinks of bliss as irrelevant to daily life. Thus, if one follows it, one is bound to end up ungrounded, unable to function in the world, to become irrelevant in the worlds terms, and this is a terrible misunderstanding of the fact. Understand that bliss is well-balanced. Bliss is the unobstructed Movement of the Soul into expression. But this Soul isn't a personal private Soul of yours or anybody else's. This Soul is the presence of God that I was speaking of a moment ago, that constitutes the presence that everyone looks at and calls you or anyone else.

This Soul, with a capital "S", is God self-expressing. That is why following your bliss is experienced as bliss, because you are experiencing God. But God completely expresses Himself/Herself. God's self-expression is not partial or incomplete. And so, you in following your bliss can expect not only to have your Soul satisfied, but your stomach and your wallet, because God is relevant. God's complete self-expression is identifiable as that which meets every human need, not minimally, but fully—fully, fulfillment, not a little bit, but fulfillment. And fulfillment is an experience, a practical experience, and shall I say, in inner experience.

So I encourage you when you are following your bliss, when you are daring to let go into your bliss to embrace bliss as a balanced manifestation and Movement of fulfillment on all fronts, in all ways. Do not let it remain something fulfilling but irrelevant. Embrace it as that which is fulfilling and absolutely relevant. Following your bliss means being open to your fulfillment in every way that means fulfillment right here and right now. And that means having the dollars

and cents to buy the food, and pay for the roof over your head, and transportation, and whatever meets the human needs.

If you are not careful and you conceptualize bliss as irrelevant joy or even activity, such as an artistic activity that is irrelevant but wonderful, then you are likely not to even have your eyes open to see the opportunities for your abundance to appear. And this I am encouraging you not to do.

Be just as curious to see how the manifestation of bliss is going to unfold relevant to your wallet and your stomach and your housing as you are to see it unfold as the artwork you are doing. Because it is all the Creative Movement of the Father, which you must simply yield to, be open to, be looking for, but not impatiently or coercively—yieldingly.

Very simply, follow your bliss. Keep that phrase in mind, but add a new phrase to it: Bliss is relevant. And just remember that because bliss is relevant doesn't diminish what bliss is in any way, it enlarges on the relevance. That's the end of the answer.

QUESTION: Are you confirming that I will be a successful artist financially?

ANSWER: I will confirm to you that if you will follow your bliss in the way I have just described, you will experience fulfillment whether you are “successful as an artist” or not.

Let's not go for a concept. “Successful artist” is a concept. You being you without apology, letting the honesty of your self-expression be the most important thing, will constitute following your bliss, and the evidence of your fulfillment will be present. But you won't be trying to be “a successful artist,” or a great artist who inherited a million, and therefore doesn't have to worry about being successful, or any other concept you might come up with.

Don't go for a concept, go for the honesty and the bliss and the relevance of bliss. And let, if I may put it this way, the universe manifest your fulfillment, because you're not in an active state of denying your fulfillment.

And I will tell you something: The moment you begin to go for a concept or a role you are limiting the universe, the Movement of God in its manifestation of fulfillment. Those are not exactly accurate words. You cannot limit God. But you will limit your perception of the Movement of fulfillment that God is Being.

So I dare you to just be whatever it is you happen to be being at the moment, because you are being honest and following your bliss. And to heck with the concepts. And watch the fulfillment begin to occur, and begin to be able to marvel at the infinite creativeness of the universe, the infinite creativeness of the Movement of Being.

You see, you do not really want the security of a confirmation that you will be financially successful as an artist, what you want is the confirmation that it is worth it to be true to yourself, the rest of it will fall into place. And I confirm to

you that it is worth it to be true to yourself to follow your bliss and watch the fulfillment begin to unfold that you are not personally responsible for, at least nor from an ego level. And that is what personally responsible means. Your Being is responsible, but fortunately you are not able to control your Being. That's the end of the answer.

QUESTION: I'd like to talk about getting in contact with my guide. And I talked to you about a month ago on the telephone and you see if I'm any closer to making contact with my guide and what do I need to do?

ANSWER: Yes, indeed, you are much closer. Literally that which blocks communication is much less dense.

Now what I would encourage you to do is to prime the pump, if you will. What I mean by that is that when you ask a question of your guide—and let there always be a question, and in the beginning I would encourage you to let the questions be questions that could be answered yes or no, or questions that could be answered with a minimal use of words—you could say for example: “Is it appropriate for me to do such-and-such?”

And then in the sense of priming the pump, you yourself could in the quietness say, “It is...” And let the sentence hang unfinished so that your guide may come in and say, “appropriate,” or your guide can come in and say, “not appropriate.” Let your guide finish the sentence. You start it. The value of doing this is so that there is at least that much activity in your mind. The two words, “it is,” those two words constitute an activity in your mind that does not block the formation of words to follow that you guide can then supply.

There is a tendency on your part to keep your mind very quiet so that you can be sure you're not interfering with the process. And in keeping your mind quiet you're not allowing anything from any source to occur.

So I encourage you to prime the pump, as it were, by providing two or three words that do not actually begin to answer the question, but just provide a lead in to the answer. You are very close. And I would encourage you to do this and to be more relaxed about it. That's the end of the answer.

QUESTION: Over the past several weeks in my work, I have observed and personally experience, but I have observed many people who have suddenly experienced severe pain in their spine, and various locations. And it's quite mysterious to me what's occurring here.

ANSWER: Oh, it's so much easier to collapse than to face the shift and changes that either are occurring or that there is a sense of impending occurrence about. There is need for you to help reestablish the firm support of the spines, etc., along with some positive encouragement about that individuals capacity to face what they are faced with or what is coming.

Because what is coming is the wave that we were speaking of this morning. And people are feeling the Movement. And because the Movement is going to

change the status quo there is a sense of vulnerability. And because the Movement is a deep Movement there is a sense of incapacity to deal with it.

And as I said, it is easier to collapse and be helpless than it is to do what is imagined to be the opposite. And the opposite is to put rod up your backbone and tough it out. Now that isn't what is called for, but that is what the imagination or ego says. What is required is simply to relax and be flexible and supple because the Movement is the Movement of clarification and Awakening. Continue.

QUESTION: The reason it seems strange is because most of the people and myself included were effected either in the lower neck or lower back. And I was wondering if the chakras were being turned on by some external forces. For instance the full moon that's coming up next weekend is going to cause the highest tides in ten years. And were approaching the peek of sunspot activity in the next few months that is the highest intensity recorded in the past 200 years. So apparently there is a lot of energetics that are occurring, and I'm wondering does this have an effect on the bodies electrical system, or activating viruses, or what is going on?

ANSWER: Nothing nearly that marvelous.

QUESTION: Oh, shoot! Oh, well!

ANSWER: I will tell you, those are the two areas most easily manipulated muscularly at a minimally conscious level. In other words, one does not overtly misalign their neck or spine consciously. But at an almost unconscious level these areas are the ones that can be most quickly brought out of alignment through a barely conscious act of will.

I am going to encourage you in working with these people who come to you, especially over the next five months, to understand that indeed there are things that are happening, there are shifts that are occurring. But they are positive, and they need not incapacitate themselves consciously or unconsciously to avoid having to deal with the shifts. That's the end of the answer.

QUESTION: I have some friends that are fundamentalist and they're always talking about being very specific with the Bible. And I'm curious, what's the best way of looking at the Bible itself?

ANSWER: As a source of inspiration, as a means of reminding yourself of Home. But I encourage you not to take the Bible literally. I encourage you rather to pay attention to the inspiration in you that it triggers—inspiration about the truth about God and man, the Father/Mother and you.

The Bible conveys more clearly than any other volume the presence of God among men and women, among mankind. And the transformational nature of that presence. But understand that in Biblical times it was exactly as it is now, there were those who had to be willing to listen, they had to be undefended against the experience of God. Because, as I said, God is the all constituting presence of you and of every individual and of everything that exists.

So God has always been present with man, as man, except that man has claimed a mind separate from God and an intent that is different from, and at odds with the Will of God. And all of this because man thought he didn't have a relationship with God that was absolute.

So you have the evidence of God with man and its transformational effect upon mankind in the Bible, which sets the example for today, because the reason God was experienced as with man, was because there were individuals who were undefended against the experience of the presence of God in them, and who dares to open up their mouths and let their words and their actions arise out of what they presence of God. So you see, it is not so much the details of the story but the context in which those stories or lives unfolded.

If anything the reading of the Bible should inspire you to be more open to the experience of the presence of God in relevant terms today. So that His story is not just available from the Bible, but from life now.

I'm going to be very blunt. You are the one who has forgotten who you are—not you alone, but you and I are talking right now—you are the one who has forgotten who you are. And so at the bottom line, the necessity is for you to remember who you are, and whatever books help you in that remembrance use them to promote that remembrance.

But remember that what you are serving is your process of waking up to who you divinely are, waking up to your inseparable unity with God. That is what you are serving. You're not here to serve a book, or a philosophy, or a teaching. You are here to utilize words and philosophies and teachings, etc., if indeed they serve you in your process of waking up to who you are and what God is. If you will keep that straight you will not lose your path. That's the end of the answer.

QUESTION: I see my process of becoming what I am, a process of undoing.

ANSWER: Exactly!

QUESTION: At this point in time what might I undo that would best serve me on my path?

ANSWER: The attempt to take hold of what is specifically unfolding in your experience right now, in terms of your work, do not assume that God got the ball rolling and now you must keep it rolling. The Father will keep the ball rolling and I encourage you to walk along with the ball, to be there where the ball is as it identifies fulfillment of purpose for you.

Again, the key is not to assume that because the ball is now rolling that you can begin to make decisions and judgments of your own relative to it, and slowly begin to take charge of it. If at some point you are willing to say, "Thy Will be done," let that continue to be your policy. Don't say, "Thy Will be done," and then watch something marvelous begin to unfold and then say, "Oh, I think I can take care of it from here." Let it continue to be, "Thy Will be done," because then the

movement of fulfillment for you will not become effortful because you have taken on personal responsibility for it.

That is the specific thing at this time. Allow this ball to roll, or shall I say, imagine that the ball turns into a small red carpet. Let the red carpet unfold itself and you walk behind the unrolling part. It's much more enjoyable that way. That's the end of the answer.

QUESTION: This is the first time I've experienced you in this format. Can you hear me?

ANSWER: I can, indeed. Are you enjoying me in this format?

QUESTION: No. I don't even know if I have a question for you except that I do have a sense that I don't have to explain anything. I'm feeling as of recent past couple of years a sadness. And I don't know what this burden is. Do you have anything to say, I'd like to know?

ANSWER: Earlier a question was asked about anger. And I indicated that anger was the cork that bottles the flow of one's love. Now, sadness is another cork. Now what it is extremely important for you to understand is that the growth and development that has occurred in you over the last three years has promoted the dissolving of this cork in you of sadness.

This sadness comes from a sense of unworthiness that you had you thought come to terms with so that you were able to function relatively well in the world without getting rid of the unworthiness.

Now I'm going to tell you something: This sadness, the cork of sadness has been breaking up, dissolving, becoming rather fluid, you might say. And as it becomes fluid it begins to run off, leave the vicinity of the corked area. And as that happens it is as though it moves past the viewing screen of your awareness, and you feel this sadness, but it doesn't relate to anything that is going on.

Now I'm going to tell you something: It is important for you to let yourself feel this feeling. That does not mean that you are to become caught up in it, or overwhelmed with it, or let it get out of hand. But I encourage you not to deny the feeling, and also not to make something out of it that it is not.

The sadness is dissolving. And whereas love was what underlay the anger, what underlies your sadness is the direct experience of your worth, not an intellectual one, but a conscious strength of your very being. It is excellent for this sadness to be dissolving. Let it flow past the window of your awareness. It is in the process of passing off.

You're going to find within the next few months such a gushing forth of this strong worth, that the sadness was blocking, that you will wonder what hit you it will be so wonderful. The sadness is not an indication that there is something wrong with you, or that you are being punished for anything. Notice it when you feel it, and let it pass off, and do not engage in strong reaction. But do not try to

squelch it either, because that pushes it right back into the cork form that it has been dissolving from.

You literally are engaged in a process of breakthrough and release so that your experience of your worth will not be hidden from you. And so I encourage you to interpret what is happening in these very positive, constructive ideas that I have just expressed. In this way you will not worsen the experience, by adding on top of it an idea that you are somehow off balance.

There is a wonderful healing process occurring here. I know you wish it would be a little faster. But I will tell you something: When the last little bit of cork comes out and the gush occurs you will say, “thank God,” and it won’t matter to you how long it took it will be so wonderful to have broken free of, or to have your experience of worth broken free from the cork of sadness.

You’re letting go of the cork as fast as you can. And so there is no need to try to hurry it, or to add to the frustration by being upset that this isn’t getting over with sooner. You are very close to the end and embracing it as a healing movement will allow it to move along a little bit faster. And it certainly will relieve you of the tendency to wonder what is going wrong with you. It is something that is going right with you. That’s the end of the answer.

QUESTION: I teach yoga, mostly in colleges, which requires a great deal of traveling, some overnights away from home. I work with several hundred students a week. And I’m required by the colleges to fit into their schedule. Now my questions around energy. I know that the only limitations that I have are those that I’ve put on myself, however, at the end of my day, and also particularly at the end of my work week I feel this body with fatigue. I’m still coming to that place of fully relating to the Body of Light. I understand it. I believe it. I’m probably not totally focused in that at this stage.

My question is: How do I work with that fatigue? Do I respond to it and let this that I call my physical body rest, or do I continue what I do when I’m teaching which is basically say, “Nope, I’m not going to let this get to me. This is the ego trying to slow me down,” that kind of thing. Can you help?

ANSWER: Indeed. Yesterday I mentioned that honesty is a matter of being genuinely you. And I brought out the necessity of loving yourself right where you are. And I also pointed out that when you are loving yourself right where you are, which means with whatever limitations you might be experiencing, that that will not constitute getting stuck in the limitation.

Now, it is very important for you not to use your spiritual path as a means to be hard on yourself, or to justify labor, with the idea that this will either exalt you or it will allow you to overcome the ego. I will tell you, if you attempt to deal with the ego head on, you will run into something that is an expert at resistance. This is

why I have encouraged you to relax and be allowing and to love yourself right where you are.

You see, when you are not attacking the ego the ego has nothing to do. It does attempt to distract you from being happy with yourself, but it cannot force you to give your attention to it. So the necessity here is to dare to be kind to yourself, and to dare to, I am going to say, honor whatever your current limits are and within those limits discover your integrity.

I want you to understand that the ego is like a circular fence surrounding you, but this you—let us say, this grassy area within this circular fence—is constituted of what you are divinely. It is just that it is a circumscribe portion of what you are divinely.

Very often the ego is interpreted to mean not only the limit, the fence, but also all of the territory inside the fence, meaning that practically everything about you as you experience yourself at the moment is illusory or false, something to get out of, to rise above, to deny, to invalidate. And of course, this is exactly what the ego would love for you to do, to invalidate even the limited part of what you divinely are that you are experiencing.

So when I am saying to start with yourself right where you are, and to embrace yourself, to love yourself, to pay attention to how you feel and abide with it, that this is the means of getting beyond the ego limits. In acknowledging the territory within the fence as divine, and in acknowledging the fact that this of you which is embraced within the ego limits is absolutely divine and has the ever present capacity to recognize truth, in that recognition you are able to begin to love that of you which you are experiencing.

What happens when you do that? You have withdrawn your attention from the fence, and griping because it is there, and wanting to violate it, but having to deal with the threat of punishment, and you are magnifying the grassy area within the fence and you have withdrawn your attention from the ego. And I have said it before, but it should be an indelible idea in your mind: the one thing that the ego cannot defend itself against is disregard.

Now I encourage you to simply be kind to yourself. Do not say, “This limit is not a valid limit, I am going to override it.” Because in your attempt to override it, and to bulldoze your way through it you will be running up against something which knows perfectly well how to stop you. The ego is a defense mechanism. It is able to defend itself very skillfully. And it knows your weaknesses and will play upon them and get you to settle down and stay in your place.

Now understand that when I am saying to value yourself where you are I am not saying stay in your place, recognize your place and stay in it, I am saying recognize and embrace and love that which is inappropriately bound by the ego structure of the fence. Because in your willingness to do that you come to an

experience of peace within yourself, where you are not feeling fear. And in the absence of fear there is no means for the fence to hold you back.

Imagine, if you will, a ball of silly putty. If you set the ball on the table it will relax and the circumference will get larger, it will spread out. As you relax into an appreciation and a valuing of your current limits and there is peace and a sense of security with who you are, it is the same as the silly putty relaxing and spreading out. And the circumference of the silly putty becomes larger and larger without any effort being put forth.

But your expansion into your greater capacity to express yourself will only come through an acceptance of where you are and a love of who you are at the moment, even though you know that you are not experiencing yourself completely. In order for the self you think you are to open up into the capital “S” Self that you really are, in order for it to be exalted you must start valuing and honoring the little bit of that capital “S” Self that you are experiencing. And that is why the admonition was, “to love your neighbor as yourself.”

If you are to love the Lord your God with all your Heart and all your Mind and all your Soul, it means that you are giving your Heart, Mind and Soul to the Father—you are willing to yield to the Father. What does that mean? The Father out there, out there behind you, underneath you? No, to yield to the Father is to yield to the little bit of territory embraced within the ego fence, the little bit of you that is in fact the expression of the Father and to come to a peace with yourself, that is loving the Lord thy God with all thy Heart and all thy Mind and all thy Soul.

It isn't a love that you project out into the cosmos in the hopes that it will touch God in some way, somewhere in infinity. It is right in the middle of you, it is the You of You. And even though your present sense of yourself is incomplete the self that you are aware of is a small portion of yourself in its totality. And it is the presence of God that must be yielded to, settled into, allowed into, embraced, not denied, not criticized, not demeaned, not something your try to get above or out of.

That is the way the ego has distracted you from experiencing your infinite capacity. And the ego says, “If you want your infinite capacity you are going to have to deal with me.” And you play into it and you fight your ego. And you continue to be bound because the energy you invest in overcoming the ego gives the ego life.

So, very simply I am going to encourage you to take a look at yourself at the end of the day, and at the end of the week, and I want you to ask yourself, “does this feel good? Does this feel comfortable?” And if it doesn't, then I encourage you to employ what you call good common sense, and change your behavior, except you are not to interpret your pulling back from as much activity as you have been engaged in as failure to demonstrate your freedom to be with boundless, endless energy.

If you want to access your boundless, endless energy, you're going to have to yield into yourself right where you are, and feel the congruence of it. Because I will tell you, when you back off and you find that happy medium where you are active and you also have time for rest and play, you will spontaneously give a sigh of relief. And that sigh of relief won't be coming from an intellectual agreement in you with what you were doing, it will come because of a nonintellectual responsiveness to the kindness you are expressing to yourself.

You will give that sigh of relief because there is congruence. And in that congruence and that relaxation the silly putty of you will relax and your borders will be expanded, not because you were trying to expand them, but because you were allowing yourself into the fuller experience of your capital "B" Being. And that is the way you wake up. It is not by strong arming the ego, it is not by overcoming the ego, it is not by fighting the ego. It is by disregarding it, and honoring that of you which is available to you to experience that is within the ego boundaries, and loving it, and honoring it.

When there is that inner congruence then you will begin to feel the Movement of the Father in you. And it will feel like energy. And there will be an increase. But I will tell you something else: with that increased energy is also likely to be an awareness of new avenues in which to express that new energy. And you will not be likely to use that energy to put your nose to the grindstone even more definitely. And there will be balance. And the energy will go into more work and more play.

The balance will arise not out of a plan, either a plan for fun or a plan of attack on the ego, but it will arise out of the fact that you have found a point of being at peace with you right where you are at the moment. The ego says that if you become self-satisfied you will become stuck in mediocrity. But it says that because if you become self-satisfied that will cause you to slip away from the ego and the ego will fade, and that is why it tells you that. It is not speaking in your interest at all.

Dare to acknowledge where you are and embrace it and love it and feel the congruence of it. Because the congruence of it constitutes a stability in you that is not intellectual, but is felt in the very fiber of your Being. And that stability is felt as safety and balance and peace and the absence of fear. Because you are not over extending yourself and trying to be something you are not.

The Christ Consciousness is right where you are, the Kingdom of Heaven is what you are in the middle of, but you will not discover that fact until you dare to release judgment against yourself, and defiance against the ego, and love yourself right where you are at the moment. It is out of that self-respect that your expansion can occur, and will occur. It is not respecting a limit, it is respecting your integrity, so that instead of trying to become more and do more, you embrace who you are

fully, lovingly, acceptingly, recognizing its integrity and being willing to abide with it.

You are accepting the integrity, the divinity of the grassy area within the apparent but illegitimate confines of the ego. And that honoring of yourself magnifies yourself, without effort on your part. The only effort you need put forth is the intent to pay attention to and value the territory within the fence.

One further note here: The ego knows that it is the fence. It knows that it must keep you within the fence. It tells you that it is threatening to your salvation for you to violate the fence. And yet, it tells you that what is within the fence is invalid, and that the grass is greener on the other side of the fence. And so what does it do? It takes away your power within the fence, says it is outside the fence, but without any power you can't violate the fence. And then it further says that if you even think of violating the fence you will be damned.

So, you don't try to violate the fence, you forget about whether the grass is greener on the other side, and you begin to value that of you which you are experiencing within the fence and instead of defining it in the ego's terms you define it in the Father's terms, and acknowledge the divinity right where you are. Because that is the only thing that will undo the fence and promote your spontaneous expansion into the greater territory of you.

Oh, there have been militant Christians, and there have been militant metaphysicians. And in the name of the glory of freedom everyone has engaged in overcoming something. And whenever the attention has been on the enemy out there you have not been able to feel the divinity of the you that is defending or attacking the enemy. You have not had your attention on the one place where the breakthrough could occur, which is right within the ego boundary.

Just the fact that what I am saying causes you to think twice is an indication of your conditioning and the suggestion that if you do honor the limited self that you are experiencing you will simply substantiate those limits. That fact tells you how much you are bound by the false perception, and the false sense of self that the ego is presenting.

The ego says it couldn't be that easy. But I will tell you, your Birthright is yours, by virtue of the fact that the Father in being the Movement that resulted in the expression of God called you, had no means to withhold any of what He was from that expression. And so, your Birthright is yours, its not even something that could be handed to you when you reached the age of majority. It was yours at the moment of the Movement of God that looks like you.

Now if that is your Birthright, if that is the unalterable and permanent fact of you, then getting into that fact is what is going to be your salvation. And the ego says that fact is on the other side of the fence. And I am telling you that fact is in the very conscious awareness in which, let us say, a false concept can be embraced.

And so, instead of dealing with the concepts, and overcoming the concepts, the attention needs to come back to the simple state of awareness that you are. Because you are Conscious Being. And I encourage you to have fun with the words Conscious Being, and use them often, and use it in your mind to replace the words human being. Because human being identifies with the body.

It says, “I am the body. You are the body that I see. The tree is the body that I see.” And you become hoodwinked, because you are the awareness, the conscious being in which bodies and trees and universe and ideas are experienced. The bodies and the trees are not what you are. Conscious Being is what you are.

But you see, if you say, “At the end of the day I have and I am a tired body. And at the end of the week I have and I am an exhausted body.” And you’re hooked in a false perception of yourself. Because at the end of the day, or at the end of the week you are the conscious awareness which does not have the capacity to feel any exhaustion whatsoever.

And if your identification was with yourself as conscious awareness, you would have the perspective to know how to be appropriate. And you wouldn’t quibble over whether or not you ought to be challenging limits. And in the end you would find the body and the trees and the universe reflecting back to you the boundless energy and perfection of the Father.

Again, you are not here to do battle with the devil, or with the ego. You must put down your weapons of truth—absurd phrase—and let yourself into the truth. You gather—all of you—the truth around you as a defense, as a means of proving that the devil has no power. And yet the fact that you feel a need to use the truth to prove that the devil has no power, means you believe the devil has power.

If you didn’t believe that the devil had power you would not waste your time gathering any weapons of spiritual defense around you. You would just say, “What a ridiculous idea. A devil—with power.” And you would be about your business of living and you would discover that you were free because there would be no investment of faith negatively speaking in a thing which you fear, and by virtue of your fear you seem to give existence to.

So, stop trying to overcome the limit, and simply honor yourself wherever you find yourself to be. And if you are tired sit down. And if you are consistently tired stop doing so much. And if you have your nose to the grindstone—no matter how worthy the cause—if you have your nose to the grindstone, pay attention to the feedback you are getting, and back off from it and get a little balance in your life. And let a little fun and play and social life come it. And don’t say that it isn’t as worthy as teaching something as valuable as yoga, or any other spiritual discipline.

And find your comfort, because in your comfort is your peace, and in your peace is your security, and in your security or invulnerability is your capacity to

be like the ball of silly putty that just because it can't hold itself up and isn't trying to control itself expands the territory that it embraces.

Now I have given a very long answer to your question. But it is a most important point to understand. It relates specifically to you and it relates to everyone else as well. And it is the fundamental key to waking up. Yielding to the Father means yielding to the territory within the ego's limits, because that territory is absolutely divine and the only reason you don't experience its divinity completely is because you treat this little bit of territory as though it is all there is of you. And on the basis of that misperception every conclusion that follows is false.

It isn't all of you, but it is absolutely divine. The fence doesn't change the territory that it embraces, but it does seem to create a little gap between that territory and the territory outside of it. And the territory within it, and the territory outside of it is You. And that territory that is You is God Moving, God being the Movement that is called Creation, Life, the Conscious experience of Being. Enough said. That's the end of the answer.

QUESTION: I have a follow up on that. Thank you for all of that. I made an error in assuming that the additional classes that I took on were God's gift for abundance. How do I avoid doing that in the future?

ANSWER: You pay closer attention to the simple wisdom of your body language. Not your body language to others, but your body language to yourself. And if you are paying closer attention and you are better in touch with yourself, then when so called opportunities or gifts present themselves to you you will be able to recognize that they are not congruent with your comfort zone. You will be tempted to violate your comfort zone for the payoff.

And it is a point or an opportunity for you to learn to choose for your comfort zone. That constitutes an investment of faith, an investment of trust in the integrity of your Being at that moment. Even though a year from now you may be in a position to take on the extra work without being exhausted. But pay attention to the integrity of the moment. And in choosing to honor it, you will find that you will not lose out by refusing the "gift."

The gift that God gives comes from within as the ability to perceive what works, what is meaningful, and what is kind. And God does not give you a gift that makes you huff and puff and end up exhausted, where finally, in effect, your body says, "stop," and you say, "I'm sick."

You're not here to rise above your body. And you are not here to demonstrate that muscles can indefinitely flex and unflex and accomplish something. You're here to learn to be at home with every part of you. And not judge the body to be a piece of meat that is there for you to exercise control over. That's demeaning! Your body is that which identifies the presence of your

individuality. And its intent is to identify the presence of your individuality perfectly.

And if in fact your individuality is the expression of God, then your bodies intent to identify your individuality is the intent to identify the Father perfectly. And if you are treating the body as though it is an object that is not you, a temporary habitation that you must beat into submission either physically or metaphysically, you are in a state of denying and not acknowledging the presence of the Father. And that is not respect. That is an act of aggression, an act of separation.

And so when you say, “I can’t take another step,” don’t immediately say, “I have infinite capacity and I am going to prove it.” Sit down and take a load off your feet. Ah, but the ego says, “You are succumbing to matter. You are accepting the human condition.” You ought to challenge it. You have the divine right to challenge it. And the ego will throw your metaphysics up in your face as a means of making its point and keeping you bound.

And your metaphysics better have enough compassion to say, “No, I’m going to love myself. I’m going to sit down. And I’m going to enjoy a breather and when I feel like getting up and continuing, I’ll get up. When I feel the energy, the movement to get up, I will get up. I’m going to be congruent with me.” And the moment you begin to be congruent with you, your experience of who you are will spontaneously begin to expand.

Now I could continue in the vein, but there are other things to attend to, and if you wish to expose yourself to these ideas more you can buy a tape. It is necessary to here these things and to remind yourself, because your conditioning distracts you and gets you back into old habits, old limits, that you unwittingly magnify. That’s the end of the answer.

QUESTION: Raj, you’ve just presented us with a banquet of wisdom, and I feel as though to ask for more is to be gluttonous.

ANSWER: Then we will take a break. And by the end of the break you will be ready to ask for more.

QUESTION: Raj, recently I was invited to apply for a hospice that’s opening that will be devoted exclusively to working with people dying of Aids. My first reaction was to say yes. I’ve had second thoughts about it, questions about whether I’m appropriate for that type work, or whether I should devote my time so exclusively who are dying, and questions about whether I could sustain a commitment in that context.

ANSWER: And what does your feeling tell you?

QUESTION: I continue to feel drawn to doing it...

ANSWER: Let me ask you this, is that really a feeling, or does the idea continue to be fascinating or interesting?

QUESTION: It's a feeling in the sense that my contacts with those people who are forming the hospice are unusual. I feel a very strong connection with them. And the quality of our communication has been very good. And so, it's a feeling in that sense.

ANSWER: The deeper feeling that you would not have the energy, the stamina to participate in this work on a continuing basis is again a sense of a limit that doesn't coincide with what you would like to think you were capable of. Again, the necessity is for you to pay attention to this deeper feeling, and not assume that because it seems to present a limit that it is something to be overcome. You must dare to honor where you find yourself to be, where you find yourself to be at a nonverbal experiential inner level.

Now the likelihood is that in spite of your deeper feeling you will find out from experience, you will pursue this. If you do I encourage you to pay attention to yourself so that you do not find yourself becoming emotionally exhausted, and even what I would call spiritually exhausted. If you are not in your peace, if you are not in your comfort zone, you do not have the perspective to experience your spiritual expression clearly, or your emotional environment clearly. And so you will have to be very careful to maintain your comfort zone so that it does not become biased by the overwhelming sense of death and hopelessness.

But if everybody did that, then these people who need help would never get help—that is the idea that occurs. And that seems to justify pushing against a deeper feeling that it is not appropriate for you to pursue this avenue. The suggestion is that if you do not provide the conscious direction for your life to take and for your service to be in, that you will become directionless and nothing profitable, nothing worthwhile will happen.

If you attempt to go against the deeper feeling within you, even though your motivation is righteous and loving whatever you attempt to do will not come to fruition because you are acting at odds with your Being, at odds with your Self. You are not here to define what is a right activity for you and then make your Being conform to that concept. Again, this comes back to the issue of yielding. "Not my will, but Thine be done."

There is integrity to you, there is integrity to your capital "B" Being. And if you yield to your capital "B" Being, you will be yielding to your integrity, and then your activity—whatever emerges—will have integrity and substance to it.

This is not your cup of tea, but it is other's cups of tea. If you are true to yourself you may not end up doing this. But that does not mean that others will not end up doing it, because this is a need that does need to be met—this care for those who have Aids, as well as any other "terminal" disease.

But do not make the assumption that because you have a great deal of love and you want to be of service that this ought to be it and you ought to be able to provide that kind of coercive direction to the movement of your life. It is not

humiliating for you to be congruent with yourself. It takes humility, but it is not humiliating to that in you which is valid. And it constitutes your arriving at a point of being genuine. And when you are being genuine you are making the gift of you that only you can give. You can be the specific expression of God that you and only you can embody or bring into focus.

Now if you decide to pursue this, it will not be a mistake and you will learn. But I encourage you to pay attention to the deeper feeling that you call a feeling of reluctance. And do not assume that it constitutes a sense of limitation that you must override.

The ego goads all of you, as I said, it says the grass is greener on the other side of the fence and then it says you will go to hell if you violate the fence. And the implication is that this is a real challenge. And if you do manage to surmount this challenge your gold star will really be shiny and big, the payoff will be great. The joy of the congruence of your Being is the only payoff worth going for, and you go for it by being humble enough to pay attention to your Being, the deep feeling, and trusting it and acting upon it. That's the end of the answer.

QUESTION: My question: My closest friend, who lives on the West Coast, recently wrote me a letter. And she made several statements in the letter that evoked ego reactions from me. The statements were: that more and more as she commits to herself and only to herself, and to her truth, and her integrity, and her honesty, that I could not rely on her or depend on her to be in a relationship with me. That she was committed only to herself and not to a relationship with me. If being committed to herself manifested as a relationship with me that would be fine, but that could change any moment from day to day based on her guidance.

After I got through my ego reactions and the hurt and the anger and so forth about it, I've been left with a feeling of ambivalence. Intellectually I understand perhaps what she's talking about. I'm not ready to accept it, I guess, on an emotional level. And the ambivalence I'm feeling is, "Oh, why bother now, why bother to continue in a relationship where I may never know whether she really is in relationship with me, depending on her guidance from moment to moment, depending I guess on my guidance from moment to moment too."

So I guess I would like you to perhaps address that ambivalence. And also, is she on to something? Is it possible to have a relationship with someone and not have commitment, but still be able to experience intimacy on all levels. And how does... I follow the guidance, I'm in the present, and if I want to make a commitment I can make a commitment now, but a commitment is about the future.

So when it comes around three weeks later to following that commitment, whether it's a relationship, or going to work, or an appointment

I've made, if in that moment I decide I don't want to keep that commitment anymore because my guidance says at that point it's not appropriate...

It seems to me there needs to be a balance between guidance and commitment. And how do I follow guidance but also keep commitments which are future oriented? Is that enough?

ANSWER: Indeed, it is. The assumption is that if one follows guidance that it will be personal guidance, that it will be private guidance, which will bear no relation to anyone or anything else. Let it be very clear when you are listening for guidance that you are interested in hearing only that which expresses the Father's Will.

I do not mean to do that to protect yourself against spurious guidance, I suggest that you do that in order to be clear within yourself what kind of guidance you are interested in having—complete whole guidance or partial guidance, impersonal guidance or personal guidance.

If you are opening up to guidance, and if actual guidance is occurring, the guidance is coming from one who is fully Awake. And one who is fully Awake is standing as the door, as I said yesterday, allowing the Will of the Father to come into conscious expression.

Now, the Will of the Father, because the Father is indivisible, is expressed as absolute universal harmony. The Father is indivisible, but infinitely individualized, thus, the infinite movement or manifestation of the Father is congruent with every aspect of the Father's infinity. And therefore, you could say that everything that is happening is "in relationship."

But when the word relationship is interpreted from a limited three-dimensional ego vantage point it means the cooperative endeavor of two independent entities, who may or may not choose to be cooperative. If they happen to choose to be cooperative it is a "good" relationship. And if they do not choose to function cooperatively it is a "bad" relationship.

A universal relationship is not constituted of disparate parts, of independent parts working through some form of cooperation to express a unity, it is rather the infinite manifestation of harmony. Harmony is a natural spontaneous movement of integrity, an integrity of the whole reflected in all the parts. Not by virtue of will, but by virtue of the fact that the indivisible Father is an integrated movement, and integrated infinite movement of perfection that can only be described as harmony.

The harmony is natural. It is not enforced. Power or will is not needed in order for that harmony to occur. But that harmony is not "achieved" or experienced until the individual expressions of the Father have all yielded to the Father's Will. This is important to understand, because in yielding to the Father's Will the infinite relationship of the indivisible allness of God begins to manifest. And so relationship becomes exalted from cooperation into a natural flowing harmony that takes everything and everyone else into consideration. You lift your

little finger, or you have a thought and the whole of the Brotherhood experiences it in some way, because there is not actually the separation and the boundary that you imagine there to be.

And when one yields to guidance, when one yields to the Christ Consciousness one finds relationships becoming more meaningful, more permanent, and there is less need for commitment. And don't jump to conclusions. When I say less need for commitment, I mean that because there will be less inclination to separate oneself from this wonderfully beautiful flow of harmony, which constitutes a clearer experience of integrity individually.

And so if one is open to guidance the inevitable result is going to be greater congruency, greater genuineness to the relationships, greater honesty and greater endurance. The relationship of the Brotherhood is an eternal relationship. Now that what you would call commitment, except that it is not the result of will, but the result of willingness to be a part of the whole, if you will, and not act independently.

Now this one you are speaking of is at a stage of what we will call the cave meditator, the one who feels a necessity of withdrawing from relationships, from society, and having a very private quiet time, where there is absolutely no obligation to anyone else, because there is such a great need to have the quiet, the silence, to be in touch with herself.

Now, give her that right. It is the only way she can do it at the moment, and that she is seeking the guidance that she is seeking to connect more significantly with herself, even though it seems to have negative impact on the relationship is better than for her to stay locked into the three-dimensional frame of reference with a committed relationship that is coming from willfulness and from the head.

By all means, be, what shall I say, wise. And do not expect commitment when commitment is not going to be there. But do not take it as a personal affront. It is a stance that she is taking to save herself. And she deserves to save herself from the illusions, from the conditionings that she was brought up with.

So allow her the right, and understand that for the time being she will not be "a dependable friend." In other words, she will not be dependably there for you and for the relationship.

There are times when one needs to be free of the obligations of "friendship or relationships." Because as long as those relationships are there that person is locked into conditioned responses and an inability to experience his or her power or presence as something more than just conditioned responses.

Although you wouldn't choose to do what she is doing, what she is doing is not wrong for her. And you do not need to be reactive about it. That's the end of the answer.

QUESTION: Thank you, that was very helpful for me. I have a follow up question about something that you said yesterday. It's the whole metaphor

of the surfboard and riding the surfboard and the wave. And many times in the last year I have taken the leap in faith to step off the surfboard and just get right down into the wave. And to my surprise I didn't drown, I just was able to not only ride the wave but be the wave and really experience that on a feeling level. And I assume that as my capacity to love increases I will actually be able to experience the ocean, the Source, the Whole thing, without any sense of separation.

And the most amazing thing that I discovered as I was experiencing being the wave was I looked around and I realized that there never had been a surfboard there, that...

ANSWER: Or a surfer!

QUESTION: Or a surfer, thank you. And that the concept of the surfboard had been a valuable tool to help me along my path and whatever. But simultaneously I could see how the concept of the surfboard had kept me separated from being the wave, from being the ocean, being the Source.

So yesterday with so much talk about that metaphor, I noticed the ego was insinuating a little self-doubt, because somehow I knew this to be so, but then there was so much discussion about the surfboard, I guess I needed to run it by today just to find out if I'm on the right track in terms of my experience and feeling about that metaphor.

ANSWER: You are absolutely correct, yes. You see, however, one can be in the water drowning or one can be in the water on a surfboard and in a position to experience the very waters that were drowning him as the waters that provide the push of the forward movement. The one who experiences the water as drowning him is having a very uncomfortable experience of discovering his unity with the water, and will defy the water rather than yield to it and find his oneness and therefore his safety.

So, it becomes useful to be able to grasp the meaning of the movement of God that I was speaking of yesterday, as something that is supportive as well as understanding that there is something underneath you that is supported by the wave, mainly the surfboard. In this way there is enough security in the midst of the movement to dare to trust the movement without being so frightened that one becomes defensive against it.

And as one begins to trust and yield to it and get the feel, as I said, for the angle of attitude, and begins to experience the pleasure and the joy of riding that wave in balance, one then begins to feel a unity, a benevolence, if you will, in the relationship between the surfer, the surfboard and the wave. And as that awareness of unity and safety develops it becomes then easier to yield into the wave, and you could say, bodysurf.

Ultimately, you will discover that the movement that has been referred to the Movement of God which is moving your puny self-definition into a more exalted

and expansive self-awareness is inseparable from this self-awareness. The wave is inseparable, the wave is the movement of your Being. And when that discovery occurs one can let go of the surfboard, one can let go of the sense of bodysurfing and yield to the wave, with a recognition of oneself in the wave. And simultaneous with that yielding, that intrusting of one's sense of self to one's Self, with a capital "S", simultaneous with that is the clear undistorted direct experience of the fact that the movement of the wave that is you is the Movement of God.

Now we are having to use words here and we are having to gentle into Awakened Awareness. And I am very glad that you shared what you shared because it was part of what needed to be brought out this weekend so that the full picture might be embraced.

But I want to encourage all of you not to attempt to jump off of your surfboards and force an experience of the absolute oneness of the wave and yourself. You must let yourself into it gently and enjoy and value the surfboard, because figuratively speaking, it is your means of gaining the experience of angling your attitude so that the wave of the movement of your Being catches you in your limited sense of yourself and lifts you and moves you forward in your process of clarification.

Trust that your Being knows exactly how to lift and move you into your clearer experience of your divinity. And then intrust yourself to that movement with your intellectual paraphernalia called surfboards and waves, etc. It is a means to an end to bridge the gap to your disbelief. That's the end of the answer.

QUESTION: I think I've been doing this pretty much my whole life, but I'll be having a conversation with somebody and then half way through the conversation I'll realize that I didn't hear any word they said. And I don't know if it's because I'm preoccupied or what. But I feel like it's really difficult because I feel like maybe I don't care what they're saying, or if I'm just picking up what they're saying on a different level. I don't know, I just realize that I've been doing that a lot, even like when I watch movies, half way through the movie I'll realize that I'm not watching a movie. I just become unconscious I think. And I guess I want some clarity on that, and why I do that, and if you have anything to say about it?

ANSWER: Literally you are tuning out. And it is not a matter of your tuning into another place. Literally, it is a means of rejecting your world, or shall I say, getting some distance from it.

In your particular case here, it is important for you to consciously have the intent to reverse this. Let there be an intent on your part to pay attention, to be sensitive to and aware of where you are. Part of the integrity of you as conscious being is or involves your being more significantly in touch with, sensitive to, and experiencing the meaning of everything that is going on around you. I would

encourage you to avoid these withdrawals they tend to isolate you and separate you, and they are a means of avoidance.

Now these are all psychological words, some of which might generate a little bit of fear and I am not using them for that reason. Avoidance is not that terrible, but it doesn't promote the experience of unity and the experience of meaningfulness of whatever is going on around you. And that experience of meaningfulness and unity is what you want.

Now I encourage you first of all to watch movies and go places that are fundamentally interesting to you. And then secondly when you are there I encourage you to pay attention, be curious to what is unfolding. Again, if you are in the middle of the Kingdom of Heaven you always stand at the threshold of discovering something more than you have ever experienced before.

And so, I encourage you to let that sense of curiosity be present. Do not assume that you've got the conversation pegged, or the evening pegged, or the event pegged, and that it will probably be pretty dull, and therefore you might as well check out.

I encourage you to have a suspicions that something marvelous will happen, that here will be the opportunity for you to see something new. And then do not move into your head to figure out what the something new might be. Let yourself be more significantly present with your environment and the individuals around you, even if what someone is saying is particularly uninteresting, stand there noticing you being with them, hearing something particularly uninteresting and continue to be present.

You might even ask yourself, "What's really going on here?" Because something is really going on, something is truly going on, something is divinely and therefore wonderfully interestingly going on, or there couldn't seem to be something going on dull. You can't have a counterfeit of nothing. And so I encourage you to be curious to discover what is really going on there. We could call it becoming more alive to Life, but let's capitalize the letter "L" in that word Life—alive to what God is being there, alive to the meaning and the vitality of the Movement of Creation that is occurring at that moment. Your experience will change.

Now, this is the appropriate time for me to touch on the fact that Creation is always current. Creation did not occur billions of years ago, and what you call life is not just the movement of some perpetual motion machine that was caused or set into motion in the past. You were not created in the past, you are at every moment being the leading edge of the self-expression of the Father. Creation is now. And it is what is constituting conscious Being or the conscious experience of Being now.

And so, always in the instant you are in you are standing on the threshold of being able to clearly discern the infinite Movement of Creation that is causing

every aspect of that moment of conscious awareness. That instant of conscious awareness is the holy instant. It is the instant of wholeness, in which you have the opportunity to slip through into your undistorted totally Awakened conscious experience of being.

And earlier I spoke of the circular fence, and that the grassy area inside is absolutely divine, and that in order to access the more of yourself that is on the outside of the fence your valuing of the area within must become the focus.

Likewise, in terms of time, it is not what is to come, and it is not what has been that is important, nor is it what you are to act or react according to. It is the instant of conscious awareness that you are experiencing at any given instant that constitutes your access point into your fully Christed Conscious Awareness of Reality, experiencing Reality as God sees it, because that instant is the instant of wholeness.

The future and the past are instance, you might say, imaginary instance of division, wholeness is not available in them because they are not the moment of creation. And so you must dare to allow yourself fully into the instant, which is the only instant you are ever experiencing. And honor it. And pay attention to everything about it. Let yourself be sensitive to it by letting yourself more fully into it. And let there be naive eyes, unconditional eyes that are not sure what they will see so that you may see the more of the Movement of God that is happening.

Let your desire be to be present in the now with the curiosity to see God in it, God in every aspect of it. And be curious to find out what God in it looks like and feels like. That's the end of the answer.

QUESTION: I know you just talked about living in the instant moment, but is it going to take me a long time to get that?

ANSWER: Isn't the ego amusing. I will answer you by saying, infinite patience brings immediate results. The less you are concerned about how long it will take, and the more you let yourself be in the moment the more quickly you will arrive at your desired destination.

You see, again, the point is that you're already at your destination. Your destination is the very starting point of your Being in this very instant. You're already here so it's not going to take time for you to get here. How long is it going to take you to open your eyes up to see where you are? Well, that depends upon how willing you are to let yourself fully into the moment you're in with a curiosity to experience it without illusion.

It's that simple, but do remember infinite patience brings immediate results. So that you can begin to let go of your investment in the future. That's the end of the answer.

QUESTION: Before I ask my question I wish to ask for you and Paul to send the healing team to me and my family.

ANSWER: Certainly.

QUESTION: Especially for my son Matthew, whose sick right now. My husband and I recently became aware that this child has a “learning disability.” And I ask that Matt not feel this as disabling or diminishing himself, but as a gift of different perception.

ANSWER: It is indeed a matter of differing perception, but it is still partial. You desire to honor it rather than identifying it as a dysfunction is excellent. But all the rest of you are suffering from a learning dysfunction. And all of you are desiring to Awaken out of it so that the partialness of your experience will be replaced with the undistorted conscious experience of Being.

Certainly the territory of your son’s circle is different from your territory and the nature of the fence is different, but the necessity still remains for expanding beyond the limits of the fence and arriving at a point where there are no more fences of any sort. We will certainly support that realization in him. That’s the end of the answer.

QUESTION: Thank you, I do have a question after this, if I may?

ANSWER: Certainly.

QUESTION: When I spoke with you privately the end of March, in this year, we spoke about my relationship with my husband. You indicated that I should wait to make a decision about it for five months, when I would at that point have a different vantage point. And I would like to know if you were referring to the dream work that I began around that time, which I have been doing, and which has led me to receive guidance from the images in the dreams.

The dreams are really kind of showing me how my ego/complex operates, and seem to be trying to guide me toward process/the Kingdom of God within me. But yet, my resistance still is very powerful. And I tend to flip in and out between love and hate and I keep longing to pass through a door which I see and seem unable to move into.

ANSWER: Ah, but you see the door!

QUESTION: I see it. It’s very beautiful.

ANSWER: This is excellent. This is “progress,” if you will, in quotes. I say in quotes because the progress of arriving at the conscious awareness of the Kingdom of Heaven is being done from the middle of the Kingdom of Heaven and so it is not actually progress, except in the sense of it being perceptual progress.

Now, let’s be very frank. You will flip-flop back-and-forth. You want not to flip-flop, you want to become ensconced, placed securely in the permanent experience of love and joy. But flip-flopping back and forth is a great improvement over being firmly placed in anger, or illusion where there is no sense or awareness that there is anything to flop to.

To be in the place where flip-flopping is occurring is to be standing consciously at the threshold of Awakened awareness, it is standing unbound by the

dream, the dream does not have hold of you totally anymore. The flip-flopping is a sign of progress, if you will. I encourage you to rejoice in it. And I also encourage you to indulge in the educational value of the flip-flopping.

The flip-flopping occurs so quickly that the two vantage points stand boldly side-by-side, the difference between the two is easily discernible. And I would encourage you to pay attention to the difference. In being feelingly aware of the difference it will become exceedingly easy for you to make a conscious choice for your clarity, for your peace, for your love, for your joy. And you will be making a choice between two experiences which stand side-by-side because they flip back and forth so quickly.

In other words, I am encouraging you not to be dismayed by the flip-flopping, but to utilize it to your advantage and rejoice in the fact that it is occurring, because it is enabling you to make a choice from an experiential level. The grossness of the flip-flopping will diminish. The flip-flopping will become more and more subtle. And as that happens the choice will not seem to require as much intent. You will be able to effect the choice more simply. Right now it is being of great educational value for you.

Yes, indeed, the dream work that you are doing is part of what I was encouraging you to wait for before coming to a conclusion. That's the end of the answer.

QUESTION: Everyday we are told of man caused dangers to the Earth—Greenhouse effect, global warming, holes in the ozone layer, and so on. My question is how valid are these predictions and then how much energy and concern should we give them?

ANSWER: I'm going to suggest that it is important for you to recognize that when you get a cold it is the evidence of the correction of an imbalance in your body occurring. It is not the evidence of the imbalance. The imbalance was there and when the body began to deal with it, to remove it, you said, "I have a cold." The correction of an imbalance is what becomes identified as the problem. But what is happening is an action of correction.

There is an action of healing occurring that seems to be uncovering problems on your globe, and in your atmosphere. The healing of the Earth, the correction of the problem involves bringing to light the mental imbalances that are going on, the misperceptions of self going on relative to the Earth, and the readiness of mankind to embrace a more correct self-perception and a more correct world perception, which involves what we have been talking about this weekend, namely, the willingness to be a part of, the willingness to be at home with one's environment, rather than holding oneself separate from it thinking arrogantly that one is superior to the environment, being unwilling to humble oneself enough to feel that one is part of a whole—a whole system, if you will.

It is very humiliating and objectionable to the ego to feel that it is part of an ecological system, that it isn't superior to, that there is a oneness with it all.

The raping of the land that has occurred has arisen out of an arrogance, and an egotistical sense of superiority over the environment.

I have indicated that the necessity is to value the area of grass within the fence. I have indicated that it is essential to let yourself into the moment you are experiencing, the instant of awareness that you are experiencing. I have indicated that you are to allow yourself to function within your "limitations." I have indicated that you must learn to love yourself right where you are at any given moment.

Likewise you must allow yourself to be part of the wholeness of your planet and your universe. And you must cooperate with it. Now cooperation is something that happens from the head. Remember harmony is what is happening when you are coming from your Soul. Harmony is what is going on actually. But when you are not in touch with your Soul you must approximate harmony by cooperating.

Cooperating is something that the ego is not comfortable doing. And so engaging in cooperation is a step in the right direction. There must be a willingness to cooperate with the world and that is going to mean that you are going to have to reassess what the world is.

Is it a material world? Is this a material universe that started from a big bang and everything is the result of random chance? Or is there a God, the movement of which constitutes the eternal Movement of Creation, which means that everything of which you are aware is the visibility and the tangibility of the Father?

And if it is the latter then is not every aspect of the infinity of God a constituent part of God's self-expression. And if it is a constituent part, an inseparably constituent part, and if the harmony of the Movement of God means that there is a relationship between every constituent part, then must not every part discover the way it fits in with every other part, and must there not be a yielding to that harmony?

There is, as I indicated yesterday, a Movement of God. And that Movement of God as I am referring to it, relates to the process of waking up, of your coming into your right Mind, through the use of which you can experience All That Is as it Truly Is.

This Movement of God, this Awakening shift of awareness uncovers, shall I say, the next fence, the next threshold of ego subtlety that has bound you to your dreams and illusions. When that boundary comes to view you are inclined to say, "something has gone wrong." And if you had not expected to encounter another boundary since the last boundary you broke, you are likely to think that you have lost ground and you're back to square one, when in effect it is just a subtler boundary, which it is time for you to let yourself through.

Understand that when a limit is encountered it feels as though you are confronted with a problem, it feels as though “something has gone wrong,” in effect it is something that has BEEN wrong that you are just now beginning to perceive, because you have accessed new territory, because there is greater clarity, because there is more illumination and you can see the smaller specks of illusion.

You have brought to your attention problems, such as the holes in the ozone, the environmental pollution, etc. Why have these come to your attention? Because you have arrived at a point of clarity that allows you to perceive them, and as a result of perceiving them change your attitude. And as a result of changing your attitude catching the wave of your Being and the Movement of Awakening more significantly.

Now, it is not that you are to become alarmed or overwhelmed by the demand for the change in attitude, because if you become overwhelmed with the demand and frightened because of it, you will never get to giving your attention to your attitude. If you are seeing something that needs to be corrected, it is because you have arrived at a point of being able to correct it. You are not as ignorant as you used to be.

And so these signs of the times which you have described need to be interpreted as signs of the times, rather than the end of the time, or the end of the world, the beginning of destruction. It is simply another demand for a correction of attitude, a correction of perception.

Now you individually may not be in a position to effect a great change in the hole in the ozone, you may avoid using items that have fluoro-carbons in them. That isn't a major contribution, but it does mean something. But more than the physical change there is the necessity of recognizing that you are being called upon to fit in. I didn't say conform, I said fit in, blend, blend.

Let your boundaries become less well defined so that you do not hold yourself separated from everything else, and thus unable to experience its divinity and its meaning, and the aspect of you that it constitutes that you need to have available to you in order for you to feel your completeness. But that is humility isn't it? To the ego again it is humiliating. But when the ego is humiliated what is left is a humble Soul, what you primitively and ultimately were and will be and have been. That's coming Home! The only reason you need control of any kind is to avoid fitting in.

Now I have said that your body is the visibility and tangibility of the presence of your individuality. The body of the Earth, the planet itself is the visibility and tangibility of the Movement of the Father. It therefore constitutes some part of your infinite body. It is some aspect of the infinitude of yourself. And if you are raping it, if you are scaring it, if you are polluting it, you are unconsciously engaged in self-denial, you are expressing your ignorance of your

oneness with it all. And thus, you are denying yourself the opportunity to find God in you and God in your world.

But you say, "I have heard that the world is an illusion. And I've heard that my body is an illusion." Well, a polluted world, and a body capable of dying is an illusion. It is a deluded perception of something Real.

And I affirm again, and again, and again that the necessity is for each of you to begin to be curious to see the evidence of the presence of the Father in each and everything you see. That is love, the willingness to recognize that which is Real, with a capital "R", in each and everything. That is what will cut through the deluded perception and leave your sight free to experience the Reality and divine meaning of each and every manifestation of the Father. And by comparison you will say that what you were experiencing was an illusion, but what you must understand is that it is a deluded perception of something Real right where the illusion seems to be, right there is the Reality.

You stand in front of a curved mirror in a Fun House and you see the funniest self you have ever looked at before. What you are seeing is a misperception, a distorted perception of something real that is standing before that mirror undistorted. There is no image in that mirror if there isn't some original standing in front of it to be acted upon by the shape of the mirror. And there is not distorted perception of the world called an illusion if there isn't a Real world to be reflected off of the distorting surface of the ego.

You and the universe must be brought back within the context of the Allness and the Wholeness of the Father, and then you must dare to allow yourself to be inseparably unified with it all. Because if it is all some aspect of the infinite expression of God, and if you are the direct expression of God, then it is all some aspect of the infinitude of you. Because you in your right mind are the full experience of God being Himself/Herself.

And so you must not only dare to see glimpses, glimmers of the presence of God in everything you see, but you must also be willing to discover your inseparability from what you are seeing. And that it isn't the environment in which you temporarily exist, but rather that you as conscious being versus human being, that you as conscious being are that infinite awareness in which the infinite manifestation of the Movement of God is being experienced. And therefore it' all you. And it is to be embraced and respected and loved as you.

When you become undefended against your world, what happens? Your fence, your shield comes down, and what the world is may fill you so that you might find yourself in it and understand yourself infinitely, and experience yourself infinitely as what you are, the presence of that infinite Mind, that infinite divine intelligence that is called God, experiencing itself infinitely and flawlessly.

So I am at the same time saying do not become alarmed and reactive to the circumstance, because that will distract you from attending to the discovery of your

unity with it all and letting yourself into the humility that will allow you to blend with it all. At the same time I am not saying ignore it, that it's not real. All of your illusions hurt. You cannot be comfortable in an illusion. And so if you ignore the illusion you will continue to suffer until the willingness to let the perception change comes into play.

So do not be overwhelmed or frightened by what you see. But also do not ignore the dinner bell that it is, that calls your attention to becoming humble enough to be a part of a whole so that you may begin to experience the unity of it all as relative to you. And so that subsequently in the clearer experience of that unity you may stop holding yourself separate all together, and might come into the experience of finding the world and universe to be your infinite body, because it is the infinite expression of God, of which you are the crystallized individualization, the focused individualization which in its focusedness has not become less than what God is.

God is not diminished by His self-expression, nor does he become multiplied, therefore, the complete self-expression of the Father, the infinite Mind individualized as your conscious Being, does not mean that something separate from God has been created. There have not become multiple Gods. That individualization of the Father is the not simultaneous but same expression of self. All is God. Every individualized expression of God is God expressed. And although there is infinite individualization, there is only one God. And although there is uniqueness of individualized expression, that uniqueness does not constitute in any way the presence of something uniquely different from God.

This is the clearest that I can convey a fourth-dimensional fact to you. God infinitely individualizes Himself and remains undivided in that process. And every individualization of the Father is unique but is not different in any way from the Father, and does not constitute a different presence. There cannot be multiple infinities.

And this experience of infinitely individualized indivisibility is what you open yourself up to the experience of when you dare to take the first step of fitting in and being a part of the system, so to speak. Not a social system, not a governmental system arranged by egos. I am talking about the system, the universal system. And you can start with your local universe. That's the end of the answer.

QUESTION: First of all I'd like to thank you for everything.

ANSWER: You are welcome.

QUESTION: Would you explain the kundalini energy?

ANSWER: It is just the energy of your being, which when given permission rises—that is not the best word, but it is an acceptable way of putting it. Literally, if it is allowed to rise it blows the lid off, you might say. It opens up the unobstructed flow of your energy, the energy of your Being. It is specifically

related to the body, but only conceptually. In other words, it is not confined to the body, but the way in which it is experienced is as though it rises from the base of the spine moving upward and out through the crown of the head.

Chakras are the energy points through which the kundalini energy flows. If these various chakras are not open or only partially open then the movement of the kundalini energy flows unevenly creating pressures, just as water flow through a hose that one is standing upon, or which one has parked his car on, creates pressures within the hose. But the pressures are not natural to the hose, the pressures are not natural to the channels through which the kundalini energy flows through the chakras.

Now there is quite a teaching relative to the chakras and relative to the kundalini energy. And I will tell you something, it is all language for helping to promote the process of giving yourself permission to experience who you are divinely. It does not happen to be my particular language of expression. And I am not challenging in anyway those for whom this language is of value.

I will say that it tends to bring to great a focus to the body as though it were a physical organism being effected by etheric dynamics. And the fact is that your body is not physical in the sense that you presently perceive it to be. And there is not a need to emphasize the sense of a physical body effected by an etheric body, effected by a spiritual body, and on and on and on.

I will tell you something: The more you allow yourself to go within into that quiet sanctuary of your being, and the more you become familiar with it, and the more you honor it and love it, you will find what has been called the kundalini energy becoming active—I have referred to it as the Movement of your Being, which when you are in congruence with it you feel the energy. And the energy directly relates to the movement of your fulfillment. And I prefer to speak in these terms, because at this time these terms best promote the process of Awakening with the least amount of, shall I say, distracting side-effect.

Your body is a conscious experience. it is an idea embraced in Mind. Mind, with a capital “M”, is that which gave rise to the self-expression that is identified by means of the body or form of whatever has been created. You experience it as dense. You experience it as physical. You experience it as capable of dying, only because you are experiencing it 180 degrees out of sync. You are experiencing it as though you are an object inside the universe, rather than you being the conscious being in which the universe and your body exist as a conscious experience.

And I’m going to say this, but I’m not going to dwell on it particularly today, but the fact is that the body is not structural, it is an idea which expresses a meaning and is purely mental. What it is necessary for you to understand is that an idea is perfectly tangible to the Mind which forms it. God’s creation is perfectly tangible, experiential, substantial to God.

As you begin to relinquish the body identification, and you begin to explore yourself as that consciousness in which the experience of body is going on, you will begin to find your body reporting back to you new data. I mean by that, healing data, data of transformation, data which will constitute an experience of less density, more perfection and ultimately it will almost be as though your body cracks open and inner light will begin to shine through.

Now do not take that too literally. But the point is that as the density caused by viewing the body 180 degrees out of sync, that density will diminish and your body and the forms of every body will begin to be illuminated, until that illumination supersedes the density of the shell caused by the ego perception. And you find that right there where you had been experiencing “a physical body” is the Body of Light that constitutes your true identification, or your identification truly seen.

At the bottom line the kundalini energy is that Light energy. The concept of chakras and of kundalini energy are simply another avenue of opening up to the point where you can experience the Body of Light.

You do not need to delve into the kundalini energy, because you are already engaged in inner self-awareness, you are already engaged in listening within. That’s the end of the answer.

QUESTION: Surfs up!

ANSWER: Indeed, it is!

QUESTION: Waiting to ask a question is like waiting at the doctors office, you’re waiting and waiting, and finally when it’s time to go in your cured. (Much laughter).

ANSWER: Somehow I do not feel that you are going to pass the microphone on. (Much more laughter)

QUESTION: Because when I leave I’ll get that sickness back again. So we’ll have to take care of it. And the question is: With our demo tape, should we submit it to a record company, or should we think about distributing it ourselves?

ANSWER: I would most definitely not to turn it over to or become involved with a record company. I would encourage you to stay with the purity of the idea, the motivation that all of you are feeling, and keep the effort within the family unity so that the production and distribution do not become manipulated into something unlike the original vision.

Once you have the product and the production of it is under your supervision it will then be appropriate to have distributors in the normal sense of distributorship. That’s the end of the answer.

QUESTION: I’d like to thank you also for your support, your guidance and love throughout my journey. The question I have here is in the fullness of time will any of my family members be living in Rutland?

ANSWER: It is not likely. That's the end of the answer.

QUESTION: Why not?

ANSWER: I will put it this way, because it does not constitute the fullness of their time. That's the end of the answer.

QUESTION: I'm really happy to be here, I think, cause I've seen some fulfillment from the past time. And I'm just really grateful to you and those who've come to me since that time.

ANSWER: You are welcome.

QUESTION: I appreciated the image of the cork yesterday a lot, because I've been presented with a place where I recognize the cork unforming, and I've been forming in the past maybe month and a half I guess, probably it's formed a lot longer ago than that. The other thing I have appreciated is how you have told us about loving ourselves and I think that when that challenge was presented to me I arrived at one of those places where the movement was going to carry me and that was when the cork started to form.

And I think I'm aware that it's the time for this cork of the shame and the punishment to break up. And part of my question is, I want to take the opportunity to proceed where the event is happening now, and I guess I'm maybe just asking for support. And you probably know how much of challenge this is for me now. So I'm here to just put it out, and any help you can offer right now would be helpful. Because I see the one loving teacher who came to my path as being a gift and the other one is being the challenge that has presented me with the opportunity to understand what it means to love myself and I would really appreciate your help now, thanks.

ANSWER: Indeed, you have more support than you can fathom. And as you are able to receive it and acknowledge it it is already there waiting for you to feel. All of you need so terribly to understand and believe your absolute innocence.

Many of you have a great feeling around the concept of the innocence of the lamb. You are the lambs. Are you not part of the flock, the Father's flock, if you will?

You do not need to purge yourself of filth, and labor to recreate an innocence's that was once lost, because your innocence has been with you always. You have simply had heaped on that innocence a lot of irrelevant shit. Yes I use that word, because it is a relevant word, and you understand it very well. No matter how much it seems to make you smell it is irrelevant, it does not apply, it doesn't fit, it isn't true.

Why do you need someone to love you? Because the act of love that comes forth encourages you and inspires you to be able to love yourself, to be able to imagine that maybe you are innocent, or even that if you are guilty that the penalty

that is supposed to go along with that guilt will not have to be paid before you can once again feel your innocence.

Shame arises out of a loss of innocence but you cannot lose your innocence. So then shame must arise out of an imagined loss of innocence. And I will tell you something, behavior that is not innocent arises out of the conviction that the imagined loss of innocence is a fact.

Now all of you must dare to claim your innocence as yours now. To the degree that you claim your innocence—and I am saying claim it within yourself, don't broadcast it to the world because the world will laugh at you, because the world doesn't think it is innocent either—but as you begin to claim your innocence, even though it doesn't seem to be obvious, the actual energy of your innocence and your integrity begins to become available to you as an experience because your thinking is coming in line with the fact about yourself.

And when there is a congruence between your thinking about yourself and your Self, with a capital "S", that serves as the bridge for the experience of your innocence to begin to be felt. And then your thinking about your innocence ceases to be just an intellectual process. And you will begin to shift from the use of the intellectual process to the actual experience of innocence to prove to yourself your innocence.

If you are foolish enough to engage in proving your innocence, you could end up living another two or three or five hundred lifetimes, if indeed this didn't happen to be the last incarnation. Because you can't prove your innocence. You are innocent and you must be out from it in order to have the evidence of it. It is like saying, "I want to wake up and become the Christ." Well, whether you are Awake or not you are the Christ.

So how can you become the Christ? And the attempt to become what you already are constitutes a denial of what you already are and as long as that denial is engaged in you will not experience the obvious and unalterable fact that you are already that the Christ, the perfect lamb of God, the Son, the Daughter, the direct expression of the Father/Mother.

You have been deluded by the ego and by your education into believing that you are less than, different from, and unworthy really of ever truly becoming the Son or Daughter of God, the Christ Consciousness, that which is unalterably innocent. You have been deluded. And you believe the conditioning. And as a result, for you to claim in the face of what the ego calls obvious evidence that you are innocent, it seems outrageous. But you must dare to begin to make that claim. Not to make it so, but to help uncover the fact that it is so.

Now I'm going to express a principle here. If you are asleep and having a nightmare and you rouse yourself out of the nightmare, tell me who it is that is rousing you? Is it the you in the nightmare? Or is it the you that is asleep in the bed? It is the you that is asleep in the bed.

Now the principle here that I want you to follow is, that if you are going to wake up and discover yourself to be in the middle of the Kingdom of Heaven, the rousing is going to have to start from the you that is sitting in the middle of the Kingdom of Heaven. It is not going to start from the little ego sense of self that is caught in the dream.

Now when you make a claim to your Birthright, when you make a claim to your divinity or your innocence, that claim, that idea cannot even arise out of your ego. That claim has to be coming from a place in you that is identifying itself with, and is aware of itself being the Christ in the middle of the Kingdom of Heaven, not in anyway bound by or confined in the dream of a mortal exalting itself and becoming divine, or becoming divine by the grace of God.

You don't become divine by the grace of God. You become divine because it is inevitable that you will discover that you are divine and have never been anything else. The fact will out, is the phrase. The truth will manifest itself. But these days you might say that the truth has a little bit of help. Because, as I indicated before, there are fewer and fewer dreaming the dream, joining with other dreamers in substantiating the dream. And so the dream is beginning to break up spontaneously.

And so, you will open up your eyes and find yourself, as it were, propped up on a grassy knoll in the middle of the Kingdom of Heaven and you'll say, "Wow, what a dream I had. You won't believe it." Actually you won't waste any time on the dream you had because you will joyfully engage in consciously being who you are.

Now my point is this, the shame is unjustified whether it is yours or whether it is anyone else's. The guilt is unjustified whether it is yours or anyone else's. Because it is part of the dream of a self that there's no real relation to the self that you are. You can put the shame down, you can put the guilt down.

Again, I wouldn't suggest doing it vocally, because you have people gathered around you who will be more than happy to reinforce and prove to you that you are far from innocent and far from guiltless. And you do not need to have your illusion reinforced by other's illusions. In this respect you wake up alone. You must claim your innocence and your purity and your guiltlessness within the quietness of you.

Now, I have said that there are those with you providing support, and in that sense you are not alone. But those who are in support of your efforts to arouse yourself are those who are Awake.

The fundamental point you need to know is of your guiltlessness at this very instant. There is never enough justification for you to feel guilty or ashamed. And as we have talked this weekend, we have talked about the necessity of beginning to love yourself right where you are, because that is what broadens the avenue of your

experience of your divinity. Because you are not continuing to engage in self-depreciation and guilt and self-punishment.

I tell you to love yourself because you are not a sinner. I do not tell you to love yourself because you are a sinner and you need love, and the love will exalt you. The love will break up the illusion of being a sinner, of being worthy of shame. And in the dissolving of that the illumination of your innocence and purity can break forth, and uncover in you great joy.

And the question is: How long will it take? There is such a crust of shame that it is going to take a long time to dissolve. I will tell you something: The shame is a belief! It is just an idea! And it is an idea that has no substance whatsoever, because it is imagined.

Simply begin to daily make this claim: "I am innocent. I have the innocence of the lamb. I have the innocence of the Father, because the Father is at this very instant being me. All that I am the Father is being at this moment, and therefore I am more than this puny little guilty thing that I think I am. I am the innocence and the purity of the current expression of the living God and I claim that to be the truth about me. And I am willing to let in the experience of that innocence no matter what horrible thing I might have done, or what horrible thing I might think I have done, or what horrible thing I have been told that I have done. I claim my innocence at this moment. I am going to climb off my cross of crucifixion and engage in the resurrection of me, and I am not going to hold onto the cross as though it is what is going to exalt me, because before I put myself on the cross I was the Son of God, before I put myself on the cross I was the Daughter of God and I still am."

You know what? Everybody thinks I died for you. I will tell you they missed the point. I lived! And I lived for you so that you might discover and realize the futility of suffering for purposes of exaltation, and might let yourself into the exaltation of yourself back into what I will call your spiritual original, which has been forever present with you.

You are innocent. You have never been anything less than the Daughter of God. And you have never been anything more than what God is unfolding is unfolding of Himself/Herself. You are the fullness of the glory of God at this instant. And I do not want you to say that so as to overcome something else. I want you to say it and claim it because it is the truth.

If the you in the dream—the nightmare—said, "I am not really being chased by this creature, something in me realizes that there is a me asleep in a bed somewhere. And I claim the clarity and perspective of the me that is really in the bed. That act of volition from within the nightmare, being in alignment with the actual fact would promote the Awakening. But to say, "I deserved to be chased by this monster, I deserve to experience the fear because it is going to exalt my Soul," would simply leave you in the dream longer and it wouldn't be the truth.

Is this radical enough for you? You are innocent! I am not even going to get up on a bandbox and lecture you with great energy to get you to believe it. It's the simple truth. It's the natural truth. It's really true. And I am not going to try to prove it to you, just like you need not prove your innocence. You simply need to embrace the possibility that it's true, and you need to explore what that means to you—to truly be innocent.

Now I have said a wonderful thing. Now we are going to have a little bit of reality and practicality, not that what I have said isn't real and practical, but let us be very clear. If you have engaged in behavior that is unloving, and if you seemed to have hurt another in the process, you cannot say, "I am innocent and therefore I do not need to change my behavior, no matter what I do I am innocent." That is not what I said. I did not say no matter what you do you are innocent. I said you are innocent, period.

I also said, that if you believed that you are guilty, and if you were indulging in penalty and shame, then your behavior will arise out of a feeling of guilt and it will be reactionary and unloving. There is a natural result to experiencing your innocence and that is that you become defenseless, you lower your defenses and in the absence of defenses you are experienced by others as being loving. And you have available to you the perspective to know how to be appropriate with another. And as a result your actions are spontaneous expressions of harmony.

I am not saying that your unloving actions make you guilty. They do not. You still remain as innocent as ever. But the experience of your innocence and the spontaneous expression of joy and love that flows forth as a result of feeling your innocence means that your behavior will not be identifiable as judgeable. And you will not engage in activities that will be hurtful, because this harmony of being, that I mentioned earlier, will be the experienced fact, where every facet of infinity moves relative to every other one, and there is no action that occurs out of willfulness at the expense of another aspect.

Your actions, your unloving actions do not cause you to be guilty. But it covers up your experience of your innocence and your ability to be that innocence in action. That constitutes a loss of integrity, a loss of the experience of your ever present integrity and it is not comfortable, and it calls for a change.

Now we could talk at some length about the concept of victims and victimization, and I will not go into that at this time. The point is that each and everyone of you at this instant are innocent. And your innocence has an energy to it. And as you begin to embrace the possibility that you are innocent, you will begin to feel the energy of your innocence, thus bringing your innocence in at a level of experience, not at a level of reasoning. And what comes in at a level of experience is much more meaningful.

You will not get to your innocence by means of paying penance! You will get to the experience of your innocence by means of embracing your innocence as

a present fact, thus aligning yourself with the Christ sitting in the middle of the Kingdom of Heaven, thus allowing the penetration of the dream by your real perception and your Awakening. It is time to stop trying to earn your innocence, it is time to start claiming it on the basis that it is the already existing and unalterable fact.

You are in the midst of such claiming and you are on the threshold of having this shame fall away from you, not because you have become worthy of something better, but because you were never worthy of such an awful experience. It has been an illegitimate imposition upon your experience of who you divinely are. And you do not have to continue to be imposed upon illegitimately. That's the end of the answer.

QUESTION: I have been having conversations with my own guide and recently I have allowed my guide to talk to my friends.

ANSWER: That is very magnanimous of you.

QUESTION: A lot of the subject matter recently are things that are really have a lot of our ego's on edge and mine including. And when I am talking to my guide I will ask him if he is of the Christ Consciousness. And I have gotten the answer, "yes." And then I will proceed, and then I will take the information and I will take it to my solar plexus to see if I feel comfortable with it. And that's been fine. And so last week during some of my talks with my guide I felt comfortable at the time that it was my guide speaking, but as the days go on I'm feeling that maybe it wasn't my guide and in fact it was my ego I was listening to. And I'm a little hesitant to talk to my guide right now.

ANSWER: Well, I will tell you something: You must dare to break the ice. If nothing else sit there and say, "hello," and let your guide say hello to you, so that if nothing else you can get the feel again of the communication.

Now, you will often find that the ego will work you over after the fact, after having listened for the guidance. And will attempt to disqualify or disprove what you have heard, and the necessity is to immediately go back to your guide and say, "what about this? You said such-and-such, but the thought has occurred to me that that cannot be. It doesn't make sense to me. I need more amplification. I need more explanation." Persist in asking questions to get the clarification until you have your peace.

The one thing I encourage you not to do is to refrain from continuing the conversation or dialog. Because if you refrain from having the dialog you remove yourself from the very place that the clarification can come forth. That's the end of the answer.

QUESTION: Could, would Raj confirm whether or no last weeks conversations from my guide?

ANSWER: Yes, indeed. Now explore further with your guide.

QUESTION: It seems to be taking a lot of self-love for me to allow myself to ask this question.

ANSWER: That is all right.

QUESTION: Well, I was in a relationship with someone and I thought the relationship was going to be forever. And since it now looks like it isn't going to be forever, I felt like I experienced a tremendous, tremendous amount of sadness, that surprised me. And what felt like a tremendous loss. And I felt so much sadness after a couple of weeks that I decided to just cut it off, just develop some kind of an attitude of superiority over this other person, totally knowing I was creating that just as a way of cutting off the sadness so I could feel angry and self-righteous instead of sad. And the sadness did stop to some degree. Obviously it's still here.

So my question is kind of from a couple different perspectives. I wondered if my approach, if there was something about my approach to the relationship or some expectation that I was setting up inside myself was off center, and that was the cause of all the pain and all the sadness? Or if there was some purpose to experiencing the sadness and should I continue, whether I'm complete with it?

Really I guess even though I would like those questions answered, even if none of those were answered I suppose most important to me is I'm still interesting in understanding an attitude to approach a close intimate relationship with one other human being that will not be a set up for great pain and disappointment if it doesn't turn out to be permanent.

ANSWER: I'm going to put it this way, the sadness, the sense of loss, the grief that you are experiencing is on the one hand genuine. But on the other hand it is an effort at gaining control. It is as though a part of you says, "I am suffering so much that I deserve a reversal of the situation." It is partly, on your part an attempt to strong arm God, or strong arm the universe, to change what has happened as a compensation for the great sense of loss and grief that you are experiencing. And to that degree the grief is not genuine, but a manipulation.

Now, the simple fact is that the relationship is over, but your being has not been thwarted by this turn of events relative to the unfoldment of your fulfillment, in terms of a relationship. But you are going to have to be will to give your attention to what your being is now unfolding, shall I say, now reconfiguring. And you are going to have to be willing to let this one go.

Now how are you to approach a new relationship? I will tell you one thing in particular: If it is obvious to you from the outset that there are adjustments that are going to have to occur before there will be a comfortable compatibility, find someone else. Love, love felt for each other is not going to be sufficient to cause major, or even minor change.

Don't wear your heart on your sleeve quite so readily. And I do not mean by that to withhold your love, but let there be a balanced perspective. And be alert for the unfoldment of a relationship where there is a naturalness, an easy-goingness, and no major changes called for.

You held out in this relationship on the basis of your great love for changes to occur, feeling that the love would help promote those changes. The problem was that the changes couldn't occur fast enough to be fulfilling.

A relationship is not meant for the purpose of changing the other partner. A relationship is for enjoying who the other partner is. And just as your self-acceptance is what does promote the growth of your increasing clarity, so your love in terms of the acceptance of your partner for who they are at the moment, does promote graceful growth and expansion. But remember that the purpose of the relationship is not to bring about change, but to experience the joy of simply being who you are with each other. That's the end of the answer.

QUESTION: I guess the thought that's there is that I felt that towards the end of the relationship I had felt that I had lost a lot of the conditionality that I felt I brought to it initially. The question is was it so much my nonacceptance of her or her nonacceptance of herself, or just a combination of the two?

ANSWER: It was primarily the latter.

QUESTION: The combination?

ANSWER: No, her nonacceptance of herself.

QUESTION: Many of my questions have been brought up yesterday and today, and the questions I thought were answered. But the one about going back into the marketplace, and as it approaches at the end of this weekend my anxiety level is increasing. And I guess I want to bring it back to the amount of my work that is not bringing me the fulfillment that I want, even though I find it's the job I want. I enjoy the work, but the better I get at it the more work I get. And the rest of my fulfillment is being, I feel it's being squashed or it's under the wave, or behind the wave.

ANSWER: I will interrupt you here. The better you get, the more work you get. But I would encourage you to let it configure in a different way. The more work, the better you get, the more you charge, thus keeping the amount of work at a reasonable level.

QUESTION: It sounds simple. It may be simpler than I think it is.

ANSWER: You are not to pay a penalty for doing your work better.

QUESTION: No, no. I guess even though the answer was answered this morning about letting myself decide that it's enough and I need to rest, I still have been going through not just exhaustion, but physical pain.

ANSWER: How much is it going to take for you to use common sense? You see, what you don't realize is that you really have the choice to use common

sense. You really have the freedom to say, “thus far and no farther, this much and no more.” And you really can take that freedom and express it with joy.

You at least have as much integrity as a woman, don’t you? Women are learning not to be subservient to men. And they are standing up for their right to say, “thus far and no farther,” to say, “I will be the whole-Souled individual that I am, and not fulfill the role that you or someone as a man expect me to fulfill.” Do you not have as much integrity as a woman, to stand up and say, “thus far and no farther,” and discover the joy of the freedom of your integrity? I agree I am hitting below the belt here, but it is working. If they can do it, you can do it.

You are not here to be like an ox made to pull a plow hour after hour, coming to the conclusion that it is the wearing down of you that gives you meaning. You are supposed to be having fun, but you are forgetting to take hold of the fun, you are forgetting to keep it in the picture.

Don’t be a slave to your work. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: And I guardedly say you are welcome. You will get to the point where you will be able to feel the thank you.

QUESTION: Thanks, again.

QUESTION: Raj, I recently moved to a yoga center and ashram. And I felt very guided in my decision to go there, and never really questioned that. And I wonder if you could offer some insight as to what I’m doing there?

ANSWER: Very simply, finding out whether you want to be there. You’re learning to pay attention to yourself. And you are also learning in a larger context that guidance does not give you ultimate answers. It gives you answers that allow you to take steps to the ultimate experience of being Awake. But it gives you only as many steps as you can dare to take comfortably.

So I encourage you to honor the guidance that has brought you this far. But continue to listen for guidance and allow for further steps to unfold without assuming that because you listened to guidance it should have led you directly to your “final resting place.” Life is a Movement, not a resting place, and it will continue to unfold. And especially you will find your steps specifically contributing to your process of Awakening as well as their identification of your fulfillment, humanly speaking.

So now you ask, “what next?” And when what next unfolds you will say, “all right, what now?” And thus you will stay on the wave as it continues to move forward. You are in the perfect spot at the moment. You are right where further self-trust can develop, where further trust in your guidance can develop and where you can begin to get the feel for the movement of life, rather than the end of life, or the ultimate. Do you understand what I mean?

QUESTION: Yes, I do.

ANSWER: In other words, you still stand at the threshold of discovery, you still stand in that delightful place of life moving on, making itself new.

So I encourage you to enjoy this spot, even though it does not seem to be obviously the ultimate, or a resting place at least for a reasonably fixed period of time. Enjoy this place that you are, and enjoy what you discover about you and about your life while you are here. That's the end of the answer.

QUESTION: This community places a lot of emphasis on cathartic process and which I didn't know when I went there. And it seems to me that this weekend you've been talking about that too, in terms of releasing the cork. And last year you responded to a man who had a question about anger, and your answer was that if he kept his focus on God his anger would dribble out the sides. And I'm wondering, I prefer that method rather than the pain of the cathartic process that this community espouses. Would you respond to that please?

ANSWER: Does that awareness that you have just expressed constitute a meaningful self-awareness?

QUESTION: I don't understand the question.

ANSWER: What I mean is, you sit here with a crystallized feeling that you prefer the process of focusing on God so that the anger or whatever the negative might be might dissolve, rather than going through a catharsis. Correct? That is a clarity about you that you just expressed. Correct?

QUESTION: Well, I think it's more theoretical.

ANSWER: Now you know why you are there. I am not saying that what you have just expressed is not valid, but being where you are will help you find out experientially whether that hypothesis is true. Again, you are not in the wrong place, and you are not in a place where you will be damaged, but do pay attention to yourself and what you find yourself learning in the process.

I will tell you something: Catharsis for the sake of catharsis is not valuable. But in the process of getting in touch with yourself, in the process of daring to begin to love yourself you will find your justifications for not loving yourself coming to the surface. And their surfacing and their release does constitute a catharsis. How strenuous that catharsis is depends upon the degree that you resist it once you have asked for it.

Pain is not inherent in the Awakening process. Pain comes into play when the process of clarification is resisted once it has begun. And sometimes one learns how not to resist by finding out what it feels like to resist. And that is learning, and it does work. But it is not part of the setup, it is not unavoidable.

Pain and suffering are not necessary in order to wake up. But in many cases it seems to be inseparable simply because once the movement begins—which always begins as a result of a desire and a defenselessness—once it begins and the defenses are put up, it hurts. Because you have invited the active experience of the

Movement of your capital “B” Being, you have opened yourself up to it, and it is as though the flood gates have been lowered and the water behind the dam, the you beyond your current limit begins to flow over with the force of the whole body of water that is behind it, and to put the flood gates back up again is more strenuous because you are going against a flow that you have allowed to start. But you see one doesn’t have to put up the defenses again.

Now, I encourage you to stay right where you are and pay attention and learn, and when you find out why you want to stay there, stay there. Or when you find out that it is not appropriate for you to stay there ask, “what now,” and listen and move on in accordance with your guidance.

You are right where your clarification can become crystallized with the greatest ease and succinctness. Your being has not wasted energy and it has not wasted your time. You sit on the cusp. A wonderful place to be. That’s the end of the answer.

QUESTION: Is it appropriate for me to extend my commitment to this place?

ANSWER: I am not going to answer that question. You must ask within yourself and then dare to trust the integrity of your answer, understanding that whichever answer you get will not be a mistake. You must invest a little bit of trust in what you find yourself feeling within yourself, and then act on it, and hold your head high and move forward with confidence and grow and move on. That’s the end of the answer.

QUESTION: Hopefully this won’t be too extended. I have been told two or three different times in the past that my guide is standing directly behind me and it should be very easy for me to make contact. In spite of that I have not accomplished this as yet. Could you enlightenment as to how I might proceed to contact my guide?

ANSWER: Very specifically, I would encourage you, first of all, to attempt communication on a regular basis, like once a day, or once ever evening, or once every other evening. But let it be regular. And let it always be in the same place, in the same chair, or in the same room. Then sit down and take 10 or 15 minutes to just relax and to become as quiet as you can. You may meditate if you wish, you may use self-hypnosis relaxation techniques, whatever helps you to become relatively quiet within yourself.

Then mentally express the desire to have communication with your guide. After having done that, listen. Simply remain there for perhaps another 10 or 15 minutes listening. If you find yourself distracted by a thought, tell yourself you can take care of that after you are through, and become quiet and listen again. And expect an answer. Understand that you are not to expect the answer so as to make the answer happen, but you are to expect the answer so as to express your intent.

You are listening because you expect to hear an answer. You are not just listening for the heck of it.

Now, understand that when your guide speaks to you, there will be activity in your mind. So do not try to keep your mind a blank. Let the words form. You can block the hearing of the communication if you are trying to keep your mind absolutely still. And in the beginning you are going to have to “risk the chance” that what happens will not be you providing the words.

I will tell you this, your intent to hear from your guide will help focus your attention where it needs to be, rather than allowing it to be vague and undisciplined and therefore susceptible to your ego.

Now when you are listening I encourage you to have the attitude of “Thy Will be done.” And this attitude of “Thy Will be done,” needs to be directed towards your guide. There needs to be a willingness on your part to let your guide approach you in the way that he or she knows is best—the way that will connect with you most meaningfully. And you must even leave the timing of the first conversation up to the discretion of your guide.

It may not happen the first night, or the second night, or the third night. But let there be an attitude of letting your guide speak for the first time to you at his or her discretion, knowing that it is the intent of your guide to connect with you and knowing that it is your intent to have dialog.

It is not that you are asking for communication before it is appropriate, that is not why there would be a delay. It is because you are doing something new and unfamiliar to you, something perhaps a little radical. And it is important for the first communication to happen in a way that is substantiating and securing to the line of communication, if you will. And so, I encourage you to let it happen when it happens. And let there be patience.

Understand that since the moment of conception it has been your guides intent to connect with you as soon as you were desirous of having communication. So it is bound to happen.

I will tell you that although, visually speaking, those who are sensitive may be aware of your guide standing immediately behind you, the fact is that the point of contact is in consciousness. It is as though your guide as consciousness and you as consciousness are in the same place. And that is where the connection is and where it will be experienced. So you are even closer than you thought.

One further thing, in the beginning you will not be sure it is not you making it up. Let it be! And persist in having whatever dialog might occur. I also encourage you from the first day of communication or the first day of listening to have a journal in your lap with a pencil or pen in your hand, and write down not only your question, but whatever answers you get. It is very easy during the first few weeks for you to totally discount and invalidate what has happened. If it has

been written down, you are not dependent upon your memory and it cannot be discounted as easily. Persist, you are indeed close. That's the end of the answer.

QUESTION: First of all I want to say that I really appreciate all the questions that everyone has been sharing this afternoon, and without a shadow of a doubt the answers also.

My questions deal with the issue of love. As we had a conversation earlier this year, you had stated that there was not a true understanding of love, or the experience of love with people here on this world. As a matter of fact, no one is truly experiencing love in its totality. And that very fragments of love were being experienced on a limited basis throughout the world, but nothing of any substantial totality.

My question is why can't we open up our eyes and experience love and see it, see what the Kingdom of Heaven is? And why does the resistance to love even exist at all?

ANSWER: The simple fact is that as long as you are identifying with a body as though the body were you, rather than the consciousness that you are, being you, then because your five physical senses tell you that this body is tiny in comparison to the universe, that it is fragile, that it can hurt, etc., one begins to be self-protective. And in the act of self-protection one begins to develop coercive means of controlling his environment so as to be safe, so as to increase one's invulnerability.

You see, the moment you leave the sound basis of your infinity and adopt rather a tiny sense of self located in the middle of infinity there is immediately a sense of insecurity and inferiority. And everything else arises out of that sense of insecurity and inferiority, even one's expression of love—thus love becomes a friendly way of controlling.

The reason that love isn't experienced is because love, true love, requires defenselessness. That is another way of describing unconditional love. To be unconditional does not mean to say, "I will love you no matter what you do." To be unconditional is to be defenseless, to not be self-protected. And in that state of defenselessness, as I said earlier, you have the opportunity for the Reality that confronts you to register with you, to let it in. Love is letting in what is Real. But as long as the defense is up you cannot see what is Real. And the defense constitutes the distorting factor that causes you to see egos all around you rather than Christ's.

Now I will tell you something, the moment you become truly unconditional, truly defenseless, and your eyes are open, you will see Christ's, even if they are seeing themselves as egos. And that is what is healing.

Because when you look at one who sees himself or herself as an ego, and you see the Christ there, your behavior toward that individual will be inconsistent with that individual's sense of what is appropriate. You will not be judgmental

when they expect judgment to occur. You will not convey uneasiness with them when they are uncomfortable. They will feel an absence of a need for defense around you. And to whatever degree they allow their defenses to lower there will be increased meaning to the relationship. And so healing and transformation is the inevitable and ultimate result of one's practicing unconditional love.

Unconditional love has nothing to do with allowing or disallowing another's behavior. It has to do with letting go of one's defenses, one's self-protection. It is caring enough to be willing to recognize what is real in each and everything. In that willingness is the defenselessness. In that willingness is the openness to experience Reality, the Kingdom of Heaven more clearly. And that is the only sound basis for a relationship, because in that place all you can see are Christ's, all you can see is the presence of God.

And with that vision you will be unable to join with another in their ego point of view. And so their ego point of view will not be substantiated and strengthened by you. And they will feel touched by you, even though you did not extend anything to them, but let them in, by virtue of not being defended against them.

Nevertheless, you had better be willing to start with whatever your highest concept of love is. A concept of love is intellectual, but a concept of love is better than a concept of hate. And a concept of self-appreciation is better than a concept of self-hate. And as I said, that concept because it is in alignment with the fact about you serves as the bridge, serves as the means by which you begin to be able to have the experience of your divinity and of the divinity of whatever it is you are looking at or in relationship with. That's the end of the answer.

QUESTION: Thank you very much. To follow that up I would very much like your help in giving me direction in allowing me to understand the feeling of love so I can radiate that love and share it with others.

ANSWER: I will tell you that if you will simply take the time to be quiet, to go within and abide in the quietness and pay attention to what you are experiencing there, pay attention to the peace, and realize that the peace that you are experiencing is not an emotion but a direct experience of the substance of your Being. The substance of your Being is peace and love, if you allow yourself to be in it and pay attention to the feeling of it and recognize that it is a direct experience of you, there will be a joy that you will find yourself experiencing. And this joy will ooze from you. It will be extended not because you are choosing to extend it but because it is just bubbling out all over you.

The other factor here is that in discovering this experience of yourself it becomes patently obvious to you that what you are experiencing of yourself is absolutely true of your fellow man if your fellow man would come into that same inner place within him or her and therefore because you are having a clearer experience of who you divinely are you come into a knowledge of the divinity of

your fellow man. And that constitutes a shift of consciousness that will come across as love, and as a lack of need for defenses on their part.

The key though is to get into that place within yourself, that secret place of the most high, as it has been put, that sanctuary of you, get in touch with that. Because until you begin to know yourself from that level, you will still not know anything truly about your fellow man from a level of experience. That's the end of the answer.

QUESTION: I really admire your stamina. My question is: I've been given an image a number of years ago about a healing center in up-state New York. And without losing sight of the future image, and without losing the here and now, I have a three-fold question.

I sometimes seem to have a real difficulty in focusing on being grounded and centered, and at the same time allowing both healing energy and creative energy to flow through.

ANSWER: If you are not grounded and centered where is the place for the healing energy to flow through?

QUESTION: I don't know, but I sometimes have.. unless I really concentrate I have a difficult time with everyday stuff. I mean I've been working very hard at it, but all my energy goes into it and I'd rather just be playing. And I haven't been doing that, but well I do it a little.

I've been told that in order to finance this healing center that I would be making a lot of money through the arts. And as part of the question I'd like to know where I begin, because I do have some fear. Should I focus on comedy, music, writing, entertaining, art programs that I do, children's programs? What do I do specifically?

ANSWER: Again, what do you have the most energy for? In other words, when you are paying attention to that list of opportunities, where do you find a rise of energy and enthusiasm, because that is the area that you should pursue, because that is where you are feeling the movement. Remember that you must pay attention to the movement.

QUESTION: Comedy and music.

ANSWER: You are correct.

QUESTION: So what do I do. I've been told and I've also felt that I'm supposed to...

ANSWER: First of all, before getting scattered discard the rest of the list, and let comedy and music remain. Now without the others there, simply pay attention to the feeling that you have about those two things. Listen within relative to those two things. Ideas will begin to emerge, because that is where the energy is. Jot the ideas down, begin to develop them. Do not think about the end result.

Pay attention as this unfolds, pay attention to what is unfolding in the now. Let the ideas develop and your enthusiasm will be sustained and they will naturally

lead to a form of expression that will succeed. But you are going to have to be willing not to jump around from this to that or the other thing, or ask what if this, and what if that, and what if the other thing, or what if this doesn't happen, or what if that does happen." Stay simple. Stay focused in the sense of giving your attention specifically to those two things on the list and abiding with them. It will fall into place.

QUESTION: Thank you. Along with that, I've been feeling that this particular home that I see in my mind is supposed to somehow appear. And it hasn't, or I haven't seen it—it may have and I haven't seen it. And that I'm supposed to be continuing the spiritual work that's already been started—the healing classes and the sessions with people. Can you give me any information about this home, like when and what I need to do?

ANSWER: It is not pertinent at the present time. And that is why there is no activity around it, nothing further unfolding. I encourage you to let it be there, but let it be there on the back burner. And you attend to the other things that are up in the foreground—the two things on your list, plus your healing work, and the meeting of your daily needs in the simplest and most practical way.

You tend to try to take on responsibility for unfolding what is going to unfold instead of letting it unfold and being the joyous observer of it.

QUESTION: Am I going to be staying where I'm living at this friend's house?

ANSWER: For a short time longer. My definition of a short time is three to nine weeks. That's the end of the answer.

QUESTION: Just want to thank you for having the workshop here again in Vermont, and thanking Paul for listening to you so we could have it here again.

I came to the workshop last year, and a little while after that I left for a trip and I've been traveling since then. I returned about two months ago. I was traveling overseas mainly in India. I've had some ambivalent feelings about my trip. And my present situation now is somewhat confusing...

ANSWER: You had had some ambivalent thoughts about your trip. The trip you had no ambivalence about you simply experienced it.

QUESTION: True. So at the moment I'm trying to get settled down with just started work again, and the living situation is really up in the air. Presently I'm also staying at the same friend that Dee Dee is staying at. And we're also looking for a home.

I just want to have some general guidance about what would be helpful at this particular time in space and situation...

ANSWER: Expect to have your practical needs met and expect to have a way to support the meeting of those practical needs. I will tell you also that it will be three to nine weeks. The two of you will indeed find a place together. Let there

simply be an expectation that your need will be met. That is the intent of the movement of your being to identify your fulfillment. And fulfillment means the meet of your need right where you are at your present point of unfoldment. Let that expectation be there so you will not be blocking the recognition of it because of doubt.

QUESTION: Okay, also I just wanted to ask if there was any other just general guidance about that I would seem to need right now? And also anything about the relationship between Dee Dee and I that could be helpful to us to know.

ANSWER: Indeed at this time there is nothing further that it is appropriate to say. Simply be alert to, and expect to see your need being met relative to a residence together. That's the end of the answer.

QUESTION: I'm sure this will be easy for you. Although it's been very tough for me, my question is not deeply spiritual, but ego like in maybe one of those silly ones that are appropriate.

ANSWER: I so glad you said that, because it is important for all of you to know that your motive for asking a question doesn't have to be particularly high or highly placed. I will tell you something, your guide will rejoice at having the opportunity to speak to you no matter what causes you to initiate the conversation.

QUESTION: My question is not exactly formulated, but is around the issue of vanity, about beauty and the physical body. I grew up with a gorgeous mother, with seven beautiful sisters and it's a problem for me and many of them. And how I have approached it... Sorry this is important to me. And I know it looks like a very surface issue. I'm very conflicted about it. I've run the gamut from sort of making myself ugly so as to not look pretty, to really wanting to be pretty, but feeling it's bad to try and have this mother and sisters to compete with.

So I feel trapped by this. I'd like to just let go of it. And I don't know if letting go of it means giving myself permission to do what I want to do to be pretty, or to just quit. But I can't seem to quit. And when I look at issues like using affirmations, I mean choose things that I can... It looks to me like it remains in the battle. And I'd just like some release. I'd like to be comfortable and forget about issues about my body and beauty and acceptableness. Is that enough, thank you?

ANSWER: I do not mean to be discouraging in any way, but I will tell you, that you on the leading edge of something that everyone will be faced with the Kingdom of Heaven is exquisitely beautiful. Reality is exquisitely beautiful. The Father/Mother is love and truth, and together manifested those constitute exquisite beauty. The Movement of the Father is beautiful. Creation is beautiful.

As Awakening occurs every single individuality who is dreaming the dream is going to find physical healing and transformation occurring. Disproportionate

members of the body will become proportionate. Short-waisted people will become properly waisted people. Short-legged people, and long torsoed people will find balance come into play. It will physically feel similar to the teenage years when there were growth spurts, except these will be adjustment spurts.

I will tell you something... (end of side one)

(beginning of side two)

believe that they are really there and Paul wonders how long it will be before he will wake up and find out that it's a dream.

That which is obviously beautiful and that which is obviously good it is difficult for you to embrace with any sense of eternity to it. It must have been a fluke, it must be temporary, it must be the luck of the draw, but you can't count on it being there forever. And all of you are going to be faced with, in the process of Awakening, the embracing of undeniable good and letting it rest with you, letting it be with you without finding justifications for kicking it away, or denying it a little bit.

As I said, you are on the leading edge of a dilemma that everyone is going to be faced with. And the answer is embrace your beauty.

I cannot convey strongly enough that God experiencing Himself, that God seeing all that He had made was an experience of Meaning, which is embodied in the words, "And behold it was very good." That recognition was a response, a meaningful response. It wasn't just okay, it was very good. And as I have said before, correctly interpreted the words say, "and God saw everything that He had made and behold it was verily it was God." God saw Himself. Being is the experience of self-recognition, of seeing yourself in what you see, in finding yourself in your fellow man, etc.

Now that which is beautiful is beautiful and it feels like something. There is a response. There is a Soul acknowledgment. The fact that there is a feeling does not mean you're uncentered, it means that you're alive to Reality. And so, you not only are going to have to accept your beauty, you are going to have to allow yourself to feel the feeling, the joy that is part and parcel of the experience of beauty. And then you're going to have to just let this whole wonderful experience be what it is. In other words, you're going to have to live with it.

This does not constitute vanity. Vanity is an obsessive preoccupation with beauty, not for the sake of beauty, but for the sake of impressions, for the sake of what other's will think, or at an inner level, or at a private level for the sake of living up to a concept that someone else has conditioned you with relative to your worth or your worthlessness. That is vanity.

But when you come over a rise on a drive and suddenly before you is this panoramic scene with a rainbow. And before you've had a chance to think you gasp, the air is taken away. That is a Soul response. It is Soul recognizing it is

beauty its beauty, the beauty of the Movement of God. And it is supposed to be that way.

I would encourage you to say to yourself, “If God, if the Movement of God is exquisitely beautiful then I guess I’ll just have to live with myself.” And then don’t squelch the inevitable response that you will have when you recognize the beauty of God every time you look into a mirror.

Nothing is too good. Everything is perfectly exquisitely good. And I am very glad you asked this question, because it caps the topic that has emerged through the weekend. Everyone wants to wake up. The Movement of God that I have spoken of is occurring. The Awakening process is occurring.

We have talked about where to be in order to experience that Movement and that clarification, and we have touch somewhat on the nature of Reality. But here we are having the opportunity to bring it home in a very practical way. Because the beauty is going to effect you. You are going to have to live with it. You are going to have to let go of any sense of unworthiness, to have, to be and to be in the midst of such beauty, such symmetry, such balance of outline form and color. And you’re going to have to let go of the conditioned response that says, “it can’t last forever,” because that is a defense against embracing the nature of you fully.

This helps all of you to have some idea of how all inclusive and how profoundly meaningful the Awakening process will be, and the state of being Awake. Most of you could tolerate being in surroundings that are beautiful, but few of you could tolerate being beautiful.

Your question crystallizes either what you could call the dilemma that faces everyone, or the promise that awaits everyone, depending on whether you are willing to embrace the inevitable or continue to attempt to resist it a little bit longer. It is divinely natural for you to be beautiful. It is of God. It is not a personal attribute, it is an inherent attribute, which in the process of incarnating this time you did not cover up. And I encourage you to have the courage to embrace the expression of divine beauty that you are without apology and without guilt. And let the issue become a dead issue in terms of inner conflict and let the beauty and the appreciation of the beauty fill you.

And I will tell you something else, those who are caught up in vanity are assured of the fact that the beauty is only skin deep, as it is said, and that it will only last a few years. If it is God expressed then the beauty is eternal. And I encourage you not to expect it to fade, and not to buy into that, and also not to use the fading of it as a means of escaping the demand that confronts you to embrace beauty unconditionally, to embrace your beauty. Each one’s beauty, each one’s exquisite symmetrical unique expression of beauty is like each one’s innocence. And you must dare to embrace it and be it, and let it in.

Do not let this be a problem any longer. You deserve to be beautiful, because you are God expressed. Not because you did anything to get it, but just

because you exist. And so does everyone else. So be the clearer of the trail, the trail breaker. Dare to embrace your beauty. Dare to feel responsive to it. And do not apologize for it. Find your comfort with it, because you will be able to inspire others as they begin to discover their beauty. And you will be able to help them embrace it more gracefully as a result of your experience.

I am certainly not trying to flatter you. The simple fact is that the Movement and expression of God is exquisitely beautiful. That means that each and everyone of you are exquisitely beautiful together with being absolutely flawlessly innocent.

So, I hear some of you saying that it's going to be impossible for all of this to happen very fast. That it will not be easy to embrace innocence and it will not be easy to embrace beauty, and it will not be easy to let go of worthlessness and shame, and it will not be easy to let go of self-depreciation.

But again I must affirm to you the fact that these negatives, these impossibilities are all ego techniques to defend you against experiencing your divinity. But it doesn't matter because there are not any longer a sufficient number of those dreaming to keep the dream going. And therefore, some of these things which I have said, which are absolutely true, but which seem to be perhaps impossible, will occur not by virtue of great skill or great native spirituality on your part, but because the dream is waking up.

I encourage you not to look at your waking up process as something that is going to be inherently laborious. All you have to bring to it is a little willingness. The reason being that the illusion doesn't have the strength that it used to have.

I encourage all of you to remember this last question because all of you can relate to how you would feel if you were beautiful. Some of you will find that you are very grateful that you are not exquisitely beautiful. Some of you will even be able to be honest enough to admit that if you were exquisitely beautiful you would probably fall in love with yourself. But you will have the opportunity.

And because this crystallizes the human dilemma I am bringing it to your attention. Because waking up involves the embracing of that which is exquisitely beautiful. And it involves discovering yourself to be exquisitely beautiful, perfect, flawless, innocent, pure. And it's going to feel like something. It's not an intellectual purity, it's an experiential purity, an experiential beauty.

I want you to remember this last question, because it will help remind you of the significance of waking up in a way that registers with you at this moment. You let yourself into the Kingdom of Heaven millimeter by millimeter so that you will not have to have your unworthiness confronted by unjustifiable good.

It isn't because you love that which is ungodlike, it is because you are afraid to be that perfect perception of Reality that constitutes being the Christ, and that allows you to experience your unity in the Brotherhood of Man. Which is what the Bible and Paul referred to—not Paul Tuttle, but St. Paul referred to as the Body of

Christ. What is the Body of Christ? It is the manifestation of God. It is God's self-expression manifest.

The Brotherhood is exquisitely beautiful. You are Brotherhood, you are the Christ at this instant. All you have to do is to dare to embrace your beauty, to embrace your shamelessness, to embrace your worth, to embrace your good without arguing against it. A little willingness to become defenseless enough to let it in. That is it in a nutshell.



Gathering In Princeville, Hawaii– 1989

By: Raj Christ Jesus -

RAJ OPENING: Aloha. So you have questions. I will tell you that questions are the leading edge of answers. Questions are what you have when you arrive at a limit of your present conscious comprehension. Problems are what you experience when you get to the limit or edge of your ability to comprehend the presence of God. They are a fence, as it were, which part of you experiences the beyondness of. Your eyes can see beyond the fence, but your body cannot access what is beyond. The answer is what constitutes the accessing of what is beyond the fence with all of yourself, all of your present sense of yourself, so that you access new territory of your Being, which your ego structures, your belief structures had not allowed you to embrace and own.

So your questions and your problems are really the limit of your present perception of truth, which you are at the point of moving beyond. And so you are not to embrace your questions or your problems as statements of ignorance, or sinfulness, or unworthiness, but as violable and valuable opportunities to break through and move over a threshold of enlightenment.

You do not embrace your problem or your question and get stuck with it. You do not use your problem or your question as the justification for being stuck, or as the justification for denying yourself the movement across the threshold.

How many of you have asked your prayer, stated your problem, asked for an answer, and then continued to state the problem as though God needed to hear what the problem was over and over again before it would register? How many of you have actually enjoyed having the question itself, having the ignorance and staying in it as though perhaps this suffering was going to exalt—exalt your Soul—without ever moving on to the answer, without ever becoming defenseless against the answer?

Now the illustration of the boundary or the fence is an excellent one, and I'm using it on purpose because: What you are calling a boundary—something which is holding you in—is a defense. It is a means you are employing to withhold from yourself the abundance, the territory, the expansion, the ownership of your divinity. You are defending yourself against it. And in becoming defenseless you are letting go of the ego structures, you are dissolving the fence, you are letting yourself expand.

But how many of you sit down next to the fence and weep and suffer because you know there is something more, but what can you do there is a fence. Well, no one else put the fence up. And what you can do is begin to dismantle it, let it dissolve. Do not continue to defend yourself by means of your intellectual justifications against experiencing your good, against experiencing the answer that resolves the limit.

So value your questions. In so many words, each of you has painted yourself into a corner, and your corners are very unique to each of you. And so the answers are very unique to you. And so whatever your questions are, are valuable, because they address the specific limits that you claim to be bound by. So don't judge your questions and say they are silly. Don't judge yourself for having a question. Okay, that's the end of the comment.

QUESTION: As I'm thinking about my question, the fence looms ahead. A couple of years ago I had an experience...

ANSWER: I'm going to interrupt you for a moment. I would like all of you to envision a prairie, a flat land, on which there are circular fences, fences which are placed, let us say, five miles apart, far enough apart so that if you are in the center of the first circle you cannot from that center see the fence.

I will tell you, if your fence is looming in front of you, it means that you have advanced to a point of being able to break through and access the next five miles of diameter that is there for you to enjoy. Being up where the fence looms, means that progress is being made. It does not indicate that you have suddenly begun to do something wrong and you are being penalized. You have dared to own the territory within the first fence enough to discover that there is a fence that you are not legitimately bound by. Continue.

QUESTION: Yes. A couple of years ago I had an experience that was most fulfilling, enlightening beyond anything I ever thought I could have experienced on this earth plane. That feeling of infinity and beauty and light stayed with me for probably four months. I know what it is, I have it in my memory, and occasionally it comes back to me which continues my quest. My question is when may I have this always and forever for all of us? Is this a different dimension I traveled to?

ANSWER: I cannot answer that question for everyone else, nor can you require that it be something for everyone else. But you will have the experience again as soon as you allow it. Now what does that mean? It means as soon as you are not actively energizing your very definite ego sense or interpretation of everything.

The experience occurred when you were defenseless. Now you have since that time engaged in becoming more defenseless, less defended. But I encourage you not to be willful in anyway in the sense of attempting to make this experience

occur again. Literally every single one of you must let yourself into the Kingdom of Heaven, by means of not efforting, not putting forth effort to get there.

The Kingdom of Heaven is what you experience when there is an absence of will, human will, ego will. It is absolutely the easiest thing to do, because all it requires is letting go. You are all conditioned to strive and become. And you are by one means or another convinced that you are worthless and must become worthy.

I will tell you something: When you are feeling the most worthless, when you are scraping the bottom of the barrel and you give up, that is when the influx of the divine awareness of who you are can occur, because the ego defenses do not block you from the experience of who you are before you have a thought, before you lift your little finger to try to become something. But of course, the ego calls that failure.

To be at the bottom of the barrel, to feel absolutely worthless and then to give up is the worst thing that you could do from the standpoint of conditioned thinking. But I want to ask you what is it that you give up? You give up a false sense of who you are. And that false sense has been given a name the ego, and the ego sees its demise as something to avoid at all cost. And so it influences you to keep it alive, instead of releasing it.

Now there is a poster that is available throughout the United States. It is a picture of a kitten and a rope, and it is holding on for dear life with just the barest of claws, scared to death. And all of you in one way or another have been at that point of hanging on for dear life. I will ask you if you were to let go, if you were to fail at holding on to whatever it is you have defined as your good, what would you fall into? The underlying, everlasting arms of God.

It is because you are conditioned to believe that letting go and failing constitutes real failure, that you don't go through that humiliating experience of yielding into the Will of the Father.

What keeps you from having the experience again is, in one way or another, your conviction that you have enough smarts to do it yourself, to handle a situation yourself without having to do any listening whatsoever. You are still feeling some competence, shall I say, as a human being, and I am meaning by that a personality, an ego.

Don't try to have this expanded experience, but let yourself daily yield into the Father's Will by assuming that you from the level of your reasoning do not know the absolute answer. And to the degree that you can relinquish your common sense in favor of the inner experience of the support and the Creative Movement of the Father, you will let yourself into that place where the experience can happen again.

If any of you are not experience being Awakened it is because you feel you have some personal competency, which you are insistent upon exercising, because

that is what gives you your sense of worth. Your sense of worth comes from doing, rather than being. And when you let go of the doing, the striving and let go and become what the ego would call worthless because you are not trying to become anything at all, then is when the fullness of who you are, the presence of the Father has the opportunity to register at your conscious level of awareness.

Now all of you, yes all of you, have had experiences of illumination, a divine experience of one sort or another. Those experiences prove to you that the way you are experiencing things at the moment is incomplete. And those experiences that each of you have had are what allow the first lesson of the Course to take on special meaning. “Nothing that I see means anything.”

Nothing that I see means anything, because there is more to it than I am presently experience. The experiences of illumination that you have had cause you to always be open to and curious to experience the clearer perception, the truer experience of all that is. And it allows you to let go of the world. Now I am not saying that it allows you to let go of the world, I am saying that it allows you to let go of your present limited perception of the world, so that you may experience Reality—All That Is—more truly.

Now I am going on at some length in response to your question, but it is important to everyone.

What is illusion? Illusion is truth incompletely seen. Illusion is not a separate reality called unreality. Reality seen through ignorance is truth distorted. But what is being experienced is Reality. What is being experience that is illusory is truth seen with your eyes all squinted up, so that the whole truth isn't being experienced. And when the partial truth is taken as though it is whole, as though it is All There Is, then you are experiencing a deluded or illusory sense of what? Of truth, of Reality.

So I'm going to encourage all of you not to give illusion such a bad time. Recognize that it is an incomplete experience of truth or of Reality. The illusion is not to be denied as evil and to be gotten rid of or risen above, because it is the truth incompletely seen. If you are seeing illusion then the desire should be awakened in you to see the whole truth, so that you are not judging on the basis of a partial perception.

Each of you appears to be a human being, troubled or not troubled to one degree or another. But what is the truth? The truth is that each and everyone of you is the Son and Daughter of God, each and everyone of you is the Christ, each and everyone of you is the innocent and flawless expression of the Father, the innocent and flawless current expression of a current and living God.

Now, should I face all of you and say, “Wow, what an illusion,” and then attempt to do away with you? No. And so don't attempt to do away with yourselves, or your bodies, or your world, or your universe. But dare to desire to experience the illumination that uncovers that each one of your is the Christ, the

flawless and innocent self-expression of the Father. And that everything you are experiencing is Reality, let there be a desire to experience the Reality of it, which is what each of you has experienced to one degree or another in a moment of illumination.

Ask yourself, when you had that experience did everything disappear, or did everything take on new, divine, profoundly, beautiful meaning?

So how do you encourage having this experience again? By beginning to define illusion as partial or incomplete truth treated as though it was all of truth, and then desiring to see the truth that is beyond the present limited concept of it. Let your world, let your bodies, let yourselves begin to be the presence of God that you are desirous of experiencing more directly as what it is, instead of denying, and embrace.

And as that willingness to recognize the Father in each and everything takes up more and more of your conscious awareness and time, you will find yourselves experiencing greater and greater experiences of illumination and more frequent experiences. But you are going to have to start approaching yourself and your world less defensively.

Thank you for your question.

QUESTION: Thank you.

QUESTION: My question is about emotions. I'm not sure what to ask. All of my life I feel like my emotions are part of my nervous system, or there closely connected. And it feels as though, it's like the end of the many, many dots or spheres coming off of my body, and it's very sensitive. And there are many emotions that can be many, many different things. I feel like I have that for a reason, but I'm not sure. I don't feel like I'm...I feel like it's a gift, but it's painful. I don't think it's anything different from anybody else, but I don't feel like I'm utilizing a resource. I don't understand.

ANSWER: I am not surprised. It is not something one spontaneously understands. Now, I mentioned earlier, that your body is not an illusion. The way you experience it is illusory, but your body is divine. And it is at the bottom line everyone's desire to experience his or her body as it divinely is.

Now, the ego is a defense mechanism. And I will tell you this, the ego uses, or shall I say, misuses the body as its means of denying God. And the denial involves what you are calling emotions. If your body were completely anesthetized it would be impossible for you to experience fear, or anger, or jealousy, or any of the other emotions that you experience. Indeed, the emotions do arise out of a physicalness, they are body oriented.

This is the reason that when you meditate and become centered, your body does not feed back to you the gnawing in the pit of the stomach, or the intense anger in the shoulders, because you have moved by virtue of becoming still out of

the surface reactive ego level. In moving out of it you are no longer in a position to experience the way in which the ego misuses the body. And you come into a clearer experience of what is natural and normal to your body.

Now you must understand that there is a clear distinction between emotions and feelings. Emotions arise out of the ego in concert with physical sensation, which the ego elicits. All emotions constitute a defense against experiencing truth. Feelings on the other hand are the Soul's response to the Reality of All That Is. Joy is a feeling, not an emotion. Peace is a feeling, not an emotion. Love is a feeling, not an emotion. The ego misuses the body relative to love, and then love seems to become obsessive and compulsive and physically oriented. But that is the misuse.

Now love is the recognition of that which is Real in each and everything. What is it that can recognize that which is Real in each and everything? It is not the ego, it is not the intellect. It is the Soul.

Now when you find yourself being turned upside-down emotionally, you may know that you are in the ego's bailiwick, you are viewing everything through the lens of the ego. And you may know that what is called for is not some valium, not a sedative to dull your awareness, but a conscious choice to become centered and experience your peace and move out of the surface reactive ego level. Because your peace is a direct experience of the fundamental nature of you, of your Being and of your body.

It is not emotions which make the world turn round, it is Soul. I will tell you something, if you try to understand your emotions you will add yet another emotion to the whole experience, one of frustration. You cannot understand the ego, you cannot understand emotions. But you can choose for your peace. You can choose to silence the ego by what? Disregarding it. And choosing to become quiet and centered within.

Tell yourself that after you have taken time to be centered you will have the opportunity to be upset again if you choose to. And in that way you can allow yourself five or ten minutes of peace. But once having accessed the peace, you can choose to remain there.

Feelings are Souls response to what is Real. And feelings, the capacity of Soul to sense and feel the divinity of a thing, feels good. It is not passive, it is not monotonous, or dull, or colorless, or vague. And God saw everything that he had made, and behold it was very blah? What was it that was defined as being good? It was Soul. God's recognition of Himself in what was seen, feels good, and constitutes the action of integrity, conscious integrity. That feels like something, and it is stable, and it is secure, and it is invulnerable, and therefore defense is useless and unnecessary and irrelevant.

Now, when you find yourself becoming emotional, don't try to understand it. Choose rather at that very instant, when your emotions tell you otherwise, to

become still, access your peace, go within. As the Bible puts it, “Go into thy closet, and pray unto your Father, which is in secret,” which is in the silence, the silence of your Being.

Once you get into that silence, that inner stable quietness you will find that it is not empty, but full of feeling. And the first feelings you will experience will be specifically relative to you. You will find that you are guiltless. You will find that you are feeling safe for no reason at all. The ego has to have reasons for everything. But your peace is yours for no reason at all other than that you have made a simple chose for it, rather than bouncing around on the emotional surface of the ego.

Learn to make the distinction between feelings and emotions. Feelings are the Soul’s response to that which is Real. Emotions are the ego’s reactions to what is Real. Emotions are reactions. Feelings, you could say, are the spontaneous action of Soul recognizing itself in what it sees. That’s the end of the answer.

QUESTION: Hello, Raj. It’s good to be back with you.

ANSWER: Indeed, it is. Greetings.

QUESTION: Greetings. My life is going to be taking a bit of a change, within the next two years I’ll be ending a twenty year career.

ANSWER: Was there something static about the twenty year career.

QUESTION: No. It’s been very enjoyable.

ANSWER: Then do not make a line of demarcation where suddenly there’s going to change. There is simply going to be a continual flow. And if you will not make that artificial distinction, you will not approach it guardedly, or carefully, or with great attempts to be in charge. And you will more naturally flow with what is nothing more than the continuing unfoldment of your Being—of your Life. Continue.

QUESTION: Yes. I don’t have as direct a communication with my guide as Paul does with you. And I was wondering if there’s any message from my guide that I need to know right now?

ANSWER: We do not have a two party line here. I do not channel other people’s guides. You will have to listen for what your guide has to share with you.

Now, this ending of a career and moving into the public sector, so to speak, is not going to be as different as you might expect. Because you have been a whole Souled individual during this career, and you will be a whole Souled individual as you move on. There will be that uninterrupted continuity of who you are, and the intelligence that you are will continue to be active as it has been.

Again, I encourage you not to make a mountain out of a mole hill here. If you will make this transition from within yourself rather than seeing it as an

external change, then you will have the intelligence available to you for whatever demands arise just as you have this past week.

Let me put it in another way. Stay in your canoe. Your canoe is on the river, or flow of your Being in its process of identifying your fulfillment. Do not see this change line as a time for you to get out of your canoe and get some grounding so that you may now take charge. Stay in your canoe, and allow the current of your Being to unfold and manifest what will identify your fulfillment just as it has been for the past week, or the past ten years.

That is what you need to be aware of. And let there be a sense of joy and expectation in seeing the new fulfillment, if you will. But understand that the new fulfillment is simply an evidence of the ongoing movement of your Being called Life.

Now if you do not do this, you will brace yourself for this change. And in bracing yourself you will be less resilient, less flexible, you will be on guard. Being on guard is an act of defense. And when you are defended you seem to elicit that which calls for defense. And I am telling you that there is nothing going on here, even humanly speaking, even from an ego standpoint that could constitute a demand for defensiveness.

So I encourage you to contemplate, and embrace the idea of continuity, uninterrupted continuity. Let it be clear that your Being is unfolding it, not someone outside of yourself, not yourself personally as a little ego. And then allow the unfoldment to occur without becoming defensive against it. The resiliency, the yieldingness that you bring into play will be reflected back to you as an effortless and harmonious transition. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello.

ANSWER: You will have to keep him on his toes.

QUESTION: This is a more personal question...

ANSWER: That was a very personal question for him.

QUESTION: Oh, I'm sorry. In relationship to myself: Is there anything you can tell me about the relationship between my mother and my brother, that seems to have been troubling me for a couple of months now?

ANSWER: Have you ever tried to play tennis with someone meandering around on the court that you're playing on. Now, what I am meaning to convey here is that they are doing a little dance, a little game with each other, and you do not belong on the court at all. Not only will it serve to distract them from their game, it will arouse there antagonism, and you are likely to get hit by the ball.

Very simply, butt out! Mind your own business! This is their dance, whether it seems appropriate to you or not. You do not belong anywhere in the vicinity. Entrust them to their divinity, because at the bottom line that is what is

governing them. Release them to their divinity and attend to what is your business. You are borrowing trouble, in the sense of borrowing something that is not relevant to you.

Your sense of love for them, your caring because they are family constitutes a false sense of caring. Entrusting them to their divinity, acknowledging that it is impossible for them to get outside of their divinity, does constitute love and will allow you to let them to do whatever dance they insist upon doing. And I will tell you the less interference they have from you, by means of your help and your caring, the sooner they will finish their dance. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning.

ANSWER: Good morning.

QUESTION: My question is similar to the one two previous, about a career type change. I'm feeling what Don Juan describes as the young mans pain, and that is the need to develop some kind of career, or some kind of a direction.

And since coming to Kauai, I've gotten more in touch with realizing that it's a more truthful and serving direction, as opposed to a preconceived idea of what I should be doing. And I feel like I'm close. And I feel like I'm floating along in my canoe with the sense of continuity that you mentioned. And at the same time I don't know how to take the next step.

ANSWER: You see, that is what everyone has to deal with. You get the hang of being in your canoe, and the thought is once you get a sense of balance, that then you will be able to pick up the paddles and once again begin to provide direction. The key is to be in the canoe without any paddles—forever—so that you are constantly in this yielding state, yielding to the movement of your capital “B” Being. Because your capital “B” Being and its movement constitute the Movement of God, the Movement of Creation. Did you think that God made a career choice?

Now, from the ego standpoint it will seem as though you are becoming directionless, because you are not working with externals, you are not manipulating externals to make them take form. In going within, allowing yourself to be in the canoe without paddles, and with the willingness to release any intent to pick up the paddles, you will find structure and form manifesting in your life. You will find yourself doing something. And what you will find yourself doing will be in complete harmony with you. You will be able to see yourself in it and feel the integrity.

There will be form, but you will not be able to claim responsibility for it. And yet, because you will be able to find yourself in it, you will know you had

something to do with it. And there will be peace, and there will be an absence of a false sense of responsibility. You will not have to maintain the structure. And you will be able to be in a position to let the structure dissolve, reconfigure and take new form as your Being in the Movement of Creation takes on new self-expression.

Heaven help you if you manage to get a career goal. If you get it, and if you experience any little bit of success around it, you will begin guard it. You will begin to try to maintain it. You will not allow it to change. You will not allow yourself to lose your success, and you will not be flowing with your Being.

But your Being and your canoe will continue moving forward and will become more and more incongruent with the current form that you are holding on to, and the current form will begin to dissolve in spite of you. And if you are identifying your success and your worth with that form, it will seem to you as though you are losing your worth and success.

Ultimately, you will be yanked free of the form, you will momentarily think you have failed; but you will be brought into the new form that is evolving, and you will say a miracle has happened, and you will thank the gods. And if you have prayed, you will feel that you must have prayed right. When all along the inevitable experience of fulfillment will be what was happening.

Now, I encourage you to relax even more significantly into your canoe. And watch what the Movement of your Being evolves for its identification. And understand that the identification of the Movement of your Being is fulfillment. And fulfillment means that which is recognizable fulfillment for you, because you will be able to find yourself in it; your Self, with a capital "S".

You are literally doing everything right at the moment. Don't change. That's the end of the answer.

QUESTION: Just one more point. That's a beautiful message and I feel the truth of it. And on a day to day basis I'm tired of shoveling. You said God didn't take a career, true; but Jesus did, he was a carpenter.

ANSWER: Now permanently.

QUESTION: This is true. I do thank you.

ANSWER: It was appropriate at the moment. Find the joy in what you are doing. And don't be afraid that in finding joy in it that you will be stuck in it. Because your Being does not stop to repeat itself, it moves on. That which meets the human need in the moment is the movement of divine Love, the Movement of God. Be willing to recognize that which is Real in shoveling whatever it may be that you are shoveling, or in doing whatever it might be that you are doing.

Remember that it is always Reality that you are experiencing, whether it is a partial view of it or an expanded view of it, or a complete conscious experience of it. Find your capacity to be grateful for the meeting of the need at the moment, whether it is agreeable with your ego or not. And you will find the joy of it. And

you will find yourself not stuck in it any longer than it identifies fulfillment for you.

Again, you are right where you belong. But don't make the mistake of thinking that there will not be change and reconfiguration. And do not make the mistake of thinking that you must figure out what the reconfiguration is supposed to be. Trust into your Being. You are doing this, but you are getting antsy. And your hands are furtively and somewhat out of sight feeling for the oar. That's the end of the answer.

QUESTION: Raj, I was very please to hear you glorify the having of questions, cause you know I have a few—and that's an under statement. I'm also wanting to tell you that I'm really interested in dismantling fences or bridging them. However you want to think about that.

ANSWER: Then let me interrupt. Deal with them as you arrive at them. There is an assumption on your part that there must be dozens of fences out there in front of you. And in your enthusiasm and eagerness to wake up, you would like to tackle them all at once. Be humble enough to assume that the fence that is in front of you is the one that it is appropriate for you to deal with, and that it is one that you are perfectly capable of dealing with. And let the next one that is five miles off wait until you have owned the territory that you have gained by virtue of violating the last fence.

If you don't know what being Awake means, if you don't know what it feels like; then you do not have the means of judging what you will encounter ahead of you, and you had best take care of and be humble enough to deal with the fence that is in front of you.

Now it is important for you to understand that the territory that is within the first fence is the territory of your capital "B" Being, which is infinite, that does not appropriately have any fences on it. Nevertheless, the territory within that fence is part of your capital "B" Being, and is to be experienced and valued. It is just the fence that is artificial and imposes a false limit on you.

I encourage you not to think that the grass is greener on the other side of the hundredth fence; it's the same grass, it's the same territory of your Being that you are on right now, within, let us say, the third fence. Now watch it! That doesn't mean you have only ninety-seven to go. Because, as I said, you don't know how many there are out there. And in fact, the fences aren't the point. The point is the willingness to let yourself through the fence that is at hand; to not validate it anymore, not strengthen it.

At one point someone asked me how I moved through walls. And the answer was, I let myself through. You cannot force your way through a wall, you must allow yourself through it. It is not an act of will, but of letting.

Now it isn't the fences as much as it is the releasing of the tendency to validate the fences. And once you get the hang of letting yourself through limits

that are not valid—even though your ego has convinced you that they are—that you will arrive at a point that even if there are fifty more fences, because you have allowed yourself through the fence, you have gotten a hang of yielding.

You see, you are not to go through a fence and chalk one up for yourself, so that when you have chalked up ten you can really feel like you have made progress. Because in so doing you are validating the ego, you are validating fences—one, two, three, four, five, six, seven, eight, nine, ten. “Ten fences. I made my way through ten illusions. Ten! You know how well I’ve done? I do, I’m getting pretty good at it.”

It isn’t the success at dealing with this particular illusion or that particular illusion, it is the act of willingness on your part to be disobedient to a limitation that the ego has imposed upon you, by not fighting it, but by yielding to what is actually your inheritance. It is your inheritance to have the whole land completely available to you because you are the totality of it.

The ego has your totality partitioned off. And in your learning not to honor and validate the limit, the limit that’s right in front of you; so that you may experience where you are, the divinity of where you are, the divinity of who you are at this very moment; that is the success.

The illusion was an illusion. It was just a partial experience of you in your totality. And so as you yield to you the apparent fence becomes clearly invalid. And nothing has been surmounted, nothing has been overcome, you have simply let go of a belief structure that you had judged to be valid when it was not.

Now why am I saying this? I am saying this so that you might begin to appreciate and validate where you are, and not worry about the hundred fences that are ahead of you. Because as you come more into the now, into the present, into the here, and find the reality of here and now; the quicker the illusion of multiple fences will fade completely.

If you are sitting at this moment in the very, very middle of the Kingdom of Heaven, and your eyes are all squinted up and you are saying, “I cannot see the perfection. How can I get to the Kingdom of Heaven?” I could not answer you in the way that you have asked, because you are there. I would have to say, “Open your eyes.” But that is not what you were expecting. You were wanting to know how to get over the hurdles, with some expectancy even of satisfaction from overcoming the hurdles.

Let yourself be here and now in this beautiful place, or wherever you might find yourself, and practice letting go. And whatever limit you find yourself faced with let go and let yourself through. In letting go, instead of fighting the fence, you will find being uncovered in your awareness whatever the falsehoods are of your belief structures that are constituting the fence. You’ll see their nonsensical, silly nature, and you’ll be able to say, “My goodness, I can’t believe that anymore.” And you will relax some more. And there will not have been a

struggle, just a realization, “I don’t have to believe that. I don’t have to be bound by that. That wasn’t legitimate.”

And what I have said is not too simple, it’s just that it doesn’t within itself imply the kind of profound, meaningful success that knocking down fences does. The willingness to violate the ego, to not honor its suggestions of guilt and penalty, because something in you desires to let go into your Being, with a capital “B”, to let go into the Will of the Father, is what is really happening when you seem to make a breakthrough. And what you seem to have broken through becomes irrelevant.

Remember again, that a fence constitutes a defense against your experiencing yourself in your wholeness. And the way you break through the fence is by disregarding it—being a naughty little boy and climbing over the fence, even though mother ego has told you you will be punished, and enjoying the larger territory of your Being, even though mother ego calls from the other side of the fence and says, “God will get you for that.” That’s the end of the answer.

QUESTION: Well, I haven’t asked the question yet. My question is about faith. And what you just said evokes a lot of things for me to say, but I won’t say them.

ANSWER: Say a couple of them.

QUESTION: One of them is I’d like to kick the shit out of the ego, I’m not really interested in the ego. I’d like to be gone with that.

ANSWER: The ego would love you to kick the shit out of it also. Because that is what will keep it alive. You must get this point: A direct attack on the ego, energizes the ego. The only thing the ego cannot defend itself against, is disregard. When you withdraw your attention from it, positive or negative, and you are giving your attention to experiencing the congruence of your Being, to experiencing your peace; it cannot defend itself and its structures begin to dissolve. And you find yourself experiencing healing, or breakthrough, or a new job opportunity, or the recovery of something that is lost, etc. Why? Because you successfully attacked the ego? No. Because you turned your back on it. You put it in second place, and you put yourself in the first place, and your peace in the first place.

Now watch it, because the ego is what would like to kick the shit out of itself. Do you understand what I mean?

QUESTION: Absolutely.

ANSWER: It is the ego that expressed that comment. Your Being knows there is nothing there to kick anything called shit out of.

Now, what is the ego? The ego is a partial view of your individuality. The ego is a little bit of what you divinely are, taking itself to be All That There Is. So you better be careful of who you’re going to kick the shit out of. You will find that it will be your very own foot that will kick you in your very own derriere, and

then you will say, “See, I knew I needed to be defended. See, the world is against me.”

All you are ever stubbing your toe against is Reality. But you stub your toe against Reality because you want to look at it through such squinted eyes that you cannot see clearly enough to know what to avoid.

Your problems are always your perfection going beyond what you are willing to consider to be your perfection. It is always your fulfillment going beyond your limited concept of what fulfillment ought to be. And you had better realize that you do defend yourself against your good. And I am not aiming that just at you, every single one of you are not experiencing the Kingdom of Heaven, because you are defending yourself against it. “I haven’t done this. I’m not worthy. I don’t have enough money. That would be too good to be true.”

So let us be clear about the ego. The ego is not something that is a little ball of pure illusion, pure falsity in the middle of an infinite and ever present God. If God is infinite, where is this ego going to reside? Where can it go to be? The ego is a small circumscribed part of the totality of what you are, considering itself to be All There Is.

Now, I want to make this very clear. If you will imagine a sphere, a hollow sphere, and on the outside of this sphere, this shell, is the totality of what you are as the presence of God Being All There Is. And what is on the inside of this sphere is the rest of this totality. Then what is inside the sphere is not false. But the sphere is, because it seems to separate a totality into an inside and an outside—a disintegrated wholeness.

The shell, the spherical shell is constituted of beliefs based upon partial knowledge that is treated as though it is complete knowledge. And so when you get rid of the ego, you are getting rid of belief structures that seem to cause a little gap between who you are experiencing yourself to be and who you divinely are.

And the way that that shell becomes dissolved is by not kicking against it, and rather going within, into the quietness of your Being where you have half a chance of remembering Home, remembering Reality, remembering your Christhood, remembering who you are. And that who you are is God being All There Is.

And I do not mean by that that you are God being All There Is, I mean that God Being All There Is is all there is to You. And since God does not divide Himself up into little parts, then you must be All That God Is in the act of being what God Is, which is the Movement of Creation. But this You that is what God is Being, is not limited, and has no personal private little sense of self, and you find yourself to be the God Consciousness, if I may put it that way, properly put in this setting it is called the Christ consciousness. But the Christ Consciousness is God’s perception of Himself/Herself, and denominating what is seen as very good. That’s the end of the answer.

QUESTION: My question it goes to the issue of faith. And it seems that in recent months I've had an opportunity to be in faith. And one of the manifestations of that was, I was reading the Course, and other things, probably some of your comments about healing.

I've had high blood pressure for about ten years, and recently it jumped up to what would be considered an unhealthy level. And I thought simultaneous with this reading that, well, this would be a good place to have faith. And so I thought well I'll just throw the blood pressure medicine away, and I'll just believe that my blood pressures down.

And I'm paraphrasing now, I'll just disavow this unhealthy state. And I can generally tell when my blood pressures up. And so I went in this state for a few days and I said, "well, you know, this is the way it is." And so I went to the machine, which may be an act of nonfaith, and it said that it was at extremely unhealthy levels.

And I went to a friend, whose the doctor, and he said, "well, maybe good sense would say go back to the medicine." And I said, "Well, okay, now I'm conflicted." And I really am perfectly willing to throw the medicine away and say, "I'm not going to have high blood pressure." I'm fully capable of doing that.

ANSWER: But why are you make the distinction that says, or does not allow you to say, "The blood pressure medicine is divine love registering with me in language of my present perception, and thereby meeting my need at the moment, whether it is an ultimate form of the meeting of the need or not." Why must you make an example of this?

QUESTION: Because I'm trying to create a way to gage faith. I recognize what I'm doing, because I'd like some emphasis so that I'll know in those other areas where I don't have such an obvious way to measure it that its working.

ANSWER: You want to be in charge of your Awakening. But you see, you already are what you want to become. You may not be experiencing it consciously at the moment. But if you do not start from the standpoint of your already being what you want to wake up into, then you will need measures and gages, you will need to study, you will need to go through processes of becoming worthy, etc. But you are already sitting in the middle of the Kingdom, and you are already the Christ, you are already nothing more and nothing less than the direct expression of God. And you must let yourself into that experience. You cannot work yourself into it. You cannot measure yourself into it.

Now there is too much control here. I said that waking up was effortless. To become effortless is experienced as becoming humble, except that when you are coming from an ego place it's called being humiliated. As the ego is

humiliated, who you genuinely are in your humility begins to be able to register with you and everyone else. And you become easy with yourself and with others. You become easy with your problems. And you become easy with your successes, easy with your good. And there is an evenness to you. And in that evenness there is the clearer experience of your invulnerability, and with that an absence of fear. And with the absence of fear a more normal physical function—a reduction of high blood pressure or whatever.

But struggle will not do it. And having measuring sticks to measure or calculate how much of the struggle you have accomplished, or whether you are managing to be effectively in control on a spiritual basis, will not do it. You cannot be in control on a spiritual basis. Do you realize that God is not in control? God is Being. And because of the indivisible nature of God, and the fact that God is intelligence, innate intelligence, and principle; the movement of what God is is flawless, and expresses absolute harmony, which you would call order. But God isn't controlling anything. There is no need for control unless there is chaos, unless there is division and separation.

Now you are beginning to grasp what I am saying. There won't be anything satisfying about the process I'm telling you about, because it won't be anything you are doing. It will be what I have called an undoing, like the "uncola." I do not mean undoing of something, it is a not doing. And when the not doing is engaged in, allowed, and you begin to feel the influx of the clearer experience of who you are, you will not be able to say, "Look what I have done."

As you allow yourself to open your eyes up wider to see the Kingdom of Heaven that you are in, you will not have a sense of accomplishment, but a sense of peace and of being you without having to earn a thing. You don't have to earn your way, you don't have to reason your way, you don't have to think your way into the Kingdom of Heaven. But you have to dare to have enough trust to release the doing. You must entrust yourself to the Father. There is no other way to put it. You must say, "Thy Will be done."

There is only one right use of will, and that is to choose not to use it. I want you to think about what I've said. No, I do not want you to think about it, I want you to feel what I have said, just abide with whatever feeling is there. Because in doing that more of the meaning will begin to emerge. That's the end of the answer.

QUESTION: I profoundly thank you.

ANSWER: You are welcome.

QUESTION: Raj, thank you for letting me come here, I feel very blessed that I'm able to experience you, and later on I have the chance to talk with you in an interview and with you more personally.

I've been listening this morning to the canoe. And I feel that in my life I'm in the canoe and I'm not using the paddle. And I think I'm fighting with

it, because sometimes I'm with a paddle and sometimes I'm without the paddle. But basically I feel that I'm in the canoe and I'm floating around and I'm doing things. And it's very scary sometimes. I found the financial part of it very scary. I feel sometimes very vulnerable, very... I don't know, just out there.

And I know that I'm guided. I know I'm doing the right work. I've asked guidance many, many times, shall I stop at the store, shall I do something else, get a job and work, pay the bills and all this. But So I know that this is all in divine order, but it scares me. And I know that my needs are met, as you brought forth in your six months and in other six months. And I know that I only want to do God's Work, or the work of the Light. And maybe I have something to go with that.

ANSWER: First of all be very patient with yourself. Yes, sometimes you pick the paddle up and yes, sometimes you put it down. And you are not as consistent as you would like to be. But it's all right. You don't have to do it perfect. But let the intent be there to as consistently as possible allow the Movement of your Being carry you.

Now when you are feeling vulnerable you are viewing your experience from the ego's frame of reference. Understand that the ego is an assumption to presence. It is not an actual presence. It assumes to presence, it pretends to be present. It therefore, is always vulnerable to the enlightened discovery that it has no existence at all.

And so it is always fearful of being discerned for what it is. And so whenever you are viewing life through the lens of the ego you will always experience fear and vulnerability and the need for defensiveness. Not because anything is calling for it in your environment, but because the ego cannot experience its supposed existence in any other way.

So when you feel this vulnerability, you may know that it is a call for becoming centered again, it is a call for connecting with your peace. When that happens stop dead in your tracks, and take time to become still and access your peace again, because that is where you will find no call for defense, you will feel your integrity.

Now I will tell you something else: At the same time that you feel this vulnerability you also feel right along side it a clear and seemingly irrational feeling that you are doing exactly what you are supposed to be doing. That is coming from your Being.

Now, generally, and I am addressing this to the whole group. When you inquire of your deepest most centered knowing whether a thing is appropriate or not, you will get either a "yes" or a "no" answer. In other words, the answer will not always be "yes." But when the answer is "no" it will not be accompanied with

fear, it will be accompanied with peace. It will simply be clear that it is not appropriate.

So do not assume that if you are experiencing fear that this is somehow your Being at a very instinctive level telling you that it is not appropriate. Because when you gather the facts from the level of your Being, the affirmative or negative answer, which will express a truth that is in harmony with your Being will be accompanied with peace and assurance, not fear. That is an important distinction.

Now continue to pay attention to the peaceful, unworried knowing that you experience about your path. You are being true to your capital “S” Self. You are right where you belong for the identification of fulfillment. I do not mean that you are right where you belong for “your learning.” You will not help but learn, but you are right where you belong for the identification for your fulfillment. That’s the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hi, Raj. I’m real happy to be here as well. And I’m going through a lot of changes as the rest of us are. And I feel like it’s a seven year cycle, where every aspect of my life is in change. And getting in touch with what it feels like to let go, and without letting go, and feeling the pain when there’s resistance and the fear, and wanting to move into a greater sense of peace and movement. And feeling like, how do you get past the fence when you’re in that state? And I understand the principles...

ANSWER: I will tell you something: You get through the fence as gracefully as you are able under the circumstances. And if you pay attention as you express this disobedience—this disobedience to the ego’s suggestion that this is an actual limit—and you find the reward, so to speak, the breakthrough, the resolution; if you have paid attention through this process, which as you are aware sometimes happens with great slow motion, you will find that when you come to the next fence you will be more ready for it. And your movement through it will be more graceful.

You will recognize that the ego’s bluffs are just that, bluffs, and that they do not need to be validated, they do not need to be honored. And its threats of punishment, or insanity, or whatever bag of tricks it uses, will not hook you.

So pay attention as you move through your boundaries. There will be subsequent boundaries for a time. In paying attention from beginning to end you will be more ready for the next boundary.

Now it is important for you to understand that there will be other limitations that you will be confronted by. Because the joy of moving through a boundary can sometimes cause you to think that you have made it. And when you come to the next boundary, which is always a more subtle boundary—a more subtle ego expression of ignorance—it is possible to feel like you are back to square one, as

though you have lost ground. And this is not the case. It is just that the ego at a subtler level of operation is ready for you to move through, or I will put it this way, you are ready to move through a subtler level of operation of the ego.

Because the ego is not original, the second boundary will seem very much like the first, except that you have had some experience in moving through. And thus, each successive boundary will be easier to move through with more grace. Continue.

QUESTION: I think I have a lot more to offer than what I'm already doing in my work and being of service. And I know part of me wants to extend myself, challenge myself out there. And yet I'm still held back, like, as you expressed with yourself. And so I come into a frustration with my own ego.

ANSWER: When you are trying to be more than you are, when you are trying to do more, when you are trying period, it is as though you become firm, dense.

Now I want you to imagine that you if you were standing up as a very definite figure and presence, I want you to imagine that this figure is made of silly putty. As you know, if you take a piece of silly putty, it relaxes if you set it on a surface and spr-e-a-ds out. If you want to be more, if you want to accomplish more, if you want to reach more people, what is called for is letting go, relaxing, letting go of the effort, letting go of the trying. You see you are already whole, but your wholeness is lost to you when you are so busy trying to be better, or trying to be more.

Now it is going to get very monotonous this weekend, because we are going to be talking about letting go in many of its ramifications, not because I have decided this is what we are going to talk about it, but because all of you have decided that this is the boundary you are at, and this is the answer.

Now, if you want to touch more people, you have to become more comfortable with yourself, less defended, less careful, less cautious. And this is going to mean loving yourself, accepting yourself just as you are. But you say, "I've got so much to learn. There's so much I don't know." Yes, but there is so much that you do know, and there is so much clarity that you do have that is more than another has. What you call not being as enlightened as you would like to be, constitutes mind-boggling enlightenment to another who is not even experiencing the clarity that you are experiencing.

And I will tell you something: When you learn to just love yourself right where you are, whether you could be more or not, when you don't apologize for yourself and you just be present with love, you will touch others. You will be like the silly putty that relaxes, and spreads out, and touches more, and has a broader base, and more stability.

If indeed, you want to serve others then accept yourself, and love yourself, and arrive at a point where you feel no need to apologize for being you to anybody. Then your very presence at whatever degree of intellectual awareness or enlightenment you are, everyone will be touched by you. And you know what they'll say, "It's so easy to like myself when I'm around you." That's what people want. They want to be able to like themselves.

And when you are liking yourself, you are not being defensive, and others don't feel a need to be guarded around you because of your defensiveness. And it sets an example, and it allows them to relax also. And in their relaxing—like the silly putty—they come in to a better experience of their stability and their invulnerability.

You don't have to become more than you are to touch others. Just let yourself be fully where you are and fully who you experience yourself to be at this moment without apology, and without judgment upon yourself, without self-criticism. Just love yourself.

You are enjoined to love your brother as yourself, and that indeed is the order, as yourself love your brother. When you are loving yourself and you become defenseless, all that your brother or sister truly is is able to register with you, because you do not have a shield up against them. And when you are being defenseless against another and letting in the experience of them, they will say to you that they feel touched by you, even though all you have done is to let them in.

It is a trite phrase, it is used so much because it is the truth and it needs to be said until you finally hear what it really means—Love Yourself—refrain from indulging in self-criticism, begin to consciously appreciate yourself.

There are a number of you in the group today who spend a great part of your conscious thinking time in self-depreciation. "Boy, I was stupid today. Boy, what a nerd I am. Boy, I did a lousy job on that." Well, that isn't all that you did this day. There are things that you did do well. And I would encourage you to begin to magnify what you are doing well, rather than magnifying what may need improvement, and then using that short-coming as justification for feeling worthless, or feeling as though you are a sinner, or feeling that you are falling short because there is a fundamental flaw in you.

It doesn't seem reasonable to appreciate yourself unconditionally, but that's just because of your conditioning. You are the direct expression of God at this very moment, nothing more and nothing less. And you are worthy of loving yourself, and acknowledging the good that you are embodying. And it is not unreasonable. And the short-comings that you do need to do something about, the things that do need correction do not constitute an actual undermining of what you divinely are. And therefore, they do not constitute something for which you have to pay a penalty before you can dare to appreciate and love yourself.

You must start doing this irrational thing called loving yourself, without justification, just because. And this is what will allow you to take a deep breath, and sigh a sigh of relief, and let all of this self-improvement that you must engage in slip from your shoulders—self-improvement that must occur before you will give yourself permission to love yourself.

The ego is incapable of telling the truth. It is a liar, and the father of the lie. Therefore, it will tell you that you are not the son or daughter of God. It will tell you that you must earn your divinity—your wings if you will. And that you had better engage in the suffering that is due to one who is not divine. It is not telling the truth.

And whether you have been unloving, whether you have gotten ill, whether you have apparently harmed another, whether you have been loving to yourself or not, you must be willing to acknowledge that in spite of that the truth is that you are the direct expression of the Father at this very instant, nothing more or nothing less. That it is impossible for you except in your imagination to be something that God is not being.

And then on that basis love yourself, and begin to own that loveableness, embrace it, embody it, and you will feel your peace. And you will dare to feel it when you are around others. And without even trying to do anything for them, your very presence will be an inspiration, and will allow them, as I said, to say, “When I’m around you I’m able to like myself better. It is so wonderful to be with you.” And you will feel that they have been touched, and you will have been touched. Not because you stood tall, not because you became something more, but because you loved yourself on the spot, you loved yourself as you are at the moment.

It is a shame, the ego suggests that if you love yourself as you are, that that will constitute self-satisfaction. And that is an evil thing, because if you indulge in self-satisfaction you will surely never grow again. You will just move into a state of monotonous, unchangeableness. But I will tell you something, like the silly putty as it relaxes and forms a pool of silly putty, you will feel an influx of vitality because you are not defended against it, there isn’t enough ego structure to keep it out.

When you start loving yourself you start feeling energized, you start feeling like doing something, and you can feel the motivation to do it. It is when you are all up tight, trying so hard that you become depressed, frustrated, tired out; because you are defended against your peace, you are defended against self-acceptance. And when I say Self-acceptance I am speaking of Self with a capital “S”. And remember that the small “s” self is the capital “S” Self seen partially, in a limited way.

So don’t deny your small “s”, but don’t continue to embrace it as though it’s all there is of you. And then become yielding enough—like the silly putty—to let

the greater experience of who you divinely are begin to register with you. That is what will happen.

But in the meantime, in your loving yourself right where you are and refraining from criticizing yourself, you will find that others will love to be around you and will flock to be with you. And you will feel very popular, and yet you will not be able to explain why. You will not be anymore educated than you are right now. Nothing special will have happened to you as a result of any effort on your part. It will happen because you're being genuinely you.

And in the humility and humbleness of genuinely being you at the moment with self-appreciation, you will find the you that you truly are emerging more vitally and transforming you and broadening your experience of Reality. But you see that will be a side-effect, a result of loving yourself.

These days everyone is looking for a more potent truth. "Well, I've known this truth, and there's been some good results from it, but it isn't quite enough. I need a more potent truth." And so you'll run to some other teacher who has a more potent truth, something more stimulating.

I will tell you something, there is no more potent truth than the statement "Love yourself." And you can seek and seek for teachers who will give you something more potent, but if indeed they are in tune with Reality, they will have to tell you the same thing. And you will finally be left with having to do it. That's the end of the answer.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: I'm physically feeling fragile, and when that happens it feels like the flood gates come down and the ego just comes in very strongly.

ANSWER: You mean physically fragile?

QUESTION: Yea, and then it effects me emotionally as well as spiritually. So I'd like some feedback on what's going on, and it just feels like a struggle that I'm very tired of.

ANSWER: You are not trusting your body. You are not trusting that it has any innate intelligence at all. You are not trusting that it reflects the divine intelligence of that which formed it. The minute you withdraw trust, you bring into play defense, fear. And in effect that constitutes an attack on your body. You only distrust a potential enemy. You only defend yourself against something which seems to have proven itself to be an enemy.

And so when you withdraw a fundamental trust in the divinity of that which appears, you have moved into an attack mode. And of course, you experience feeling vulnerable. But the attack is coming from you by virtue of your own doubt, your own lack of trust.

Now, your body is either one of two things. It is either the visibility and tangibility of your individuality, which is God derived. Or it is a body of ideas

and beliefs entertained by the ego, which causes the body to become the defense against the experience of God. Your body is either being misused as a defense mechanism, or it is being experienced truly as the visibility and tangibility of your individuality.

Whether it is being experienced truly, or whether it is being misused as a defense against experiencing the truth, it always remains what it is—the visibility and tangibility

Now you must begin to define your body in a new way, and make peace with it, rather than being frightened of it, rather than wondering what it is going to do to you next because after all it is an “illusion.” And an illusion is undependable, and you of course have seen how wretchedly so many others have experienced their body, and therefore what better can you expect.

But I will tell you something: As you forgive your body, as you withdraw the criticism, as you withdraw the demeaning of it and begin to embrace it as that which identifies the presence of your individuality and love it for its divine purpose; the feeling of vulnerability will leave, and the emotions associated with it will leave. And you will not only feel better, but you will feel a vigor and strength physically, a sense of invulnerability physically. But you must embrace your body with love.

Now for a point of clarification: If your body seems to be manifesting illness, or injury, or blemish, or pain; you do not love the pain, and the blemish, and the injury, and the illness; you love the body for its divine intent. And its intent is to identify the presence of your individuality perfectly. You do not allow the disease, or the injury, or the blemish to cause you to withdraw your expectancy of seeing perfection. You do not allow them to cause you to withdraw your appreciation of what the bodies intent is. You are experiencing the problem because at some point you withdrew the love.

Now I’m also going to be extremely clear here. Your bodies as you are experiencing them presently, are not the way they really are in actuality. You do not have dense organic bodies. At this very instant every single one of you is illuminating this tent, if you will, and the surrounding area greatly, because your bodies are bodies of light—and the substance of that light is living Love. That is the fact at this very instant.

I am pointing this out to you because the ultimate experience of body is not something you will have to grow into, it’s something that you will have to open up your eyes to. It’s not off in the future. Your experience of perfection is not off in the distance.

But you are not going to be able to get past the partial experience of body, the limited experience of body, if you look at it and you say, “This is what it is. It’s nothing more. It is an organism. It is the result of eons of evolution. It is physical. It springs into existence, and it dies and that’s all there is to it.” If you

are convinced that that is what it is then you will not be looking for regeneration, you will not be looking for healing, it will not be a reasonable assumption that such a thing would happen except as a fluke. And so the perfection, the divinity of your being and that which identifies it will continue to escape you.

As I said earlier, illusion is truth partially seen. It isn't something sitting off in it's own right. And yes, at the moment you are experiencing a deluded sense of body, because you are not experiencing and feeling the Body of Light, the substance of which is Living Love that is actually going on. And you will not experience it as that unless you begin to open up to it.

And so there are two steps that have to occur. First of all you have to be willing to say, "I am not seeing truly." And then you have to say, "But, what is truly here to be seen is available to me and I desire to experience it." And if you desire to experience it, that's the first step of loving yourself, the first step of being willing to see what is divinely Real right here where the illusion, the limited perception of truth is your whole experience.

And so again, it is a yielding to Reality that results in healing, because there is a desire to see and experience beyond your present sense of sight. You do not remain satisfied with the way you are seeing things, but your dissatisfaction with your way of seeing things does not become a justification for not loving yourself, it simply serves as the trigger to your desire to see things more clearly.

Every single thing you see, every single form you see is an expression of meaning conceived in the Mind of the Father. And as you become undefended against the divine meaning of your body, it will begin to unfold to you, and you will not find yourself stuck with an aging, or diseased, or dying body; but one which is evidencing more and more of what is really present—more and more of the meaning that the Father has expressed as your individuality.

God unidentified is nonexistent. And so be careful how much effort you put toward getting rid of the manifestation. But if your perception of the manifestation is incomplete, don't be satisfied with the appearance, go for full clarity. If God is the Source and condition of your individuality and it is your bodies intent to render that individuality visible and tangible to consciousness, then your bodies intent is to identify the presence of God. And that is the truth.

It is not its intent to be blemished, or injured, or sick, or maimed, or dying. But you can manage to "create" the manifestations of illness by not trusting this divine event called the body, and this divine intent called the body, and by engaging in constant fear of what it is going to do next, and by calling it material as opposed to spiritual and therefore unlike God, and therefore as an impediment to your spiritual growth.

These are all ways in which you attack your body. These are all ways in which you undermine your capacity to experience the divine Reality that is right

here. It is not comfortable to attack yourself. It is not comfortable to hold yourself in a state of subjection to the absence of love.

I am not telling you to love the illusion, I am telling you to love beyond the illusion into the fuller experience of what is truly there, the fuller experience of Reality.

If it is the intent of your body to identify the presence of your individuality perfectly, then when you refrain from judging it negatively, you will find your health, and your stability, and your invulnerability, and your vigor, and your vitality superseding the negative experience, replacing it.

Many of you are aware of the idea that it is not so much a practice of faith, as it is releasing the practice of faithlessness that is necessary. It is not so much that you have to change your body, or heal your body, as it is to become defenseless against its natural intent to identify you perfectly. Withdraw the hate, withdraw the depreciation of it, withdraw the value judgment that says, “it is material, unlike God, therefore unlovable, therefore something to be risen above,” and you will open the flood gates of healing and transformation and the slipping from your eyes of the scales that keep you from seeing the Body of Light that is yours, and actually the body of every single form that exists. That’s the end of the answer.

QUESTION: I have another question. It hasn’t felt to me like the problem was that I don’t see my body as divine, but more that I don’t honor always—honor myself. I go beyond my energy level, and that seems to gets me into trouble.

ANSWER: But why do you go beyond your energy level? If you do not think that you mind is superior to your body, why are you unwilling to be congruent and integrated? It is because there is a sense that you are not to be governed by your body, because it is a lesser thing, a more base thing, a more material thing, a less spiritual thing than your mind. You get the point?

QUESTION: Uh-huh, thank you.

ANSWER: You are welcome.

QUESTION: Okay, I’m really happy to be here, Raj. And I am experiencing myself in a little different place than I usually do when I come to talk with you. Because it seems like when I walked out of my apartment door something happened to me and everything left me that I was troubled about. So I’ve been in a wonderful place of peace and fulfillment and enjoyment, but which has been growing more gradually over the last few months anyway.

And I have some critical decisions to make in my life. And the way it happens for me is, that when these things come for my consideration my mind gets dusty. It’s just like somebody blew dust so that I can’t put one, two,

three things together. And so I would like you to assist me to see beyond what I can now see.

ANSWER: We will take care of that part first. Whenever you are listening for clarity on an issue which has great meaning, or great consequences, it becomes more difficult to hear because you place unnecessary importance upon the answer—you become tense. If the issue is a complex issue, the suggestion is that the answer will be a complex answer. And if indeed the answer is as complex as the problem is, you probably won't be able to understand the answer, and so you become tense.

I will tell you: If you wish to experience clarity, and there is a dustiness, or a vagueness, or a haze of some sort that comes into play it is a call for becoming even more significantly at peace.

Now the ego under these circumstances will tell you that you do not have time to become clear, that you must have your answer right now, and therefore you had best depend upon your best judgment. But the universe is not testing you. The universe, life itself, is not testing any of you. And you are never being put in a position where it is more important to act without clarity than to take the time to become still and get clear.

And so you must challenge this bluff of the egos, release the validation of a sense of deadline, or urgency, and choose for your peace—let go of the anxiety, let go of the urgency, and let yourself into your peace. And then from within the framework of that peace listen for the answer.

Now I have said it before, answers are always simplifying. Answers are always easier than anything you are expecting, so drop your expectation, and be open to that which is simpler than what you are expecting. Simplicity is the key note of Being, with a capital "B". It is the false sense of urgency, of deadline, of there being a test which you can either fail or pass that blocks your ability to be clear, to hear clearly, to experience the guidance.

Again this is one of those simple answers that you cannot find a more potent truth to replace.

PAUL: Okay, this is me, Paul. He's wanting me to share: We had a workshop almost two years ago now in Orlando, Florida. Two days before, three days before we were to catch the plane I got an abscessed tooth, and my jaw was out to here. And I was in such discomfort, I mean I was about five feet from the phone, ready to reach for it to call a dentist to see if he could please meet me immediately and pull the tooth out.

And Raj says, "Do a meditation." This is one of those time that I didn't appreciate him. So I went over to the couch and sat down right on the edge. I mean I was that ready to go for the phone. I was going to meditate, you know, not with much peace.

Anyway I did do the meditation, and I did get centered. And I only meditated for about ten minutes before all of the pain was gone, I mean I was completely free of pain. Then I sat back in the couch, and I just stayed there. I finally just laid down, I mean my face was still tight, but there was no pain. And it was like a matter of a half an hour or forty minutes before it opened and drained. And that was the end of it, and we were able to go on the trip.

But it was for me having come from a Christian Science metaphysical background, where you did metaphysical work for healing, to not go through a specific thought process to experience the healing, but to let go into my peace to get centered to experience healing was a pretty dramatic experience for me.

And that was a situation where there seemed to be a great deal of urgency as far as I was concerned, because I wanted to be rid of the pain. And it did not seem at all reasonable to think that I could meditate and become centered under those circumstances. But I found a place where I was able to be willing to do it and that was my experience.

Afterwards then I asked him what was going on, and he pointed out to me that I had been angry with him for a number of days. Because we were supposed to go and do two workshops and in one workshop we only had two people register, and then the other workshop we had fifteen people, which wouldn't nearly cover the expense of the trip and lodging and so on. And it was like my intelligence said, "don't go on this trip, there's nothing to justifying going, I mean it doesn't express any common sense."

But Raj kept saying, "It is appropriate to go. You'll have thirty-five people at one, and you'll have approximately twenty-five people at the other." And I'm saying, "it's two days before we leave, if they were really interested they would have said something." And I was mad at him for putting me in what I felt was a vulnerable position.

And so I could see that yes I was angry with him, and that the harboring of the anger is what had manifested this way. And I was able to release all of that and we went and indeed there were thirty-five at one and twenty-five at the other.

And so anyway he wanted that shared in light of the question and the answer that he had given.

QUESTION: Oh, well, it's interesting that you say that because one of my dilemmas at this time is that I've sent out a number of brochures for educational classes and therapist training, and I have had very little response. And I feel very closely and dearly to my heart that this work is fine and everyone who has done it has acknowledged it as such. So I'm at this point wondering what my next step is as far as marketing this program. And you told me, Raj, sometime ago that I would come into some money in August of

this year, which I desperately will need to do this. And I need some answers my dear.

ANSWER: These things we will take care of at another time. But insist upon letting go more, relaxing more in your process of listening. And when you are listening listen for a feeling as much as specific words. And trust the peaceful, calm clarity, or affirmative feeling or negative feeling in the sense of a no, honor that, even if there is not a great deal of elaboration.

The point is to let yourself into the experience of trusting more significantly. And trusting more significantly means letting go of the conscious need for understanding and explanation and for reasoning the thing out yourself. Trusting is letting go of that, so that there is, you might say, room for the clarification to fill. The call is always for doing less, finding that indeed there is a greater level of peace available to you than you have ever experienced before. And out of that peace you will find the crystal clarity that you need in terms of specific answers. And it is time for you to depend upon this more and lean into it more.

Everything is going well, the aspects are falling into place and will be manifesting at the level of conscious awareness for you. And you will not be at a loss. But I encourage you to release the sense of demanding clarity when you think you have to have it. The clarity will be there in its absolutely appropriate timing. And you can dare to assume that if you do not have it yet, it is not yet timely, it is not yet needed, even though your ego will argue and give you ten reasons or me ten reasons why it ought to be had now.

I am telling you that you are not off track, and everything is in its order. That's the end of the answer.

QUESTION: I'd like to ask a "yes" or "no" question. I'm looking at office space in Point Richmond right across the street from the Fire Department. I don't know the address. Does that seem like an appropriate place for my office?

ANSWER: Yes.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I'm looking for a definition for schizophrenia. Not a clinical definition as we know it in this third-dimension, but sort of a higher conscious definition.

My mother has been suffering from this condition for many, many years. And in my attempts to see her as whole and complete... Well, I still try and see her as whole and complete, I do see her as whole and complete, except I guess really there's a part of me that doesn't. Because when I see her acting

out, or doing things like throwing garbage on the neighbors lawn, or telling me she's having a heart attack, or saying my brother is the replacement for the Ayatollah Khomeini, I mean these kinds of things I can't accept, and my mind sees her as being unhealthy.

And I really don't know of a healthy way to be of service to her and to help her other than just to love her just the way she is. And I wonder if there's something on a more physical plane, level that I can do? I guess that's about it.

ANSWER: Schizophrenia is an extreme form of what I will call ego-i-tice, a severe form of dissociation, of separation.

You see, what we will call the "normal" ego state is one in which your sense of your identity is private and personal, different from every other person and different from every other thing. You do not experience your unity with everything, but you are able to experience the relatedness of things. Your experience is not divided up into many compartments of unassociated things.

But with schizophrenia one's whole experience is compartmentalized, separated off from other things, so that relationships are not spontaneously recognized, and associations between them, between things cannot be perceived. As a result, comments are made that make perfect sense to the schizophrenic, which make no sense to anyone else who sees relationships, where the schizophrenic is talking as though those relationships do not exist.

Now, the necessity here is to be as consistent as you can be in acknowledging that your mother's individuality is, as I said earlier, God derived. That she is the current expression of a current and living Life Principle or Father. That the Father is being her flawlessly at this instant. And that the face and behavior that she presents to the world is caused by a very partial and fragmented perception of All That Is. This fragmented perception is an imposition upon her capacity to experience herself and her world wholly, w-h-o-l-l-y.

This is true for everyone else as well. The ego and its concepts constitutes an imposition upon your discernment of the unity of All That Is and its absolutely divine nature.

Now, we have taken care of your part, in that we are having you acknowledge the truth about her. Now the second thing you must do is entrust her to her divinity. You must remember that what you are in your totality is always present, always completely active. And then there is this little segmented part that you call the self, with the small "s", that takes itself as all there is to reality.

Well, this isolated, tiny, little self-sense is existing right in the middle of the totality of what you are. And the totality of what you are and what your mother is continues constantly to function wholly. And because it does and because it

embraces this tiny separated sense of self, the shell of ego structures is constantly being broken down. That is why the ego is so busy building it up again.

The intent of the totality of you to experience its integrity without obstruction is constant and is dominant, therefore if you entrust your mother to her divinity, to her totality, you will be joining with her at the level of what she divinely is, instead of joining with her at the level of her fragmented sense of herself.

As a result of withdrawing your joining with the fragmented sense of her, you will weaken that fragmented sense. And by joining with her at the level of what she divinely is, by entrusting her to it, you will strengthen it in the sense of providing the environment of love in which it will be easier for her to yield to what she divinely is, because she's not getting support on the side of her fragmented sense of everything.

So you acknowledge the truth about her, and you entrust her to her divinity. Those two things are the most significant things you can do to facilitate her healing. Be alert when you find yourself accepting the picture: You can see that something is going on that doesn't manifest intelligence, but you don't have to agree with it. You don't have to say, "Well, that's just the way it is." You can acknowledge that this is the way it appears to be, but there is more to her than is meeting the eye, and your desire to see it, your willingness to acknowledge it and your willingness to entrust her to it what will be what you can contribute to her healing. That's the end of the answer.

QUESTION: I have one more part to that question. She's currently living in her own house, and she drives her own car, and she's functioning at a fairly normal level as far as her physical activities are concerned. But our family is becoming concerned that she may do something to unconsciously hurt herself. For example: She's just started smoking cigarettes, and she's just started drinking about three years ago. And we're concerned she may burn the house down, or do something like this.

My immediate feeling is to rescue her, to step in and ask her to live with me, or to put her in a sanitarium of some sort, or to do something to protect her from her own self. But I wonder how you feel about that, and what you have to say on that?

ANSWER: I encourage you for the time being to take the approach that I have just described, and not take any outward actions to change the picture. I also encourage you not to take on a false sense of personal responsibility. To the degree that you want to take action you are not entrusting her to her divinity, you are more willing to entrust her to either your best judgment, or what you think your divinity is saying. And that reinforces her, shall I say, victimized sense of life. And this is not the path to healing and regeneration.

There is no call for action to be take at the present time, other than those actions which I just described. That's the end of the answer.

QUESTION: Thank you, that's been really helpful for me.

ANSWER: You are welcome. I'm going to share with everyone, relative to this sense of responsibility of a loved one or mankind in general, it is something that I told Paul early on: It may be your purpose to serve, but you are not supposed to be the main dish. And I say this because you must be alert to see that in your process of serving, of loving others, that you do not sacrifice yourself in the process, and thus cause yourself to be unavailable to be the presence of love, to be the presence of that which is contributive, and intelligent, and inspiring, and fun, etc.

I am saying for you to be very alert, and do not imagine that self-sacrifice is appropriate at any point, else you might both keep each other company in the institution. That's the end of the answer.

QUESTION: I don't know exactly how to word this question, but I've been experiencing a lot of pain in personal relationships over the last few months. And I wonder what it is that I have to let go of now?

ANSWER: For the sake of those in the group, what form does the pain take?

QUESTION: It takes the form of feeling that they're withdrawing love from me. Now I know that's not true, but that's the way it feels sometimes. And I recognize it's very unclear because the fear comes in. It's very unclear. I have a feeling that I'm right up against something, and if I could just let something go I would like to find my peace. And I would like to know what it is I have to let go, because I seem to be holding on to something.

ANSWER: You do embody a very clear sense of spiritual values, a clear sense of what is appropriate for you and what is meaningful, but you want a cheering section, if I may put it that way, a support group would be a kinder way of putting it—someone to help give you the nerve to truly own what you are feeling. And you know what? It's time for you to own it for yourself. It is time for you to stop requiring others to help give you the nerve to do it. It is time for you to find your independent self-authorized integrity.

And what I mean by that is—when I use the word independent—that it is time as with a just born infant for the umbilical cord to be tied so that it may experience its own integrity, not being in a state of dependence upon another for its well being. It is time for you to experience your security that is unaffected by the presence or absence of others, a security that comes from daring to believe what you believe.

Now, in the past it has been appropriate for you to have a support group, but if you continue to have a support group you will be weakened, and the group will

become an impediment, just as a pair of crutches can become an impediment as your leg heals. It's time for you to set the crutch aside. It's time for you to dare to experience your integrity so that you may approach your others without a compulsive sense of need. When you approach others in a clutching way, so as to gather them around you, it makes other people back off.

You are at a point of becoming emancipated from dependence upon others for your having the nerve to own what you believe and be at peace with it. It is a threshold of learning. You are close to your day of independence, and close to the day of your experiencing more clearly than ever before that what you know is true. And your knowing it is all that matters. And it doesn't matter what anyone else thinks at all.

Such a freedom is involved in this that you can't believe it, and that is why you are grasping for help. It's time for you to stand on your own two feet. And you are ready to do it and that is why you are not finding others gathering in a mutual support such as you have had in the past.

Your Being is moving you further than you want to go at the moment. But it is moving you into a place that you are ready to go. And so I encourage you to allow it. And value and trust yourself more than you have been. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Greetings, Raj.

ANSWER: Greetings.

QUESTION: I've been going through a lot of changes in the past two years, and to stay with your analogy of canoeing it felt like white water canoeing.

ANSWER: Indeed.

QUESTION: One of the things that was necessary...

ANSWER: What is white water?

QUESTION: Turbulent.

ANSWER: White water is what occurs when you become too interested in analyzing the part of the river you are in, and comparing it with other parts, as though one part were better than another. And you are doing this as the beginning stages of attempting to justify not flowing with the river—moving up into the head, rather than flowing with the Soul.

The white water simply gets you too busy with what is in the moment to be too analytical. It is what brings you back in the now. It is not to be hated. It is not to be gotten rid of. It is a signal bringing your attention back where it needs to be. Continue.

QUESTION: Well, my greatest need is being to find a direction for the material path in my life.

ANSWER: Material path?

QUESTION: Right, creating an income for myself.

ANSWER: And what is material about that?

QUESTION: Well, as opposed to the spiritual path, because I don't feel... I know they're not separate, but I'm okay with that. But I see no direction for creating money in my life that I need. I see an outcome, and I've sort of used everything that I've learned to both program, visualize, allow, have faith and trust—which I've had to develop a lot. And I have basically sat back and said to myself, "The universe will show me the way."

ANSWER: Have you asked yourself, "What do I love?"

QUESTION: Oh, yes, lots of times. And I know what I love to do, but I have not found a way to translate that into supporting myself.

ANSWER: Abide with the feeling of what you love. And do not assume that once you know what it is that you love, that then you must facilitate its manifestation. When you are in touch with what you love, you are experiencing desire. But you must understand that desire includes within itself everything that is necessary to its fulfillment. And the necessity is for you to abide with the desire.

And I would encourage you to view desire as the sidecar on a motorcycle, a sidecar that has no motorcycle attached to it—a little pod, if you will, for you to sit in—one that has no steering wheel, no gas pedal, no brake. If you will allow yourself to feel what you love and just abide with it, you are bound to be with that desire at the point in which it fulfills itself. And you will not find that it is necessary for you to figure out, or facilitate, or cause to occur any part of that fulfillment. It will not fall to your puny little intellect to do it.

And in the peace of abiding with the desire, with the feeling of what you love, you will find yourself having the clarity to know when to act and when not to act, even if you cannot justify it intellectually. The key is to abide with the feeling of what you love, and watch the movement that occurs as a result of what? The desire moving in its process of manifesting its fulfillment of purpose.

Now you cannot possibly create what you love. You cannot create a feeling of what you love. What you love is inherent in you, before you lift a finger or think a thought. And in paying attention to what you love you are opening up to an awareness of it and it becomes uncovered.

If you did not create what you love because you already are what you love, then you do not need to create its manifestation. You simply need to remain congruent with it, abide with it without exercising any control whatsoever; and you will find yourself being at the right place, at the right time, with the right answer, and the right idea, and you will not have figured any of it out. And part of the joy of life will have reemerged.

Your Being, with a capital “B”, the aliveness of you, the experientialness of you, is itself the Movement of Creation—not your personal creation, but the Movement of the Father identified. And when you abide with the fulfillment of the Father’s purpose, that is inseparable from your fulfillment of purpose, when you simply yield to it; you will find every little detail of its fulfillment unfolding naturally, including the dollars and cents, including whatever structures are needed, including whatever ideas or plans are needed.

You are not yielding into it enough, you are taking personal responsibility at an intellectual level, and that will always be frustrating. Because as long as you are doing that you are in effect scouting around for a motorcycle to attach your desire to so you can get it where it needs to go.

Now these are not just nice illustrations, they are very specific, and mean exactly what I have conveyed. Yield into the flow with trust. And abide with the desire, abide with the feeling of what you love, and watch what happens.

QUESTION: My tendency really... my natural inclination is been to do exactly what you suggested, it’s just that lately I’ve been feeling a lot of pressure from various sources, that like if you don’t pick up those paddles your little sidecar is heading for a crash. And it’s just been making me a little nervous, because I haven’t seen the progress happening, but I do have a natural tendency just to believe it’ll unfold in a perfect way.

ANSWER: So, what are you going to pay attention to, the hearsay, the words of others, the warnings, the intelligent expressions of caring; or are you going to continue to trust what you are feeling from within?

QUESTION: No, I definitely have to trust my own feelings.

ANSWER: I will tell you something, you may get immediate positive response from others if you do what they say and what they think is best, but if you miss out on your fulfillment, or if the fulfillment that your Being is unfolding is delayed because you have begun serving the ideas of others; these others will not sit around with you commiserating with you, holding your hand while you get back on the track. Be true to yourself.

QUESTION: How do you recognize the flow? of your individuality.

ANSWER: There is a sense of peace. There is an unexcited quietness. There is a confidence. And usually it is a confidence that you cannot intellectually support or justify, but it is there. There is a feeling of congruence with yourself, even if it doesn’t make good rational sense.

I will tell you something: Do not be reluctant to listen to other people’s suggestions, do not be reluctant to listen to me or to anyone else, but no matter what the source of the information is, always take it back within yourself and measure it against your deepest level of knowing. And I dare you to trust into your deepest level of knowing, whether it is consistent with what I have said, or

with what anyone else has said or not. You are not here to overthrow your own integrity. And you are here to remain congruent with your clearest awareness of what is right for you.

You are doing exactly what you feel is right for you, and the words of others are beginning to throw doubt in your mind. Well, don't just let the doubt hang there, get still and take what has been said within and compare it with the already existing feelings that are there. And if they do not match up, toss them out and stay with the congruence that is within you.

Understand that every step you take outside of the ego's boundaries, every step you take outside of your conditioned thinking about what is right and wrong, will carry you into what will seem like foreign territory, and you will not always be immediately at ease. But if you are paying attention within you, you will find that there is a built in radar system, and you will know whether it is safe to move, or whether you must stand still, or whether you must change direction.

You cannot afford to govern whether you move or not according to the unfamiliar sights and sounds and even absence of intellectual logic. Because I will tell you again, when you are moving outside of your conditioned thinking you are moving beyond the current sense of logic that binds you.

The fact that you are moving into territory that is unfamiliar is not justification for not moving into it. The only justification for not moving into it is if something within you says, "no," and there is a feeling of peace and quiet assurance that that "no" is absolutely correct.

PAUL: This is me, Paul. He's giving me a picture of, it's like the gates to the Kingdom of Heaven, and there's this group of about forty or fifty people milling around talking to each other. And there saying, "No, I don't think you ought to go in yet. No, no, wait a minute, it's not quite time. No, I don't think you should go." And there all just busy, there right there, but there all just busy helping each other do what each other thinks it ought to be. Any way so I'm passing on the picture.

QUESTION: Aloha, Raj.

ANSWER: Aloha Nui.

QUESTION: I didn't really have a question formulated when I came here this morning. After listening to your tapes, and watching your video, and reading the newsletters it was clear to me that even my unformulated questions were always answered.

Until I heard Paul tell the story of his acquaintance with you and how that came to be, and how he was drawn to Port Townsend in 1981, and I realized that I desire to know what the hell was I doing in Port Townsend in 1981? I have no idea. I know that I was there for a brief period, and I know that I was drawn there very specifically, but I don't know what for. And I wondered if you could tell me?

PAUL: Okay, this is me, Paul. His answer is a picture. Okay? It used to be with Rail Roads that they would have what was called a round house, where they could drive just the engine into the round house and then it would be on a turn table and they could turn the turn table and then it would come out on a new track going in a new direction.

And the meaning of the picture is that that period in Port Townsend was a round house time where you were just simply changing direction, and then ready to move out. Okay.

Excuse me, there's a further sense that it was a place where you weren't surround with old familiar things that would have made it difficult to let go and shift into a new direction. You didn't have things that had a whole lot of memories associated with them to sort of pull you backwards and dissuade you from making a shift and moving in a new direction.

QUESTION: Aloha. First I want to point out that there's a rainbow over with the mountains.

PAUL: Is it worth looking at?

QUESTION: All rainbows are worth looking at.

PAUL: Oh, yes.

QUESTION: Just another rainbow in Kauai.

PAUL: Just another rainbow?

QUESTION: Oh, hum! And I would think about questions to ask you, and every time I would think about a question it would immediately be answered, and I found that really frustrating. And then as more questions came up they were pretty much answered going around, you covered the body, you covered relationships, you covered the ego, jobs, emotions.

But I do have one thing that's coming up for me, which is new in the last couple of days, is that I'm beginning to get a numbness. It started in my thumb, and now its moved to the back of my hand and up my arm. And I haven't been able to get in touch with what's going on. And I use my hands in my work, it's sort of critical to my work. And I need some guidance or some insights that I'm not able to get myself right now.

ANSWER: All limitations physical or otherwise are illegitimate impositions upon your experience of your wholeness, of your well being. Not all of the illegitimate impositions need to be identified as particular beliefs in order to experience freedom from the imposition. This is one of those instances. It is not necessary for you to delve and find out what it is that is going on at an ego level that is causing this problem.

I'm going to share with all of you an authorization. And this is something different from an affirmation. And if you would like to write it down, I will say it slowly.

“I authorize my body to release whatever is not necessary to its perfect functioning. And I withdraw any prior conscious or unconscious authorization to the contrary.”

Now, this is not a means of controlling the body. It is the intent of your body to identify the presence of your individuality perfectly, therefore when you are making this authorization, you are doing two things. You are claiming your freedom from the imposition by exercising authority. And secondly, your thoughts are in harmony with what it is already the intent of your body to do or be. And therefore, in the absence of contrary thinking, your body has the opportunity to register with you more perfectly. Because you are not defended against it by means of contrary opinions or conclusions.

Now, you may be as general or as specific as you wish. I authorize my body, I authorize my wrist, I authorize my thumb, I authorize my kidneys, I authorize my big toe, I authorize my joints, ect., to release whatever is not necessary to their perfect functioning.

Now, you may contemplate the meaning of this authorization, or make the authorization as many times as you wish during the course of a day, but I would encourage you to not fail to make this authorization just before you fall asleep, so that it is one of the last things that occupies your mind before you go to sleep.

Understand that this is not mind over matter, this is not a matter of mentally manipulating your body into obedience. Control is an aggressive act. This authorization is a process of allowing your body to express the intelligence that is inherent in its purpose for being.

And I encourage you to utilize this relative to your thumb and your hand and your forearm with the full expectation of your experiencing the release of this condition. That’s the end of the answer.

QUESTION: I’m just sort of curious why I throw these obstacles in for myself, whether it’s physically or emotionally, I seem at certain times in my life to just like make things more difficult.

ANSWER: Because you do not know any better. If you knew better, you would do better. If you have been accustomed to functioning within the ego’s frame of reference, then you have been accustomed to less than immaculate expressions of intelligence.

This is a place where most of you get hung up. Because when you discover that you are responsible for your suffering, by virtue of your thoughts and attitudes and beliefs, then instead of rejoicing at the knowledge that your healing and your Awakening is at your finger tips, as a result of authority you express, rather than your being at the mercy of circumstances or the opinions and thoughts of others, you take this awareness of your authority—which has been uncovered—and use it as a basis of condemning yourself.

“What kind of a person am I that I am so self-destructive? What must be wrong with me that I would desire this rather than my peace?” And you never get around, at least not immediately, to the exercise of the authority you have to make choices. To make the choice between the ego’s vantage point or the vantage point of your Being. Once you realize that you have the authority to choose which your vantage point is going to be, there should be great joy and a great sense of relief and the action of choosing for the vantage point of your Being.

Now there are times when it is absolutely essential for you to see what it is you are doing that is impractical—I did not say wrong, I said impractical—it is absolutely essential for you to see what you are doing that doesn’t work, so you can get about the business of that which does work.

If you are trying to unscrew a screw with a screwdriver that is too small, it is an expression of intelligence to recognize that you need a larger screwdriver. It is not a call for you to wonder what there is that is self-destructive about you that would cause you to be trying to use a screwdriver that is too small.

Now, as I said, in this case it is not necessary for you to become aware of any particular belief structure. It is essential for you simply to practice your authority. And understand that here when I use the word authority, I’m not speak of control of anything other than the choice of your vantage point—your choice to have your thinking in alignment with your Being.

As I said, the only right use of will is to choose not to use it. That does constitute a choice and an action, but the action is not one of willfulness. That is the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Aloha, Raj.

ANSWER: Good afternoon.

QUESTION: I have been feeling recently that I would like to contact my guide. I’ve never really felt before that there was a need for it, or that I had even given it much thought, although I had known people who had guides. But it’s been very strong with me and I started meditating again, which is something I had gotten away from for awhile. So I was wondering if you could give me any guidance in this, taking in mind what Paul said about asking for our guide. I was wonder if you can give me any help with this, as to how I might go about this?

ANSWER: First of all, it’s important for you to know that if you do get in touch with your guide you don’t have to pay any attention to him or her. Knowing that will not inhibit your ability to connect with your guide. And whether you choose to pay attention or to accept what is said or not, your guide will speak with you.

This is important for you because you are somewhat of an independent soul—if I might put it that way—with a small “s”. And there is a reluctance to defer to a guide, a reluctance to be put in a position where you are obligated to take what is said. You do not want to get locked into a necessity to be obedient to someone. And so I am letting you off the hook, by letting you know that you do not have to listen, you do not have to pay attention, you do not have to agree, and still your guide will speak with you.

Now there are four steps, simple steps to get in touch with your guide. All four steps are to be employed at a single sitting. Each time you sit down to take time to get in touch with your guide, utilize these four steps.

The first step is: Become still. And you may do this through meditation, soaking in a hot tub. Whatever allows you to relax and let go of the concerns of the day, and whatever allows you to become relatively quiet in your mind, become still.

The second step is: Mentally express your desire to have dialog with your guide. Express this desire once only and go on to step three. And express that desire gently, not controllingly, not urgently, not with great pleading and desire, but gently and peacefully and simply. Anything else constitutes willfulness.

Having expressed it gently once, go on to step three, which is: listen. Now how do you listen, imploringly, impatiently, with righteous intent? No, uncontrollingly and allowingly. This period of the meditation and the process of getting in touch with your guide must be one of yielding up willfulness and just becoming quietly and attentively listening. Let the attitude be, thy will be done, in the sense of allowing your guide to approach you in the way that he or she knows is best for you. And I say he or she because your guide will present himself or herself to you in a manner that will have meaning for you. Do not have an expectation as to which it will be, that can get in the way.

The fourth step is: Expect an answer. You can sit until doomsday and hear nothing if you are not expecting an answer, even though answers will be given.

Now it is important for all of you to know that no prerequisite must be met in order to connect with your guide other than to have arrived at a point where there is a desire for you to be able to speak with your guide.

PAUL: This is me, Paul. He’s going to have me tell the story of our youngest daughter who wanted to get in touch with her guide, I think at the age of fourteen, so she could have help on a spelling bee. That was not a very spiritual motive, but nevertheless she did get in touch with her guide. So your motives don’t have to be particularly spiritual. All you have to do is to have arrived at a point where there is a desire to have communication.

QUESTION: Did it help?

PAUL: Yes, but she didn’t win. I will tell you what helped us to know that she really was in touch with her guide was that he helped her to lose gracefully.

And she has always been a person who loses very ungracefully, almost to the point where I never dared to play a game with her because if she lost it was the end of the world. She's sitting back there shaking her head no.

Anyway she lost, but her guide talked to her about it, and she came home without a sense of failure, or anger, or upset, or anything. So it was very interesting.

ANSWER: Many of you are familiar with the idea that infinite patience brings immediate results. This is the way you should listen, with infinite patience. You know what infinite patience is? It's an absence of impatience. It isn't an abundance of patience. It is the allowing of yourself to be fully present in the moment you are in with no desire other than to be experiencing that moment. That is the way to listen.

Understand that the moment you actively desire to have communication with your guide, your guide begins to work with you from the other side of whatever blocks communication. And so you are not doing this all alone, even though you might feel that you are.

I will tell you there is enough justification in just wanting to enjoy the companionship. Of course, in the process of your companioning you will grow. Your guide is not present to cater to your ego, but to help move you beyond the ego's limits. And at times you will not always be ready to let go of the limits, because they hold meaning for you. And you can refuse. And you will not be penalized, except that you will delay the experience of freedom from having moved beyond the limit.

I will tell you something, one of the most significant aspects of Awakening is letting down your defenses enough to find out that you are not alone, that you are companioned by those who are Awake. But of course, as long as it is important to be a self-made-man, or a self-responsible-emancipated-woman, you will block yourself from the deep experience of unity with your brother and sister both seen and unseen. It is especially important for you to be able to have the experience of communion with those who are not seen, because it helps confirm for you the actuality of God.

Every experience that any of you might have had with what you called a Guardian Angel, any guidance that saved you from a problem, has helped to make you feel more safe, has helped you to feel that there is some underlying orderliness to the universe, to life, and that it's nature is love, and it has indeed helped you in your spiritual growth.

Now it is not necessary for you to speak with a guide, you have available to you the Holy Spirit. And do not think for a moment that the Father cannot convey to you what you need to know. And do not for a moment think that the Father might see you as unworthy of speaking to.

I know that it is very easy to sometimes feel that the Father not only wouldn't speak to you, but despises you. And this is one of the absurd and ugly expressions, or impositions of the ego. It is not true. And you are deserving of answers. You are deserving of the experience of God's love. You are worthy of experiencing the communion with your brothers and sisters who are Awake, so that you might have the encouragement necessary to get past the limits of your present sense of things.

They cannot walk you into the Kingdom of Heaven, they cannot walk into the Kingdom of Heaven for you. But I will tell you something, we will walk in front of you where it seems that there is nothing but insubstantiality for you to step on, and say, "See it's safe, come on another step." And we will back up and say, "Come on it's safe take another step." So that you have the encouragement and the support necessary to take these steps of faith.

So you may avail yourself of the Father, of me, of your guide, you may avail yourself of what you call your Higher Self with a capital "S", the Christ in you. You have many avenues. Mainly it is necessary for you to arrive at a point of having enough humility to ask for help. Because that's when the sharing can begin, that's when the love can be communicated and felt.

So enjoy meeting your guide. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Thank you for being here.

ANSWER: Thank you for being here.

QUESTION: I was very interested in all you have to say about the guide and I on this plane just feel I have to analyze everything. And any insight you can give me as to how I will know when I'm receiving a message from elsewhere and it's not my ego or myself creating it. I would like to hear that.

ANSWER: The simplest way I can put it is that there will be a feel to it that you cannot associate with any prior experience that you have ever had, except in moments of illumination. A part of you will have absolutely no doubt whatsoever, while the ego will interject all of its alternate explanations of what it is that really happened.

Not all of your initial communications with guidance, not all of your initial experiences of guidance will clearly be discernible as coming from a divine source as opposed to perhaps some very clear thinking on your part. What is necessary is to persist in asking for guidance, listening, and receiving it. Because as you continue or persist in the experience the subtle differences between your thinking and guidance will become clearer and clearer.

So initially, I would encourage you to risk the chance that it isn't you making it up, even though you are not absolutely positive. Because as you have the experience repeatedly, as I said, the subtle differences will become clearer.

Now I'm going to tell you something: If you are going to let go out of your normal ego oriented thinking, there is only one place for you to let yourself into, and that is the clearer experience of the Allness of God, the clearer experience of the divinity of your Being. There is no way for you to let yourself into greater ignorance, it takes a great deal of work to get into greater ignorance.

And so, because there is nothing outside of the presence of God for you to allow yourself or let yourself into, and letting yourself into something unknown cannot put you into greater depths of ignorance, you can dare to do it more trustingly.

Now let's be very practical. Don't begin listening for guidance for the first time when you are face with a great calamity. Do it when you are at the grocery store and you are having to decide between five pounds of hamburger and two pounds of hamburger. This is not an emotionally charged issue. As a result, you will find it easier to listen for the "yes" or "no" answer. It is when you get too emotionally charged issues that it becomes more difficult to hear clearly, because your fear and your doubt gets in the way, and the details of the circumstances of the calamity or whatever.

So start listening about simple things. Desire to know what the divine order is. Because everything fits into divine order is, because everything fits into divine order and has its place and its natural point of manifestation.

So listen for guidance on mundane, everyday things. As a result of listening without an emotional charge, you will begin to find that your answers are correct, even when at the moment it doesn't seem reasonable. And your trust level will increase, and you will allow even more. And as a result of the practice around uncharged issues, you will find yourself more able to deal with charged issues, having built up a backlog of experience in listening and getting valid guidance.

PAUL: Okay, this is me, Paul. Just for a simple example he's saying to share. We had gone to the grocery store, and Sue was having a feeling that she should get five pounds of ground round. At that time we didn't have a great abundance of money, I mean like maybe we had ten dollars to our name, okay. And so it was like two pounds of ground round would have taken care of us, and tomorrow if we needed more we could get it and possibly there would be more money.

So Sue said ask Raj. Well, Raj says get five pounds, which didn't make any sense at all, we would eat it that night, but he said to get it. We got it. We drove home, pulled into the driveway, and here was a car full of friends from Spokane, who had driven over to visit us and arrived at dinner time. We would have had to turn around and go back up and get more ground round. So then it made perfect

sense, but at the moment it hadn't made any sense at all. And so anyway that's the story. That is the end of the answer.

ANSWER: It is important for each one of you to understand that your spiritual quest, that your spiritual Awakening is not of the same nature and character as the spiritual quest was experienced, let us say, 1000, or 2000, or 5000 years ago.

I will put it this way, if you have been on a long drive through the desert, and you live in a city on the other side of the mountains at the edge of the desert, and you are driving at night and there is the black vaulted sky with the stars and it is pitch black except for what the headlights of your car show ahead of you, and the moonlight and the starlight, and you come over and through the mountains. As you get near the valley on the other side where the city is, you can begin to see a glow in the sky and you know you are almost home.

Mankind at this point in "time" are in the mountains, beginning to see the glow in the sky that tells you that you are near the end of your journey.

One thousand years ago there was just the remembrance of Home without great inner feeling associated with it, without the impetus and the quickening of the spirit that comes from seeing the glow in the sky and having faint evidence of being near home. And so you are not at this point in time experiencing the same experiences associated with Awakening with the spiritual quest that was experienced a thousand, or two thousand years ago.

You are not just repeating the same old process of faith and insight, because there is the quickening of the spirit, the quickening of your trust, the quickening of your deep seated memory of Home, of your clear undistorted conscious experience of All That Is as it really is. And so there is more feeling. You are more connected with your Souls in spite of your heads.

The times are different. It isn't just a rehash of, shall I say, the forty years in the desert before you get to the promised land. You are standing, if I may put it this way, at the border. And there is an upsurge of feeling and commitment to what you divinely are than was experienced in the past.

It is important for you to know that you are not just one more part of the treadmill, so to speak, the plodding day after day through the desert, where at the end of the day there is no greater evidence of your being closer to your destination than there was at the beginning of the day. That is not the case. And most of you feel this and are not able to put words to it.

Well, I am putting words to it, but I also want to share one other thing with you. Begin to let go of the demand for words to put with the feeling. It is not necessary to be able to put it into words. It is just necessary to feel it and trust the feeling, in spite of your educated and conditioned thinking. You can begin to dare to trust what you deeply feel. And understand that since you are moving out of conditioned ego reactions into the spontaneous experience of Reality, this

movement of Awakening isn't going to make sense, is not going to be congruent with your conditioned thinking. And that is why there is the need for faith, and the investment of trust in your deeper feeling of coming Home.

What does coming Home mean? Coming to a place? No, you're in the place, you've always been in the place. The desert was in the middle of the Kingdom of Heaven, in the middle of Reality, but there was such a denial of the Kingdom of Heaven that it looked barren.

Most of you live here in what has been called paradise, and those of you who have lived here know that you can be as miserable here as you can in the middle of the Mojave Desert. And the misery comes from the denial of the Reality, the blocking of your willingness to let in the beauty, to let it register with you. And this place can seem pretty barren, in spite of all of its lush and exquisite beauty.

So where is Home? Home is in the act of willingness to let in what is Real. Home is in that willingness to be undefended. It is not a physical place. It is a defenseless and unconditional conscious experience of all that you are experiencing. And in the process of becoming unconditional everything that you are aware of becomes expanded beyond what you have been aware of. And your embrace of All That Is truly includes the infinite self-expression of God beyond the limits of your present sense and experience of the universe.

"The times are a changing," it has been said. And indeed, the experience of time, the experience of limits is dissolving. Time and space will yield to the universal conscious experience of Being. Everything identified as time and space will still be present, but time and space will not be your anchors in infinity. You will pull up the anchor and thus not be tied down to a specific point of the universal self-expression of the Father.

And in not being anchored in time and space infinity will become the place, if you will, of your experience of Being. And it will be your experience of being You. And you will find that you are not a body, but you are the consciousness within which All That Is is embraced, and you will not limit your self-identification to any single point of that infinite self-expression of the Father. And thus, you will begin to find yourself in everything.

And you will find that your brother is some aspect of you. If you are some aspect of the Father, then all that the Father is expressing is some aspect of you, because the Father has not become divided in His self-expression. He has not dismembered Himself, disintegrated Himself into little bits and pieces called you, and you, and you, and you, and me.

Coming Home is shifting from an identification with objects to an identification with your being pure conscious awareness in which all that you are aware of, all that actually is is embraced. And wherever you are giving your attention in that universal conscious experience of Being, there will be this

specific identification of you as a Body of Light. But you will not be identifying with it anymore than you would be identifying with the tent poles, or the trees, or the flowers, or the waterfalls, or the oceans.

Dare to trust the unreasonable feelings that you have of the divine presence of Life, and the Movement of God, if you will, that you are feeling. That does not constitute insanity, even though the ego calls it unreasonable. What is unreasonable is to deny it.

Now the Bible indicates that when “the end” comes there will be much gnashing of teeth and wailing etc. Well, I will tell you it will not be the Sons and Daughters of God that will be wailing, it will be all of the egos that are dissolving and fading out of the picture. And if you are identifying with the ego, rather than with the consciousness that you are, then it will seem to you that the ego as it goes through its death throws will be you going through your death throws, because the ego claims to be you, and claims to be all there is to you.

Dare to trust more and more significantly into your deeper feelings of the Movement of God, right here and right now. Not doing away with here and now, but illuminating it in its actuality, and doing away with whatever distorted perceptions cause you to call the Kingdom of Heaven a wilderness, which if you will wander through it well enough will exalt your Soul. Your Soul is exactly as God is Being it, and has been being it right in the middle of the Kingdom of Heaven all along and it doesn't need to be exalted and formed into something more perfect.

The process of enriching, and improving, and exalting your Soul is a false goal that the ego has set before you that in effect causes you to go around in circles, never arriving at the promised land, never discovering that right where you are is Home.

It is a wonderful time, and it is necessary for you to know that it is different now than it was 1000 years ago. The glow is not in the sky, it is in your heart. And you are feeling it and it is real, even though you cannot explain it and cannot justify it. And even though it seems to be incompatible with your reason, abide with it, feel it, and it will elicit words, it will evolve new reason that is a closer approximation of truth. And if you do you will have the opportunity to discover that waking up can be FUN!

QUESTION: Hi.

ANSWER: Good morning.

QUESTION: Why is my ego so strong, my ego and everybody's ego? I find myself melting in these workshops, and when I read spiritual books, and do my meditations. And then as soon as my buttons get pushed, I trigger back into a reaction and there I am back in the ego again feeling righteous and angry. Could you speak about this?

ANSWER: It is pure habit. If you drive exactly the same way to work every single morning, and one morning you decide that you would like to go a different route, the possibility is that you will forget when the time comes, because the habit is so ingrained to go the way you have gone.

Now the habits that are formed from an ego basis are always formed out of fear, out of a sense of insecurity, because as I indicated yesterday, the ego is insecure. It is an assumption to presence, not an actual presence. It therefore, has no substance to it, except to whatever degree it can cause you to have faith in it.

The habit is a pattern of behavior that you have developed in order to stabilize the feeling of insecurity and fear. And until you find that the fear is baseless, you will continue to engage in the habit that provides you with your present sense of safety, even if that safety is not absolute. The ego is a compulsive act of self-preservation, where one is in complete safety.

Now to give you a conceptual frame of reference: When you become centered that is wonderful, and it is contributive to your being less hookable when you move out into the marketplace. But what is important for each of you to understand is that once you have become centered, once you have connected with your peace, it then becomes important for you to move back into the marketplace, or “the world,” and bring that peace with you consciously and on purpose, even though it will seem to fade as the day goes by, or the minutes go by. The point is to be able to be in the marketplace from your center, rather than from the surface reactive ego level.

I mentioned that Home is that place or action of willingness to see what is Real. Because of the dualistic, polarized concept of life that has developed, especially in the Western World, you divide things into opposites, and your centered meditative place is good, and the world is bad. The things of the spirit are good, and the world of matter is bad, and they are incompatible. And so you see a challenge when you finish your meditation, and you brace yourself for the challenge of having to go back into this material place called the world.

You see the world as a block, or a challenge to divinity and to clear perception. Well, I will tell you, the marketplace is also right in the middle of the Kingdom of Heaven, and that it looks like a marketplace is no different from it looking like a desert. It is just another negative, or distorted concept of the Kingdom of Heaven. And that is where the clear perception is needed. That is where the defenselessness is needed. That is where the Light is needed. Not because it is a dark, horrible, mortal, devilish place; but because the illumination that it takes for you to see it correctly is needed so that you are not fooled by the appearance and then reactive to it.

When you hear of being unconditional, it does not mean to look at this ugly marketplace of a world, and unconditionally let it be what it is—still ugly. The unconditionalness is the withdrawal of judgment upon it, positively or negatively,

so that you may not block the experience of the Kingdom of Heaven right there. The perception of the marketplace in all its splendor as the activity of God, where the buildings and those who are in “business” can be seen as the substance of Light, of Living Love moving in the most beautiful artistry, a living work of art, of expression, of meaning, of feeling. And again, not a moving work of art that you may unconditionally observe, but a moving work of art in which you find your capital “S” Self, so that you know you are it and it is you, and it is all love.

The fact that you look at the marketplace, or the world and do not see it as what I have just described, is due entirely to your conditioned thinking. It is the Kingdom of Heaven that you are in. It is the Kingdom of Heaven that you Are. But you are not going to begin to see it until you withdraw your commitment to your belief that it is the way you see it at the moment, and that it must be expunged, wiped off the face of the earth. And if the ego could have its way you would wipe the earth away also, so that there would be no material universe to stand in your way of discovering God.

Your experience of God is found right in the middle of hell, because hell is nothing more than the ego’s definition of Heaven. Right in the worst place you can imagine is where the greatest opportunity to experience the presence of God is. Don’t be afraid to bring the illumination of yourself to that place that does not seem to be worthy of it.

The ego would suggest that you will be doing something wonderful for that place, but in your unconditional defenselessness what you will be doing is withdrawing your resistance from discerning the Kingdom of God right there—Reality. And the moment that resistance is gone, Reality will snap into focus. And you will likely say and everyone else will likely say, “what a miracle,” as though one had done something to something and fixed it.

To be unconditional is to let go of the fear enough so that you are willing to open your eyes and see what is there. Paul cannot do that yet. That’s the end of the answer.

QUESTION: Thank you.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: I have a tremendous amount of excitement in my life at this time.

ANSWER: Is that good or bad?

QUESTION: It’s wonderful, and in a lot of ways I feel I’m not able to contain it, so I try to just allow.

ANSWER: That is good. It will hurt if you try to contain it.

QUESTION: This is what I am finding out. I’m right now...

ANSWER: I am going to interrupt. You are all so conditioned to accumulate truth, to accumulate knowledge, to accumulate facts, to accumulate

what is good. If you would learn to let it fly like a butterfly, that would land on your finger momentarily, and take off, and not feel any necessity to hold onto it for future use; you would find more and more butterflies coming your way. And you would experience the joy of being able to be attentive in the now, and not busy cataloging what you have accumulated, and taking care of what you have in your memory banks, and the joy of life would increase. Continue.

QUESTION: Thank you. I'm wondering if it would be a furtherance to my expression to move to Kauai? I'm living on Maui and I keep finding new wonderful places. It's wonderful.

ANSWER: Which part of paradise is better than the other part of paradise?

QUESTION: I guess I don't really have any questions. Could I have an energy reading from you?

ANSWER: In answer to your first question, I'm going to tell you to follow your heart. But once you have followed it do not cast it in concrete, let it continue to be flexible so you may be responsive in the now, and remain continuously appropriate.

PAUL: Okay, as is the case when people ask for an energy reading the answer is always given, or has always been given so far in images. The images of your being at the edge of the water, the ocean. The temperature of the water is about 78 degrees, and you are going up there ready to put your toe in to test the water. It's like... and the feeling of it is that you generally tend to be more cautious than you need to be. It's like you could dare to relax and just walk into the water without wondering whether maybe it's too cold, being somewhat reluctant to just move forward with enjoyment.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning.

ANSWER: Good morning.

QUESTION: Well, I noticed yesterday you said everything is about letting go. So I'd like some information, not information, but some ideas on just letting go again, on letting go and let the Holy Spirit lead the way, rather than the opposite.

ANSWER: I will tell you that the best practice you can engage in is to ask specific questions of the Holy Spirit. Don't just muddle around in the sense of resistance, or the sense of fear, or the sense of anxiety, or a sense of some specific hurdle that stands in your immediate path, and do not be vague in your desire for clarification.

The act of asking a question involves the formulating of the question. And the formulating of the question provides clarity about the "problem" that you will not have if you are just muddling around in the experience of anxiety or fear. The

asking of a question brings clarity in itself. In asking the question you are saying, “I am not assuming that I know the answer from my memory, or from my experience, and I am reaching beyond that.” It is as though you cast your anchor into the infinite, rather than the finite, the problem, the situation.

And then having formulated and asked the question, listen for the answer in the same way you would approach your guide. Ask the question once, get off the question, and listen with the expectation of an answer. Now you will be put directly in the experience of letting go. Because when you move into the act of listening, you will find that you do not listen very well. And I am not picking on you, no one listens very well.

And letting go you will find will involve the letting go of the jabber, the “yes-buts,” the impatience, all of the dynamics that come into play that don’t constitute quiet attentive listening. You are so conditioned to figure things out that that business constitutes the block to your hearing.

So this act of asking, of reaching beyond your present experience, your present understanding, will bring you face to face with the process of letting go, and of truly listening. I cannot give you any better first step. And I will tell you something, when you get that under your belt, you will find that there isn’t a second step, unless the second step would be to arrive at a point where you don’t even utter the question and you just allow the knowing to be all that is going on at any given moment. That’s the end of the answer.

QUESTION: Could I have a reading?

PAUL: Hum, that’s me. The image is one of a snow white, I mean really bright white cloud with a black lining. Instead of a cloud with a silver lining, it’s a cloud with a black lining. The feel of it is that you tend to be very, very open, very nonjudgmental generally speaking. You allow inspiration and light to... you let it in, but there is still a part of the ego that gets a black edge around it so that you don’t embrace this white cloud fully. There is a little bit of active reservation that’s very, very definite, even though it’s just a thin black outline to the cloud.

In other words the black doesn’t occupy much of the volume of the cloud. And the whiteness of the cloud is increasing, but the black edge to the cloud is not going to be crowded out by the whiteness of the cloud. There’s going to come a point where you as a conscious act of will, if you will, will need to be brought into play where you set aside black linings. It will have to be a conscious act of release. And it’s sort of like that’s where your work is, if you want to call it that. Okay.

QUESTION: Thanks.

ANSWER: You are welcome.

QUESTION: I’ve had a turmoil problem that’s been disturbing me this last year that I have been in the process of making out my living trust. And I had it all finished with the lawyer and so forth, and then I’ve decided it’s all

wrong. So I've been going through it, and I'm trying to get some rest in that, and some proper answer that would make everything the way I feel it should be. I know it's wrong, or I wouldn't be so uncomfortable about it and suffer like this.

Now I've also had a problem with a physical...

ANSWER: I'm going to interrupt you there. I will tell you something: It is all right the way you had it drawn up, but you have a tendency to be a perfectionist. And you are in your attempt to do it perfectly being overly precise.

Now if you are an artist, and you work with oils, and you become too precise in the application of the colors and the lines, etc.; the fullness and the richness and the texture of the picture can be lost and it can become very artificial in its appearance—the soul of it will have gone out of the picture.

Now it is fear, it is the ego, it is what you would call mortal mind suggesting to you that you have not arrived at a point of rest yet, and that you have more perfecting to do. I will encourage you to return it to its original form, and be grateful to be done with it, and get on about the living of life. It is not appropriate for you to put an undo amount of effort and energy into a living trust that is keeping you from living life with joy. The next part of your question?

QUESTION: Is that I've had a physical pain for several months in my arm. And I refuse to give into it, I go right on. And I've been trying to work with it, work to get rid of it, I should say, see more of the light. Just after yesterday, I was wondering if possibly there could be a latent belief or fear that these two mingle somehow. And until I get my rest with this other problem that's taking all of my time, that I will be suffering that arm ache.

ANSWER: Indeed, there is a connection, shall I say, an absolute connection, a very specific connection. It is time for you to put this problem down, because it is not a problem. You are reworking a solution. It was solved, and now you are attempting to rework it.

You are applying energy to something that is already finished, and therefore there is no place for that energy to move into expression. It is like having a rubber mold of a figurine that you pump clay into. When the form is filled, filled full, full filled, there is no more room for more clay to be pumped into it. And pressure builds up in the hose that the clay is coming through. And the hose must be removed and allowed to be put into a new form, another form, another activity.

To continue to try to get more clay into the finished form is a willfulness. And that is what you are experiencing of pain in your arm. It is time to be finished with that project and get on to a new one that is available move into expression or form. It's time for you to be relieved of that, and there is nothing more for you to do about it. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome. I'm going to say one other thing. Finish it, be at peace with it. And realize that what anyone thinks about it is irrelevant. No one else has to agree with what you have done. And it is no one else's business what you have done, or what your decisions have been. That is going to be very important for you to remember.

For anyone else to have an opinion about what you have done with this living trust, is for them to be being rude and to have their nose where it does not belong. It is none of their business, acknowledge that it is none of their business, and do not even engage in argument of discussion about it. That's the end of the answer.

QUESTION: In Ashland I asked a question about a sleep problem that was related to two years of intensive TM that I did many years ago—about fifteen years ago. This question is related to that experience, because since that time I have felt blocked in my ability to go within. And the block is very specific.

I'm able to become settled with what feels like a unified or integrated when I'm in a group of people who are all like-minded, like the Course In Miracles group, where we're all doing the same thing.

I don't have much problem settling into myself in the group. But when I'm alone and I have the intent to become quiet, my mind becomes very compulsively active, as you were describing earlier. And the only place I can go to get out of that is the place that I conditioned myself to go to with all of that misguided meditation that I did. And it ends up feeling like I am in a kind of a white noise in my head, which feels like an electrical sound of my nervous system or something. And I feel completely disconnected from myself, completely ungrounded, no contact with the environment at all.

And I'm frankly quite afraid of it, because it represents for me the cause of all my sleeplessness, and the cause of my being spaced out all the time, and not in touch with my body, and not in touch with my feelings, and living as a head without a body. And I have been that way all my life, but it got intensified by the meditation. So I feel like I'm looking for a doorway into my peace that doesn't make me dependent on a group of people.

That's a long question, but the only success I've had working alone is with the affirmation of self-love that you described. And I'm able to pull myself out of some crummy places with that.

PAUL: May I ask a question—I, Paul. When you say when you were in that misguided meditation, were you meaning to refer to TM itself as a misguided meditation, or the energy of the group of people that you were involved with?

QUESTION: I feel that there was no guidance, there was no individual guidance available in the group, except for the master himself. And I didn't make use of him, although I had the opportunity. I think that the practice itself was not appropriate for me, because it took me further away from my wholeness. It took me more into a mentalness that I had already run into as a defense when I was a little child.

So I feel that that was a mistake that I reinforced by doing all of that stuff. And now I feel that I want to be grounded, I want to feel what's going on in the rest of my body, my heart, my gut, and my feet, I want to feel the world. And I feel the blood pounding in my brain, and I hear this electrical sound, and that's it—if I attempt to get quiet, unless I'm in a group. And then somehow in a group I'm able to... It has to do with fear I think.

I don't go surfing in high surf unless there's at least one other surfer around, because I'm not a strong swimmer. I love to surf, but it feels like the same kind of thing, like I'm afraid of my own good. I don't trust it.

ANSWER: I am going to encourage you to meditate and let your breath be the mantra rather than a word. And rather than giving your attention to the bridge of your nose as I have suggested at other times to other people, I'm going to encourage you to let your attention rest gently at the third chakra, just below the breast bone, in the place where you feel sensation if you are going down a fast elevator.

Let your attention rest on the intake and the outflow of the breath on the third chakra, just simply let your attention abide there, the sense of the air coming into that point and coming out from that point. Let your breathing be normal and relaxed. You will find that this will get you past the noise and the compulsive chatter, or busyness.

Do this easily. This is not a process of overcoming the noise. This is a process of letting yourself sink below it. That's the end of the answer.

QUESTION: May I ask a follow up question?

ANSWER: You may.

QUESTION: What might I do if I'm not able to sense anything in that region, anything below my neck? Is there a stronger sensation that I can anchor on until I get settled enough to be able to become aware of that? Because that literally is my experience that I feel almost nothing below my throat, lets say. It's like it's something way off in the distance, very, very distant.

ANSWER: Simply rest the palm of your hand at that point and breath into the palm of your hand and out of the palm of your hand.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Raj, I guess my question has to do with a dream that I had as a child, a recurring dream. I don't know I was probably three or four, had this dream every year of my life until I got married. And then the dream recurred a few years ago.

The dream is a dream I... Where I grew up was inland, but they did have sand, they had sand pits. So my mountains were mountains of sand. And the dream was that the top of the mountain kept falling into itself, the sand kept falling, it was a bottomless pit. And as it would fall into itself, it would look like a TV screen. And I would look at that TV screen for an answer, but then more sand would just fall in and it would open again to a TV screen, and more sand would fall... I would night after night after night I'd watch the sand fall into sand, fall into sand, fall into sand.

But over the period of my life answers began to come, and I did what was appropriate with that for the last fifteen years of my life.

PAUL: Excuse, me this is me, Paul. When you say answers did come, you mean you would begin to see answers on the screen?

QUESTION: No, I didn't see answers on the screen, but they came within me. I wasn't seeing the dream anymore, the answers were just coming.

Now, in the last three months of my life the dream has come back, not as a dream, but as I awake. It's like daily or every other day that dream, or the memory of it comes back. It's like an urgency, now it's telling me to do something with that dream in another expression. So I have been.

And I guess my question to you is, I'm wondering if I'm kind of dragging my feet on it? There seems to be an urgency, because it keeps coming so often. I mean, like if I'm not doing what I'm supposed to be doing, I get the idea of the dream again. And even since I've been here, everyday the dream comes, because I'm not doing what I'm supposed to be doing while I'm here. I'm supposed to be doing some writing. And I'm not doing that while I'm here, I'm just relaxing, having a good time, enjoying you and the people.

I wonder if I'm being like you were that six months that you just said no, you knew better?

PAUL: Me, Paul.

QUESTION: Right, you, Paul. So I guess would you give me some insight if there's some urgency about the writing that I'm doing, or can I kind of drag my feet a little bit more?

ANSWER: You are not dragging your feet, it is just that you do not have your foot on the gas pedal to give you forward moment. This means that you are exactly in the right place, doing exactly the right thing. What feels like dragging your feet to you is the fact that you are not applying yourself. And in not applying yourself, you are interpreting that as a resistance, when it is not. There is a

shifting occurring with you, and this is most appropriate. And I encourage you to relax.

Ceaseless movement... The ceaseless movement of life that appears to be bringing forth something concrete, but never does. That is what you must get used to. Life does not bring forth things concretely, which become immovable. God is the Movement of Creation and what is created is never fixed.

The conscious experience of Being, with a capital “B”, is forever new, as the Bible said, it never stops to repeat itself. It is the ceaseless flow. It is your ego which is telling you that you must apply yourself, rather than be with the moment, and appropriate in the moment. Whenever there is, shall I say, change occurring, whenever there is significant movement occurring, I will call it reconfiguration, this dream has been in your experience.

Now it is not up to you to figure out what the reconfiguration is going to be, it is simply necessary for you to allow it. Everything is fine. Everything is all right. Life is not a test that you can pass or fail at. It is not necessary for you to take any activity or any inactivity and use it as a justification for expecting a penalty. Continue to flow as you are. That’s the end of the answer.

QUESTION: Well, then I guess I would ask then, every morning when I get up and I have for the last almost twenty years asked for divine guidance. “What shall I do today? What shall I do to today? What shall I do today?” And now in the last three months the only thing I get is, write, sit down and write. And when I do sit down and write everything just flows, and flows, and flows. And the next time I sit down it says write, write, write.

And what my concern is that a lot of times when it says sit down and write, I don’t do it. I think about it. And then the next day it’ll say write, until there’s such a sense of urgency because I feel like I’m not minding it, I’m not doing it. I would rather go home at the end of working with people all day, and I’d like to watch the Oprah Winfrey Show. I’d just like to sit and relax. And I get this urgency, it’s not appropriate for me to do that, it’s appropriate for me to keep writing, keep writing.

ANSWER: So what?

QUESTION: So I watch the Oprah Winfrey Show.

ANSWER: And?

QUESTION: Well, someone came to me...

ANSWER: Do you let yourself enjoy it?

QUESTION: Yes.

ANSWER: Do you feel as though there is an ax ready to fall because you enjoyed it?

QUESTION: No, I don’t feel that way. But someone came to me, probably six months ago, that didn’t know me, and just said, “if you don’t do

what your being guided to do, there's other people that can do it. It'll be taken away from you." And I don't know where they were coming from, or what they knew.

ANSWER: I will tell you something, thank God there are other people who can do what you can do. It's going to take all of you doing it. You can't possibly do all of it.

QUESTION: Oh, we're just talking about the one little part.

ANSWER: Who are you doing this for?

QUESTION: Jesus. Jesus speaks to me. Jesus came to me.

ANSWER: No, why is there a desire to be obedient?

QUESTION: Because my life goes a heck of a lot better when I am. And it doesn't go so well when I don't.

ANSWER: If you don't do this, somebody else will. Who will they be doing it for?

QUESTION: For mankind. And for greater clarity within their own mind, heart and Soul.

ANSWER: You had better being doing it for yourself. If you cannot love yourself, how can you love mankind? If you do not connect with who you divinely are, how can you see, or feel, or experience who another divinely is?

I will tell you something: Shakespeare nailed it on the head. He perceived and felt the truth of this statement, "To thine own self be true. And it must follow as the night the day, thou canst not then be false to any man." If you want to do something for mankind, discover the stranger within thy gates, the Christ of you. Find God in you, and then your light will shine. No one is going to take away your opportunity to find your Christhood, whether you delay for ten thousand more years, or for only one more second.

The comment that was made to you was coming from an ego place. Thoreau said, "If I knew for a fact that someone was coming to do me some good, I would run for my life for fear that some of their good would get done to me."

Be careful about being a do-gooder and doing something for the world, because if what you do for the world is different from being the humble and genuine presence of you, then you are fulfilling some concept of good. And fulfilling a concept of good for someone else always constitutes an expression of control, and not love.

QUESTION: Paul, I would come from a place where as one begins to discover a sense of divinity within them, there is no separation any longer. To do something for the world is to do it for yourself. It isn't you, and me, or them, or us any longer. It's just I, and in myself there is all of creation, which includes each person. It isn't a separate thing, it isn't...

ANSWER: But right now you are up in your head. If it is for you and there is no separation, then why would the term be used, “Do it for the world?”

QUESTION: The world is who I am. The world is who you are.

ANSWER: Then who would take away from you your opportunity to be who you are?

QUESTION: Myself.

ANSWER: Who else could do it for you?

QUESTION: Some other part of myself.

ANSWER: But you are not broken up into bits and pieces. I want you to pay attention to the words you are using. If you do not do “this work” it will be taken away from and someone else will do it for the world. There is no humility involved in doing some good for someone else. It is impossible to do something for someone else without being self-conscious, because you would be coming from an ego level.

If you are in a state of yielding to your Being there is no time to do anything for anyone else. And in yielding to your Being and discovering your innate stability, and security, and invulnerability, and peace, and joy, you find illuminated in you what is true about everyone else and you begin to see that there is nothing you need to do for them. And you begin to recognize that they are right where they need to be, and that there divinity is providing them with their opportunities for Awakening, with flawless ability.

And in this way you begin to find that you don’t need to do anything other than enjoy your clear capacity to appreciate and value where that one is in his learning, if you will, and to see how his or her divinity is operating so clearly, and in this you make the gift of acknowledging their divinity. But you don’t do it for them, you can’t avoid doing it because you are seeing clearly yourself. And so you don’t expect a result from it.

If you walk around and you see a need, then you are not seeing clearly. And if you are seeing need, then you cannot help another one see that he has no need. If I believed for one second that you or any of you were the poor miserable mortals that you think you are, our conversation would be of the same quality as that which goes on at a cocktail party.

Your capacity to be you cannot be taken away from you. And those who would help you—I’m speaking of your guide, of the Holy Spirit, the Father—those who would help you experience who you are more clearly will never withdraw their help. The totality of what you are will not withdraw its insistence upon breaking down the little gap that causes you to feel separated from what you totally are.

The gift that you have to give to the world, is the simple gift of you being in touch with your capital “S” Self, you daring to own and incorporate who you divinely are and embody it in your daily experience. And if you will attend to that,

indeed everyone around you will respond as though you have done something for them. And you will wonder why they are saying that, because it will be so obvious to you that that is not what you are attempting to do. And then you will have learned the secret of love.

Love is something that happens when you are allowing yourself to be in love with you, when you are willing to recognize that which is Real in you and own it.

If you look at someone and they say, “Oh, you see me. Thank you, thank you.” You would say, “Of course, I see you I have my eyes open. Nothing else can happen if I have my eyes open but to see you.” “No, no, no, you have blessed me. Thank you, thank you, thank you, you have seen me.” And you will stand there a little bit incredulous, why are they thanking you for something you can’t help.

Well, that is the way you bless your world. You become humble enough, and undefended enough against your capital “S” Self to let it in, and let it fill you, and find the joy of the humble experience of just being you, and experiencing total congruence. And in that experience your eyes become opened, and others will say, “She has seen me. I have been touched.” And you will say, “You have? I’m so happy for you. Who touched you?” “Why you did.”

And you will realize that this is what happens when you are just being you and not denying who you divinely are in any way. And the joy of having this wonderful response when you weren’t trying to do anything, will convince you of the value of never trying to do anything yourself again. And you will begin to let yourself into the ongoing continuous experience of not trying to do anything for the world.

You will also have as a result of this response, an experiential proof of the unity of All That Is, the fact that you and your brother are not separated. But you will not be able to account for how that unity came to be experienced by everyone. But you see it is the ego that wants to account for it, so it can do it again—So it can do it.

What if the guidance says, “Grow daisies, grow daisies, grow daisies.” And everyday you grow daisies. Before long you will have daisies all around you and it will be a little monotonous. An orchid here or there, a rose here or there, even a dandelion here or there would be a nice break in the monotony of daisies.

We’re going to take a moment here, because everyone needs to hear this specifically. Don’t be blindly obedient to guidance! Whether it is the guide, whether it is the Holy Spirit, whether it is the Father, whether it is your direct connection with you capital “S” Self; one thing and one thing only is going to occur as a result of that connection: That is going to be the uncovering in you of your capacity to experience Reality.

Out of habit, because you have always learned from others, you have a tendency to defer to your “teacher” whatever your teacher, your guide, the Holy Spirit says, you will do it because that is what a student does. But the teacher does not have what he is saying as his focal point, he has the triggering of your Awakening as the focal point. You are the focal point.

Blind obedience does not constitute what I am going to cautiously call self-responsibility, self-governed. It is you who is to come into a clearer experience of your own integrity and your own divinity, and so you had best the effect that your guidance has upon you. The guidance doesn’t become an accumulation of facts for you to use in order to live more successfully.

What is said is that which will spontaneously trigger in that moment, from your present mindset, your escape from that mindset. And so you are to take what is given and measure it against your deepest level of knowing—your deepest level of knowing. You are the one who is being strengthened in your divinity, not the one who is speaking with you. You had better pay attention to what is happening to you.

I will tell you something: A little over two years ago, Paul became moved at my being Jesus, and entered into what you would call a personal relationship with me, very different from the relationship that had gone on for the previous six-and-a-half years. Paul prior to a year-and-a-half ago did not give me dutiful respect, he was often disrespectful. But his disrespect was an expression of his doubt, an expression of his integrity, an expression of his lack of clarity, and at times an expression of his clarity.

He wanted to understand—and so he pushed for understanding—whether I was Jesus or not, whether I was a character in history or not. And as a result, we had very real down-to-earth dialogs. And I could be real with him. But a year-and-a-half ago as a result of a conversation with a young priest that I had, it dawned on him, “My God, this is Jesus!” And he slipped into his concepts of me, and his concepts about how he ought to relate to me. And he became unreal.

And so as he listened dutifully, and wonderfully, and obediently to whatever I had to say, I gave him something to do that was impossible for him to do. And I did not tell him that he was deferring to me at the expense of his experience of his own integrity, because if I had he would have obediently paid attention to himself, and he would not be acting out from his own experience of his own integrity.

And so I gave him something impossible to do, and he obediently did it, except that it was not comfortable, it was not compatible with him. And then I put the screws to him a little tighter and made the impossible even more impossible. And finally he said, “Raj, if I don’t do this will you continue talking to me?” And I said, “Of course.” And he said, “Well, then I’m not going to have anything to do with this anymore.” And I said, “Good! That’s what this was all about. Because now you are paying attention yourself, you are paying attention to your own

integrity. And if you are talking to me from your highest sense of your experience of your integrity, and you are treating me as though I have integrity also, we can be real with one another again.”

And now he’s paying very close attention to himself, and now there is movement where life became static for almost thirteen months. Don’t lose yourself in the process of connecting with your capital “S” Self. What I mean by that is, whatever the valid source of guidance is that you are getting help from, it is not to supersede you, but to uncover in you your equality with it so that you may stand side-by-side, shoulder-to-shoulder with that which is divine and own your own divinity, and dare to act out from it, and not be ashamed of it, and not feel that it must be not as good as it ought to be.

If you, out of habit, give your power away and serve someone else who is experiencing his or her divinity completely, and treat yourself as though you are nonexistent, your guidance will do whatever is necessary to cause you, for reasons of your own, to take your power back. Not because that is principled, not because that is wise, not because it reflects truth; but because something in you cannot do otherwise. That is where you get in touch with truth.

It isn’t words, “don’t give your power away to me,” it’s a feeling in you that you find you have in spite of the guidance, irrelevant of the guidance. And your guides—all of your guides—will utilize whatever it takes to cause you to validate yourself again, for your very own reasons, because it is you in your divinity that needs to walk into the Kingdom of Heaven. It is not you riding in on the shoulders of one who is Awake, whom you are the perfect servant of.

Now I have taken some time because this is extremely important. You will not get into the Kingdom of Heaven because you have a wonderful guide who showed you the way, and relieved you of the responsibility of having to be motivated from within yourself to get there. And since motivation to be who you are is what is needed, then the guidance will be such that it uncovers that motivation in you, which the ego has covered up.

And if you are insisting upon being a wonderfully obedient servant to the Christ, to a Christ that isn’t you, it will be an unpleasant experience. Because neither I, nor any other Awakened one will support you in that inappropriate, unintelligent, false goal. Remember you are the focal point. You are the ones who are sleeping. You are the ones who must become connected with the motivation to rouse yourself from ignorant dreams. And book learning, and wonderful guidance won’t do it! All that that can do is help you arrive at a point where you can muster up the energy to arouse yourself.

Now the glow within the sky, dawn is coming, you are getting help in feeling motivated to rouse yourself. But if you begin to bow to and worship the light in the sky, rather than looking at what is being uncovered in you as a result of the light, you will still be dreaming.

A good book is wonderful, guidance is wonderful, but if you do not allow what is in the book to illuminate you so that you can own yourself and experience who you divinely are; then having the book, and reading it, and rereading it, and rereading it, and marveling at the wonderful truths that are in them will not be useful. The connection has to be made. The truth that's in the books is the truth about you, but the truth about you isn't in the books it's in you. And so you must shift the attention from the book or the source to what has been uncovered in you, and you must embrace it, incorporate it, and dare to be it.

The ego wants guidance to be logical, intelligent, understandable. Why? Because the ego wants to take the knowledge and duplicate the spontaneous, uncontrolled, effortless, spontaneous Movement of Creation that God is being. And it wants to do it as an act of will, an act of control. And as I said yesterday, the Movement of Creation is not a practice or effort of control by the Father.

So when you listen to guidance, do not listen to it as though it is information. It is the exquisitely skilled Movement of Love that has the capacity to get past your ego and connect with you at the level of your Being and illuminate it so that you can say, "Wow, look at me, I am that?" And so that you can arrive at the point where you can say, "Look at me. I am that." And then so that you can arrive at a point where you just be it and you don't even comment about it. That's the end of the answer.

QUESTION: Raj, hello.

ANSWER: Good afternoon.

QUESTION: Good afternoon. You've spoken quite often this morning at various times about giving. And I was wondering if you could expand on that theme of giving, and particularly about tithing and it's role, or does it having any role in our development?

ANSWER: Let me put it this way, tithing as a gift is most appropriate. The taking of a portion of your income, of your abundance and specifically applying it in the direction of, I'm going to say that which you value, that which promotes Awakening, is most appropriate. But if tithing is a means of creating more income, it is a selfish act, and not a gift at all. And therefore, it is a meaningless act relative to the intent.

To acknowledge in your life the value of that which promotes your spiritual growth, together with the investing of your income in the down-to-earth specific meeting of your needs constitutes a balance. if you feel inclined to do it, do it. It represents a balance, an evenness. But understand also that if you do not do it, you are not in a worse off position than the one who does do it.

I'm going to put it very simply, pay attention to where your gratitude is, and be willing to share of your abundance in the direction of those things you feel grateful for. That is tithing. I will tell you this: A smile, a spontaneous felt smile constitutes a tithe. But as is always the case, if you do it to get something, it is not

a tithe and does not constitute a gift, it is an expression of selfishness and control, and the effort will fall flat on its face.

Giving comes from the heart, not from the head. And of course, the greatest gift you can give is the gift of you. And the only way you can give the gift of you is to be in touch with yourself. And the only way you will truly dare to get in touch with yourself is, if you find some way to realize a connection between yourself and God, yourself and the Life Principle, yourself and the Creator.

The only way you can dare to get in touch with yourself is if you are able to acknowledge that your selfhood is derived from something more than just evolution. Because if your source is not divine, then what you will connect with when you connect with yourself is likely not to be very lovely, is likely to be flawed. And who wants to really connect with something that is flawed and experience it, I will say, exquisitely and completely?

Gifts are very seldom really given. Most of what is given is given with an expectation of getting. You invite someone to dinner, you expect a return invitation. You do something nice for someone and then you are perturbed if that one or someone else does not return the gift. You must arrive at a point where you give the gift because it constitutes a congruence with yourself, it constitutes an integrity of you, because it feels good to just give.

You see, when you give you can be complete in the giving, but you cannot guarantee that what you have given will be received. It might be taken, but has it been received? Has that one let it in? You cannot guarantee that. And if you do not feel a completeness until the gift has been received, then you are practicing control, and manipulation. "I can't feel good until you receive my gift. See what you are doing by not accepting my love?" But love is something that must be given freely. And you must learn to get your joy out of the sharing of you.

When you give your power away to another by saying you can't feel good until they receive the love you are giving, or accepting and acknowledging the kindness you are expressing; when you put another's actions in the position of governing how you feel in an attempt to manipulate them, you end up being their puppet. And you will be miserable.

Giving is something you just give. You present yourself. And when there is nothing expected in return, you will find your giving becoming more genuine, and more complete in itself. Your giving will not constitute a demand, and in the absence of a demand the gift is more likely to be received. It will not cause the receiver to become defensive against the strings attached to the gift.

Now this is not something you do not already know, but it is well to have it clearly put again. That is the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: In the Bible as it is now written, Jesus said, “Ask anything and you shall receive, if you meet one of three conditions.” Those three conditions that I understand them to be, when you ask you believe, or you have faith, or you ask in my name. My question is I would like a clear understanding of those three terms. And also, how I could acquire at least one of them?

ANSWER: How can you ask in my name? The word “name” truly refers to the word in English, nature, character. You must ask as I would ask.

Now what is it one wants, what is it one desires? If one desires from his head, from the intellect, from the ego; he does not ask in the nature of the Christ. When you ask, you must first have taken time to listen, you must have first taken time to be in touch with your Self, with a capital “S”. Because when you are in touch with your Self you are in touch with its Movement. And its Movement has a feeling.

And the feeling can best be described as pleasure, it is a feeling that arises out of wholeness, and it is also a feeling that you could say has an obvious destination, an obvious purpose for being. And this movement is desire. And when you ask in the Christ nature, when you ask from that place where your Christ Consciousness is being experienced by you, then you are not asking for something that is not congruent with your Being or different from what your Being is unfolding. And so the desire does not start from a small ego point, but starts, you might say, from the very swell of the Movement of the Father in you that constitutes your true will.

And so when you ask in the nature of the Christ you are asking in harmony with the flow of the unfoldment of your very own Being that is already in motion. And because you have come into perfect alignment with this movement of fulfillment of your Being, you will find that desire being fulfilled.

It is not that the universe is abundant and abundance is the law of Being, and therefore you can say, “Wow, I want a swimming pool, and a tennis court, and a Rolls Royce, and I want never to have to lift my finger again to have my abundance.” Going around demonstrating Cadillacs, and houses, and swimming pools, and whatever it is you think you might want, does not put you in the position of being congruent with yourself.

And what it actually becomes is a process of demonstrating a principle that may or may not have anything to do with what your Being is unfolding. And as a general rule, one begins to see whether he or she has as good or better a demonstration than the Smiths or the Jones down the street.

It is as though the swimming pool does not become the focus, but the skill at manifesting swimming pools becomes the focus. And the point is missed. And the having of the swimming pool does not bring peace because it didn't arise out

of peace in the first place. It didn't arise out of a true sense of one's wholeness in the first place; but as, what I will call, a feat of magic.

The Mind of God is in you, because there is only one Mind. And that one infinite mind is infinitely individualized as what are called individualities. But the mind of the individuality is not a separated mind from the One Mind. If you are experiencing consciousness, you are experiencing God, but you think you are experiencing yourself, your life. If God is intelligence and you reflect or are the direct manifestation of that intelligence, it does not mean that you now have the capacity to become creative on your own, that is what the ego is.

What you have the capacity to do is to be so congruent with the Mind of God, so absent of any effort to be creative as a personal little entity that you find yourself caught up in the flow of the Movement of Creation. Creation could be called infinite demonstration. But it is God that is being the Movement.

And when the sense of a private, personal, intelligence, or mind—which is an imagined thing—is let go of, and one lets go of identifying with it; then the Movement of God that reflects the Will of God begins to register with you as the only will you could possibly have, and the only intelligence you could possibly have. And you become swept up in the wave of the Movement of Creation feeling it as the movement of your Being, except that your Being is no longer identified by you as a private and separate mentality, separate from the Mind of God which is the Movement of Creation.

So you do not want to be little personal creators reflecting The Creator, again that is what constitutes the ego self concept. What you truly want, what is truly satisfying to you because it is the Reality of you is to be so in touch with yourself that the Movement of your Being, which is the Movement of the Father, is experienced as your Movement, your infinite Movement and your inseparability, your experiential inseparability from the Movement of God so that what you experience is what God is experiencing from God's point of view, and that is what constitutes the Christ Consciousness.

And what I am talking about is not difficult, because it is absolutely natural and it is therefore effortless. What is unnatural and effortful is trying to be an individual mentality which by virtue of its skill at being mental can cause things to happen, or appear to cause things to happen. That is not natural. But it is what you are used to, and so it feels unnatural to let go of it.

Ask and ye shall receive. But what are you going to ask for? You had better be asking for what your Being is already unfolding. And then you shall surely receive it. You will surely find it being your experience. But of course, one cannot be proud of the accomplishment, because you have not accomplished it, and that is difficult for the ego to take.

Let me put it this way, your ego has not accomplished it, but your Being has. Your ego wants to take credit though, because that is how it validates itself.

And so you will have to get used to having fulfillment for which you are not personally responsible—personally as a little ego. And you will have to begin to be willing to experience fulfillment just because it's happening, and not because you have done it, not because you have become skillful enough, or learned enough to make it happen.

I will tell you something: When you begin to experience fulfillment that you are not responsible for and which you cannot take credit for, you will also find yourself completely free of a false sense of responsibility for maintaining that fulfillment, or causing that fulfillment to happen again. And that false sense of responsibility for success is a terrible burden as many of you have experienced from time to time. That will be completely gone when you give up the apparent need to be a creator of your good, of your success, of your abundance.

Indeed, the Father is infinite and is infinitely expressing Himself, and therefore there is no incompleteness to His self expression. And yes abundance is the natural, lawful, principled, loving and actual result of the Movement of God, the Movement of what your Being is. But it is not a personal accomplishment.

It is perhaps one of the difficult things in Awakening to arrive at a point of comfort and self-appreciation when wonderful things are happening and you cannot take personal credit for them. But it is a marvelous relief and a source of very deep joy, because you become aware of the unity of All That Is as your experience, and you know how much more safe you are than when you thought you were personally responsible for your happiness and your success and your abundance. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good afternoon.

ANSWER: Good afternoon.

QUESTION: I don't have a question. I would just like to have a reading, please.

ANSWER: An energy reading?

QUESTION: Yes.

ANSWER: Yes.

PAUL: Okay, this is me, Paul. The imagery is of a canoe in a current. It's like there's very rapid forward movement. The current is strong in other words. As I watch the image the canoe changed into a porpoise or a dolphin, which is moving through the water very rapidly without displacing the water very much. It's like very powerful and very sleek and able to move through the water without creating a lot of disturbance to the water. It is as though there is rapid forward movement with a very fine balance that is being maintained.

There's a great equilibrium or balance. And the feel is the fast forward movement will not go on indefinitely, and it's as though there will be some rest

from it, but in the mean time it as though you are embracing the movement very beautifully and just continue to maintain that balance. That's the only way that I can put it into words.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: You know how we're all saying the question was just oh, so close. Aloha, Raj.

ANSWER: Aloha.

QUESTION: Communicate with us if you will more of the love and harmony from our brothers and sisters, the whales and the dolphins.

ANSWER: They are communicating it well enough. I ask why it is that they inspire you and why they inspire mankind. And I ask you if it is not perhaps their innocence, which they manage to convey wordlessly, effortlessly, just by being? And if it is not also an aspect of unconditional presence in that they are quite willing to die and they are quite willing to live without any preference. I don't mean that they are willing on their own to die for their own reasons, I mean they are quite willing to die at the hand of mankind. And they seem not to avoid it.

I will say this, dolphins are Christed manifestations on your planet, and that is why they inspire you. And you can take a lesson from the fact that you are inspired without any rhetoric from dolphins, without any teaching, but just by their simple presence and by their behavior. This will give you a hint as to what it is like to be Christly.

They are not here to make a point. They joy in Being, you could say, without preferences. Positive or negative, right or wrong, they are not caught up in the polarities. They flow in the singleness of purpose to be, and I will tell you, to be love. And they communicate this and always have without words, without language, and all peoples of all races who have experienced them have felt this. That is all that I will say at the present time.

QUESTION: Mahola

ANSWER: Indeed.

QUESTION: Hello, Raj.

ANSWER: Greetings.

QUESTION: Would you talk about UFO's and whether we are getting visits from beings from other planets.

ANSWER: You are being visited all over the place in all kinds of ways. Is this not a visitation? Is not the presence of your guides and your actual experience with them an experience of visitation. Indeed.

There are those who are gathering in what you call your heavens. And why do you think that is? Because quite an event is beginning to transpire on your planet, the event of Awakening. And it is known, it is recognized, it is easily seen.

The illumination around your globe that does not come as a reflection from your sun, but rather from the enlightened conscious Beings, if I may put it that way, on your planet is easily visible.

Some who are gathering, are gathering to help facilitate as I am facilitating and others are facilitating this shift. Others are gathering to watch the emerging effulgence of light.

Now it may sound as though I am being contradictory here, in that I have already indicated that your bodies are Bodies of Light at this present moment. But there is a shift in the quality of the light as individual conscious Being discovers its Christhood and dares to own it.

That conscious discovery of one's divinity is visible as well as felt. And I will tell you also, that in a spiritual equivalent there is a sound, a harmony that emerges. And just as you joy at watching a beautiful flower open, we joy as our brothers and sisters consciously discover, experience and own their Christhood, their Divinity, their Sonship and Daughtership. Because along with this brightening, if you will, of the light that you are, there is the experience received and felt of your capacity to consciously be love, which is what happens when you wake up.

And so you have those gathering who when it is appropriate will be facilitators, supporters if you will. And there are others who are gathering to observe it. You must remember that all those who are asleep are a part of the Brotherhood. And so your Awakening constitutes an experience for those of the Brotherhood who are already Awake, a clearer experience of the integrity of the wholeness of the Brotherhood as those who were unconscious of it become conscious of it.

Now I want to be very clear on a point for all of you. The space brothers, or whatever it is you wish to call them, are all fully Awakened. They do not overtake or overpower human beings, and lift them up into their ships and examine them and violate them physically. Whatever they might want to know, they know. Do not be afraid of those who have come to be called the space brothers. They will not intrude, they will not present themselves where they are not wanted.

You see, we all can only respond to an active inner desire for Awakening, or for truth, or for love, or for healing. As I indicated earlier, you must get into the Kingdom of Heaven, you must open your eyes by virtue of a motivation and a reason within yourself that stems from you. And once the motivation and desire is there we can support it and encourage it.

And so you will not find yourself being intruded upon by any of us. And so when there are sightings of spacecraft, you may know that it is because an invitation and a readiness to receive or have the experience of contact has been arrived at by mankind as a whole on your globe.

And again, it will not be a time to give your power away, but to ask yourself, “What does this say about me? What am I experiencing here?” It reflects a readiness. And you do not need to be afraid that they will be alien monsters, threatening, aggressive, warlike. They are fully Awakened individualities. I will tell you this also, they do not need the spacecraft in order to arrive here, or be here. It is an accommodation to your science fiction mentality.

In other words, the appearing is occurring in language of your present perception and that which will not frighten you. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: My question is about my oldest son. I feel that he does not feel that he is connected to God. And I would like to know if there is a way that I may assist him in this, or if this is for him to find on his own?

ANSWER: I would encourage you to approach this very gently with him. It is certainly something that you cannot prove to him. What I would suggest that you do is, to share with him that God is Love, that God is Life, that God is Truth, that God is Principle, that God is Mind, that God is Soul. And that therefore, wherever he recognizes Love, and Principle, and Truth, and Soul, and Spirit, and Life, he is experiencing God.

And if God is Mind and Principle and Love, God is then harmony and intelligence. And therefore, wherever he sees intelligence expressed, whether it is in a flower, or a tree, or in an idea, there is God. And if God is Mind, and mind is consciousness, then wherever he finds consciousness, there is God.

Now you will not need to do much more than that, because once you have shared that with him, he is likely to pick up on it himself, and think about what you have said. It will begin to make sense to him, and he will begin to become, let us say, defenseless against his experiencing the presence of God in this way. It will start the ball rolling. And then back off, and let the momentum of the ideas carry him at whatever speed they carry him. That’s the end of the answer.

QUESTION: Thank you. May I also have an energy reading at this time?

PAUL: This is me, Paul. The image is an image of a pool of water that is absolutely still, perfectly at peace. Mind you, I am speaking of your energy here. The only way I can put this is as though the surface of the pool is ready to respond to the, I’m going to say, the presence of a divine idea, or is ready for a divine idea to be dropped in it, and thus, create a pattern of ripples that will identify the divine idea.

The feel of it is one of very receptive readiness. And so literally the sense is that there is something, I’ll say, about to happen, there is movement that is about to occur on the surface.

Who's question was that? Okay.

QUESTION: Thank you.

PAUL: You're welcome.

QUESTION: Hello, Raj.

ANSWER: Greetings.

QUESTION: I'd appreciate a clarification of the surrender required for healing, and the definition and use of a healing team.

ANSWER: Disease is the manifestation of willfulness operating at odds with one's Being. Disease, suffering is the result of the opposite of surrendering. It is the result of aggressive, self-assertive willfulness from the standpoint of a tiny, separated entity called a human being, or an ego. This is why the skillful exercise by an ego of metaphysical principles does not constitute true healing. Because there is no surrendering into one's Being.

Put more bluntly, there is no surrendering into the will of the Father, because not only was the disease the result of willfulness, but the practice of metaphysical principles from the ego standpoint is willfulness, human will. And healing that appears to result from the practice of human will does not constitute healing, nor does it constitute one's permanent invulnerability to that disease.

But when one yields up this false human will and becomes humble enough to yield to his Being—"Thy Will, not mine be done"—that is when permanent healing occurs; because there is actual clarification, actual enlightenment that results, growth, if you will. And there is no way when growth has occurred for you to be able to ever fit in again to those smaller sized shoes, or smaller beliefs.

Now, each one of you has a spiritual guide. Working along with your guide is always a fluctuating group, fluctuating in quantity of Awakened individualities, who are present to help you in terms of clarifying your experience of your body, helping to support your movement toward the conscious experience of your Body of Light. They have been called the healing team. They work under the jurisdiction of your guide. Not that your guide governs them, but in that their point of cooperation is with your guide.

You may call upon your healing team any time you want. Your healing team, the individualities would be the equivalent of what you would call divine beings, angels. But let me tell you right now that angels do not have feathers. Not they do not have wings either. But understand that the beauty of conscious individuality aware of its divinity, aware of its inseparability from the Father is exquisitely beautiful and every movement of it has the grace that you would associate with an angel, in your present conception of it.

Now, what happens when you call upon your healing team, or what happens when you call upon the Father, or what happens when you call upon a healer who is incarnated and walking among you, is that you are surrendering your sense of personal responsibility, you are surrendering your arrogant need to be able to

prove something, to make something happen so that you can validate your worth. And you are saying, "I am going to let someone else in." To do that you must become defenseless.

And I will tell you something, you may have thought that the healer healed you, you may have thought that God healed you; but what has happened is that you have become defenseless, you have stopped holding yourself completely separate. And as the defenses go down you begin to be infilled with the clearer experience of truth and Reality. What happens is that your eyes open up and you see the truth.

God didn't begin to dole out a little bit more of truth or health to you because you asked. God is ever present and continuously what He is, being what He is, withholding nothing from His self-expression. "Behold, all that I have is thine. All that I am you are."

When you reach out in faith, trustingly, defensively, you let down the shield you have had up that kept you from experiencing Reality clearly, and you say you have had a healing, and you thank God. It is like thanking the sun for giving you a tan, which you have experienced because you took your shirt off. The sun was shining there all along, but until you take off that which covers up your skin you cannot get the tan.

The love of God is shining on you always. The love of the rest of the Brotherhood who are totally Awake is constantly shared with you. And it is indeed a joyful thing when one of you says, "help me." It is a wonderful thing to see you become more defenseless. It allows our unity to be more clearly experienced consciously.

So in all cases healing is the result of surrendering to the Will of God, surrendering to the presence of God that is ever present, and not shielding yourself from it by the use of and the investment of energy in ego structures.

Now it is also important for you to understand that if you call upon your healing team, if you ask your guide to have your healing team work with you for the headache, or the sprained ankle, or the broken arm, or whatever it might be; understand that these individualities cannot override your free will. You must override your free will, by choosing not to validate it. When you say, "help me," you are reaching beyond the boundaries of your ego. Your ego will not say, "help me." It says, "but Father, I'd rather do it myself."

So when there is a request for help, it is a desire for joining that comes from your Being, and it is responded to. But if you do not ask, your choice to be alone, your choice to be sad, your choice to be ill will not be violated. Because you must arrive at a point where something in you recognizes that the suffering is illegitimate, that it is an imposition upon your capacity to experience the perfection of your Being as God is Being you. And then ask.

The asking has been called prayer. But prayer has become a petitioning, rather than a felt acknowledgment of your right to your experience of your health, your perfection. And so you have asked as some pitiful, little mortal who is actually unworthy of receiving what has been asked for.

Now I will tell you something: If you ask the Father, or if you ask the healing team for help; but you at the same time sit there and say, “I am not worthy of healing,” your word will be law, your will will be what you will have. And it cannot be overridden.

No healer, no matter how great, can cause you to accept the fact of your divinity and your flawless perfection. But the moment there is the merest willingness to embrace the idea that you are the flawless self-expression of God, and therefore anything less than perfect is an illegitimate imposition upon your experience of life; you will have available to you more support than you can imagine. And if you will invite it and receive it, your healing, your Awakening, if I may put it that way, will be accelerated. That’s the end of the answer.

QUESTION: Mahalo.

ANSWER: Mahalo.

QUESTION: Aloha, Jesus.

ANSWER: Aloha.

QUESTION: Since I’ve been studying A Course In Miracles, and there was the beautiful meditation about taking your hand, and you would take us through the clouds of doubt into the Light; I’ve been using that and it felt that you were my guide. And over this weekend I’ve had some doubt raised as to that, and I want to know if that’s inaccurate or if it is accurate. Are you my guide?

ANSWER: I am not specifically your guide, but you have not reached out to your guide, and you have reached out to me. And I have been with you, and I have been working with you, and I will continue as long as you wish. Paul had to get used to the fact that I am not his personal possession.

QUESTION: Also, as far as meditation is concerned, my ego has been real active lately saying that I’m not meditating properly. And yet down deep I feel that I am.

ANSWER: Trust that feeling.

QUESTION: The questions I’ve been asking in meditation about, joy, whether to go off with Jack and Lil, traveling, the fact that if that’s accurate that my partner Ben would be getting the same messages. My feeling is that that’s all just going to be revealed in its own due time. And I’m just to hang in there—not like the cat—but to let go.

ANSWER: I understand.

QUESTION: And when my ego starts to tell me that I'm full of it, and that I'm just an airy-fairy, it loves to say that I'm (the expression has escaped me right now)... it loves to beat me up with that one. And my normal response to that is, "thank you for sharing, ego breath."

I wonder if I'm on track with that?

ANSWER: You are indeed. Take one step at a time. Do not jump unless there is something clearly ahead of you to land on. And if there is nothing clearly ahead of you to land on, then patiently wait until there is, knowing that there is a divine order to absolutely everything that is unfolding with you. It will all fall into place.

But again, I want to remind you that the guidance that is given is not only relative to the specifics, but it is also relative to your inner growth. And so pay attention to what is being uncovered in you in the process.

Your ego is very tricky, everyone's is. But the Holy Spirit is trickier. And what the Holy Spirit does is always master of the situation, and will provide guidance that will uncover most effectively the truth about you and the illusion so that they may be more easily separated. So let your attention again, not just be on the specific guidance, but what you find happening to you as a result of the guidance, the shifting that occurs within you and what comes to light as a result of the shifting. And as I said, take it one step at a time. That's the end of the answer.

QUESTION: May I also have an energy reading?

ANSWER: For this present time until we have finished answering everyone's first question we will not do anymore energy readings.

QUESTION: Mahalo.

QUESTION: Aloha, Raj.

ANSWER: Good afternoon.

QUESTION: On July the 4th I will be entering into holy matrimony. And so I'd like to hear some dialog or conversation on marriage. And also appreciating one's sexuality in the holy relationship.

ANSWER: May I extend my congratulations.

QUESTION: Mahalo.

ANSWER: Relationships are the laboratory in which you have the opportunity to learn what unconditional love is. Marriage is the place where you have the opportunity to get to know yourself better, so that you may more humbly present yourself genuinely to your partner. Marriage is the place where you learn how to be willing to see that which is real in each and everything. And you have your husband, and you have your children to provide you with the demand for that practice.

Marriage is the place where you have the opportunity to discover just how infinite is your capacity to love. Marriage is the place where you find the

bottomless reserve that is part of you to give, and give, and give without getting. I am not trying to discourage you.

QUESTION: I'm still here.

ANSWER: To have all of these things uncovered to you, revealed to you by virtue of the experience of relationships that are so close is indeed wonderful.

Now, sexuality... We are going to talk about sexuality and cooking. Both of them are going to come into play in your marriage. Are you going to make a big thing out of cooking?

QUESTION: I don't know how to cook.

ANSWER: You will learn. You do not know a lot about sex either, and the meanings involved in the experience in a committed relationship, but you will learn.

But you see, you didn't ask me about cooking in marriage, you didn't ask me about cohabiting in marriage because there is no sense of sin associated about them, there is no question, no bias applied to them in your background. I am putting sexuality in marriage together with cooking in marriage because they are both as benign as cooking. And they are both as significant a part of life in a relationship. And they are both to be embraced as easily.

It is an opportunity for sharing. It is an opportunity to let go to yield up control for both of you. And to be with each other as unconditionally as possible, making no demands upon the other, but embracing each other easily, enjoying each other easily without judgment.

Sexuality is not an obstacle to a holy relationship, nor is it an obstacle to spiritual growth or Awakening. It is an expression of love. I agree that the body can be misused so that it is not an expression of love. But we are talking about two healthy individuals here, who are not inclined to misuse the body in a way that is hurtful or harmful.

Be defenseless against sexuality, be defenseless against your husband, and he should be defenseless against you, so that there is an openness, a blending, if you will, an experience of unity, of purpose, and motive, and love.

The sexual relationship is just as much an opportunity for unconditional love as cooking is going to be, during the first year of your marriage. You will have to love yourself anyway, and your husband will have to love you anyway. And you will do it. Don't make a mountain out of a mole hill, and enjoy yourselves. That's the end of the answer.

QUESTION: Mahalo, I sure he will also.

QUESTION: Raj.

ANSWER: Good afternoon.

QUESTION: I would rather than a question, I think it's more on the lines of clarification. In the latter part of the text in the Course you talked about that place that we would be in when we have learned our lessons in

forgiveness. It's sort of described in the Course, as I recall, as a place where we find that perfect peace that the Course talks about, and there's a period there that we remain in that state before God reaches across that gap and takes our hand and takes us Home.

I would like some clarification on that space as to how that's occupied, or what we're really doing at that time.

ANSWER: It is a period of "time" in which you become comfortable with and satisfied with your peace. It is a time in which you could say your peace becomes incorporated into you. It is a time when you take possession of it or own it completely, you could call it an adjustment period—a glorious adjustment period, but an adjustment period nevertheless. That's the end of the answer.

QUESTION: Could I have a follow up on that? Is there any relationship to that period and the guides? What I'm asking is, is this where the guides may come from this space?

ANSWER: No, indeed. This space, as it were, is an internal space of mental adjustment. It is the last part of the passage, if you will—I'm going to say passage way, but I am using that term very loosely—it is the last part of the passage into your identity as the Christ Consciousness, as the Son of God in complete possession of his divine faculties, his divine knowing, his experience of God seeing Himself perfectly.

Although you are coming into the clear experience of who you always have been, it seems as though you are having to adjust to becoming something new. And that is because what you are adjusting to is outside of the ego's definition of itself, which you are identifying with. You will move forward only as rapidly as you will allow yourself to, and the speed with which you move forward will be governed by your comfort zone, how much of your good, how much of your divinity you can embrace without feeling overwhelmed.

And this period of experiencing your peace is a period of integration, if you will, where every last vestige of inclination to identify yourself other than as the presence of the Father dissolves.

And what was described as the Father reaching out to you, means, your letting the Father become All There Is of you as He always has been. And as you let it, it will be as though the Father is reaching to you, but it is because you are letting the Father in, because every vestige of identifying yourself as something other than the presence of God expressing Himself will have left, will no longer be present in any way shape or form to be renewed or regenerated. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome. I will add that this is not the Course In Miracles equivalent of purgatory. It is bliss, it is truly bliss. That's the end of the answer.

QUESTION: Speaking of bliss, do you think I could have a hug if I come up very quickly?

ANSWER: Yes.....You may still have a question.

QUESTION: First I'd like to thank you for facilitating my Awakening. I've really enjoyed the tapes, and the papers, and I've done everything that has been asked in the Course, and in the papers, and on the tapes, and I've even moved my chair into the closet—it's become quite a joke up here in Princeville, because I keep tearing back to the closet to meditating.

And I still have the illusion of something that has been going on for me for many years. I don't make saliva and I don't make tears. And I've negated that and I've used last night the authorization. And I'm just wondering, in the Course it says that we don't heal our perception. Is there something that I'm not seeing, that I'm not healing.

I mean this is years and years that I've had it, and it doesn't seem to be getting any better. And I feel that I've given permission, and I desire it. And nothing seems to be happening, so I just wondered if you could... I was going to ask for an energy thing because I thought maybe you could tell from that, but it's just a tremendous blockage that I seem to have started when I was a child with blocking my sweat and things in my body.

ANSWER: It is okay to be a human being. You are completely and physically lovable at this instant. There is nothing about your physicality that needs to be denied, in fact it needs to be embraced lovingly so that what it divinely is may emerge.

Now I encourage you to continue to use the authorization. And I also encourage you to practice the infinite patience that brings immediate results. All of you must understand that there is a necessity for persistence, for hanging in there with the truth.

Acknowledging the truth is not a way of gaining leverage on the problem. Acknowledging the truth is a matter of recognizing what is true and then being willing to abide with it. The truth is not a tool you use, or a weapon you use to kill error, or evil, or the ego.

And so I am encouraging you to use the authorization and gently persist in simply acknowledging the truth. This physical manifestation does not represent the normal function of your body, and that which does represent the normal function of your body constitutes a clearer experience of the truth about your body than what you are presently experiencing.

And so you can dare to expect to see this inactivity becoming activated. But don't be impatient. The willingness to be infinitely patience constitutes the removal of will, of willfulness, which constitutes the emergence of yielding, of saying yes to your perfection. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I don't really have a question, but I would like to take this opportunity to thank you for reminding us of our divinity, and for reminding us of our quest for unity rather than separation. And I'm thankful to be able to share with all of you here today. Thank you.

ANSWER: Thank you.

QUESTION: Welcome, Raj. There is a message that was given to me on April 17th of this year, that seems to be resonating. And so I'd like to put in the air. It was, "We want you to land with the Christ on this one."

ANSWER: Indeed. I perceive no question in that.

QUESTION: No, it just wanted to be put in the air, because it seems to be connected to the land at this time.

ANSWER: It is in the air.

QUESTION: Aloha, Raj.

ANSWER: Aloha.

QUESTION: The question I have today regards my two children, who aren't living with me now, they're both living with their father. And I acquiesced to the choice because I felt it seemed to be in their best interest, and I could perceive clearly that it would help my Soul evolution if I could embrace the situation as it unfolded to me. My daughters been away for two years, and my son, this will be a year this month. And they both are aware that they can come back to live with me at any time.

But recently I've had cause for anxiety, because I feel a growing sense that they are embracing more darkness than I had expected. And the anxiety prevents me from functioning like a light being that I would like to function as, or I feel that I am. What I would like to ask you is, how can I keep the channel of light open to them and act when I have to act, and also accept the situation if the situation is to be accepted?

ANSWER: I will tell you something, every single one of you that is gathered here, has always done exactly what you wanted to do. And if you were skillful and smart you managed to do it and make those around you feel as though it was their idea and it is to their credit that you have done what you have done.

Children learn this very early on. Parents want to feel responsible, and they want to feel successful. And children recognize this immediately, and manage to behave in a way that meets their parents expectations without violating the child's

individuality. The child does what he wants to do, and if it happens to be in alignment with what the parent agrees with then the child conveys to that parent that the parent has been successful.

Now your children have been making choices from the first moment they drew a breath, and where they are today is a result of their choices as much as you would like to think that you have made significant contributions. If they are embracing what you have provided, it just happens to be nice that you provided it, because if you hadn't they would have found it elsewhere, because they would have gone for what they were intent upon experiencing.

There is absolutely nothing I could say during this whole workshop that would make you believe anything. Whatever you are believing today that you did not believe yesterday is because I have substantiated what you were either ready to hear or wanted to hear. And those who were not ready to hear, or did not want to hear did not return today—that is not the only reason.

But you must understand that they are following their path, and have been, as I said, from the moment they drew their first breath. And that there is inner direction in them, and that inner direction is a composite of prior growth, prior release of ego structures, and the presence of unreleased ego structures together with the overriding insistence of what they are in their totality, which is slowly breaking down their ego structures.

In other words, humanly speaking, they are a combination of the truths and understandings that they have learned, as well as their ignorance's that have not been dealt with, and divinely speaking, what they are as God created them is embracing this conglomeration of ignorance and intelligence with the nurturing guidance and impulsion to wake up.

Now, you cannot bring the light to them and force them to see it. You could take steps to bring them home so that you could provide them with the environment and the opportunity to see the light that you feel is so important to them, because it is so important to you. But it would not be appropriate, because they are where they are by choice, and their choice is not unaffected by what they divinely are. In other words, their choice has not been unaffected by their divinity.

Now you must release a false sense of responsibility here. And when you think of them you embrace them in the light, because they are in it, and your acknowledgment of it is an acknowledgment of an already existing fact. And you love them in your heart, and you embrace them in your love, but not with a sense of being responsible for them, and as I said yesterday, entrust them to their divinity.

I will tell you something else: The Holy Spirit utilizes every circumstance to the advantage of your divine Being, to the advantage of your Awakening. And no matter what ignorance you might be laboring under, and no matter what ignorance they may be laboring under, you can count on it that the Holy Spirit will

utilize that on behalf of their Awakening, in ways that will be specifically and uniquely contributive to their Awakening in such a meaningful way that they cannot miss it. Now do dare to entrust them to their divinity. Do dare to entrust them to the Holy Spirit.

And as an aside, I want to share with you what the Holy Spirit is. The Holy Spirit is your divinity, held in trust, while you dally with the ego. And that is why when you release the ego, when you decide not to energize it any further, and it is completely gone, and you are Home, and you are in your “Right Mind” there will no longer be the Holy Spirit. There will be God experiencing Himself/Herself perfectly, and recognizing Himself/Herself infinitely.

And that awareness that God has of God’s infinite Movement, constitutes the Christ Consciousness, which is infinitely individualized as conscious individuality. And so there will be the Father Being the Son. But since the Son will not be an entity or identity separate or different from the Father, it will all be the Father. And so instead of being the Father, the Son and the Holy Ghost or Holy Spirit, it will be God, All That Is.

So when you are listening to the Holy Spirit, which came into existence the moment you decided to dally with an ego sense, a private sense of things, when you rely upon the Holy Spirit you are truly leaning into your own divinity and beginning to rely upon it and trust it, and therefore it constitutes an integral and necessary part of your, shall I say, reintegration, your Awakening.

Your children are right where they belong. You are right where you belong. Don’t be meddlesome. And understand that it is not your responsibility to save them. Because in the first place they are not truly in even what could be called a humanly detrimental situation, even though you would not choose to be there, and you would find it uncomfortable to be there.

Recognizing what is and what is not your responsibility will help you to let go of what is not your responsibility and be about the business and the joy of living your own life. That’s the end of the answer.

QUESTION: I understand. Thank you.

ANSWER: You are welcome.

QUESTION: Shalom.

ANSWER: Shalom.

QUESTION: You have referred to us as the Sons and Daughters of God, Son/Daughter. In the Course, as in much of life here on planet Earth the terms are masculine, the Father, the Brotherhood, the Sonship. I just wondered if this was a matter of convenience?

ANSWER: Exactly, nothing more than that.

QUESTION: I just wonder why sometimes they don’t do it the other way for convenience?

ANSWER: It would be more strenuous, not only for the men, but for the women to rethink in terms of the femininity of God and the femininity of Being. We took the easiest way out, because it is easiest for you. But it is absolutely essential for you to understand that God is Father/Mother/God, even though father and brother and mankind and brotherhood are the words most commonly used. Whether you are a woman, or whether you are a man you have a sense of what the word brotherhood means. And to use the word sisterhood would not convey as full a meaning as the word brotherhood does.

And the issue isn't really gender, the issue is waking up. And so whatever facilitates that most easily is what is done. But understand that God is Father/Mother/God, and that man is male/female, and women are female/male, if you will. And men must come in touch with their femininity, their yieldingness, their receptiveness, their allowingness, their sensitivity; just as women must come into a clearer experience of their strength, their stamina, their power, their authority, etc.

But women must not in the process of gaining their experience of their strength forsake their femininity, nor must men forsake their masculinity as they become more sensitive, and soft, and feeling, and yielding.

Please don't delay your Awakening, any of you, on the basis of a grammatical decision. That's the end of the answer.

QUESTION: Can I just ask you one more quick question? I wonder if you could say anything about human beings eating other animals to survive.

ANSWER: At the bottom line, you do what works, and that is intelligence. But if you have more choices available to you than eating the flesh of an animal, then I would encourage you—and it is more consistent with the nature of the construction of your body—to not eat the flesh of animals; but to enjoy the abundance of fruits, and vegetables, and grains, etc. If you wish you can say that I endorse vegetarianism.

But what I endorse is intelligence, and your body was not designed to digest meat. And animals, you could say, are sentient, conscious life forms. Vegetables are not. And we will not get into the complexity of that at this time. Vegetables, and fruits, and nuts, and grains are what your body is designed to digest and function most efficiently with.

But at the bottom line, you do what works. And if you are starving and a chicken runs across the road, grab it. That's the end of the answer.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: In 1982 my mother took her life, and I had always thought that it was best for me to be strong, so to speak, and to bury those feelings. And I'm finding now that it's been coming up in other ways, of anger, and just frustrations that I have. And I don't know how to deal with

it. And I'm wondering am I doing the right thing by not addressing it, or letting it go, or I really don't know what to do about it It's coming up for me now though that I'm starting to cry about it, where as before I never did.

ANSWER: Indeed, I would encourage you when the tears come, to let them flow and do not stifle the crying. I will tell you something, you are getting in touch with your softness, your vulnerability, your yieldingness, your capacity to love, when the tears come.

There is nothing you can do obviously about what has happened. But I will tell you something, you do not have the right to judge what she has done, anymore than she would have the right, if she were still here to make judgments about what you are doing.

It is important for you to feel your feelings about this issue, not because there is some deep psychological problem associated with it, but because you are not able to breath easy about it.

There is not as much anger as you think there is. And underneath the anger is your capacity to love her, in spite what she did, in spite of whether it seems reasonable or not. And it is your capacity to feel your love, and to feel your softness, and to feel your defenselessness. It is important for that not to be unavailable to you. It is important for that to be available to you.

You should not have to go around holding yourself tense about this issue. Because whether it is anger, or whether it is tears, at the bottom line it is you getting in touch with your defenselessness again, and realizing that you are safe in your defenselessness, and that you do not need to hold yourself tight, and defended, and therefore conflicted within yourself.

It is not likely that you will need to work this through with a counselor. But do not be reluctant to do so, do not be reluctant to find someone with whom you can explore your feelings. And I have chosen my words very carefully there. Do not find someone whom you can talk about your feelings, and talk about your indignation, and your anger. Because that does not constitute being in touch with your feelings.

Find someone with whom you can explore your feelings around this issue, and feel them, even if it is the anger. Because as you feel the anger, it rises, it bubbles over the top, and what rises up underneath the anger is your capacity to love, which the anger and the frustration has squelched. And before long all of the anger has bubbled over the top, and what is coming forth, and what you are experiencing is your gentle capacity to love. And that will constitute an emergence of a feeling of wholeness in you that it is your right to be experiencing. That's the end of the answer.

QUESTION: May I also ask, is this one of the blocks that I have in to loving myself. Because I do not feel love for myself as I am, a perfect person

in this third-dimension. Is this what it is that is blocking me from getting in touch with my guides?

ANSWER: No, it is your ego that is blocking those things. This aspect, or this incident relative to your mother and the feelings you have around that incident do not have very much controlling effect on the rest of your life. That's the end of the answer.

QUESTION: I thank you.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I feel such an affinity for your words that you share with us. And I would like to thank you so much.

ANSWER: I am glad that you agree with me.

QUESTION: I would like to thank you so much for giving us the Course, and for the clarification and communication that you are giving all of us now. It truly is most helpful to myself and I know many others.

My question is, as I feel such an affinity for your information, I wonder why I feel differently about other beings who are channeling or communicating with us through people? Why is there a variation among their messages, and are they all of equal awareness?

ANSWER: There is such a variety of egos that it takes a variety of expressions of truth to reach them, to register with them. And so the truth is expressed in the language of the perception of those who are listening. I have said it before, that Ramtha speaks boldly for those who are hard of hearing.

Now the process of Awakening is occurring, it is not that it is going to occur, it is occurring. The message, if you will, of Awakening will get through just like the early Pony Express. And it will come through in whatever language registers with those who are in the process of Awakening. Obviously what would trigger Awakening with an Australian Aborigine will be different from what will trigger the Awakening of a Scientist in the Western World.

Now don't fret over apparent inconsistencies. Underlying the style, or the accent, or the appearance is fundamentally the same message. But the way in which it is presented, and how much it cost to hear it all plays apart for those who are attending. There are those who do not value what does not cost an arm and a leg, and so they will not come to this gathering (even though some of you might have felt it cost an arm and a leg). And so they will be met where they are. Some are less contemplative than others, some need fires built under their derriere.

And so whatever it takes is provided all in the context of the process of Awakening. And so enjoy what you are able to enjoy, and disregard what does not register with you. But do not fret over the language of expression. And do not look for absolute consistency.

You will find from time to time that I might tell you what seems to be opposite to what I have told you before. But it will be because at that moment that is what will trigger the Awakening. You must understand that it is not so much the information as, what I will call, the slight of hand that is brought into play to distract your ego while I connect with you at the level of your Being. And whatever it takes to distract your ego, or cause you to voluntarily shift into a clearer space, I will do.

Do not be disturbed by the differences, but enjoy the fact that movement is occurring no matter what the language of its expression.

I am not going to list those who are being channeled and give them credits or discredits. You will have to pay attention to you, just as you must when you are listening to me. And what makes sense, and what nourishes and triggers your increasing clarity, take hold of it. And what does not, trash it. Or at least put it on the shelf until such time as it suddenly makes sense to you. That's the end of the answer.

QUESTION: May I ask then about sometimes people have said that there are negative entities appearing to them and they need to protect themselves with white light and certain sayings and this type of thing. Could you talk about that?

ANSWER: This is an expression of ignorance, very simply. I will tell you something: Just as you are not able to sit out here and convey a message to someone else at a distance through what is called telepathy, those who are in the three-dimensional frame of reference who are incarnated cannot break through the density of that three-dimensional frame of reference and speak with another who is also bound within the three-dimensional frame of reference, but who has passed on.

The limits of the ego frame of reference does not allow for communication to occur in this manner. The ignorant cannot communicate with the ignorant over the barrier of what is called death, or the transition. We are able to speak because I am not blinded by ego structures any longer. Those only who can convey any communication to you whatsoever are those who are totally Awake. And there, of course, will not be any dark or negative energy being expressed.

The dark energies that other people feel are being communicated to them are not coming from any source outside their own limit and fear. And those who seem to be channeling entities expressing negative unintelligent ideas are not channeling at all, but giving "creative voice" to their very own ego, no matter how much they believe they are doing otherwise. There is indeed integrity to the universe, and to the way things work. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Aloha.

ANSWER: Aloha.

QUESTION: One of the greatest teachers I've had is a major illness that's been with me for three years. And although it's improved dramatically in the last six months there's still many symptoms. And as I meditate I feel it's really time to move on into total health. And I don't know what's holding me back and what more there is to learn. I really honor all that I've learned and the transformation. It's been fabulous.

ANSWER: I understand completely what you are saying. What I want you to understand is that the learning has not been a blessing derived from the illness, but from the use the Holy Spirit has put the illness to on your behalf. The reason it is important to understand this is so you will not value the illness to the point of not wanting to let go of it until you have gotten the maximum learning from it. You may release it, and whatever learning is needed will continue, because the Holy Spirit will continue to utilize whatever else is going on to your benefit and on your behalf.

Very specifically, what is delaying it now is the desire to get the maximum learning. And in order to have "the maximum learning" it is not wise to let go of it prematurely, it is not wise to let go of the disease prematurely. And so you are holding on to it. Do not value the problem as though it were the source of the learning, or as though its intent or reason for existing was for your benefit.

Under all circumstances disease, inharmony, illness, etc., is a manifestation of a resistance to Reality and it is an illegitimate imposition upon your experience of your perfection. And so do not honor your problems, no matter how well the Holy Spirit has turned the problem to your advantage. Don't value illusion, even though in the process of your releasing of your releasing it you learn so much. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Aloha, brother.

ANSWER: Good afternoon.

QUESTION: I would also add my thanks for your wisdom and enlightenment, all of the wonderful help you've been giving us this weekend. I've been totally delighted as I watch one question after another pass through my mind as you answer them without them ever being voiced. I come to this point then simply by asking if you would share with me that which you know would be most beneficial to me at this particular point in my unfoldment.

ANSWER: Very simply, it is important for you to know that the red carpet that has been unrolling in front of you does not have an end. You have been wondering where the end is, or having a sense that it might be coming up shortly. Do not labor under that idea, and do not prepare yourself for it. Continue to take

one step at a time on it. Embrace it, enjoy the fact that it is unfolding in front of you.

And do not worry what is going to be at the end of the next 30 yards of carpet, let yourself be supported fully by the carpet that is immediately under your feet. It is a false fear that is presenting itself. And understand that indeed the ego presents ideas, concepts in the form of suggestions just as a hypnotist does. And you have the prerogative not to validate and energize, and become subject to those suggestions. That's the end of the answer.

QUESTION: I received that it wasn't so important for me to ask a question, but just in the being here the things would happen to me that I needed. I would be worked on in the levels that I needed to be worked on. But I do find that being pregnant six months, I have questions about the nature of life.

ANSWER: It is a miracle.

QUESTION: Indeed. I'm approaching the birth process and...

ANSWER: No, you are approaching the birthing process, the little one is approaching the birth process. And do understand that you will not be doing this alone, that it is an experience of unfoldment for both of you. And I am going to pass on some very wise counsel to you: Love is the art of giving. And I want you to remember that in delivery. Love is the art of giving. Unconditional giving. Continue.

QUESTION: I guess that's the end of my question. Thank you very much. (I think she was crying.)

ANSWER: You are welcome. Feel what you are feeling, and don't resist it. And do remember that the nature of life is a miracle. Divinely speaking, miracles are absolutely natural, but from the standpoint of the partial view the Movement of Life seems miraculous, because it goes beyond what can be defined from within the ego's limited frame of reference.

And so do not try to peg the nature of life completely at this moment relative to this birth, but participate in the process of the birthing, and feel the miracle of it. And hold that child in your arms and feel the miracle of it. And you will know something of the nature of life that the ego cannot embrace. And it will be part of your breakthrough, if you will, part of your Awakening process. Okay.

QUESTION: Thank you.

QUESTION: Hello, Raj.

ANSWER: Hello.

QUESTION: I would like to hear what I need to know at this moment, in relation to my desire to start running now that my health has improved. And what are the possibilities of this?

ANSWER: First of all, don't run with great intent or great intensity. Let it be pleasurable, let it be simple enjoyable exercise. Don't have an end result, like running ten miles a day, so that you can then run twelve miles a day, so that you can then run fourteen miles a day. It is good for you to enjoy the pleasure of running.

Now I would encourage you to start out gently. The healing with your heels is rapidly coming to a conclusion. But initially I encourage you to run gently, evenly, on level ground, not on sand, not on grass. And just enjoy the freedom of the movement, and keep it easy, it will be good exercise whether you do it strenuously or not. So avoid doing it strenuously.

Now at the same time I want you to understand that as you begin to acknowledge that your body has a divine intent to identify the presence of your individuality perfectly, you will begin to realize that the health of your body is not solely dependent upon what you put into it or the activities you give to it. And so you will begin to eat with more ease, you will begin to move and run and engage in physical activities more easily, because there will be an underlying feeling or confidence that your bodies natural inclination is to function smoothly, efficiently, comfortably and well.

So begin the running and do it easily, and enjoy it. But be very alert not to turn it into a discipline, a workout. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: I need your wisdom on...

ANSWER: You have my wisdom.

QUESTION: I need your comments on an issue of patience related to trust. We're involved in a major change and direction in our lives, the last phase of which involved physical relocation to Kauai. Now this has all been done under guidance, and each step has progressed quite smoothly. There's one remaining phase and that involves the sale of some physical property.

We've received in our meditations that the sale—which this part of it is necessary to effect the complete physical change—the sale itself is immanent. But we have also I think because of our ego involvement and anxiety related to this have been given false information in our meditations, specifically we were given dates on which this was to occur, and it didn't occur.

ANSWER: Let me explain something for your benefit and everyone else's. The future is not fixed. It is not sitting on a reel of film waiting to come past the lens of the projector so you can see what it was inevitably going to be anyway. Whenever there are egos involved relative to what you would call a prediction, the

prediction cannot be accurate. It can be very close to accurate, but the reactionary state of egos causes the information to be not absolute.

Any answer that you get from guidance relative to the future is not absolute. It is based upon all of the information as of the moment in which the information is being given and what the greatest likelihood is based upon that information.

So I would encourage you when there is a time span involved to check in periodically during that time span to see whether any elements have come into play of ego reaction that would alter the original answer that you have gotten relative to time. You will find that when an answer is given relative to the future, that is not subject to ego reactions, that those answers will turn out to be highly accurate.

So it is not that your egos have necessarily gotten in the way and caused you to hear incorrectly, it is just that the nature of the question elicits an answer that is not an absolute answer, and therefore you must check in relatively frequently in order to be updated. That's the end of the answer.

QUESTION: May I ask for an update from you?

ANSWER: Indeed, you may. The guidance you have gotten, that it is immanent is correct.

PAUL: Okay, this is me, Paul. He indicated that the sale was likely to occur or to be definite within seven days. And I said is there like an outside limit, a certain amount of time within which it is almost bound to have happened. And he said fourteen to sixteen days.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Unfortunately money ever to present. I am wondering actually if it's time for me to start charging for things that—I do a lot of things that I don't make any money from and it's creating a terrible...

ANSWER: Why do you do that?

QUESTION: I do it because I think I'm good at it.

ANSWER: Why do you do it for nothing?

QUESTION: That's what I'm asking. Well, I do it for nothing, because I have another profession that I'm supposed to be making money at. And I'm wondering if there out of balance by purposely?

ANSWER: It is appropriate for you to be making a specific charge for what you are doing.

QUESTION: Do you know which part of what I'm doing I'm supposed to be charging. I don't seem to be making money from either one actually.

ANSWER: From the new activity you should be placing a charge. And it is appropriate for you to base it in terms of your time, rather than what it is you are doing. Do not be reluctant to demand a fair exchange. And above all don't try to

be the one to decide whether what you are doing is worth \$10 or \$40 or \$50. That is the persons prerogative who avails themselves of what you do. But let there be reciprocal balance. Don't be afraid to honor what you are doing.

Now, I encourage you on the basis that you are to make a charge for what you're doing, listen for how much you are to charge, listen for inner guidance. That's the end of the answer.

QUESTION: Aloha, Raj.

ANSWER: Good afternoon.

QUESTION: In our last conversation you suggested that I allow for clarity concerning Marty, and also to not make any emotional investment in this situation. And I was wondering if you would amplify this a bit for me?

ANSWER: Very simply, I meant for you to be allowing without biasing your attitude positively or negatively, without deciding how it ought to happen, or how it ought not to happen so that you may judge how happy or unhappy you ought to be. I meant for you to be allowing, and open, and unconditional—unconditional to see what ;your Being is in the process of unfolding for you. And what your being is unfolding for you is quite wonderful.

Do not formulate concepts in your mind ahead of time, with which to gage the reality that does happen. Let the reality happen, and let it define itself. That is the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

PAUL: I want to say, when I got the letter in the mail asking if we would possibly—possibly, can you imagine—possibly consider coming all the way to Hawaii to do a workshop, I was absolutely delighted and was... I got a little chuckle out of the fact that there was any hesitancy, or that there was any thought that I might be hesitant to come over here. I want to express my sincerest thank you for the invitation. It has been a wonderful experience. Kauai has been a wonderful experience. All of you have been wonderful. And it's been great to be here. And so I want to say thank you to all of you.



A Gathering with Raj
Winnipeg, Manitoba
1989
(Volume 1)

Winnipeg, Manitoba—1989

TAPE: ONE

QUESTION: I would like to ask you about the incest issue that has come up in my family? I'm wondering what your comments are, if there are any better ways that I could be handling this? If there any lessons that you would like me to learn from this that I haven't learned already?

ANSWER: This is a loaded question, simply because there is so much conditioning associated with it—not just in your family, but in all families, generally speaking.

Now, what makes this most difficult to approach is the fact that very few individuals are willing to own the fact that they play an integral if not key part in every experience they have, and no one is ever an innocent victim.

Now incest is a dance that is played by two individualities. And both are partners in the process. Now this is quiet revolting to many people. But if I were to say that a successful marriage, or a successful business partnership was the result of a dance played by two who were partners in the endeavor, and that it was important for each member of that partnership to recognize and own the part he or she has played in it, you would be quite delighted with the realization of the necessity of owning the part you played.

Now you all must become willing to be honest. You must be willing to look at the facts, whether they are pleasing you or not pleasing you. Because it is only in your capacity to recognize the key role you play in your experience, whether you are liking it or not, whether it seems constructive or destructive, it is only in your ability to own the part you play that you will realize your power. And it is only in realizing your power that you will discover your invulnerability. And it is only in discovering your invulnerability that you will be able to let go of placing guilt, either outside yourself or within yourself.

Understand that the only reason guilt comes into play, is because you do not see a way to freedom from the negative that you must own or take responsibility for. And since you cannot find a way out into your freedom, you must come to some sort of means of living with the negative, and that causes guilt to come into play. Because guilt suggests that a penalty or penance is being paid that may earn you your freedom that you can't otherwise get.

Now, one who is a "victim of incest," as I said, is a partner in a dance. And if one partner is a victim of incest, so is the other partner—the one who has been incestuous, the one conceptualized as the instigator of the incest. But I will tell you again, there is not one who is the cause of it, and the other the victim of it.

Both are doing the dance, and therefore both are being the cause, and both are being the victim, because neither one of them is in a position of experiencing their integrity. They both lose their integrity in the process. They are both victimized and they both need healing. They both need love. They both need the recognition on someone's part of their essential divinity so that they may feel joined with, in terms of the integrity that is inviolably theirs, and thus let go of the guilt that both are feeling, and thus come out of their prison into their freedom.

Now, as I said, this is a difficult situation to deal with, because there is such a strong sense of victimization. There is also a strong sense of one of them being the victimizer. And also a very strong sense of guilt. Each one involved feels guilty for what has happened. And each one is paying penance. And each one is feeling a sense of worthlessness that will have to be overcome, but which they feel it is impossible to overcome.

Now I want to be very clear here, because there tends to be misunderstanding on these issues. I am not saying that incest is all right. I am not saying that it is just one of the many events or experiences one can have in the course of living. Incest is something which deprives those participating in it from the direct experience of their integrity, and thus it violates their integrity. It is not something which should be allowed. It is not something which should be condoned.

But that does not mean that judgment and criticism and penalty must be forthcoming. It means that someone must necessarily have the degree of love activated that constitutes a joining with the integrity that the act of incest seems to be covering up so that those participating in it might feel a strengthening at the fundamental level of their worth and validity, and thus be able to let go of the guilt, the sense of deserved punishment, the sense of unworthiness, as well as any further need to act out incest.

Healing is needed. But healing will not come from guilt. It will not come from judgment. It will only come from love.

I will tell you something: There are not degrees of illusion. There is just illusion or Reality. Some illusions are not worse than other illusions. Be very careful not to indulge in self-righteous judgment. Because those that you would judge relative to incest are not suffering from an illusion greater than the illusions that the rest of you are experiencing—of separation from the Father, or separation from your fellow man, or the justification to use a phone that is out of order that will allow a call to go through without putting a quarter in.

That which violates your integrity, violates your integrity, and there are not degrees of violation. And every single one of you deserves to have your divinity acknowledged so that you may release the sense of guilt or the lack of integrity that you feel within yourself.

As long as you have degrees of illusion, or degrees of seriousness of illusion, which therefore call for varying intensities of punishment, you are caught in the ego frame of reference and you are blinded to your possibilities for Awakening just as much as the one you are judging. And joining with that one in his sense of unworthiness, by becoming unworthy yourself in your engagement in judgment, is not going to help anyone even though the ego will cheer you on.

Now what is needed is for the sense of the integrity and power of each person involved in the incestuous experience to be bolstered, strengthened, illuminated, brought forth so that that one's sense of his or her power might return his or her substance and integrity so that the feeling of worthlessness and of guilt might be easily set aside.

Above all don't try to get justice. I will tell you what justice is: Justice is coming out from under any sense of guilt, any sense of worthlessness that one might be engaging

in. That is justice. And that doesn't involve proving anyone wrong. That doesn't involve getting even.

I will tell you something else: To come into a sense of ones worth that is present, regardless of any action one has engaged in or not engaged in, is to come into the experience of ones primitive, faultless, perfectness, which is the truth about oneself. And that is available as an experience, always. Because not one of you, no matter what you have done, can ever have become less than what God has expressed Himself/Herself as. And each one of you, no matter what you have or have not done, has this experience of faultless perfection available.

But you will not access it until you are willing to let go of the judgment and the sense of guilt that you bring upon yourselves. Your employment of guilt relative to yourself is what covers up your ever available experience of your divine perfection, your Sonship and Daughtership, your divinity.

The trouble with the sense of victim and victimization is that it causes one to feel powerless until something out there changes, until the victimizer changes, or until the victimizer pays for his victimization. And that is an experience of loss of integrity, loss of worth, loss of authorship of ones own experience.

And without that sense of authorship one is at the mercy of externals. And I'll tell you, that's passing the buck. When you say, "I cannot be happy until so-and-so pays for what he did," or when you say, "I cannot be abundant until the economy changes," you are giving your power away by your very word. And you are a victim, but you are a victim of your word. You are not the victim of the economy. And you are not the victim of another. You are the victim of your very own word.

Now everyone involved here needs to be able to give a new word to himself or herself. And that word is, "I am the author of my experience. I have been the author of my experience. And those experiences that I have evolved for myself that I have not liked, I am not going to evolve for myself anymore. I have the authority not to evolve it anymore. And I am not going to fool myself into believing that I don't have the authority to evolve something new, by blaming someone else for my experience. And I am going to release my victimizer, whether it is the economy or whether it is another human being. I am going to release my victimizer from my judgment that that one is the cause of my suffering. I am going to release myself and I am going to release my other. And I am going to evolve a new experience." That is what uncovers one's freedom. And that is what allows one to let go of guilt.

Victims have a difficult time hearing the truth about their victimization, because the ego has so convinced the victim that the cause of the victimization lies with the victimizer, and covers up the fact that it is ones own ego that is the victimizer and not the one that the ego projects the blame upon out there. Such a call for justice from victims deludes those interested in coming to resolution and healing.

Again, the justice that is needed is the experience of ones integrity, that one is solely responsible for allowing himself or herself to experience or reject.

Justice doesn't come from circumstances or external events. Justice comes from one letting himself off the hook, releasing the judgment and the hate and the self-depreciation, and daring to look within with the desire to know, "What is True in me? What is Divine in me? In what way am I the direct expression of the Father? Where

are the qualities of the Father in me?" And this question shouldn't be asked to prove that they're absent, but rather should be asked on the basis that those qualities of the Father are there together with the desire to open up and experience them.

Every single individuality who is experiencing the three-dimensional only frame of reference, every individuality who is not experiencing Totally Awakened Consciousness, is the victim of a partial view that is being treated as though it is whole. They are the victim of an ego sense of reality, a false or incomplete sense of reality.

And if you are going to say that so-and-so is a real victim, and so-and-so is not the victim but the victimizer, and they are different, and one truly needs to be punished and the other didn't deserve to be punished, then you are not allowing yourself into the realization of love that dissolves both the penalty for being the victim, as well as the penalty for being the victimizer and promoting that revelation of the Christ of each one of those individualities who stands there and appeared to do a dance of ignorance. The justice is in bringing out the divinity of both individuals, and their release from the victimization of their ignorance of their divinity.

Now I am not here to promote what the ego calls justice. I am here to promote Real justice, where every victim of every kind becomes freed from that label and freed from the penalties associated from that label.

I encourage you with your family not to make a mountain out of a mole hill. I would encourage you to support and help illuminate an awareness of the actual integrity of everyone involved. Not the integrity of the dance that occurred, because the dance did not express integrity. But the dance also did not express the true nature of the individuals involved. And you had better dare to home in on the true nature, rather than the false sense so that you are magnifying the truth rather than the illusion, and thus contributing to the healing of everyone concerned. That's the end of the answer.

QUESTION: I believe you've almost answered my question already. I'm afraid, I have a fear of being found out, of really expressing my true feelings. I feel sometimes that I'm like a lit candle hiding under a bushel basket. And I've used all the escapes to hide my integrity. If you can tell me what I'm so afraid of, or why am I so afraid to reveal myself or to be me I would appreciate it? But most importantly, how can I let go of this fear so I can get on with my life?

ANSWER: I'm very glad that you use the illustration of the candle hid under the bushel basket. Because the candle is lit, and what is being hid is the light. You are not covering over a darkness, you are covering over a light. Secondly, it is not you who are covering over the light, but your ego. Again, the ego is a limited or finite sense of what you are in your totality, what you are actually, divinely. It is a limited perception of the infinity that you are.

Now, how do you come out from under this shielding, you might say, that your ego uses to cover over the light? Well, you don't become overwhelmed by that shielding of the ego. You don't become reactive and indignant to the ego. You get in touch with the light in you. And you love the light in you. And you desire to experience it more fully. That is what nurtures the light. That is what causes it's illumination to expand.

You see, it isn't that you don't want to experience yourself fully. It isn't that you don't want to share it fully. It is that the ego knows that if you share who you are fully, it

and its limits will lose their substance and the ego will cease to exist. The ego is afraid to have who you divinely are step forth without apology.

You are not your ego. You are more than the limited ego sense of yourself that is prevalent. And the you that would love the light, and desire to see it grow and expand and illuminate every crevasse and every cranny and every part of what you divinely are, that which would love the light is not the ego, but is truly you. And so when you—who you truly are—love the light in you, and you give your attention to it, rather than overcoming the ego or doing anything with the ego, you will have withdrawn your energy and your attention from the ego, and it will immediately begin to lose substance.

All of you are afraid to wake up because you are afraid you will lose your identity. That is what the ego suggests. It suggests that if you wake up you will lose your identity. And the ego speaks with your own voice. And so you hear, “I am afraid to wake up because I will lose my identity.” But the fact is, that when you wake up the ego will lose its sense of identity. And you will become empowered and come into the full experience of who you are, not just a sense of yourself, not just a sense of your divinity, but the actual experience of yourself and the actual experience of your divinity. And so your integrity will be greatly enhanced. And your individuality will be completely crystal clear to you.

Now, you will not move into your freedom to be you without apology, by attempting to find out what there is in you that is afraid. That is the trap. You will have to let this part of you—this ego, that expresses its fear as though it is you expressing your fear—you will have to let it do it. Just notice that it is doing it. And you give your attention to whatever awareness you have of this light that is hid under the bushel, and love that light, and yield to it. Let yourself into it. Acknowledge it.

And daily refresh yourself with an encounter with it, if I may put it that way, an encounter that can be experienced in meditation, or some short period of time in which your intent is to feel the light in you. But don't try to do battle with that which is covering it up. In other words, don't become distracted by the bushel basket that is hiding your light, else the bushel basket will be strengthened. That's the end of the answer.

QUESTION: I've been sort of puzzling about how to frame my question. I would like to know more about animals, and plants and our relationship to them. And I think the reason I have a problem framing the answer is because I view the animals from an ego perspective, as I see myself much as an ego. My question is basically I guess, what are the animals? If they are expressions of God, why do they seem to have a lack? They don't seem to be as intelligent as we are, or some of the abilities. What is our relationship to the animals?

ANSWER: Yes, the animals are expressions of the Father, of God. They are part of the infinite self-expression of the Father. They are absolutely as divine and eternal as you are. And they seem to lack and they seem to suffer, because they have egos also.

Now, they appear not to be as intelligent because you have lost the means of communion. You have no language for communicating. And just as when you are around someone who does not speak your language well, they appear not to be as intelligent as you, because you must find more grade school level terminology in order to communicate with them, even though they may be a physicist, or a graduate of a

university. Likewise, with the animals that you have no means of communicating with, they appear to be less intelligent.

But I will tell you something: Every living thing is conscious, even a tree. And anything which is conscious, is consciousness. And consciousness is Mind, and Mind is God. And, therefore, all that God is is fully embodied in every single form of self-expression that the Father has expressed Himself as. And so the means of communicating must come forth. And there is, indeed, some progress being made.

However, there is such a strong belief that trees, plants and animals are lesser forms of life. There is a great resistance to, even an unwillingness to actually have, shall I say, communication, to actually experience the discovery of the fullness of the self-expression of the Father in a particular plant or tree or animal, etc., especially the ones you do not like, like centipedes or snakes or spiders or mosquitoes.

The bad relationships that you experience with these creatures arises from an inability on your part to identify them properly as fully the expression of God, an expression of God which embodies all the intelligence that God is, just as you embody all the intelligence that God is.

They get a bad rap, because you make the assumption that they are a lesser form of life, that there is not intelligence there, but just knee jerk instinctive reaction. And it is only the very few who dare to deal with “pests” from, shall I say a metaphysical standpoint, a willingness to communicate with them and say, “It does not work out well for us both to occupy the same space, but there is a place for you just as there is a place for me. And, therefore, I will be in my place and I will ask you to be in your place.”

Those who are beginning to see the connection and to acknowledge the intelligence that is there, and to actually address these “pests,” are finding them moving out of their immediate experience, and so there is freedom for both to live without imposing on the other.

There is a willingness to attempt to communicate with the dolphins. But you see what has happened, man has come to a point where he’s willing to assume that maybe the dolphins are as intelligent and maybe even more intelligent than man. And so man is, the researchers are, truly looking for evidences of it, with an expectation of finding it. And that is what is beginning to open the door.

Now, you have a new way to approach the life forms on your planet. Understand that these life forms have egos. In other words, they are experiencing a limited sense of what they divinely are also. And when you see your pet behaving from an ego stance of impatience or distress or frustration with you, because you didn’t take them with you when you left, and you come home and you find your favorite purse torn up, or the toilet paper roll pulled out all over the kitchen, and they have obviously had an ego temper tantrum and are letting you know of their distress, understand that just as with your fellow man you are not to respond from an ego level of retaliation.

But what is being called for is your acknowledgment of their intelligence, of their divinity. Talk to them. And the next time you go somewhere, say to them, “I cannot take you with me. It will not work out right now, but I will be home in an hour, or I will be home this evening. I will see you then.” Let them know that you care. It is not as foolish as it sounds. They do not have to understand English. But do express the words that focus or crystallize a meaning in your mind relative to them, an intelligent

meaning and assume that they have the means to grasp the meaning and understand what needs to be understood.

I've said before that love is the willingness to recognize that which is Real in each and every thing, Real with a capital "R." Extend this to your pets. Extend this to the creatures in your environment. And watch the harmony and the order that unfolds. That's the end of the answer.

QUESTION: My question is about the book, "Right use of Will, Healing and Evolving the Emotional Body." I may have a follow up question depending on the answer to the first one, which is: Have the understandings given in this book really been received from God in the first person?

ANSWER: What do you think?

QUESTION: It feels right. Yes, I think so, but...

ANSWER: I am not going to judge that book. I am going to give you a means of understanding whether it is valuable for you or not.

At the bottom line, there is only one right use of will, and that is to choose not to use it. What that means is, to become so unwillful that you are able to become quiet within yourself to feel what is appropriate for you—in effect to feel the will of the Father, because you are the direct and full expression of the Father.

The only presence you have is the presence that the Father is expressing of Himself. You do not have a separate presence. I agree that you appear to be separate from the Father, and you appear to be separate from every other one in this room, but that is not the fact. You do not have a presence of your own. The only thing that is there is the Father being Himself/Herself, the Father/Mother, the Movement of Creation Itself is what is present there, and the only thing that is present. And it constitutes your true individuality. It constitutes who you truly are, but not a you separate from the Father. And not a you separate from anyone else in the room.

In choosing not to use what you call will, you are becoming humble enough to yield to the Father in you—the Father/Mother in you. And in yielding to the Father/Mother in you, is to yield to your capital "S" Self. And in that process you discover who you truly are, what this capital "S" Self is. And you begin to claim less and less of a presence as a separate entity or personality. And you begin to allow the very natural and inevitable experience of wholeness that comes forth as you yield to the Father's Will.

And when you have completely yielded to the Father's Will, you will have come into the full experience of what your individuality is. And you will feel whole. And you will feel invulnerable. And you will feel the power of your presence. And you will feel your safety. And you will feel your actions, if I may put it that way. And everything that you do "in the world, in the universe," will be nothing more and nothing less than the Movement of the Father, except that from that vantage point of conscious awareness the Movement of the Father, those words "The Movement of the Father" will be inseparable from your experience of you being who you Truly Are.

One must be very careful when the word will is used. Because everyone is very familiar with what human will is, and it is very difficult to let go of that. It is very difficult not to attempt to exalt the human will so that it becomes a clear reflection of the Father's Will, or a clear example of the Father's Will, but nevertheless, a will separate

from the Father's Will, a separate will that mirrors the Father's Will, if you will. But that's still separation. That is still duality.

And so you must be willing to use your human will for one thing only, to choose to set it aside, to choose not to use it. That is the beginning of humility. That is the beginning of peace.

Whenever one meditates, one is engaged in a process of disengaging from the human will, and that is why the experience of peace emerges, which is the first step of experiencing your capital "S" Self Truly.

You will not learn how to use your puny little human will better and better by getting it to be more expressive of the Father's Will. You will only come into a true sense of your integrity as you yield up the human will, and let the Will of the Father disclose Itself to you. And of course, the ego sees this as profound control. And yet, if you will disengage from the egos reaction, and engage in this process of beginning to feel the Father's Will, you will find yourself feeling empowered, as I said, because the Father's Will is what constitutes your integrity. Because the Father is the substance and the presence that is seen and called you. And as you get to experience the Father's Will you begin to know yourself Truly.

I will tell you something: This book you spoke of has it's place. It addresses individuals in their process of Awakening. It helps to trigger their movement into more intelligent empowerment. It is a Divine message, but it is not absolute, just as what I am sharing with you is not absolute. But what I am sharing with you triggers your movement into greater clarity, just as this book triggers others into their clarity. And we will not even get into a discussion of levels and relative values of those levels, because no matter what level anyone is on, he or she is at the threshold of their clarity or clarification. And that is all that matters.

So the question is: Does this book for you, express triggers, express values that help move you into a greater willingness on your part to yield to the Father's Will, to yield to your capital "S" Self, in other words? That's the end of the answer.

QUESTION: I was doing some work last night, delightful work, and noticing the enlarging space from myself between my fear. Okay I see the fear, but I still want to do this thing that I call delightful work, and watch it transform into a challenge that I can meet. Can you comment on that? It's a delightful experience.

ANSWER: I'm going to ask what your question is. It sound as though you have asked a question, but you have not. You have commented on the fact that you are observing a certain shifts that have occurred and that are occurring by virtue of this task you are engaging in. And this is wonderful.

QUESTION: But I didn't ask a question, right. How can I facilitate myself to transform fears into challenges with more delight?

ANSWER: I'm going to suggest modifying the word challenges and changing it to opportunities. Changing fears into opportunities. The surest way to do that is to be alert so that you recognize a fear as a fear, rather than a thoughtless emotional reaction where you find yourself submerged in emotion. If you are alert enough to recognize the onset of anxiety, or the initial stages of fear, then you will be able to say, "Ah-ha! I am

approaching a threshold, an ego limit here, which necessarily means that I am at a point of breaking a boundary and accessing new territory. What is the new territory?"

That process that helps you arrive at a point of inquisitiveness, "what is the new territory?" is the means by which you turn the fear into an opportunity. And by being inquisitive about the new territory, you give your energy to that which is beyond the fence, beyond the limit. And thus, you do not energize the limit. And the desire to know what the beyond is—beyond this limit—is what begins to dissolve the limit. Do you get the picture?

QUESTION: Yes, in other words give no power to the fear, but rather to the opportunity.

ANSWER: Of course. The fear is just the edge of a conditioning. The conditioning says, "Thus far, and no farther." The conditioning says, "On this side of the fence, is your comfort zone. On that side of the fence is God knows what." But you see the truth in that? What is on the other side of the fence is something that God only knows. And what God knows, you ought to want to know. So let that very negative approach of the ego, the very words, "God knows, what's on the other side." Let that shift into, "God knows what's on the other side. I want to know what God knows."

And in that way, the conditioning that would keep you from moving into that knowing will be minimal or minimized. And your desire to know what God knows, your desire to experience that aspect of your capital "S" Self that is beyond this finite ego limit is what will promote your movement into the new territory. And it is also what will minimize the uneasiness or discomfort of the conditioned thinking that says, "You will pay a penalty for violating this ego limit."

QUESTION: I seem to start things, I think with pure intent, because I don't know what to expect. And then when things begin to happen, I become afraid because I feel that I am letting my ego take control. And I can't discern which is the true happening and which is my ego. And then I start to distrust, and I stop completely because I can't tell which is the "good." I'd like to know how to discern which is ego, and which is not? And how to build trust?

TAPE: TWO

ANSWER: I will tell you something: The easiest way to discredit the message is to discredit the messenger. And you will find that the ego will always attack you, whether it is your ego attacking you or another's ego attacking you. And it attacks you, to cause you to not give yourself credit. It attacks you to cause you to become reactive, and of course that is always an ego action. And if you are reactive, then you are not in that centered place where you can be the true reflection, or the true door through which the manifestation of your divinity can move into manifestation.

Now, you must be alert. And when you find yourself beginning to doubt yourself, when you begin to wonder whether it is the ego or not, this is an indicator that it is time to shut up, become still and get into your peace again. It is not wise to get into an evaluation of your ego or of where you are coming from, because as long as you are engaged in that, you are functioning from an intellectual level where you are not connected with your peace and your centered perspective. And your peace and centered perspective is where your ability to discern between truth and illusion lies.

So when you find yourself becoming uneasy, and you seem to be face with a need to analyze in order to come to a true answer, catch yourself and don't waste any time going through the process of analysis. Bring yourself back to that quiet centered place within you, where you are able to listen and hear and feel the rightness of your actions, or feel without emotional response the inappropriateness of an action.

The solution always lies in your centered perspective. And there you can feel the rightness or wrongness, the appropriateness or inappropriateness of an action, and you KNOW, and it isn't the result of analysis.

You see it is like the tares and the wheat, as long as they are growing side by side you will go crazy trying to differentiate one from the other. And so you don't try to do it. And that is where the wisdom comes in. At the time of the harvest it is obvious.

Now don't try to analyze to distinguish between your ego and your Being. Become as still as you can. Listen as deeply as you can within. And shut up the intellectual arguments and reasonings and thoughts that will present themselves. And listen deeply in that place where you can feel what is right, even though your intellect is not agreeing. That's the end of the answer.

QUESTION: My question may sound frivolous to what everyone else has been asking, but I'm going to ask it anyway.

ANSWER: I love frivolous questions.

QUESTION: My daughter Cindy would very much like to meet someone and get married and have children. Can you see that in the very near future for her?

PAUL: How old is she? This is me Paul.

QUESTION: Twenty-six.

ANSWER: Not before she is thirty. At least not as long as she continues in the aspect or tack that she is presently taking. She may say, and she may think to herself that she wants a relationship, but she is enjoying her independence too much to really let in the limits, the yielding that she would have to give to another in order for a marriage to occur.

There is nothing wrong with this. But she needs to understand that as long as she is valuing her freedom to the degree that she is, she will not have the welcome mat out, if you will, for a relationship to begin to develop that would in some ways limit the kind of freedom that she is currently enjoying.

At the rate things are going now it is likely to be another four years until she has arrived at a point of softening, in terms of her expression of her integrity and freedom to be herself sufficiently for a relationship to form. That's the end of the answer.

QUESTION: Last Spring, while at the University of British Columbia, my inner guidance strongly directed me to work with disabled persons. Presently I'm faced with writing proposals, as well as preparing programs for the various special groups, such as the blind, the hearing impaired, mentally retarded, paraplegics and so on. Are there any specific recommendations or awareness' that I may pay attention to when looking at research instruments, programs, or even my own personal presentations?

PAUL: This is me Paul. These proposals have to do with programs or things at the university for people who are, let's say, students who would be...

QUESTION: Right, at universities and at special agencies and community colleges and so on, where these special groups would be located.

ANSWER: First of all, I would encourage you to approach each of these groups, or the handling of each of these groups with as little preconception as possible. Indeed, you can research how these particular groups needs have been met in similar situations. But do not let history be your primary foundation for conclusions and recommendations. I encourage you to research individuals experiencing these limitations, and let your fundamental goal be to express humanity—I mean by that humaneness. Pay attention to the simple needs, the felt needs, both physical and psychological.

Now do not jump to the conclusion that paying attention to all these factors is going to make it complicated. It will make it easier. Because understand that solutions are simple. Remember that, solutions are simple. Arriving at them sometimes seems not to be simple. But what meets the human need, meets the human need.

Do not be reluctant to look with fresh eyes for fresh solutions. And do not assume that the solutions will not be possible, that they will not be able to be easily implemented simply because they tend to be radical. So humaneness and freshness of approach are the two fundamental elements to bring into play here.

You do not need to worry about how you present yourself. You do it very well, and you really do it with very little self-consciousness. And you do it with a great deal of self-confidence, and yet that self-confidence does not overwhelm those you are working with and does not come across as arrogant. Just continue being you. That's the end of the answer.

QUESTION: In one of the newsletters a long time ago, I noticed a question about the grey men. And I looked for it before I came here, and I couldn't find it. And I don't know what your answer was to the question—if I had read it maybe I wouldn't have to ask it now. The question was: Do the grey men exist? And I believe you said, "yes, they did." And I find that I'm having a lot of fear about that right now. And I guess what I'm looking for is some assurance that everything will be okay. And I'm also wondering if there is anything we should be doing?

ANSWER: Well, there is one very fundamental thing you can do, and that is you can begin to remind yourself frequently that your income comes from being centered. Literally, your income, your abundance, your joy comes from being centered. It does not come from any thing you do.

You see, to the degree that you are willing to be centered, to the degree that you are willing to go within and stand as the door, literally, the doorway through which Being, with a capital "B", flows into expression, to that degree you will be able to be in a position of observing your world reconfiguring and identifying your fulfillment.

The Movement of your Being is the Movement of fulfillment. There is nothing haphazard about it. There is nothing incomplete about it. But so few are in touch with their Being, so few are willing to yield to it and flow with it that their abundance passes them by, because they are not knowing how to be appropriate in their daily activities. They are not listening for guidance. They are not listening for how to fit in.

Oh, the arrogant ego says, "Fit in? Me fit in? I'm suppose to be in charge. I am suppose to be the one making things happen. If I don't make it happen, it won't

happen.” But understand that what you are fitting into is your capital “S” Self. And so, it constitutes no loss of integrity to yield to it.

But there is the tendency, especially if things are going well, to say, “Well, I can handle this. There is no need for me to check in with guidance because there is no emergency facing me. All I have to do is go down to the bank and make a deposit today, and then take care of the regular things. Nothing hard about that. I can handle it.” And yet, there is a need to be willing to listen, to be willing to know what the real order of things is, not just your assumed sense of what orderliness is.

There is a need to be able to be congruent. Because when you are being at a conscious level, congruent with you capital “B” Being, you experience the strength and power and integrity of you. And there is not only a sense of peace, but a sense of integrated movement, you might say. There is an integration experienced between you at a conscious level, and each aspect of your unfolding day. And that is a feeling of invulnerability, that is most desirable and most enjoyable.

Now, and this does not apply just to the “gray men.” If you do not want to be at the mercy of the control of anything outside of yourself, then you had better dare to bring everything back within yourself. And then carry it even deeper into your capital “S” Self so that you might find that at a conscious level of experience—the way in which you fit in to the divine order of this unfoldment of Creation that you are in the middle of—so that you might function completely independent of anyone else’s attempt at ego control, whether it is an attempt by “money changers” to control your economy and therefore your pocket book, or whether it is a man attempting to be dominant over you and keep you in your place.

No matter what attempts might be made to control you, if your attention is within rather than out there on all those who might attempt to control you, you will find yourself being right where you need to be in order to have your abundance and your fulfillment identified. And you will seem to be squiggly and uncapturable to those who would attempt to control you. You simply will not happen to be at the spot when they reach for you. And they will be greatly frustrated. And yet, that is all irrelevant.

It doesn’t matter whether they’re frustrated or not. The point is that you are never at the mercy of circumstances. And you are never at the mercy of others who would attempt to control as a fact. But you can by virtue of fearing those attempting to control, and by giving your negative allegiance to them by fearing them, put yourself in a position of not being alert to the manner in which your Being is identifying your fulfillment, and you will seem to lose it.

Again, your income, your abundance, your freedom from control comes from being centered. When you are centered you are not operating at the level of the ego, and the ego is not able to hook you, because you don’t have any loops.

PAUL: And this is me Paul. You know what Velcro is? Okay, well half of the Velcro is made up of hundreds of little loops. And so, when you’re centered it’s as though—He’s said before—it’s as though all of the little loops get clipped. And then no matter how many hooks there are on the other half of the Velcro, it can’t hook you, it can’t engage the other half.

ANSWER: Now, concerted efforts are currently being implemented by “the gray men”—those who have been in financial control and who have had a long term game

plan of control—but they are being frustrated. And the control that they have been seeking is beginning to slip from their fingers.

There are two major reasons for this. And that is: the Japanese economy and the Japanese motivation to practice free enterprise, if I may put it that way—they are not hookable. They, literally, have no financial loops that the “gray men” can get hold of. And the Japanese are upsetting the apple cart in that respect.

Secondly, you have a gentleman, truly a gentleman, in charge in Russia who is promoting significant new ideas. You must understand that the “gray men” have depended upon polarization in order to make their money, and in order to grow to the point of having control. It has been essential for there to be enemies present in order for them to make their money, because their money has been made by investing in the war machine. And the polarization between the United States and Russia, and Russia and the Western World is diminishing. And as a result, the pot, if you will, the resource for gaining control is dwindling, is disappearing. And so, you do not need to fear the results of the “gray men’s” efforts.

I am going to suggest something to all of you, and that is be very alert and at the same time wise. Be alert to the inclination to continue to hold a people in the role of enemy, whether it is your next door neighbor, or whether it is another country who has typically filled the role of enemy. Do not hold yourself or others to the past.

It is well for you if indeed you wish to wake up comfortably, to take each moment as though it is brand new, and not encumber the moment you are in with history or with the past. At the same time with wisdom, observe to see whether intelligence is being expressed, and if it is not being expressed, do not accept it. And if it is being expressed be the first to acknowledge it. And do not let your willingness to acknowledge intelligence be colored by an old concept, a historical concept, a well established and long established hate.

Also do not be afraid of the Japanese, they will not take over the world. But they are being an antibody to the virus that the “gray men” have been. That’s the end of the answer.

ANSWER: I would like to make an addendum to the last answer, which was asked just before lunch, since it touched on, let us say, world events.

There is a lot of interest, a lot of vital interest in, shall we say, the second coming, “the end of the world,” the end of illusion, the process of Awakening, and there is with almost everyone either the faint stirrings or even the strong stirrings of awareness of shift, of change, etc., occurring, and a sense of eminence about it.

But I want to make something clear. If you go to the doctor and you get a verdict from him that you have cancer, you do not say, “Oh, glory hallelujah the end of illusion is occurring. My body is going to disappear. I will not be encumbered with this illusion anymore, glory hallelujah!” Now, it is just as foolish to be scanning the horizon for the signs of the times, looking for disaster, or deterioration, or the collapse of the economy so that you might stand and say, “Glory, hallelujah, the end is at hand, illusion is almost over.”

If illusion is almost over, then something is going to be replacing the illusion. And that something is going to be Reality. And Reality is the expression of the infinite

intelligence that is God. And that which is infinitely intelligent is harmonious, orderly, expressing the Movement of Creativity.

Disaster is not a representation of intelligence and order. It does not represent transformation that is healing. It is more trauma. The collapse of the economy is not a sign of healing. It is another example of ongoing illusion.

So let us not be looking with too much eager interest for the disasters that will spell the doom of illusion. What spells the doom of illusion is the breakthrough of Reality, the penetration of Reality into the limited perception that everyone is embracing at the moment, thus exalting one's clear perception or clear understanding and thereby exalting the manifestation of God, called the world and the universe. Thus bringing forth greater order and greater harmony and greater manifestation of intelligence on the face of your globe.

It is the ego which interprets the dawning of flawless clarity as Armageddon. It describes the actuality in exactly the opposite terms, great configuration, great suffering, great gnashing of teeth, etc. Why do you suppose that is? So that you might avoid waking up. So that you might avoid the "second coming." So that you might not engage in that which will be the annihilation of the ego. Again, defining the ego as a limited perception of Reality.

So again, do not scan the papers for signs of trauma to the earth, or signs of trauma to the economy, or signs of trauma to mankind so that you might know that indeed you will not have to endure the illusion much longer. Look rather for the continuing expressions of expanded intelligence that are occurring.

Be watching for them, they will be somewhat covered over in your newspapers, because the good news doesn't make money. And so you might find the signs in a little box on the next to the last page, just a little blurb of some apparently inconsequential event, but you will recognize that it is one of the significant things that simply isn't being recognized for its significance. Be alert for signs of healing. And be expectant of signs of emerging order in your country, in the world economy, in world politics.

Now I am not saying this so that you might begin to engage in positive thinking and thus change the course of history. Because whether you become positive or not in your outlook, the Awakening is going to occur. And your negative or positive approach will either make that Awakening comfortable or uncomfortable.

The simple fact is that the Awakening is occurring, because there are not any longer a sufficient number of egos to join together to substantiate the ego frame of reference. And so, the ego is weakening, and in its weakening mankind as a whole is beginning to remember Home, is beginning to remember its divinity, is beginning to remember its integrity, and is beginning to feel the necessity of extending that self-recognition to one's fellow man and to make demands for humanity to be the primary law, if you will, around the globe, that the meeting of the fundamental human needs rather than the meeting of the insatiable demands of the pocket book is what needs to be enhanced and made first—given the highest priority.

What is the "second coming" if it isn't this rising feeling of one's integrity, and this emerging inner conviction that there is something fundamentally divine about conscious human individuality, about you. What is the "second coming" if it isn't the Christ of each

one of you, beginning to register with each one of you, and your daring to begin to own your divinity.

As I have said before, I don't need to come again. I have already owned my divinity. I have already done "the first coming." The "second coming" is yours. And it is time. Not because I say so, but because the Movement of Awakening that has been constantly occurring since what you call the "fall," and since what I call a submergence in ignorance of one's divinity, has advanced to a point where that ignorance, this sleep, this dream, can no longer support itself. And because the "second coming" is occurring, because the Awakening is occurring, because the process of coming back into your Right Mind is occurring, I am talking about it.

I am here not to entice you into the Kingdom of Heaven, but to confirm the Movement into the conscious experience of Reality that is already going on. So that you might embrace it more enthusiastically and whole heartedly. So that you might know that you are not going crazy, so that you might know that you are not being arrogant to have such a healthy and wonderful attitude about yourself as to claim to be fundamentally divine.

Now, lets get off of this Armageddon syndrome, mindset, and lets begin to look for the evidences of emerging and increasing intelligence, harmony, order, love, humanity. And when you find it being confirmed in your world from the most unexpected sources, such as the Soviet Union, be careful how quick you are to reject it instead of honor it.

Now, I have said what needed to be said. Let us continue.

QUESTION: Moving right along now. I'm getting two internal messages about my career. One is abandon, and one is stay with it. My question is what is the right answer?

ANSWER: The right answer is to be willing to move on, and that is different from abandoning it. I encourage you to anticipate a transition, not an abrupt end—a period of wondering where you are, and then an abrupt beginning of something new. You are approaching a transition and it is appropriate for you to be open to it, to let yourself be curious about the new opportunities. But do not surreptitiously kick off from the old career, when you aren't quite sure that there is a place to land. That's the end of the answer.

QUESTION: This morning when Monic was asking Paul who he was and who you are, Paul made a statement about trying to explain us to one who is Awakened, is one who is not claiming a will separate from the Father. And I was sitting here with tears streaming down my face, and I don't know what triggered that. Because over the past week, if anything, I would have described my week as going along with this plateau, or this road of not feeling any emotion—like just sort of not feeling anything, but just sort of going along here. And then all of a sudden Paul says something and I got tears streaming down my face. It didn't feel like the tears came from a feeling or a thought, but just what was said. Could you give me any information regarding that? Please?

ANSWER: Indeed, it did not come from a conscious feeling, but from a remembering so deep that it seems not to be consciously present for you to experience. It was what I will call, a remembering of Home, and understand that Home is not a place, it is not somewhere in the universe or somewhere on your planet, it is the

primitive and natural experience of being who you Divinely Are. It is that experience of God being All, and therefore being All there is of You.

The tears were tears of joy, that stem from, as I said, a remembering of the joy, the peace, the profound fulfillment of Self, with a capital "S," that occurs when you allow God to be All there Is of You, to be that which constitutes every fiber of your Being. That is what God Is, and that is what You Are, but you and everyone else are not allowing yourself to feel it. But, nevertheless, the primitive memory is still there. And that memory was triggered in what was said, and the joy came forth and you had feeling that came out as tears.

Now I am going to take this opportunity to expand on a theme which ties in with your question.

The thought is expressed, in one way or another, that one who channels is sacrificing self-awareness and self-responsibility by deferring to an entity separate or different from the one who is channeling. And that the necessity is to dare to own the fact that it is truly all the channeler, and that there isn't really any other entity. And that to claim that a separate individuality is being channeled is a way of passing the buck, not only relative to those who listen, but also as a means of self-denial on the part of the one channeling, and thereby not in a position of owning his power and therefore his integrity.

Now, this line of thought, this argument, can also be applied to any individual going within in prayer, and asking for guidance from the Father. The suggestion can be made that reaching out to the Father is a way of denying your already existing integrity, that it is a way of passing the buck, that it is a way of not having to be responsible for, or be able to take credit for whatever successes might follow as a result of listening for guidance.

The end result of this can be that channelers would stop channeling, that people would stop listening, that individuals would stop seeking inner guidance and begin to rely on themselves more. But in the final analysis that has been what has gone on for centuries and has constituted the human condition, the dream, that which everyone is so desirous to wake up out of, to be free of.

Now it is very simple. Each of you, anyone who is asleep or partially asleep is not conscious of the totality, of the fullness of his or her integrity and does not experience the total meaning of what their individuality is. In this ignorance, however, there has been a need to survive. And so, everyone has used their wits—in other words, their limited ego frame of reference—to succeed in surviving in one way or another.

Because listening to the ego is so closely related to survival, which there is a great emotional feeling about, there is a natural reluctance to let go of the ego because it so closely equates with survival. And letting go of this limited experience of self is almost impossible.

Also, because the limited frame of reference is the dominant one it does not include within itself what is necessary to get beyond itself. The ego frame of reference does not include within itself what you need to get into and access your greater capacity to be aware divinely.

Now it would be too bad if those who are channeling decided to stop channeling, because perhaps there is a little bit of a farce to what they are doing, because after all

they cannot prove that there really is another entity, and after all it might really be some very creative part of their own individuality. But you see, their own individuality at the moment is identified as the ego, which is a partial sense of things, and therefore does not include within itself what is necessary to get beyond itself. And so, if one begins to validate the sense of self that one is currently experiencing, and attempts one way or another to own his or her power, that sense of power still comes out of a limited sense of self.

And likewise, those who are praying to the Father or to the Holy Spirit and being willing to yield to divine guidance, if they are just giving their power away, and imagining a God because they feel so tiny and inconsequential, and if they stop reaching out and start depending upon themselves and giving themselves credit from within their limited frame of reference, they also will be substantiating the human conditioning.

Now, I said earlier that the process of Awakening is occurring, it has nothing to do with choice. It has to do with the fact that there aren't enough active egos—and I'm speaking universally here—there are not enough active egos to continue to support the ongoing experience of illusion, of partial vision that is taken as fact.

So those who, for whatever reason, attempt from the standpoint of their puny little egos to own their power and to depend upon themselves and express self-reliance from that tiny frame of reference, are going to be attempting to substantiate that which the Movement of Awakening is undoing. And as the undoing of that tiny sense of self advances, those who are working so hard to substantiate it, and those who are identifying so completely with it, will feel as though they are being dissolved, undone, destroyed by this process of Awakening. And the process of Awakening will be very uncomfortable.

Now the simple fact is that even if you are opening up to your capital "S" Self, even if you are deciding to lean into what you Divinely Are, it is going to be a matter of yielding into something very different from yourself as you conceive yourself to be at the moment, and as you experience yourself to be at this moment. And if you are not willing to yield to this larger Self that you do not comprehend at the moment, if you do not yield to it because you want to maintain the tiny sense of self in the process, you will not experience the enlightenment you want.

I must be very clear here. Whether you are yielding to the Father's Will, whether you are yielding to your capital "S" Self, you are going to be yielding to something that is very different from the self you are currently experiencing yourself as. And this will not constitute giving your power away. You gave your power away when you identified with the ego. And to yield to your larger Self, to yield to what you Divinely Are and always have been, the ego is going to define as giving away your power and becoming irresponsible.

And yet, that is what is going to return to you your conscious experience of your integrity and your Divinity, and your infinite conscious experience of the Movement of God that is what you ARE. And being that conscious experience of the Movement of God will constitute the infinite awareness of the Movement of Creation from which you will find no sense of difference. You will feel the power of the Movement of Creation infinitely, and you will know you are one with it and it is one with you. But it is All God,

and there is no private sense of power involved, just the infinite sense of being inseparable from that Movement of the Father that is the Movement of Creation.

And I say that, and there is no way to convey to you in words the meaning of the experience. But you are not going to move into that conscious experience if there is not a willingness on your part to yield up the private, personal, limited ego sense of self. And you will not wake up from that, or escape that limit if you are not willing to yield to your greater Self, or yield to the Will of the Father. And you will not even understand what the Will of the Father is until you make this unreasonable leap of faith called trusting into your Being, trusting into the Father.

TAPE: THREE

How can you own your power if you don't know who you are. And how can you know whether you are sacrificing your integrity if you don't know who you are.

Again, the simple fact is, that in being willing to let go of the ego, the limited self-perception, and yielding into what is there when it seems as though nothing ought to be there because you have stepped outside of your ego sense of yourself, that is the act of faith, the investment of trust in the existence of something more than your present sense of yourself. And that act of trust, that act of faith, that letting go of personal control is the only way you can get across the threshold, the boundary of the ego and begin to experience yourself, divinely speaking, with illumination.

As long as you are emerging from a state of ignorance, you cannot dare to hold on to that state of ignorance as though that were the means of gaining enlightenment. You don't know what to hold onto and you don't know what is valid and what is not.

Now the one thing you need to know in order to make that investment of faith, to make that leap of faith is, that in spite of your limited perception of yourself, what you are, and who you are, you are and have always been the full representation, the full expression of the Father. It has been and forever will be impossible for you to actually become less than what the Father is expressing.

It is absolutely impossible for you to become or to have ever been less than flawlessly divine. Anything else that you have experienced, has been a concoction of the imagination based on incomplete information, therefore, you can dare to make this leap of faith. You can dare to let go of the rope. You can dare to let go of the control. You can dare to go into the silence within yourself and let go. Because in letting go you will find come into view this forever divine presence of the Father that you Are.

You will not be swallowed up in oblivion. You will not be taken over by the dark forces. You will not be misused by "spirits." Because in letting go of the limited ego sense of yourself, you are letting go into your integrity. And when you are holding on to that limited ego sense of yourself, you are holding on to a lack of integrity.

I will tell you something: You cannot get into the Kingdom of Heaven by an act of the will. And you cannot get into clarity through a willful act of owning your power when you haven't even listened to find out who you are, because your act of reaching will be from a limited puny and worthless and guilty stance.

Now this is a very important point: You must yield into the Kingdom of Heaven. You must yield into what you divinely Are and the conscious experience of it. The ego is the equivalent of willfulness, thus any use of willfulness constitutes an act of the ego,

which is a denial of the Kingdom of Heaven and a denial of your divine Selfhood. But the ego suggests that it is only through the use of will that you in your true character and integrity stand forth as who you are.

And so, what I am describing—at least from the ego's standpoint—constitutes a complete loss of identity, a complete loss of your integrity. And yet, it is the ego frame of reference that constitutes the lack of integrity, and has constituted the human condition all of these centuries. The very thing each one of you is experiencing an inner drive to become free of, because there is something in you that is clearly beginning to feel that it is an illegitimate imposition upon you at some very deep level.

It is in the absence of the act of human will, of ego will, that you can slip across the ego limit and reaccess your experience of who you Are divinely. And that will feel like yielding to something different from you, because this you that you are familiar with is a distorted or incomplete experience of who you are.

And so, you must be willing to dare to discover who you Are. And I am here to let each one of you know that in that transition—and I'm not talking about death, I am talking about a shift of consciousness, an altering of perception—in that shift of consciousness you will come into your right Mind, and you will feel your Sanity again, you will feel your Wholeness and Integrity and your Christhood, and your guiltlessness.

You cannot storm the gates to the Kingdom of Heaven, you must let yourself through them—allow. You must let yourself into the experience of who you Are. And you must do it without knowing ahead of time what it will mean, because you're doing it with blinders on. And the blinders will not disappear until you do it. And so, you must understand that it is simply part of the process of Awakening that you will yield to that which you do not grasp before hand, because what you are yielding to is beyond the limit of the ignorance that you are employing.

And again, it will be able to be claimed that you're giving your power away, that you are reaching for something that isn't there, that you are accommodating your sense of inadequacy by imagining something more that you are yielding to. But I will tell you something: You are not imagining it, you are very deeply remembering it. Because your submergence in ignorance or limitation hasn't changed who you Are, and therefore hasn't successfully eradicated the memory, and has not successfully covered up the availability of the conscious experience of who and what you divinely Are.

I bring this up so that you might not be confused with the subtle arguments of the ego as express by others as they fear to make that leap of faith into, as I said earlier, "God knows what." You are making that leap of faith into the all knowing capital "M" Mind that is God, that is fully expressed in each one of you—your own right Mind, in other words.

The crossing of the little gap, as is spoken of in the Course, is the leap of faith where you yield to that which you have no prior conception of. And as you step across the little gap, having no assurance whatsoever that there is any solid ground on the other side of it, you will find the Father coming and being the very solidness of your Being, not just a place to step, but the very Being of you will be the immovable security of existence, because you and existence are not two separate things.

You are all like the prodigal. But remember that when the prodigal gave up dallying with the ego and decided to come home, when he was yet a long way off his

Father came to him. The Father didn't sit at Home saying, "Well, he went. He's got to come back on his own, too. He's got to feel every step of the way. But as long he's not in my Home, he's not in my Home. And he cannot have the comfort of my presence until he gets to where I am."

No, the conscious intent, the felt desire to Awaken, is responded to, you might say, and the Father and all those who are expressing the Will of the Father—in other words, all those who are Totally Awake—come to you as a Family, come to you where you are and love you right where you feel so ignorant and so lost and so incomplete and so worthless and say to you, "You are Loved, and you are Whole. And you never were what you thought you became, and you never lost your Birthright, and your inheritance is yours and always was. Open your eyes and accept."

But this you who comes back into his or her right Mind is a you that you must dare to yield up your private sense of selfhood to. You must be willing to chuck the garments that make you feel so tiny so that the Whole You that you always have been might be uncovered. And this process of yielding will feel like giving up your power. It isn't the tiny ego sense of self that will be exalted into something worthwhile, it is the tiny ego sense of self, the limited sense of self, or shall I say, the limits of that sense of self that will dissolve and leave clearly present the divine one that you Are.

As I said, this is a very important point. It is a very important point at this time, because there are shifts that are occurring, not earth shifts, but inner shifts of consciousness that are being greatly supported by those of the Brotherhood who are Awake. And it is important for you not to be sidetracked from your willingness to yield to who you divinely Are just because there are educated suggestions being made that such a yielding constitutes a disowning of your power.

If you are going to get beyond the limits of your present sense of perception, you must be willing to abandon your present sense of perception, and yield into your greater capacity to be aware, an ever present and presently present capacity.

It is the constant act or use of will from a limited perspective that constitutes your dallying with the ego in a far land—a prodigal. You are not going to be able to bring the prodigal back Home with you. You are going to have to leave that sense of yourself there, and come Home into your already existing inheritance, your already existing fulfillment that has never been withheld from you, but which through ignorance you have turned your back upon so that you might dally with an ego sense of yourself, a limited sense of yourself, a private one with the thrill of the challenge and the glory of success. But success at what? Being a prodigal, minus the conscious experience of your fulfillment that relieves you of any need to be successful or to gain success.

Now I could go on, but we would get away from the point. Remember, yielding is part and parcel of the process of Awakening. And it will be an experience of yielding to that which you do not know yet. It will not be an enhancement of your ego. And because you are absolutely divine and have never been anything less, your willingness to do this yielding, this leap of faith, is assured of success. Because in letting go of the act of will that creates the experience of separation you inevitably have opened yourself up to the experience of your unity with the Father, and therefore your conscious experience of your integrity—which I will tell you, you will never let go of again.

But understand the process of this Awakening so that you may remain clear in your intent or so that you may even, I'm going to say, "intelligently" refuse to engage in it yet. But let us not be so ignorant that educated opinions that float around about channeling or about the process of inner guidance will not influence you to drop the whole thing and to once again strengthen the ego and the human condition. That's the end of the answer.

QUESTION: I must confess that I had some doubt and trepidation about this channeling business. But this last discourse astounded me because it related to a conversation that I had with Ray at lunch time. And it answered a question I had formulated. First of all, I didn't know what question to ask, so as the group was talking and you were relaying answers, I thought well that answers that question and that answers that question. So it was as though I didn't have any questions left. And I still don't have any questions because you answered it.

But anyway the question was, or the one I finally decided upon was, a heart and head question. In certain situations, particularly those situations that seem to be quite important to me, I have difficulty in deciding whether to follow my heart or my head. Having gone to a university for many, many years I get a lot of interference from my intellect, a lot of chatter.

PAUL: This is me, Paul. A lot of chatter or hassle relative to going back to school, or what?

QUESTION: No, relative to the problem that I'm trying to solve. My heart won't give me one answer. At a feeling or intuitive level I have certain perceptions, and then my intellect will say, "well, don't be silly, that's totally illogical, blah, blah, blah." So that's the problem. The question is: What should I follow, my heart or my head?

ANSWER: First of all, never forsake your common sense. Let that be your ground rule. Never forsake your common sense unless you are experiencing an uncommon sense that is so meaningful to you that following it does not put you in a position of great fear or great feeling of vulnerability.

There is no requirement for any of you to abandon your common sense if it hasn't been replaced by something even more significant to you. This is very important to understand. Waking up, spiritual growth does not require you to abandon your comfort zone. It may entice you to abandon it, but it does not require it. It is not wise for you to function at too great a distance outside of your comfort zone, because then you become fearful and defensive and the result is that you are more engaged in defense than you are in paying attention to what is appropriate.

Now, it is more important for you to follow your heart, but not at the expense of your peace. Remember that. Now I would encourage you to follow your heart on little things, little things that will not ruin your life if they don't work out the way you hoped. In this way you will be able to follow your heart and stay in your comfort zone, and have the opportunity to find out the wisdom of having followed your heart, even though it required you to act or move beyond what you could intellectually grasp as appropriate.

In this way you will build up a back log of experiences validating the worth of following your heart, and finding that your heart can carry you beyond where your

intellect can carry you. In this way what you are able to embrace within your comfort zone will increase relative to following your heart.

I am pointing this out so that you might understand, first of all, that you are not required to abandon your comfort zone, abandon your common sense. And secondly, that through the practice of following your heart on small issues you will arrive at a point where you can more comfortably follow your heart on more major issues, or even issues that might be called emergencies. But you may handle this in a way that allows your confidence to grow without overwhelming you in the process.

Everyone must remember that spiritual growth or Awakening constitutes the clearer and clearer experience of intelligence. And intelligence is inherently orderly, inherently harmonious and harmony producing. But intelligence goes beyond your concepts of intelligence. And so you will not access more expanded experiences of intelligence if you don't know how to build trust in following your heart.

Always look for intelligence at the bottom line of your spiritual growth or Awakening. And always expect to see evidences of that intelligence emerging in your world and in your life as result of following your heart. But also understand that you don't have to swallow the whole process of Awakening in one bite. That's the end of the answer.

QUESTION: Hello.

ANSWER: Greetings.

QUESTION: I...

ANSWER: Have a lot of questions.

QUESTION: I do! I'm originally from Vancouver, British Columbia. And when I was there almost ten years ago, I channeled or I saw a vision for myself. And I saw in that vision that I would be moving to sort of mid-western United States, around South Dakota, North Dakota, near a large body of water. And I would have a piece of property with a very, very rocky road to it.

And now I'm living in Manitoba, beside a large body of water, plus I have a fairly large body of water right behind my house. And I was wondering, now that all those things have come true, where do I go from here? I mean I saw more in my vision, but I don't think I need to go into it. But I'm here now, and I'm sitting back going, "Well, okay what's next?"

ANSWER: That's wonderful. This is the very element that I encourage everyone to bring into play, "What's next"? It is the engagement of curiosity. And curiosity is what triggers one's capacity to see beyond his present concepts, her present concepts. It is what opens one up. Curiosity is not something you can have about that which is already known. Curiosity is always about that which is not yet known. And so curiosity is the element, the wedge, if you will, that which pierces whatever the current limit is and helps you get past it.

Now, you say, "What next"? And the tendency you have and that everyone else has is, to figure out what next, instead of abiding with this fundamental curiosity that the question poses. Stay with the curiosity and just be alive, not alive to next month or next year, but alive to the moment that you're in. "What next? What is there to discover? What is going on that I'm not yet aware of? What is going to happen that I

am not expecting?” In other words, “What is going to happen that isn’t already embraced in my bag of experiences?”

Now you can also dare to be fully curious by grasping the fact that what is going on beyond your present bag of experiences, beyond your memory and present experience, will always be the fuller experience of what God is, the fuller experience of Creation. Knowing that, or daring to believe that at least, will help to boost the degree to which you bring your curiosity into play. And it will also help you to realize that you can relax and let the “what next” reveal itself.

It’s not necessary for you to sit down and create the “what next,” or make something happen that will be stimulating and vital and interesting. I can guarantee you that the Movement of God is always far from dull, and always moves you beyond your present sense of things, which in itself is stimulating and vitalizing to you.

So what’s next? What’s next is, stay with that question, feel the question, feel the curiosity, but don’t try to satisfy the curiosity out of your own mentality.

I will tell you something: Creation is not something that was set into motion eons ago so that you are now just living on some perpetual motion machine. Creation is going on at this instant, constituting the experience of Being at this instant. And therefore, because the Father never repeats Himself, because the Life Principle never stops to repeat Itself, but is constantly making all things new, you can count on it that what will be unfolding will be very interesting. You are not responsible for figuring out what it will be and then implementing it, however. That’s the end of the answer.

QUESTION: Now that you’ve answered all my questions, I’ve been sitting here wondering what to ask you. But it’s come to me now. Several months ago, I had an experience during meditation. And it has to do with the rising of the “Kundalini.”

ANSWER: What is this “Kundalini”?

QUESTION: Well, during the experience it was the—it’s hard to explain—but the movement of light energy through out my whole being, and really feeling one, the oneness with everything. As fleeting as it was, it sort of transformed a lot of some beliefs I have, which I’m grateful for. But on the same token it’s created new conflicts that I’ve been trying to move through.

ANSWER: For example?

QUESTION: Basically, what I’m suppose to be doing. Why I’m here.

ANSWER: Oh, that experience didn’t create those questions.

QUESTION: Oh, that it’s always been there, yes. But I’ve been feeling really stagnated. There has been a lot of development, but I don’t seem to be going anywhere with it. So the question is: why, and what should I be doing, if anything, to just be comfortable with the Movement and trusting where it’s leading me?

ANSWER: First of all, do you really have any alternative?

QUESTION: I don’t think so.

ANSWER: That is the beginning of wisdom. The realization that you don’t think so. It is the ego which is introducing this sense of frustration, because the movement of the energy of the “Kundalini,” as you mentioned it, has had a vitalizing and awakening effect. It has created a greater alertness on your part. And the ego suggests that now

you must do something with this aliveness and this alertness, as though, if you don't do something with it, you're not honoring the gift. Right?

QUESTION: Right.

ANSWER: I will tell you something: If you try to do something with it, you will not be honoring it, you will be distorting it, turning it into something for which it was not intended. It is there for you to feel. It is there to allow you to be more attentive, and to notice more. But not because you are trying, rather it is because you can't help it, the energy is there and you are just more alive to everything.

Now the ego, as I said, will try to get you to use the experience or to use some aspect of it. The ego is a doer, an accomplisher. And it will have you, if it can, take realization and transformation that occurs within you, and it will turn it into an obligation that you are responsible to carry out, instead of just abide with. It has given you a false task. You're not called upon to do that at all.

Now, I encourage you just to dare to experience your day and all of your activities whatever they might be, from this new level of alertness and aliveness. In other words, just pay attention and notice everything from this new vantage point. And be at peace with it.

When you become comfortable with this new kind of perception, when it seems natural and not unusual to you any more, you will be ready for, shall I say, another jolt. And you will find yourself having the opportunity again. What you need to know at this point is, that nothing has been given to you that you are obligated to do something with. It is more a matter of your having been given an attitudinal environment in which you have the opportunity to spontaneously experience everything with new perspective. And all that is left for you to do is pay attention. That's the end of the answer.

QUESTION: I've been mulling over in my mind how to phrase this, and my intellect is going to put it all wrong so I'll just say it anyway. It's easier if it comes from the heart. I'm wondering about my work? I'm sensing that there's some change afoot. I don't know what it is. I have several new tools that I'm using in my work—bio-circuits and a David machine—and I want to know what part they play or will play, if any, in my work? And is my work changing in form?

ANSWER: Basically no, your work is not changing in its form, although it is flexible and embellishment is occurring around its borders, if you will. There is a threshold coming up, a threshold of unfoldment, which does involve your having a place of your own from which to do your work. And it is important for you to be willing to embrace this. And it is important for you to not be so willing to take the crumbs that might fall your way in terms of the meeting of your need. And expect to have a plate with, shall I say, meat and vegetables and potatoes—in other words, with all of the food groups present, not just what might happen to fall on the floor for you to scrounge up.

In other words, I encourage you to embrace willingly without guilt a living circumstance that expresses the integrity that you express in your work. In other words, not only should those who come to you experience the integrity that you express, but YOU should be experiencing the integrity that you express. It does not make you more spiritual to always be riding on the cusp where there seems to be an undependable but ever present meeting of the need. It is appropriate for there to be a stronger more

substantial structure, living format, if you will, from which to function, and from which to do your work.

Now, at the bottom line this is going to require a new form of self-respect from you. And you are to embrace this more definite structure of living accommodation without assuming that you are sacrificing some of your willingness to be so fluid, that you are willing to flow where the spirit moves you. You can flow where the spirit moves you and still have a firm home base. That will not undermine the integrity of your spiritual work.

A dwelling, a place of your own and a means to maintain it are the key factors in this threshold that you will be moving over. And this movement over the threshold will be happening within the next sixty days minimum, and ninety days maximum. The only thing that will hold it up will be your resistance to it, by virtue of finding salvation value in not having roots in the earth. I mean by that, the equivalent of what you would call not having feet of clay. I am saying, let yourself have feet of clay, let yourself be grounded, let there be form in the world. But understand that that does not constitute a sacrifice of your willingness to move where the spirit moves you. That's the end of the answer.

QUESTION: Is this new move going to be in this location, geographically?

ANSWER: That is the likelihood for this move.

QUESTION: A few years ago, some information came to be about working with Michael, Archangel Michael. And it was mentioned about a group of 1,500 that I belong to. I haven't delved into that any further. Could you give me some information on that?

ANSWER: No, indeed, it is not appropriate at this time for any further information to be disclosed. It is appropriate for you to attend to the other issues and activities of your life and await the time when further disclosure can appropriately be made, at which time you will be made aware of it. You may ask another question.

QUESTION: Thank you. I don't have too many questions that I can think of. Lately there has been energy that has been coming down, which seems to magnify where you're at, what feelings you're at at the time. Could you illuminate a little bit about where it's coming from, and who is energizing?

PAUL: This is me Paul. You're saying there is energy coming down that helps you to know where you're at, or...

QUESTION: Everybody.

ANSWER: There certainly is. Absolutely, you could say, "the heat is on." You're not soup yet, but you're getting close. Indeed, the inner shifting of human consciousness is, shall I say, inviting support for its Movement of Awakening. You must understand that those who are completely Awake, those of the Brotherhood who are fully enlightened, stand ready to provide support to your Awakening process as your Awakening process invites it.

We cannot force your growth, we cannot promote it. But we can confirm it and support it and encourage it. But we cannot override your free will. And we must wait until there is a desire to get beyond your will. We must wait until a quietness has been arrived at in you of the will and there is a desire present to experience more of this divinity that you feel but cannot justify.

There has been, shall I say, a change in the level of support, a specific change in degree that occurred on April 16 (1989) of this year and has continued. And, indeed, it

is supporting clarification. Clarification isn't always comfortable. That isn't because you are being pushed to clarification, but because in the process of clarification you are bringing resistance to it. And that is where the discomfort occurs. But in that process of clarification occurring and resistance, you do learn.

I want you to understand that the discomfort is not inherent in the clarification, it is inherent in the resistance that is brought to that process of clarification. Further, you must understand, that this movement of clarification is not being created at your ego level of awareness, it is being created at the level of your capital "B" Being. And then your ego resists and you say, "Ouch," in one way or another.

So, if I may put it this way, mankind as a whole—and I am speaking of mankind that is still dreaming the dream—mankind as a whole is at a point of emergent divinity. I will put it that way. That is the Movement of Being. And as that emergent divinity has become stronger there has been an accompanying, supporting, confirming energy from all of us. That increase, as I said, began on April 16, (1989) of this year.

Now when you feel movement occurring understand that it is inner movement, that it is the movement of your capital "B" Being. It is the movement that is the equivalent of the center of the flower that pushes outward, and causes the green covering leaves to pull back, and for the petals also to pull back so that the fully blown, fully opened flower may be enjoyed.

This pressure of your divinity is what is promoting the feeling of movement, the feeling of shifting, and either anticipation or fear, depending upon how active or inactive your ego's are. If you will understand that the ego cannot create a feeling of movement, but only a feeling of resistance, then you will dare to embrace this feeling of movement more openly and with an anticipation of good results—if I might put it that way—rather than results that you might dread or have to be guarded against. To the degree that you embrace it and do not bring ego resistance into play, the movement or shifting will occur in an enjoyable way.

Mind you, again, the Brotherhood cannot force you to grow. None of us can force you to be healthy, wealthy or wise. You must desire to experience your abundance, your fulfillment. You must desire to experience your right to that abundance. And in your giving permission, you will find yourself well supported and well encouraged. But until you have made a choice for your divinity rather than your ego, we cannot interfere. We cannot inflict your divinity upon you. That's the end of the answer.

TAPE: FOUR

QUESTION: Greetings. Over the past...

ANSWER: I wish to have a hug. (They hugged) Thank you.

QUESTION: Thank you. Well since the last time I asked you a question, I expressed a lot more of my emotions and real feeling body, and a lot of things that I realized that I didn't accept as far as expressing anger and even hatred and love, even...

ANSWER: Of course, anger is blocked love. And in letting yourself feel the anger without judging yourself for it, the anger is able to pass off, making room for the love to come forth more significantly. Continue.

QUESTION: What I've come up against now is feeling an incredible amount of guilt in my life...

ANSWER: For?

QUESTION: Virtually anything. I guess it's connected with doing what I want to do.

ANSWER: Indeed.

QUESTION: And I'm looking for some further understanding, and how to deal with it and rid myself of guilt.

ANSWER: Never do anything that you want to do again. (Laughter)

QUESTION: I don't like that answer.

ANSWER: Then simply use your intelligence and go ahead and do what you want to do and dare to enjoy what you are doing. Because, at the bottom line, when you are doing what you want to do, you are not being willful, you are not coming from an ego level, but you are allowing yourself to acknowledge what means something to you, and then you are daring to go ahead and act it out, act upon it.

Now, you recognize the stupidity of never doing anything you want to do again. Correct?

QUESTION: Certainly!

ANSWER: Then dare to use the same intelligence that recognizes the stupidity of that, to recognize the wisdom of doing what you want, of doing what means something to you, and feeling it deeply, and owning it as yours, and letting the chips fall where they may.

Now I am fully aware of just how scary it is to experience fulfillment without guilt. That is the only reason none of you are experiencing the Kingdom of Heaven at this moment. Because it is scary to feel your fulfillment without guilt. And yet that is what you must dare to do. That is, if I may put it this way, another way of expressing this leap of faith into that which is beyond your ability to conceive.

Now it is also not intelligent for you to decide not to never do what you want to do again, and then engage in doing some of the things you want to do and feeling guilty for them. That wears your energy down, physically. It contributes to depletion of your immune systems function. And so you tend to experience mild infections relatively easily.

I am going to encourage you to take the risk of doing what you want, enjoying it fully, and not engaging in guilt. I dare you to do it. I dare you to do it for two months. And I want you to pay attention to what happens to your health. And I want you to pay attention to what others begin to say about you. "Gee, what's happen to you? You're not the same guy. Some things changed, I like it, but I don't know what it is. You know it's really a pleasure to be around you, I can't put my finger on what it is, but I like you."

You will find yourself being included, thought of, called upon. And I will tell you that the reason will be because there isn't any sense of guilt and there also isn't any sense of arrogance. But there is a fantastic joy about you that you are feeling, if you will dare to engage in enjoying life without feeling guilty about it. And, of course, this applies to every single person in this room, or on this planet.

"It's the Father's good pleasure to give you the Kingdom." In the Father's self-expression called you, or you, or you, or anyone else? The Father/Mother has not

withheld anything of what He or She is in that self-expression. So, if it has all been given to you, it is all there to enjoy and embraced and own—but not possess—and experience without apology.

But, as I said, here is another practice of the leap of faith. You are not going to experience the improvement in your physical health on an ongoing basis, until you dare to experience that joy and not apologize for it. And neither is anyone else.

You are not going to have the proof of the truth of what I am saying, until you take that leap of faith, and dare to do what your intellect tells you or your ego tells you is totally unreasonable. “It’s too good to be true. It can’t last forever. Enjoy it while it lasts.” You have all kinds of phrases to express the fact that the experience of good can only be limited and temporary. And your words set the scene, and become a law, and before long you refuse to receive—because of your unworthiness, which you are confident about. And then you say, “See, it doesn’t last forever, I knew it.” Be careful what you’re knowing.

Now, there isn’t any process I can give you, because either you are going to indulge in the guilt or you are going to stop. It’s one or the other. I would encourage you to just stop. And I would suggest that you give yourself sixty days. And say, “For sixty days I am not going to feel guilty for doing and enjoying what I want.” The world will not come to an end, I assure you. And everything will not collapse around you. And you will learn so much about your worthiness, but not because you’ve gone through some heavy duty process. It’s black or white. Do it or don’t do it. So just stop doing it.

And when the thought comes or the feeling begins to emerge of uneasy guiltiness, say, “No, no, no! I’m not going to feel guilty until the 21st of next month.” And then don’t feel guilty. Guilt isn’t foisted off on you. It is something you choose to bring it into play, everyone. So choose not to do it until the 21st of next month, or whatever date you set. And then figure you can take it all on. Except that I guarantee you that when that date comes, you’re going to be feeling so good about yourself and about the way things are going, that you’re going to put it off for another two months.

But do understand, that it’s a choice to do it, or a choice not to do it. And it is that simple and you truly can say, “No, I’m not even going to fool around with guilt until the 21st of next month.” It is the same as sitting down to do a meditation, and you remember in the middle of the meditation something that you forgot to do, and you must say, “I will take care of it after the meditation is over.” And you put it down and come back to your mantra.

Well, likewise when the suggestion comes to you to feel guilty, when the feeling begins to surface of guiltiness, say, “No, I’m not indulging in this until later. Right now I’m going back to my mantra of doing and enjoying what I want.” And let that be your meditation.

The intellect can come up with a great many arguments to what I’m about to say, and justifications, But I will tell you something: There is never an instance when guilt is justifiable. If it can be justified, if through the manipulations of the ego frame of reference guilt can be or seem to be justified, then I guarantee you that you are caught in the ego’s frame of reference, and you have no means of escape. You must be willing to release the guilt and arrive at a point where, even just intellectually, you can

grasp that guilt has to be unjustifiable if you are the child of God, if you are the direct expression of the Father. And that, indeed, the employment of guilt is the means by which the ego keeps you from experiencing your Christhood.

The moment you are willing to claim your Christhood, and release the guilt, then all of the illusory drama and trauma that seemed to support the guilt and the justification for it, will reconfigure and immediately identify the Father's Will. And so you say, "Well, I hurt my family," or "I did so-and-so wrong." Well, the ego has you hoodwinked. It's telling you that you are in a position of creative power in which someone else's life was put into your hands to ruin or make happy.

Well, I tell you, God never turned any of His Self-expression over to a puny little ego called you. And so the ego has you hoodwinked. And in your willingness to dare to feel guiltless, because you are divine Being, and the perception of you as guilty is totally false, and you claim your divinity, and you dare to feel guiltless and therefore pure, you will experience what you will call healing of the heart.

And the one's who seem to be hurt by you, who were—because they're coming from an ego level also—willing to play into your false sense of responsibility and authority over them, they will begin to change in their behavior also, reconfiguration will occur there and they are likely to be healed of their misperception. You see, in your willingness to find your guiltlessness, you also uncover other's guiltlessness also.

So, I encourage you to be totally irresponsible from the ego's standpoint, and refuse to indulge in guilt. just don't do it. Tell your ego that you have other more important things to take care of at the moment, but you'll get back with it. Right now you are saying to your Life, "I've got an appointment with my ego, I'll be back with you in just a moment." And then you deal with your ego, and you're hooked, and you suffer.

You have more justification for attending to your Life and the joy of it, than you do for attending to your ego. Put your ego on hold until the 21st of next month or whatever date you set up. I am encouraging you to give yourself a specific amount of time. I encourage you to do it as a test so that you can compare the difference, and see from an experiential level which one is healthier for you and which one feels better. That's the end of the answer.

QUESTION: The question is likely to be longer than the answer, because I have a feeling that the preamble is kind of important to me. I have to give myself a pat on the back publicly, because I feel really good about me and where I am and the degree of allowing that I allow myself. So the questions that's come up for me is: Can you tell me what are the areas of my willfulness and my resistance which would cause the kinds of physical manifestations which I'm experiencing? Which are really no very big deal, but are a curiosity for me because it seems to be a step backwards.

ANSWER: You can count on it that it is not being a step backwards, but a more subtle form of the monotonous lack of creativity of the ego. In other words, you are moving forward and encountering a new limit, or ego boundary, but at a more subtle level of ego limitation.

All of you are encourage to take note, because when one goes through a first major ego boundary, it tends to be a very dynamic experience, both in terms of the difficulty encountered as well as in terms of the freedom that is accessed. And then as

one continues to move around in this new territory that has been accessed, one eventually finds that there is another boundary, and one thinks, "Oh, my goodness, I've lost ground. I'm back to square one. I haven't made any progress at all." But the fact is that this is a second boundary.

And when I speak of boundaries, I encourage you to visualize them as circular fences, circular boundaries, nested inside of each other becoming larger and larger so that when you break through the first and smallest one, you then have the territory embraced by the next larger circular boundary. And when you arrive at that one, if you had thought that you were completely free of ego structures, you are likely to misinterpret the second one, and feel that boundary number one has been resurrected and you have lost ground.

You will find as you move through the second that there is yet a third and fourth, etc. But do not misunderstand, these circular boundaries do not go on indefinitely. In fact, the moving through the boundaries is not the point. It is the learning how to dishonor the boundaries, it is the learning how to move through the boundaries with grace that is the issue. And once you have mastered the yielding, you will find whatever remaining subtler fences are there will dissolve without your having to let your self through them, or violate them.

Again this is important to understand, it is not the conquest of the boundary, but the learning of the technique of being disobedient to the boundary, violating it without feeling guilty that is the key. Once you become free of the inclination to energize guilt as a result of moving through an ego boundary, you have set aside and learned the essential thing.

Literally, the physical symptoms you are experiencing are penance's, little penance's that you are paying. You are not letting yourself off scott free. You are still paying a little bit, suffering a little bit. I would not worry about it, but I would if I were you attend to releasing even that necessity of suffering for your freedom. It is an old habit. It is one that does not have a lot of substance to it, but you do not need the nuisances.

QUESTION: You're right, I don't need the nuisances. But I don't understand either what I'm suffering for, what I'm doing penance for. Is it for the freedom? And if we're talking about for the freedom, is it surrounded, or does that surround the circumstances that I'm in now? Is it that resistance?

ANSWER: No, now the freedom is not freedom particularly relative to your circumstances, but the freedom you are choosing to feel a right to exercise and be. The particular circumstances you are in served as the focal point for taking hold of your freedom, shall I say, reaching for the brass ring. But it was the getting the brass ring that you are paying a penance for. It is the fact, that you reached for and took and got the freedom that you are paying the penance for.

Now, the ego always uses, or shall I say, misuses the body for its purposes. And its purpose is always to establish its limits upon you as though they were legitimate. You now must claim something different for your body. You must recognize that it is the visibility and tangibility of your individuality, it is not the handmaiden of the ego, it is the handmaiden of your very Being. It is there serving to identify the presence of your individuality. It, therefore, has no means of acting out your ego's wishes. It is not the servant of your ego. But when you identify with your ego rather than with your Being,

then your eyes become blinded to the divine service that your body fulfills in identifying the presence of your individuality perfectly. That is a divine service. It serves to identify the presence of the Father right there where you are as your individuality.

So you may dismiss this insidious and bothersome, pesky symptom, or these symptoms, with the realization that your body is not the servant of your ego, it is the servant, if I may put it this way, of the Living God. This will knock the underpinnings out from under this particular set of guilt structures, and you will find the symptoms fading rapidly. That's the end of the answer.

QUESTION: Can you give me any idea when they will begin to fade. I don't feel blocked. I haven't felt blocked. I know that there's always movement, but I just would like sort of a sense of... I need more explanation.

ANSWER: No, you don't.

QUESTION: I hate it when you do that.

ANSWER: You don't have to understand the belief or illusion in order to free yourself of it. You only have to claim your Birthright. Now you have reached for the brass ring. You have gotten the brass ring. And now you must reach for the confirmation of it physically. In other words, you must reach for your physical freedom from any illegitimately imposed limit or discomfort or hassle that the ego is attempting to foist off on you. You must claim that your body is as exempt from penalty as you are exempt from having your freedom.

Now that is all you have to do. You don't have to understand it. You don't need more explanation. You simply need to make the acknowledgment that your body serves and has one purpose and that is to identify you perfectly. And it is not the servant of the ego, even though the ego attempts to suggest that it governs your body. The brass ring you are reaching for now is that of disconnecting any validation for physical suffering on the basis that your body exists with one intent, and that is to identify the presence of your individuality perfectly. That's the end of the answer.

QUESTION: Does this mean that I am able to allow healing?

ANSWER: Of course, it does!

QUESTION: At this stage I'm saying, am I not blocking it? Am I capable right now of allowing a healing on all physical fronts?

ANSWER: You are, indeed! And I would encourage you to give that authorization this evening.

QUESTION: I would like to ask about my work with the newspaper, The New Age Connection. It's taken a while, but I have overcome the fear of the Fundamentalists and their hostility. It's only taken two years so that's quite an accomplishment. And so, I would be interested...

ANSWER: In other words, you have learned not to define Fundamentalists as your enemy.

QUESTION: That's right. I've learned to recognize the Fundamentalist within me. That the enemy is within, not without. And I have accepted that part of me. And I guess what I'd like to ask about in connection to the paper is...

ANSWER: You have accepted that part of you. What do you mean?

QUESTION: Well, that there's a rigid, angry, negative, fearful part of me that I've been seeing as outside of me. And once I accepted that it was inside of me, then I was no longer afraid of them being outside.

ANSWER: Because in understanding that about yourself you were able to have compassion upon, rather than be judgmental of them. But you do not mean that you have accepted it as an unalterable part of your Being, but just a part that allows you to release the self-righteous judgment that would separate you from your brother, called a Fundamentalist, as though he or she were something truly different from you.

You see, this is an important point also, because part of Awakening is learning to accept yourself as you are at the moment, whether you are going to remain that way forever or not. In being able to honestly look at yourself and to not judge yourself for who you are puts you in a position of ease. Because you are not having to rise above yourself, you are not having to try to separate yourself from this part of you, just as you tended to feel a need to separate yourself from those who seemed to reflect that part of you. And so, there is greater self-appreciation. You cannot be where you cannot be.

And whatever threshold of growth any of you might be on at this moment, it doesn't constitute justification for judgment against yourself. Because whatever the belief structures are, whatever the dynamics of the limitations are at the moment, they are nevertheless the furthest forward you have ever stood on the threshold of your learning. And, therefore, there is much to be grateful for. And you see, in that sense of experiencing your integrity at the moment and valuing yourself at the moment, your comfort zone is large enough to allow you to step forward a couple of steps, and perhaps leave behind some of these angers, or frustrations, or lacks of tolerance that you might be embracing about yourself.

Everyone is afraid to let down and feel what they feel and still love themselves. But in doing so, it paves the way for a graceful growth out of those limits. The fear is that if you dare to accept yourself as you are, you'll never get out of where you are. You will be stuck there. That is the fear. But when there is the self-acceptance that says, "Here I am. If I could be different I would. But I can't and I'm not. And you'll just have to take me as I am. I take myself as I am." That gives the basis for growing gracefully.

And it also provides a capacity to have true compassion on others who may also be suffering from the same kind of lack of self-love and lack of self-appreciation. And that's what opens dialog, because in your compassion, in your lack of judgment, those who are suffering from the same thing feel safe. And in that safety it becomes easier for them to like themselves. Continue.

QUESTION: There's a woman who says she would like to come on staff with me, but she needs about \$25,000 a year to live. And I need to not have financial pressure on me at this point to provide her with that kind of a living. At the present we're just trying to ask our spirit guides if they could arrange something. And we're just trying to think positive and be prepared to receive with gratitude. And I'm wondering if you have any comments about the direction the newspaper could go in, and the idea of her coming on staff two or three days a week with me?

ANSWER: Do not put yourself in a position that would cause you to become defended. Do not put yourself in a position that would cause you to feel vulnerable. Do not try to be what you cannot be. Do not try to do what you cannot do. Be willing to say what you can do, and let her accept or reject it. Do not feel that if her need is for a certain amount per year, that you must be the sole provider of that amount. She may well have to find two jobs, thus allowing her and you the time to allow growth with the paper to occur that would cover her expenses without your feeling vulnerable.

So, understand that her Being is responsible for the unfoldment of that which identifies her fulfillment. You are not the one that is responsible. So be clear with what you know you can do and what you know you can't do. And don't for the sake of your spiritual growth over extend yourself, saying that you are expressing confidence in the divine powers that be to come through.

Work where you are comfortable. Be straight about it. And leave it to her to decide whether that will work for her or not. If you are clear with her, then she can be clear within herself about what she needs to do. And she will be able to be clear in listening within herself for that which will identify her fulfillment, financially speaking. If you are hemming and hawing and being indefinite or vague, she will not be able to be clear in her process of listening.

So what is your responsibility? Not to provide her with the income she needs, but to be absolutely clear and unequivocally straight about what you can and can't do in order to remain in your comfort zone so that you may fulfill your tasks easily and without distraction. That's the end of the answer.

QUESTION: This morning you mentioned the gentleman who is now the leader in Russia, and just briefly touched upon the changes that are happening there. And I would like to ask you to talk a little bit more about that gentleman, and about the changes that are happening there that are effecting all of us.

ANSWER: I am not going to go into any length here or any great detail. I will say this: If one is perceived to be an enemy, whether that perception has been justified by behavior or not, one is tempted to react, shall I say, respond reactively, one is likely to fulfill the role of enemy—whether it is a country, or whether it is another human being.

It takes a great deal of self-honesty for an individual or a nation to take a look at itself, see how it is perceived by others, and realize that if the perception of those who see one as an enemy is going to change there is going to have to be provided a basis for that change of perception.

Now, if you were married to someone who didn't believe that you loved him, who asked you repetitively whether you really loved him, and you said, "yes," and he would ask again, and you would say, "yes, of course," this would be no problem. But if he continued to ask year after year, you might begin to wonder whether he saw something in you that you didn't see, whether maybe you didn't really love him. Now, you could become inclined to find out what there was in you that he was perceiving that caused him to continue to ask you this simple question.

Now, it would become your task to be willing to provide the clear information to him that indeed you did love him. You would have to be willing to provide conscious expressions of your love for him so that he might eventually be able to give up his doubt.

This is what has happened in Russia. You are not just getting a PR snow-job. They are not just attempting to say the right things to create a new image. They are expressing their honest, shall I say, feelings, and clearly expressing their stance to the rest of the world.

It is not a ploy, but it is a very new thing for them to do, to dare to do. And they are having to do it in the face of ongoing doubt. And in the face of the

A Gathering with Raj
Winnipeg, Manitoba
1989
(Volume 2)

ongoing expressions of doubt they are having to persist, even though the ongoing expressions of doubt are discouraging. There is a great deal of fortitude and a great deal of commitment to peace, and to not playing into the taunts of the rest of the world—the invitations to react as the enemy by claiming that they are still the enemy.

In many respects there is greater honest self-appraisal going on in Russia, and greater accurate self-awareness going on in Russia than there is in the other major powers of the world. They are leading the way unfortunately. I say unfortunately because the other major countries state and feel that they are the leaders in the name of freedom, and yet they have become locked into their concept of polarized stances of enemies, of the right side and the wrong side, the good guys and the bad guys.

Now, as I have stated before, the shift of consciousness in Russia is going to start with the top down—from the leaders of their government down to the grassroots. In the Western World it is starting from the grassroots and will work up to the government officials.

So pay attention in reading the news. Pay attention in listening to or reading of the Gorbachev's speeches. Be alert to his expressions of the valuing of simple humane ideals, the meeting of the simple human needs. The very same things that you are finding emerging from within you as your values, and as what you recognize needs to be attended to. The grassroots shifting that is occurring on the North American continent can find its counter part in the evolving Soviet Government.

I encourage you to be willing to acknowledge this shift wherever it is happening, and as I said earlier, to not continue to energize the polarized enemy stance. You cannot have one enemy, you must have two who are enemies of each other. And if you are going to take the enemy stance, you are going to elicit the enemy stance, unless the one being accused of being an enemy makes a concerted effort to consistently communicate that there is no need for defense, that there is no enemy there.

As I said, it takes a great deal of courage, whether it is from an individual or from a nation, to counteract the accusation “enemy” with a constant presentation of friendship, and of valuing what truly means something to everyone.

Great headway will be made during the balance of this year and next year. I am not saying that it will stop after that, this is the only period I am choosing to refer to right now. Much greater unity is going to emerge, both on the North American continent as well as in Europe. The caution and the fear and the tendency still to identify Russia as enemy will persist, but it will weaken. And I simply encourage you to lend your weight to the truth by acknowledging the evidence of truth and love wherever it is being expressed, even if it is from a source that you hadn't expected it from.

There is a suggestion that Gorbachev will be removed from power. This is not likely, and I encourage all of you not to lend your weight to that belief.

Again, to quote Paul, it's not too good to be true what is happening in Russia. And one should not expect that it will only be temporary. The changes that are occurring are part and parcel of the shift of consciousness and the reconfiguration that would be occurring environmentally and socially and politically. That's the end of the answer.

QUESTION: I need a little preamble to this question. Over the last almost two years now, I've done a lot of sifting and sorting of past conditioning and thrown out a lot of traditions and ideas that no longer felt appropriate. But I still find a tension within to be something or to do something. Can you suggest away to just accept who I am? How I would do that?

ANSWER: Well, how about accepting yourself as someone who is feeling a need to do or be? In other words, start with yourself as you are experiencing yourself, and don't judge it negatively, embrace it, abide with it. That will reduce the frustration and that will take the edge off it. And then you will be in a position of asking, "why do I have this motivation to do or to be?"

Now mind you, you asked the question, "Why do I have this feeling?" But don't try to figure out the answer, just pay attention to the feeling of the motivation. You would have to be dead not to feel motivation to do or be. And you do not want that. So the motivation is coming from somewhere. And mind you, the ego isn't able to create motivation, it is only able to create reluctance or resistance to motivation.

So I encourage you to abide with the feeling of motivation, to feel it without feeling called upon to act on it without knowing what it is motivation for. And by just abiding with it you will find yourself inevitably being in the spot where the motivation can be transformed or translated into actions. And you will find that the actions will be completely congruent with you, completely congruent with what you would call fulfillment of self-expression.

PAUL: This is me, Paul. There's a picture. The picture was that if you don't try to figure out what it is, the motivation will be there. And the picture was like the motivation was to play the piano, but you couldn't look at it directly, or you didn't know exactly what it was. And it's like one way or another you would find yourself sidling up to a piano and sneaking behind it and hitting the keys. And you will just find yourself there and doing it.

QUESTION: In fact, that's what happens. It's not thinking about it that it seems to allow me to do it in a very guided way.

ANSWER: Exactly! But you see, it requires embracing yourself with whatever is going on at the moment, rather than trying to get rid of some of it so that you can be at peace with yourself.

QUESTION: I would like to ask you something about my work. I work for the Federal Government. And there have been some moves to down size the Civil Service, and this year our branch has been affected. And there's a lot of insecurities in our office. And I just wondered whether you see any amelioration to this situation?

ANSWER: Not directly. In other words, the situation is not going to change in the environment you are in.

QUESTION: Are we going to be cut?

ANSWER: Meaning you personally.

QUESTION: No, no, I mean the program. It's a great program. I love the people I work with. I love the clients, the age group I deal with. There has been talk in the past that the program could have been cut. It hasn't been so far but...

TAPE: FIVE

ANSWER: For at least the next four years it will not be cut. There will not be relief from the financial tightness, but the program will not be cut. Your job will continue to exist. That's the end of the answer.

QUESTION: My question needs some preamble as well. My husband and I work in a child care, and we have twelve children with us. And for the last twelve years we've been able to keep these twelve spots filled quite easily. For the last eight months whenever we needed someone, I would talk to my guides, and they would respond within a day with a call for whatever I asked for.

PAUL: This is me, Paul. You mean in terms of filling in the blank spaces?

QUESTION: If I needed a three year old or something, I'd ask for a three-year-old, and within a day somebody would call with a three-year-old, or close. However, since July I've been asking for a three, four or five-year-old, and I've had lots of calls and they're all under two. My question is, we have four who are two or under, and the rest go up to six. I really don't want to take any young ones, because I feel it's not fair to the older ones.

However, I guess I'm wondering, have I forgotten how to ask, or am I missing the boat in terms of that we need to take younger children, or is something else pending—maybe a family with two that will fill the two spots we'll have as of the end of October. I guess I just need guidance as to should I keep waiting or should I do something more actively?

ANSWER: You are jumping the gun. You are being impatient. And you are cast doubt upon the integrity of your request. And as you have indicated, you are wondering if you have forgotten how to ask. The answer is, no, you have not forgotten how to ask, but you have forgotten how to listen. And listening in this case means, allowing the fulfillment of that request which is appropriate to unfold in its perfect timing. And its perfect timing will not be to your detriment.

To answer your question: No, it is not appropriate for you to take younger children to fill these spots that you will have. Continue to be clear that the age group you are desiring is appropriate, and does constitute balance for the overall group. You are correct.

I encourage you to have a little more faith in your listening, and your knowing what to ask for. You know that listening to know what to ask for, and the feeling around listening to know what to ask for has not changed, even though you have not had the immediate feedback from your world confirming it.

I am pointing this out to you so that you might realize that you are aware that nothing has changed, and that therefore the questioning, or the doubting of whether you are asking correctly has not been a valid doubt, if you will. The key is, "Thy Will be done." You have listened, you have known that it was appropriate to have a three, four or five-year-old. That is knowing that has resulted from listening. Then you express the desire for a three, four or five-year-old. And then say, "Thy Will be done." Want for the three, four or five-year-old to appear in the timing that identifies fulfillment, not old for the children you have but for the children who will be coming.

I fully understand that the ego can cause you to become antsy and impatient. But you have recognized that all of the signs of listening well have been present. And I encourage you to let that awareness serve as justification for holding on to your peace rather than letting it go.

Those slots will within three weeks be filled. That's the end of the answer.

QUESTION: I would like to know why my hearing appears to be diminishing? And why my blood pressure won't stabilize? And what I can do about it?

ANSWER: The diminishing hearing is a simple result of, what I will call an unchallenged suggestion that with age comes deterioration of the faculties. I do not mean that you have not objected to it. I do not mean that you have completely agreed with it. But there is a fundamental belief that you have been conditioned with, to the effect that slowly but surely you will begin to lose your youth, lose your capacities, lose your senses.

Now I encourage you to actively challenge this daily. Not because it will be a difficult thing to overcome, and therefore you must do it regularly. But rather because there is nothing more appropriate for you to do than to acknowledge the truth about yourself. There is nothing more pleasurable to do than to acknowledge the truth about yourself.

And so I encourage you daily to claim that those faculties which demonstrate or substantiate your conscious experience of Being—which your hearing certainly does—is a divine faculty, which has its source in you as consciousness. With the further understanding that you as consciousness are the reflection of the infinite Mind of God.

Your faculties of hearing, seeing, smelling, feeling, etc., are, if I may put it this way, divine representations or divine manifestations of conscious Being. They are therefore, as permanent, as enduring, as eternal as the conscious individuality that you are. But understand that the necessity is to bring your conscious awareness of these faculties into the context of the Allness of God so that you may understand the divine connection between God and these faculties of awareness.

In this way, you will not be inclined to agree with the suggestion that says that you are just a physical organism and that there will naturally be a certain deterioration that will occur until finally the physical organism collapses and your Soul becomes free again. I will tell you something: Your Soul will never be without that which identifies its presence. You will never be bodiless. If you are never going to be bodiless, then you might as well get about the business of embracing your body as the eternal identification of your individuality that it is, and not play into and support the idea of deterioration. Sooner or later you will have to correct that so that you do not experience this eternal identification, called body, in a negative and limited way.

So again, I encourage you to daily challenge this belief by acknowledging the divine intent of your body, and the fact that it exists in the context of the Allness of God rather than being something unlike God to be left behind.

PAUL: What was the second part of your question.

QUESTION: My blood pressure won't stabilize. It goes up and down.

ANSWER: Very simply I am going to encourage you to meditate regularly. You tend to allow yourself to be hooked by your world, to be reactive to it. And this indeed

affects the stability of your blood pressure. The practice of meditation will help you to stabilize in terms of loosening you from the tendency to be reactive. The practice of meditation will help to stabilize your peace within, and that is what will be reflected outwardly as an equalized blood pressure. It must become more important to you to be centered than to be reactive to your world.

Now, I want you to be aware that you always have the option to observe your world from one of two vantage points: Either the vantage point of your reactive ego, or two, from the vantage point of your capital “B” Being. Those are the only two choices you have. When you are unaware that you have the choice of experiencing it from the level of your Being, then you feel that you must just flow on the waves of emotional responses, and tolerate it to the best of your ability.

But I encourage you to pay attention as you go through your day. And when you find yourself becoming reactive, disgruntled, upset, very happy, whatever extremes of emotional responses you might have, when you notice the extremes happening realize that you have the option to experience whatever is going on from the centered place of your capital “B” Being. And then choose to view it from there. And one of the most effective ways to choose to do it is to hesitate for maybe 30 or 45 seconds and simply, calmly breath. And as you exhale let there be a conscious intent to release the tension, to release the anxiety, to release the emotional response on the breath as you let it go.

This will help to remind you that you do not have to deal with your world in the same cockeyed way that everyone else is. And that you have the option to view it and to act within it from your centered place—your centered peaceful perspective. That’s the end of the answer.

QUESTION: Even though I have considerable clarification for the various content themes that I would like to integrate into my book, I’m presently very much searching for a particular style or format. Lately I’ve been drawn to myths, symbology, and particularly story telling. I feel my inner guidance directed me to the story telling class last week in order for me to use that particular writing format on some level in my book. Would you concur with that?

ANSWER: Completely, yes!

QUESTION: Ahhh! And is there something that you would like me to have special awareness for particularly as related to my own personal story, or any of the other themes?

ANSWER: With the degree of clarity that you are already experiencing, there is absolutely no need for me to embellish it or add to it. I encourage you to trust what your guidance is unfolding to you. You are listening. I do not need to encourage you to listen better or more consistently. There simply is no need for me to say anything except, “Keep up the good work.”

QUESTION: I don’t know what to do with my life at this point. My children are growing up and leaving home. And I’ve been thinking about going back to work, but I would have to be retrained, because I don’t want to do what I did before. But the problem is getting at an age where he’s starting to take more time off and he wants to travel. Now if I work I can’t travel. And I just don’t know what to do.

ANSWER: First of all, don't jump to any conclusions. Don't feel that there is an urgency to act or do something. Secondly, you have the opportunity here to rediscover your relationship with your husband. The two of you set out with the task and a goal of raising a family. This task did not require that you lose sight of each other, but the busyness of the task has not drawn you apart, but it has distracted you from thoroughly enjoying each others company. Therefore, I would encourage you to dare to be rather simple, rather human, if you will, and value the relationship that you have and let it take precedence, rather than letting a job take precedence that would interfere with the relationship.

Now this does not mean for you not to look for a job, not to look for an activity that you could identify as your own. But I encourage you to look for an activity that allows the flexibility needed in order for you to have the time to enjoy each others company, and explore living and even the world to some extent, together.

You did not have a great deal of time together before the family came along, and you deserve to share the love that brought you together and kept you together and is still actively present. But it is appropriate for you to share it with more of a spotlight on it, the illumination and enhancement of your experience of love for each other deserves to be experienced. And it is appropriate for you to let the freshness of that love reemerged and be rediscovered. That's the end of the answer.

QUESTION: I have to do a preamble for this question. Some time ago I was accused of incorrect behavior regarding my job. And my immediate superiors reacted with a certain degree of outrage, and attempted to find out details. And they have exhausted all avenues open to them to find out the details regarding this incidence. For myself I'm not aware that there was any incorrect behavior, but I'm really not sure, there may be.

Unknown to them or else known to them, I have another recourse to find out more information on this. And I want you to advise me whether I should take this unconventional course or not.

ANSWER: No, indeed. Do not take any steps to uncover further information. And I encourage you not to play into the suggestion of guilt just because you don't have all the facts, and there is in your mind some possibility that there was incorrect or inappropriate behavior. I encourage you to simply keep your peace and continue to give your attention to your work and release the suggestion that there is cause for guilt, and release the guilt as well.

I encourage you to simply not play into the suggestion that you are guilty of something. Your peace will help to smooth the waters, and you will find the issue being dropped. Do not become reactive. In this way, you will not fuel the imaginary fire—and I do not mean in your imagination, but in the imagination of those who have made the accusation. This will pass. And it is imperative for you to keep your peace. The old saying is, "If the shoe fits, wear it." Well, the shoe doesn't fit, so don't wear it. And don't waste your time wondering whether somehow in some way it might really fit. That's the end of the answer.

QUESTION: One of the most special gifts that I received from A Course In Miracles has been, that when I see something that pushes my buttons from

someone else's behavior, that while my buttons are being pushed there's something I have to look at inside myself.

ANSWER: Indeed.

QUESTION: Well, it's been quite a journey this year. My question is tied in with that, in that we were talking about earlier this morning, about the fact that we had two choices. One from the vantage point of your reactive ego, and one from the centered place of Being. Has this sort of plateau that I've been experiencing lately, in between those two choices, or is it coming from the fact that I really am starting to be able to come from the centered place of Being, or is it just an illusion on my part that these tears for instance would be from my reactive ego? Do you understand the question?

ANSWER: Oh, yes indeed. I will put it this way, the plateau that you are speaking of is the manifest peace of your Being, the equilibrium that I was speaking of. I will say that you have gotten the hang of choosing for the vantage point of your Being. You will find yourself knocked off balance or distracted from that peace from time to time. But you will find that as you more and more consciously choose for the peaceful centered vantage point of your Being, that the peace, the plateau, the equilibrium will be more and more present in your life. And even if there are dynamics in your life that are ego oriented you will not be hooked as easily. You will be able to deal with them more easily, and life will generally become more enjoyable.

This plateau, as you put it, is not a stuck place. Just because there are not great traumatic and exciting dynamics does not mean you are stuck, does not mean that the vitality of life and the interestingness of life has gone out the window, it simply means that you have "achieved" a new level of clarified and centered perception.

The tears again, are not emotional in the sense of arriving out of the reactive ego, but rather express the joy, the meaningfulness of this centered perspective, and the valuing of it that you are embodying that is within you.

Now there are, if I may put it this way, further dimensions of peace, further depths of peace and equilibrium that will unfold to you. But enjoy what you're experiencing now. And above all, do not assume that you are ignoring or overlooking something essential, and that is why there is this plateau, or that is why there is this peace. Nothing essential is being overlooked, but the nonessentialness of ego reaction have been reduced. The richness of the fabric of existence is more able to be experienced by you from this peace. That's the end of the answer.

QUESTION: I have a two-fold question here, this way I'll get more answers. First of all, it's been a long road getting here, right here. And I realized that I have been on a bumpy road, and I've experienced a lot of things, and it seems to me that the pattern is coming to... it's just I'm matching, everything is matching up the way it's supposed to be.

And my big question is: My husband and I have a business together, and I'm wondering if we're on track with that business or if there's some changes we could make to make it more prosperous and to enlighten more people. I probably should explain that: We're in the dog business. We train, breed retriever field trail dogs and hunting dogs. And there's a need for that specific type of animal to

be trained. And I have a personal understanding of animal that comes from an inside part of me that I'm not even aware of.

Anyway, I need to know if we're on track with that specific area? If there's some changes that we could make that would make it better for everybody, including the animal.

And the next part of the question is, I've just changed...

ANSWER: We will take one part at a time. The answer to your question is: Yes, you are on track, and if there is anything that you are to change it is to enjoy what you are doing more, and not become burdened by a sense of responsibility or a sense of having to improve what you are doing. The improvement will occur through the joy that you allow yourself to more freely feel than you are currently allowing yourselves to feel. Let this element of enjoyment come back into the picture. It will benefit the animals and it will benefit those who come to you—those individuals who come to you for your services.

Now you may go to the second part.

QUESTION: The second part of the question is, that me personally... I changed careers. And I'm going to be going into an area that is not brand new to me, but I know that there's going to be a lot of needs. And I have this question of, "am I good enough to do this? Can I do this? Do I have the power to empower people?" My spiritual side says, "Yes I do." But my ego is getting in there going, "I'm not sure you do. I'm not sure you can really do this." And I'm asking for an answer.

ANSWER: Which voice are you going to listen to.

QUESTION: Well, my spiritual one. But the other one really causes a lot of havoc.

ANSWER: The ego dangles bait, that is all it does. You do not have to take the bait, you can let it dangle forever.

Now if nothing else I encourage you to listen to the spiritual sense that is unfolding to you and explore acting upon what it says. Just explore to see what happens. Have fun exploring. Acting in accordance with that spiritual awareness, of course you have it. You could however prove to yourself, or seem to prove to yourself that you don't have it if you let the bait that the ego is dangling distract you and perhaps even hook you temporarily.

You will not have the ability to empower others if you do not let yourself be empowered by your spiritual guidance and your deeper knowing of the truth. And so forget about empowering others, and attend to empowering yourself by daring to trust into what your heart is saying to you.

Again, this brings into play this leap of faith that we were talking about yesterday. But understand that you are doing your dreaming in the middle of the Kingdom of Heaven, you are experiencing your ignorance in the middle of Reality, and therefore all of your ignorance or your process of Awakening is occurring in a state of absolute security.

And so you can dare to explore potentials, spiritual potentials, other kinds of potentials. You can dare to explore without damaging your true self, because all of it is

going on right in the middle of the Kingdom of Heaven. So no matter what you are doing it is never a do or die situation.

QUESTION: Is there a process that I could use to help me through this?

ANSWER: A very simple one, dare to remember and pay attention to what your spiritual self is saying, and dare to act upon it. Dare to explore acting upon your spiritual intuitions.

Now if you want a more complicated ritual than that, you will have to go to someone else to find it. But the ritual will not enhance anything. The only thing that will “accomplish” anything will be the leap of faith and the investment of trust in what your spiritual intuition is saying to you, and acting upon it in the sense of exploring what that avenue has to offer you.

So you simply need to remind yourself frequently of what your spiritual intuition is saying, or listen frequently so that you may feel the intuition. That is the only way you are going to find that the intuition is dependable. That’s the end of the answer.

QUESTION: It looks like this is career morning, because I have a career minded question as well. For the past three years—I’ve been working in the health care field for more than that—but for the past three years I feel that my nursing career has been a stepping stone to something else outside of traditional health care.

And only in analogy I can sort of describe what I’ve been feeling, is this step... I’ve been going across this brook on these stepping stones, and I’ve stepped off and I’m busy chasing frogs, and gotten lost. So what I’m asking is am I on track, like you know it’s okay to be dabbling in this and dabbling in that and I’m still following my purpose?

ANSWER: It all depends on what you are dabbling in. What are you dabbling in?

QUESTION: Different career aspects. I worked on a movie in the summer which was fun. I’ve worked in community health, which was a wonderful experience. But I just don’t feel like now I have any real direction. I not quite sure how to describe it, but also I’m very interested in the holistic health field, and I feel I have a place in there somewhere, but I’m just not sure how or where or when.

ANSWER: So you are very simply not lost, but reconnoitering, getting the lay of the land, taking it into consideration relative to where you have come from, siting the horizon to see the best and most natural avenue to move in. This is excellent!

QUESTION: But why the feeling of frustration sometimes?

ANSWER: Because you are antsy, impatient, you want to get the show on the road. But you’re going to have to let the show get you on the road—meaning that you are going to have to dare to become quiet enough, patient enough to let the show unfold itself. And of course, the show that is unfolding itself is your Self, with a capital “S”, your Being.

Now there is a reason for this period of reconnoitering that has nothing to do with a conscious choice on your part. It has to do with the fact that integration needs to occur before you will be ready to move forward on a sound basis. And so I encourage you to pay attention to all of these aspects that you have been dabbling in, and pay attention to what you are feeling relative to them. And pay attention to how they feel relative to

whatever movement or direction that is beginning to emerge from within you at the level of your conscious awareness.

When the forward movement is supposed to begin, it will begin. Do not avoid the integration that is occurring during this reconnoitering period, else you will extend the reconnoitering period. Because the integration must occur before you move forward or the movement forward will overwhelm you.

Now, rather than tell you to practice patience, I am going to suggest that you stop practicing impatience. Abide where you are and instead of focusing in on the horizon notice what is going on right around you.

QUESTION: I just had a very experiential experience with that in the last couple of weeks, where I had a fall off a horse, and at the time prior to that I was feeling really “Home” sick, like I didn’t want to be here anymore. And what I’ve been really feeling since then is that the joy is right where I am. Is this part of my integration, this feeling that Home is right where I am?

ANSWER: Absolutely Dorothy! (laughter)

QUESTION: Yea, I feel like I’ve been lost in Oz sometimes.

ANSWER: You see, the ego suggests that you are not right in the middle of the Kingdom of Heaven, and if you are going to find it you must get away from this illusion. Well, the only illusion there is to where you are is the misperception that causes the Kingdom of Heaven to appear to be what the ego suggests it is. And until you allow yourself to be fully present in the here and the now, you will not be in the place where the opportunity exists for the clarification to occur so that you might see with your right Mind.

If you want to find God, you have to go to the very center of you, not to the far reaches of the universe. And if you want to see the Kingdom of Heaven, you have to allow yourself into the very essence of everything you see, the very essence of every leaf, the very essence of every blade of grass, the very essence of every cell of your body.

Remember that I have said, “Love is the recognition of that which is Real, with a capital ‘R’, in each and everything.” Love is the letting down of your defenses, the defenses that keep you from experiencing the essence, the essential capital “M” Meaning of a thing. Love is the willingness to let the Real Meaning of a thing in to let it register with you. It is becoming defenseless.

There is no way to get outside of the Kingdom of Heaven. And so, you never have been outside of the Kingdom of Heaven. You have never been outside of Reality. And so, you start right in the middle of You, and you start right in the middle of everything you see. You develop enough humility to be fully present where you are and with what you are with, and then its divinity has the opportunity to register with you. And the misperception of you and the misperception of what you see will disappear, and you will seem to be transformed, and everything you see will seem to be transformed. But all that will have changed is that you will have come back into your right Mind, and you will see everything as it is, not as it has appeared to be through the lenses of the ego. That’s the end of the answer.

QUESTION: Yesterday you addressed the question of my taking the crumbs from the table...

ANSWER: Oh, not from the table, from beneath the table.

QUESTION: Okay, wherever they are they're crumbs. And I would like to know how I can be unblocked from allowing my abundance to flow? What's blocking it? I've been working with this for so many years, I'm very tired of it now. It unblocks and then it blocks up again.

ANSWER: By recognizing that fulfillment does not birth itself through lack, deprivation and false humility, called unworthiness. Fulfillment births itself through intelligence.

QUESTION: Where am I being unintelligent?

ANSWER: In the willingness to believe that fulfillment will emerge through your willingness to do without.

QUESTION: Is this saying I need to make a demand?

ANSWER: No, you do not have to demand of the Father to give you your abundance. Your abundance is your inherent Birthright. You have to stop justifying its absence by finding value in experiencing a lack that you associate with humility.

QUESTION: Is this an old belief system from my upbringing, or is it something I conjured up since I'm an adult?

ANSWER: No, it is an old belief, and it is one that has support, shall I say, ancient support. Vows of poverty suggest that there is exaltation that will result from the kind of humility it takes to put up with lack.

I am encouraging you to nurture self-respect, intelligence and the realization that God expresses Himself/Herself abundantly as an aspect of self-worth. The Father/Mother does not express Itself through tight channels. If I may put it this way, the birth canal of the Creative Movement of the Father is as infinite as the Father Is. And therefore, there is no value to be found in getting to your fulfillment through a tight birth canal.

QUESTION: In practical terms, how do we open it up? I have the intellectual knowledge, that's not the problem, I know.

ANSWER: I encourage you to ask the Father, "What is your Will for me? Disclose your Will for me, relative to my abundance and the manifest structure of what I would call a home, and a place from which to work." And then let the attitude be, "Thy Will be done," meaning, "I will no longer enforce upon the abundant self-expression of the Father a concept that His abundance must come to me through lack, or through a tightness. Not my false expectation, but `Thy Will be done.'"

QUESTION: An attitude of surrender?

ANSWER: Surrender to abundance, surrender to infinity, yes. That's the end of the answer.

QUESTION: My question extends from last year, the same kind of a question, where you stated something along the lines of a... it was like a pregnancy, that I had to wait, like I was having the feelings of I had to do something. And they were coming more from the ego, and I was to kind of wait. And things are happening now, the same kind of things, only the feelings are not quite the same, there not those ego feelings. So I guess my question is: How's my pregnancy doing?

ANSWER: The new feeling is the beginning of labor—very deep pushing, that is not coming from an ego level of accomplishment. Delivery from the level of your being is not laborious, but it is very definite.

PAUL: This is me, Paul. That's the end of his answer, but it's like you're on the cart being wheeled into the delivery room waving at you like, good luck, or have fun, or whatever. So I guess we're going to have to have another workshop next year to find out what you had. That's the end of the answer.

TAPE: SIX

QUESTION: Well, I'm not sure how this question is going to come out, because there seems to be a lot connected to it. This appears to be a career seminar here this morning, I'm going to go off on my career. I've heard from various guides that this isn't my best place to be, as far as the right place for me.

PAUL: This is me, Paul. Are you speaking of career or geographic location?

QUESTION: Geographic location. So I'm wondering basically if the patience that I've been dealing with here... it feels kind of like tolerance. And I've been dealing with my ego a lot and just kind of waiting for something to show itself to me. And I'm just wondering if this is the right approach, and if this next year something is going to unfold?

ANSWER: Indeed, it is the right approach until you feel the movement. Until you feel the motivation to relocate, don't relocate. And let other people have their best judgments and opinions and let them offer their wonderful help, but don't act upon it if you are not feeling the movement. They are expressing their feeling of being trapped or frustrated by the geographic location. Honor it as a self-expression of the individuals speaking, but don't assume that it is the way you ought to feel.

Always pay attention to what you do feel and you will always be on track.

QUESTION: That's good confirmation for what I have been feeling, because I have seen absolutely no need to move because everything is going very well.

ANSWER: That is correct.

QUESTION: I guess what I am looking for is my right place just within this geographic location as far as a place to feel at home and set up a place to create and fulfill myself creatively.

ANSWER: But at the moment you see, your place of being creative is not confined to a home. And unlike the earlier question about place, where it was appropriate for there to be a place and there was a movement out of a sense of "appropriate lack" you are not in a state of lack appropriate or inappropriate, there is an abundance of activity. There is a certain degree of financial security. You are not living on the brink financially, constantly.

So I encourage you to let your home base be a broader territory than a specific location. You're already home, and I'm not meaning that in a metaphysical way, I mean that you simply have a home base that allows you to enjoy, as it were, a summer residence, a winter residence, a spring residence, a January residence, a February residence, etc. But all of them serve the fulfillment that your being is unfolding and they do not represent a lack of stability that would suggest that you need to attend to becoming stable. So hang loose. That's the end of the answer.

QUESTION: Yesterday I felt that the question I asked wasn't the real question. And I think it's finally gelled for me, and it does require some preamble. I'd like to talk about disengagement. And you use the word yesterday in one of your answers to somebody, and I realized that that was the word that triggered something in me that I was recognizing. And what I'd like to talk about is the disengagement that I have felt, which on an ego level would be I think alarming, in that it's meant that I have stepped back from almost all of life—that's relationships with people that I know for a long time, and also from new people I meet. It's more than a detachment, it's a disengagement from all.

And as you were speaking this morning I felt that perhaps what this was was the space between what I was seeing with my physical eyes, and the desire to allow myself to see with the eyes of my heart, but also my physical eyes. It's like the place where I'm making the transition to be able to see in a new way but with your physical eyes.

I would like to know if I'm on track with that feeling, because around that too is the lose of my memory. And this is becoming alarming, because very simply I accused my son of not doing something which he did do, and it was simply that I'd forgotten, and I'm forgetting everything. And when we were talking to Paul earlier, he was talking about "Cats." I was there, I have an impression of it, but I have no memory of it in specific detail. And this is falling away from me most dramatically.

ANSWER: You are speaking of the Broadway Play?

QUESTION: The Broadway Play "Cats," yes. So, I mean, all of these little things sort of gelled for me in the word disengagement.

ANSWER: Indeed. Disengagement is the word. It is not that you are becoming an isolationist. It is not that you are withdrawing from involvement from the world, but you are disengaging from what I will call ego attachment to the world. You are thus being able to respond or relate to the world, but free of the subtle governments of preconceptions.

You are able to be more present and more spontaneously responsive. And your responses are not arising out of memory or the past, but out of a connectedness with the moment that you are in. This constitutes freedom. And although you have not mentioned it, it necessarily has involved for you a sense of security and well-being which has not made sense to your intellect, but nevertheless has been present as an experience.

Now memory will begin to go out the window as you allow yourself to be present in the now. You utilize the memory as a substitute for knowing when you have lost touch with knowing. You accumulate knowledge, because you think that you do not have knowledge available to you. As you begin to tap into your Knowing, with a capital "K", as a result of consistently listening, it becomes unnecessary to remember anything, it becomes unnecessary to store up even marvelous truths that you have heard. Because the fact is, that the truth that needs to be known will be present and available to you in the moment that it needs to be known. And thus, the truth needing to be known will be absolutely relevant, and not the best approximation that you can pull out of a file drawer in your memory.

The reason you have accused your son of not doing something is not so much because you have forgotten, but because you are not paying attention in the moment to what you know. At those moments you have slipped back into, let us say, a three-dimensional mode. It represents—these incidents—they represent the necessity to even more consistently listen or be attentive to what you know. And then you will not seem to make the mistake of accusing him, or believing within yourself that he has not done something that he has done.

So there is more opportunity for you to let yourself more significantly into the awareness of the knowing in the moment. That is not a demand, but an opportunity—an opportunity to be even more fully aware from the level of your knowing. That's the end of the answer.

QUESTION: I do have a follow up to that, only I forgot what it was. The other word that comes to mind is, inarticulate. I just like to check this out with you. When I'm feeling inarticulate, at a loss for words, that means I should just shut up, right?

ANSWER: You've got it!

QUESTION: I think that's probably all. Thank you very much. Except that I feel like I should shut up an awful lot.

ANSWER: When you have shut up, you have the opportunity to listen. And when you listen you have the opportunity to know. That's the end of the answer.

QUESTION: I would like to ask for you comments on my relationship with my mother. My relationship with her has been quite a learning experience, to put it mildly.

ANSWER: When are you going to cut the apron strings?

QUESTION: This is what I am asking the question about. She is in very poor health right now, but has said she doesn't want to see me. And I'm realizing I do have the choice, I could force myself on her and go back and try and look after her. Or I could stay away and just continue to try and heal the relationship on a spirit level. And this is where I'm leaning right now. And also I'm wondering, did I beat her up in a previous life, because I've sure played the victim role in this life? And I wonder if we just reversed roles to even the score?

So those are my two questions. Should I stay apart now at this point? She could die. She's very ill. And all the relatives are putting that at me, for being separate and sort of on ego level I don't want everyone so mad at me. And yet I can see that this relationship really... it's time to let go on a physical level.

ANSWER: So what if everyone is mad at you? If you are going to act on the basis of their distress with you, then you're becoming their puppet. But as I have said before, the only way you can become someone's puppet is by taking strings attached to your belt and placing those strings in the hands of these other people and then behaving in accordance with their movements. And so, they are not controlling you, you are controlling yourself as though you are being controlled by them, and it is all you own doing.

Now, let them be distressed! It has nothing to do with you, it has to do with them. Let them work out their distress! It is not necessary for you to pick up on it and be distressed yourself.

Now, indeed, she may die. That is not a prediction, that is the human fact at the moment. But she has requested for you not to be there. Just as you realize you have the right to override that, realize that she has the right to express that she does not want to see you. And let her be in her comfort zone.

Now, it happens that her comfort zone is miserable. It is not very comfortable for her, but she has the right to demand it. You are not obligated by birth to remain the servant of your mother. You are here to be you. You are not here to fulfill a role as a daughter. You here to fulfill your purpose as a whole Souled woman, as your Self.

So let her have her little drama. And let your family have its distress. And you get about the business of joyfully living your life. And when and if these others decide that it is comfortable for them to blend with you, let them. But if they choose not to blend with you, then nurture companionship and camaraderie with those who do blend with you. And don't become anymore complicated about it than that. That is simple common sense. It also happens to be wisdom.

Now you must release yourself. That means, that you must either snip the string attached to your belt, or you must take the string out of the hands of those in who's hands you have placed that string. They do not even know that they have the string in their hands, so you do not have to get them back from those individuals. You simply have to stop behaving as though you were attached to them, and they were governing you.

You have seen individuals moving as though they were robots. And if they are really good at it, they look very mechanical, even though they are human beings with greater flexibility than is being expressed. Well, likewise you are being a puppet, but you are a human being behaving like a puppet, never really becoming one. And what is essential here, is for you to realize that although you are conceptualizing strings attached to the hands of others, and you are at times feeling governed by them, you are not. You are governing yourself completely. And you have the power, and have had it completely, at all times, even though at times you have so skillfully behaved like a puppet that you have believed yourself.

Your life is supposed to be a little bit more fun than that. And I encourage you to drop the charade. Mind you, I'm not picking on you alone here. I am speaking specifically to you, but anyone who is feeling as though he is a puppet at the mercy of other's decisions is playing a charade, and has all of the power resident in him or her to either continue the charade, or to live his or her life freely. Government is self-government. That is the only kind of government there is. And even when one seems to be governed by another, it is a matter of self-government.

And I will tell you something: One who is playing victim, which a puppet is—a victim of circumstances, a victim of the wills of others—that one, as I said, is engaged in a charade. And the charade implies that someone else is in power, and the victim victimizes the one whom they have invested the power in.

So we are touching on the same subject we were touching on yesterday, from a different angle. Don't feel so sorry for the victims, because the victims are victimizing the one they are claiming is the victimizer.

And if the victim plays the role of victim well enough then the victimizer can be caught into the game. Just as in the earlier question, the suggestion that there was

inappropriate behavior, or the accusation that there was inappropriate behavior cause this women to begin to doubt whether or not she had all of her marbles. And in fact, whether or not maybe there was some inappropriate behavior that she was not conscious of. And this threw her into a state of self-doubt. And so, in effect, she played into the drama, becoming victim to the drama based on the claim that someone else had been her victim.

Now, it's time to be emancipated. And it's time to emancipate those in who's hands you have placed your strings. You see, in the final analysis it is not discernible whether the control is being exercised by the puppet or the puppeteer. Because in both cases manipulation is being employed. And wherever manipulation is being employed, ignorance is being experienced—ignorance of your freedom—ignorance of who you are. And of course, ignorance of the true nature of the one that you or anyone else as victim is claiming to be the victimizer.

And so you come full circle. And again, the demand is the willingness to acknowledge your divinity, and therefore the complete inappropriateness for you to play the role of victim or puppet, as well as the necessity of acknowledging the divinity of the one whom, you in this case, are calling the puppeteer or victimizer. Because both of you need to be released from the ugly sense of obligation and responsibility to each other that really amounts to a dance of control.

Oh, but it's selfish to claim my freedom” It's selfish to act as though what someone else feels doesn't count.” Oh, the ego is so sneaky. I would have you take the strings right back and put them in their hands so that they may control and not be upset. And pious little you, the gentle victim, tolerates continuing not to experience your inalienable right and inheritance of freedom.

You can't make waves for anyone else, only someone else can attempt to give their power away and place their strings in your hands and say, “Look at what you are doing to me. You are hurting my feelings. You are upsetting me.” And you can say, “Take the string out of your hand and place it back in theirs and say, “No, you are creating your distress and you don't have to. And if you want to find someone to blame, if you want to find someone to give your power away to, you'll have to find someone else because I don't have anything to do with this, and I won't have anything to do with this.”

That constitutes a recognition on your part of the inherent authority that the other one embodies and has. And you're saying, “no, I will not let you give your authority to me,” constitutes a confirmation of their strength. They may not pick up on it, they may not own it, but you have not played into their illusion. And you have acknowledged to them that they have the authority and the power, and they have had the opportunity to recognize it, and more than that you cannot do.

You can call the game of victim and victimizer to a halt. At this point the thing that you need to most clearly see is that the victim is the victimizer as well as the victimizer being the victim. And one is not better or worse than the other. And both of them, as I said yesterday, are suffering from an imposition of an illegitimate confinement, and illegitimate limit on their ability to recognize and experience their Christhood.

It is not selfish for you to express and enjoy your freedom. And to the degree that you will do that you will find yourself upsetting a few, but inspiring many who are

likewise on the verge of claiming their freedom, but afraid of doing so. Think about it. That's the end of the answer.

QUESTION: I'm curious about the visitor experience that Whitley Striver talks about in his books on communion and transformation. I would like to know who the visitors are, what is their purpose, and how do they chose the people they are visiting?

ANSWER: Paul is having trouble with this question, you will have to be patient. You do not have unenlightened visitors visiting your planet or even your galaxy. You have no visitors who are not totally Awakened, therefore, you have only visitors who already know everything there is to know, who therefore do not need to be here, on or around your planet for the purpose of study or analysis or examination. Everything needing to be known, everything available to be known is knowable and known to them.

You no more have visitors to your planet who are unilluminated than you have entities communicating psychically or mentally with individuals on your planet who are experiencing endarkenment of any kind, even though you here reports about possession and demons and dark spirits, etc., being channeled. Those expressions of negativity are arising entirely out of the ego and the imagination.

Now I am going to confined myself to making clear what is happening and what only can happen. You can come to your own conclusions about reports to the contrary. That's the end of the answer.

QUESTION: Thank you, I think.

ANSWER: You have a question?

QUESTION: Yes. Well, I think it's answered. I said, "Who are they?" And you said, "they are illumined Beings." And I said, "What is their purpose...."

ANSWER: Ah! I said that the illumined Beings have no need of performing examinations or studies of human beings. And so I am saying that those reported in the publication you mentioned are of the imagination.

QUESTION: Thank you, that answers my question, thank you.

ANSWER: That is what Paul didn't want me to say.

QUESTION: It doesn't mean they are any less real to the people who imagine them, does it?

ANSWER: Not any more than a disease is any more real just because it has been experienced, it still remains an unreal experience, even though it is quite tangible, quite studyable, quite visible, that is correct. I am not suggesting—and Paul is happy I am saying this—I am not suggesting that anyone is being consciously fraudulent here, but it is necessary for you to know truth. That's the end of the answer.

QUESTION: Yesterday you spoke about the gentleman in Russia, and I would sort of like to carry on on that theme and hear your views about the situation in China. The impression I had was that the population was almost ready to take the step, but sort of became afraid at the last moment?

ANSWER: Under duress! Indeed! But you're watching, what I will call chemicalization, a fermenting, the enriching of the brew, if you will, in China and a consequent, inevitable emergency of the sort of humaneness and valuing of simple humanity. This ferment cannot be avoided. Now it is only ferment because there is resistance. If there were no resistance, there would be a spontaneous flow of change.

But since a cap has been placed upon this irrevocable change, there is, shall I say, pressure and ferment. It is a positive sign.

I am not saying that the pressure and ferment is positive, and I am referring to the cap that is being placed against the flow, but the flow is positive. It is not going to be stifled successfully. But just as each one of you individually are having to reach for and claim your Birthright as Sons and Daughters of God, as the Christ with some persistence and some faith and some great investment of trust, so are the Chinese as a people having to reach with persistence and commitment and faith and trust.

As a people they are engaged in the same process that all individuals are engaged in, that of claiming and demonstrating that they are not victims of the ego, or victims of any sort.

We have talked about domination, we have talked about puppets, each one of you is the puppet of your ego until you decide to snip the strings. But as you know it takes unyielding persistence in order to overcome the suggestion that you truly are a victim and have no choice and no authority. And so you could say that the process of Awakening is a ferment, a chemicalization.

What is happening in China is one of the signs of the times. It is not essential for that sign to be turbulent and violent. It is not essential, but there has been violence and there will be stress and strain. But I will tell you something: The Chinese people are withdrawing their investment of trust in their form of government and those governing them. They are sniping the strings. And without the support of the people the puppeteers will cease to be puppeteers.

It is not appropriate for you to quibble and say, "If this is divine unfoldment of integrity it should not be violent, there should be no stress or strain." Wake up and smell the roses everyone! There is an expression of faith and intent and commitment that each one of you is having to bring to your process of Awakening.

You are like a dreamer dreaming a nightmare who must draw upon resources that are outside of the dream or nightmare in order to wake yourself up. And it takes a great effort, if you will, a great intent, and literally a leap or act of faith that allows you to draw from your Awake state—your normal Awake state, which is not a part of your conscious awareness while you're in the dream—to lift yourself out of the dream. And there is nothing wrong with this. And it does not express willfulness, because willfulness is what creates the dynamics of the dream.

And to rouse yourself from a dream, as I said, involves acting from the standpoint of the individuality lying in the bed in the room that is nowhere to be found in the dream. You see, when you rouse yourself from a nightmare, you act from the standpoint of the person lying in the bed, you no longer act from the sense of yourself that you are experiencing in the dream.

And likewise, your process of Awakening involves acting from the standpoint of the Christ that you are, who is in the middle of the Kingdom of Heaven, and from that fact, from that truth about you, wrenching yourself out of the hypnotic hold of the dream, the illusion of the ego's misperception.

That is why I have said before, that your savior is your capital "S" Self. Your savior is not me, or anyone else. Your savior is the capital "S" Self that you are at this instant, who is in the middle of the Kingdom of Heaven, who has arrived, who is what he or she

is already. In other words, you wake yourself up out of the dream not by improving the character you see yourself as from within the dream, but by eliminating that character, by acting from the standpoint of the truth of you, which is nowhere to be found in the dream.

The Chinese people are reaching for an integrity that is already theirs, but they are having to take hold of it, claim it and live it and no longer play the role of puppet, of dominated. That act of self-respect is what is necessary in order to break the illusion of bondage, whether it is to a human dictator or a dictatorial government or on an individual basis, one's ego sense.

The divinity of man is emerging. The Christ is coming in China, in Russia, in the United States, in the heart and Soul and mind of every individual. And these are the signs of the coming. And this is why it is essential for you not to be so rigidly conceptual about who are victims and victimizers, enemies and allies.

There are those individualities who, because of what they divinely are, will wake up in what is termed the enemy camp. And you had better not be so bound by your concept of enemy that you attempt to injure the Christ where it appears. Because the divine Reality is not going to accommodate the human misperception or illusion of polarized camps, because those in the polarized camps are not the egos they appear to be and are not the mindsets they appear to be, they are the Christ misperceived by others and misperceiving themselves. But because they are the Christ, and because the Movement of Awakening is occurring, it is going to occur irrespective of camps.

So, I bring these things out so that you will look with a little more clarity and a little less judgment upon your world and not be so sure that an Awakening Christ will have to come from your country or from a country that is one of your allies. And so that you do not shoot down the manifestation of intelligence, the manifestation of divinity, when it surprisingly appears irrespective of polarized viewpoints in what has been called the enemy camp.

Now I have said this before and I'm going to say it again. No matter how deeply embedded in the dream of mortal existence you might be, you at all times have the capacity to recognize Truth, with a capital "T". And therefore, I encourage you not to be governed by your concepts, but to be open enough and flexible enough to acknowledge truth when you recognize it, even if it doesn't compute with your concepts.

You live in wonderful times, dynamic times, because the illusion is breaking up. And the illusion is breaking up because so many individuals are daring to be arrogant enough—at least from the ego's point of view—to claim their divinity. And on that basis to judge righteous judgment, acknowledging the Son and Daughter of God wherever male and female ego's appear to exist with willing readiness to acknowledge the behavior that identifies the Christ, even when that behavior haltingly or awkwardly comes out intermittently from an apparent ego that is unaware of its divinity.

You each desire to have your intuitions of your divinity confirmed, even though most of the rest of your daily life is constituted of typical ego reactions. Be ready to acknowledge truth where it is and when it is evidenced, and don't be thrown for a loop when from the very same spot that you have recognized the divinity of God, you also find splutterings of ignorance and ego concepts and reactions.

You are not so graceful yourself in emerging into and owning your divinity. It is all right! You don't have to do it smoothly, but neither does anyone else. And I encourage you to have enough decency to extend the acknowledgment and to encourage the further expressions of Christhood and intelligence and wisdom, even though they do not come out consistently. And don't condemn that one because there is inconsistency.

Your memory tells you that if someone has once been a bastard he's still going to be a bastard. You're going to have to work through that. You're going to have to be willing to release that.

You are reaching for the brass ring, you are reaching for the inevitable, you are reaching for the primitive state the original state of your Being that you have been all along. But since you feel that you have lost it, or that you even never had it, you're reaching for the brass ring feels arrogant, it feels as though you are being totally unreasonable. You cannot justify it, except that somewhere deep in you is some rising feeling that you cannot deny, even though you cannot justify it or explain it.

And so you reach for the brass ring. And have compassion on yourself when you falter and say, "on this pass around on the merry-go-round I'm not even going to try for the brass ring," even though three or four rounds later you will have refound the courage to reach for the brass ring. Your inconsistency is irrelevant.

The fact that the motivation to reach for the brass ring is occurring is what is paramount. And it is the fact that so many are reaching for the brass ring that it counts for the fact that there are so many of us who have gathered, in the sense of giving our attention to what you are doing, to support it. It is an event of universal significance.

You must give yourself the benefit of the doubt. And you must give those who have been bastards the benefit of the doubt, those who have been enemies you must give the benefit of the doubt. That does not mean be stupid. It means, as I said, be willing to acknowledge the expressions of intelligence when they come out, and to praise that and support that. But do not be surprised when that expression of intelligence goes out the window and is swallowed up in typical ego reaction.

Be clear enough to tell the difference, and also have enough compassion and love to identify the momentary expressions of intelligence and divinity, to identify those momentary expressions of divinity with who that individual truly is. And when the expressions of ego are expressed, recognize that they have nothing whatsoever to do with that individuality. And in this way you affirm the truth, and you withdraw affirmation or energy from the reversed expression of truth, the illusion.

I will tell you one thing: It will be easier for you to see in another his divinity, even though it is falteringly expressed, if you are having enough compassion on yourself to give yourself the benefit of the doubt and feel your divinity.

You are in a time where balance is beginning to occur, an evening out where distinct boundaries, distinct national boundaries, distinct conceptual boundaries will break down and where communion can begin to occur, where identification with another, whether he used to be an enemy or not can occur. And where the unity and the Godness of each one begins to be called natural, normal, and there is no inclination to behave otherwise. That's the end of the answer.

TAPE: SEVEN

QUESTION: I need a little preamble for this question.

ANSWER: Preambles are certainly allowed.

QUESTION: Well, it helps to sort of organize the thoughts. About two years ago I left a twenty-three year long relationship, because I just couldn't stay there any longer, and I felt very stifled. And I have since enjoyed living alone. I have allowed myself to receive the gift of wonderful guidance and to live by that. But I have this deep desire for a relationship, for a loving, sharing relationship.

And I look around, and I look at the people I know, and I listen to the guidance and it says, "no, no, wait, wait, hold to your integrity, hold to what you want." And I'm thinking, "okay, is this deep desire for a relationship one with the Father's Will, and is there something I could do to move towards it?"

ANSWER: In other words, you listen to but you don't pay attention to your guidance. That which is worth while is worth having in its perfection, which includes its perfect timing. If you want to enjoy the beauty of a full blown rose you must let it open itself in its own integrity, in its own fashion. If you attempt to open it, you will ruin it. And so if you are wise you will allow it to open itself so that you might enjoy its inherent beauty and perfection.

Now you have asked for guidance. The guidance has said, "no." The guidance, as you have said, has said to hold to your integrity, etc. Now I encourage you to do that. I encourage you to trust that guidance. And I encourage the rose or blossom of a relationship open itself in its own perfect timing, its own beauty. Don't let your ego get in the way and say, "Well, I don't have all the time in the world to wait for a relationship to come along. My desire is pure. I don't want to be controlling, but what's taking it so long?" That is willfulness. That is control.

Just because your motives are pure does not give you justification for control. Let the motivation be pure. And then let go of impatience. Let the attitude be, "Thy Will be done, not mine."

As I indicated yesterday, as long as you are in a process of Awakening out of a limited frame of reference, you do not have the perspective to know how to use your will. And without that perspective you will not use it correctly. That is why the admonition is to adopt the stance of, "Not my will, but Thine be done." That is the way you open up to the Father's Will. That is the way you get out of the distortion caused by the coercion of the human will, which acts without understanding the way in which its actions relate to the whole.

When you say, "Thy Will be done," you are really saying, "my true Will be done." Except that you cannot say, "my true will be done," without equating that with your ego sense of yourself. And so, at this point, as I indicated yesterday, you must be willing to step beyond your present sense of yourself and open up to that which is not apparently you. "Thy Will be done, not mine." And as there is truly a yielding to the Father's Will, you find that it is exactly what is congruent with your fulfillment, exactly what is congruent with what you really want, and what really identifies fulfillment. And so you then find the relevance between the Father's Will and your Being, and you no longer have this sense of the Father's Will being different from yours.

Pay attention to the guidance, and dare to trust it. And also, dare to ask, "why isn't it happening any faster?" So that you might have the opportunity for your guidance to

reveal to you that it isn't happening faster because it doesn't express the perfection of the blossoming of this relationship that would identify fulfillment. And then you could relax and flow, knowing that you're right on schedule or right on target, that you are right where you need to be. And where you need to be is right in the middle of unfolding perfection. That's the end of the answer.

QUESTION: Coming from a so-called healing profession back then, I'm having a little bit of trouble with some of the concepts that we have been talking about—the disengagement, the noninterference, the detachment. Is there no danger of moving into excess of noninvolvement and nonrelationships?

I'm thinking particularly of a situation that my husband and I are facing at this moment with aging parent. There's a multi-problem kind of a situation there—an alcoholic father, the mother has diabetes. And we're concerned about how they're eating. They're getting frailer and frailer. And sure we want to give them their space, they're still adults, they're still well able to make their choices. But at what point are we then moving into the noncaring? I'm a little concerned about that.

ANSWER: I never said anything about not caring. What I addressed myself to was being the puppet of other people's concepts, expectations and wills. And I also addressed myself to not giving one's power away, and thus making another responsible for your happiness or unhappiness. At the bottom line, I was talking about being self-responsible, self-governed, self-motivated. And I am truly meaning Self, with a capital "S", in each case.

Now, not to be emotionally attached—and I am using the word attachment in the sense that a puppet is attached to the fingers of the puppeteer by a definite link, a string—not to be attached out of obligation, out of concepts does not mean you will not be involved, does not mean that there will not be meaningful communication and relationships. What it means is that what happens in a relationship will come out of a place wherein you are comfortable with you, where you are not living for another, where you are not living to avoid another, where you are not living to fulfill another's expectations. In other words, where you are not living in a state of uncomfortableness, because you are not living up to someone else's expectations, or because you are afraid of upsetting their apple cart.

When you are daring to be self-responsible, you are daring to pay attention to who you are, to move into an inner place of self-acceptance no matter how much growth you know is still ahead of you, where you are coming out of a sense of peace and ease and self-acceptance, self-love.

From that place within yourself, from that frame of reference you are able to be genuine. You aren't acting with a mask in front of you, you are not presenting a picture, you are presenting you. The presence that is there is this one who is at ease and comfortable with herself.

And from that place of comfort there is no feeling that you must be something in particular, or fulfill a certain role. And as a result of not feeling an obligation to be someone different from yourself, you have the peace of mind and perspective to be sensitive to others and feel what is appropriate or inappropriate, and as a result you will not be controlling, you will not be manipulative, you will not be coercive, and you will not influence inappropriately.

It is when you are not comfortable with yourself that you become defensive and thereby cannot be sensitive to where another one is coming from. And in not being sensitive to where another one is coming from, you do not have the means to honor them, to honor their integrity and respect them. But when you are coming from a place of self-appreciation and comfort, then you can be attentive to others and you can butt out when it is appropriate to butt out, and you can step in when it is appropriate to step in, because you will feel the rightness of it or the inappropriateness of it. And others will find themselves not feeling defensive with you, because you are, shall I say, a benign presence, nonthreatening.

Now in your case, you are going to have to pay attention within, you are going to have to dare to express intelligence to the very best of your ability, and I will tell you that there is a point at which you will have to step in and exercise some judgment and authority so that proper and good care can be provided.

Now I am giving you this instruction as opposed to the earlier instruction, because you are not particularly bound up in being controlled by these individuals, nor are you feeling an obligation to fulfill their expectation. And so you have a clarity present that allows you to step in when it is needed. Be sensitive, love them, be there for them when it feels appropriate, and be away from them giving them their space when that feels appropriate.

At the present time you are not called upon to do anything in particular, and you are sensing that correctly. You will have no difficulty now that you understand what I was meaning. Attachment, as I have been using it, is a false sense of attachment that arises out of a misperception of who you are, and who others are that you would be attached to. Detachment, or the absence of attachment, means being so comfortable with yourself that you are able to be undefended and thereby be sensitive to others in a way that allows you to step in and step out, be involved and be uninvolved appropriately and meaningfully.

Now we are going to come back to the earlier questioner here, to answer the question, "Why can't it be that way with me?" And the fact is, that it can't be that way with you because it isn't that way with you. You are not the appropriate one to step in and step out. Even if you were at this very instant comfortable with yourself, feeling no sense of false obligation not to make waves for others, you would clearly see that it was appropriate for you to stay out of the picture, and let those who are engaged in their little dance finish their dance without cutting in. That's the end of the answer.

QUESTION: Yesterday I mentioned our I work with children, for most of my married life, of 19 years, my husband and I have worked together in some sort of team work. But for the last 2 years we have been having urges to shift the kind of work that we're doing with children.

Now in many ways, from the time that we have started working with the children twelve years ago, we have done a shift in the way that we worked with the children. But I'm not sure that that's the shift that we feel the urged to make.

And I guess I'm wondering several things. One, are we still to work together?

ANSWER: Yes.

QUESTION: But is the work still with children, or is it in a different way? And if it's in a different way, what is it? Because there's so many possibilities we

can't see clearly what it means. And what kind of time frame that's set in? Like does this go on forever?

ANSWER: It is still appropriate for you to work with children. It is likely that you will continue working with children for approximately the next five years. And so, it is not appropriate for you to anticipate a change in that area.

QUESTION: Is it still in our home the way it has been for the next five years?

ANSWER: No, within 18 months you will have other quarters more suitable and more comfortable in which to provide this care. There truly is no particular shift that you need to engage in, no change in your approach. And it is important for you to be satisfied with what you are doing, rather than feeling an undercurrent of dissatisfaction. Do not let that kind of thing distract you from being fully present with these little ones, and enjoying every moment of it and enjoying their delight. That's the end of the answer.

QUESTION: I'd like to know why I'm so fearful of intimacy, especially with men? I have put on a lot of weight. And I'm wondering if that's why I've put on this weight, to keep them at arms length? Could you give me some input on that?

ANSWER: To be intimate means letting someone in, letting someone get close to you. And you are afraid that if someone gets close to you, they will find out how unlovable you are.

Now you have a treat in store for yourself, because I promise you that if you dare to let yourself get close to you, you will not find out how unlovable you are, but how beautiful you are, how lovable you are. You see, you—and you are not alone in this—you assume that underneath your good behavior you are basically, in traditional terms, a sinner. You are basically flawed. You are basically unworthy. That is the belief that has been drummed into you, it has been reinforced, but it is a lie. But you will not find out that it is a lie until you let yourself relax enough to feel who you are.

And I will tell you something: Again, in the practice of meditation, in the practice of stilling your mind and getting into that inner quiet place of peace, you begin to connect with who you are, because that peace itself is the very nature of your capital "S" Self, of who you divinely are. When you get into that place, and you begin to pay attention to what you are experiencing, with the awareness that what you are experiencing is you, with a capital "Y", your perspective about yourself will begin to change. Not because you have changed ideas, but because you have had a new experience.

And once you begin to feel your goodness, once you begin to feel your peace and your integrity it will become obvious to you that if you let someone else in that that is what they will find also. And then being intimate will not constitute letting another be in a position where they could judge you and condemn you. Right now you feel vulnerable in intimacy because there is a fear that you will be found out, and that no one will remain.

Now, as I said, the solution is to take steps to get in touch with yourself so that you can have the experience of your worth and your integrity. And it will be a little confusing at the beginning, because you will feel this integrity but you will not be able to figure out where it came from, because it was an integrity that you don't remember having created. But indeed, your integrity is already there before you ever lift a finger to try to create it. It is your Birthright, it is your constituting nature. Once you find out that it is

yours and that you did not create it, and therefore that it cannot be taken away, you will be able to relax and let somebody else discover it as well.

Now I have described in a different way the idea that when you can love yourself others can love you, and you can dare to let others get close enough to love you. But I have explained it with a little more detail so that you might understand that I am not saying, "Well, instead of hating yourself, start loving yourself." That is a wonderful statement, it is positive, but it doesn't tell you why you can love yourself or how to arrive at the point where it is reasonable to love yourself.

Now again, I encourage you to begin practicing some form of silence, meditation, if you will, whatever allows you to move out of the chatter of the surface reactive level of your mind so that you might move into the peace of your Being, and thus begin to become acquainted with yourself at a new level. In that peace you will find yourself experiencing yourself in a new way. I didn't say you will find yourself thinking about yourself in a new way, you will experience yourself in a new way. An experience is something which cannot be talked away. Experience is a knowing, not a thinking, not a concept.

Your experience of your divinity awaits you in the silence of your Being. Get acquainted with that quiet place, and then pay attention to the quietness. It only appears to be empty and silent by comparison with the ruckus, noisy, chatter of your ego thinking.

But when you allow yourself to regularly abide in the silence, in that inner quietness, you will begin to find activity, you will feel activity. You won't be able to put your finger on what it is, but you will begin to feel it, and by virtue of the feeling you will be able to desire to get closer to it, even though you do not know how to move through the silence. But the inclination to move closer will be there and the movement will occur, even though you don't know how you are doing it. And all of this time these will be new experiences of being you. And as that movement begins to occur you will find joy emerging.

Again, you will not be able to account for it because you didn't create the circumstance or the justification for the joy. But I will tell you, that the joy is also the nature of your Being. And slowly the void of the silence will begin to become fuller of you. And the marvelous benefit of this is that in the discovery of your true nature and your ability to experience it you will realize that this same experience awaits everyone else.

You will know beyond a shadow of a doubt that what you're experiencing as the truth of you is the truth of every other individual. And that's how you will begin to be able to trust others, this is how you will be able to begin to love others in spite of their behavior, because you will have experienced that in spite of your ego reactive level of daily living there is underneath it this forever abiding presence of your divine Self. And you will know that in spite of others ego's underneath it is this ever abiding presence of their capital "S" Self, their divine Being. That is the recognition of what is Real in your fellow man that I referred to earlier as the definition of love.

In this environment, in this conscious awareness it will be obvious to you that you do not have to defend yourself, or hold yourself apart from someone else, because you

know if they will look close enough they will find something quite marvelous. And then you will dare to let someone in.

Now I want you to also know that the moment you begin to tackle this you will immediately be surrounded with support and help from your guide and those working with your guide. And I encourage you to expect to experience that support. I encourage you to know that you will not have to do this by yourself. You will have to take the steps, but you will have a cheering section, if I may put it that way. Not always one that you will hear in words, but one that you will be able to feel.

Why do you think it is that nations hold themselves separate from nations? Why do you think it is that individuals hold themselves separate from individuals, and groups hold themselves separate from groups? It is because of this fundamental feeling of vulnerability that if indeed someone got close enough they would find something there totally unacceptable, something unworthy. And no one wants to uncover their unworthiness.

But you see, what happens when someone finally becomes exhausted at maintaining the front of being worthy, and goes through what they call complete failure, and they give up—without checking out, so to speak, but they remain and give up—they move into an experience of what can only be called humility.

Unfortunately, it is only because they don't have the energy to create a pretense. But nevertheless, they arrive at this point of humility that allows themselves to just be who they are and let the chips fall as they may, as I said yesterday. And when that one dares to just be, without trying to meet the expectations of another, without trying to live up to the conditionings that have been laid on him or her, and there's just this genuine honest presence, everyone else immediately feels comfortable.

And the feedback that this one who has given up receives from his world is favorable, and there is a sense of a miracle having happened. And this is such a truism that words have taken form that say, "Man's extremity is God's opportunity."

When you finally stop honoring the ego's suggestion that you are worthless, and therefore you had better create a worthy mask, and you let yourself into this thing that the ego has said that you are, this worthless thing that the ego has suggested that you are, you find your divine Self. And you experience the transforming realization that you are quite wonderful, you are quite divine. And it begins to be reasonable to you that maybe indeed you are the Father's beloved Daughter in whom He is well pleased, and that you are not in any way this pitiful worthless mortal that the ego has suggested that you are, and which the ego has kept you busy covering up.

But again, what are we talking about here? We're talking about another form of that leap of faith. You can dare to make an investment of trust in the unknown in you. And of course, the unknown in you is the divine You, which the ego is telling you is a worthless lump of nothing so that you will strive to become something respectable.

You have the idea. Have faith that underneath whatever it is that the ego has said is worthless, unlovable is a bright shining diamond, if you will, a jewel that is the self-expression of the Father and all its beauty, which the ego has covered up with a handful of dirt, and said the dirt is what you are.

I encourage you to go right where you think the dirt is, and brush your mental hands around so that you might have the opportunity to uncover the jewel of you, so

that you might feel it, so that you might feel your worthiness and discover that not only is there nothing you can do to create it, it doesn't need to be created by anything you do, because it is something that you already are. And that is what others will find if you let them get close enough. That is the truth about you. That's the end of the answer.

ANSWER: Now as to the rest of you slobs, you would gasp if you could see the radiance in this room, the radiance of you who are not and never have been slobs, every single one of you must dare to make this leap of faith into yourself which you will have no confirmation of before you leap into it, you will have no means of justifying your leap until after you have leapt and landed. And again, I will remind you that like the prodigal, your Father will come to meet you at the early part of the leap and accompany you onto your Home ground.

All the separation and division that everyone of you and everyone else experiences is a result of defending yourself against having everyone discover the poor slob that is underneath the mask of your lifetime of good behavior. The ego has kept all of you doing nip ups with the promise that it will eventually make you worthy, because the ego has fundamentally covered up your worthiness, hidden it from you, if you will, and fooled you into thinking that it is not your fundamental Birthright or nature. And so, you are not claiming your nature. You are assuming it doesn't exist, and it has to be brought into existence.

The commandment is: "Love the Lord thy God with all thy heart and all thy soul and all thy mind, and your brother as yourself." Now if you stop and think about it, what does loving your brother as yourself have to do with your loving the Father with all of your Being? The connection is, that in loving the Father with all of your Being you are loving your Self, and putting yourself in the position by virtue of that leap of faith expressed in the love of the Father. You are bringing yourself into the experience of your Real Being. And as I said, your experience of your Real Being discloses to you what is true about your fellow man, and that is what allows you to love your fellow man truly, and not reinforce the enemy designation, or the victimizer designation, or the dictator designation. That's the end of his comment.

QUESTION: (Not using the microphone.)

ANSWER: It feels good to become congruent with your capital "S" Self, because it confirms your worth and your value and your truth, the essential Reality of you, the inviolable Reality of you. This constitutes your safety. It constitutes an environment in which you don't have to be defensive at all. And that is unbelievably wonderful to feel. And it is part of coming Home. And it is something that you can do right as you sit there. It doesn't require the environment to change.

You come into the clear experience of your invulnerability, and there will be nothing in your environment that will challenge or violate that vulnerability, even if there seem to be others around you who are experiencing the very same environment as threatening. The perfection with which you are looking governs the perfection that you see. And the ignorance with which you look governs the imperfection that you see.

So not one of you has to wait until someone else wakes up. Although someone else's waking up makes it easier for you. You are not dependent upon anyone else for your Awakening. And you are not dependent upon your location. In fact, as I said, wherever you are is the threshold of your Awakening. Continue.

QUESTION: Well, having traveled to Stonehenge and other various ancient wisdom sites in the last few months, as well as being very very interested in these high energy places on the planet, I'm wondering, Raj, if you might comment on the recent publicized circles that have been discovered in the fields around Stonehenge?

ANSWER: I would be most delighted to. They are what you hope they are, they are evidences of "spacecraft." These vehicles were not visible at the time of the landing. It was the intent to create the visible marks that would spark the curiosity and interest of those around your globe without frightening or overwhelming them. Because as we discussed earlier, the limits of the three-dimensional frame of reference and its sense of vulnerability almost invariably interprets the unknown as threatening. e

There are those on your globe who are expressing more enlightenment now. And so, extraterrestrials are not grotesque, vegetable creatures, but unusually appearing gentle, kind, intelligent beings such as those in "Close Encounters," or "E.T.," or "Star Wars," etc., variety, but not threat, variety of life forms, but not threat by virtue of the diversity.

This aspect of the unknown—other inhabitants of the universe—is embraced with less fear. And so, you have now more positive renderings of other universal life forms. Now what I have described here simply expresses a psychological development, if you will, one which makes it possible to be open with safety to the unknown, to be open with a sense of security to the unknown.

But as I said, there is still fear. And so the actual encounters that are occurring are being gentle, thought provoking, stimulating, but not overwhelming. As I said, these vehicles were not visible when they landed, the rings were the only thing meant to be visible.

I have said it before, that you will find increased sightings of spacecraft. But I want to make something clear: Those who are responsible for the spacecraft and their movements are totally Awakened Beings and do not need these spacecraft to move through infinity. The spacecraft are accommodations to, shall I say, the level of ignorance, or the level of enlightenment on your planet.

In other words, they are accommodations to the general threshold of enlightenment in mankind. They are calculated to release mankind from the very private local sense of life, and to trigger awareness' of a more universal Brotherhood so as to reduce the defensiveness and therefore the readiness to attack the unknown. Because the readiness to attack the unknown constitutes the opposite of love. it constitutes the opposite of the defenselessness that lets the world and universe in so that you have a chance to experience its actual divinity.

Those who have been described as ET's, extraterrestrials, are not so much extraterrestrial as what you would call other dimensional—in the sense that I'm other dimensional at the moment, at least as far as your experience is concerned. We are all sitting in a group in the middle of the Kingdom of Heaven, and therefore it is your sense of yourself as a human being on planet Earth, a physical entity that is the result of evolution that constitutes the other dimensional aspect, or ET, or unusual and unreasonable aspect.

Now all of these movements that are occurring, that are causing expansion of awareness, an expansion of how you fit in and what you fit into, all of this is being handled with great care, always in response to the general inner desire to not be bound in the way that you have been bound, in the way in which mankind has been bound for centuries.

Sightings will increase and contact will occur. And I am not going to give a certain number of years, except to say that it is relatively imminent. Because I will tell you something: What will be reported back to you from those who meet with you is the same sort of thing I am reporting back to you—your divinity, and that it is time to embrace it, that it is time to own it and wake up. You could say it is all a plot. But you see, you must walk into your Christhood on your own two feet, as a result of your own choice and decision. And so you will not be pushed. You will be invited, you will be supported in whatever steps you take.

Now, go ahead and let your imagination work in the most positive ways relative to ET's. Do not indulge in fearful images, because that just expresses the ego.

The presence of space vehicles, the presence of space brothers, as you have heard them referred to, is a Reality. But they are all members of the Brotherhood of Man that constitutes, in Biblical terms “the body of Christ.” Which means that the Brotherhood of Man constitutes the Son of God, the infinite expression of the Father, the infinite presence of the Father seen as and experienced as the Christ, the Brotherhood.

Understand that we are quite wise, and we will do whatever works in triggering, and motivating, and encouraging you to embrace your divinity. We will say whatever helps. We will provide images if they will work. We will elicit your interest, but we cannot take the steps for you.

The Course In Miracles is an accommodation to the current level of ego thought. It does not state absolute facts, because your present level of ego thought could not grasp the absolute thoughts, the absolute truths. So it serves as a bridge, a bridge that supports your taking the step or leap of faith. It encourages you to know that beyond the edge of your ability to experience yourself is more of yourself, and the opportunity to experience the more of yourself. And it encourages you to leap, by letting you know that there is a landing point that it is worth your while to experience.

It is there, the Course is, to confirm or reconfirm to you the fact that there is a God that constitutes the very essence and substance and totality of your Being. And that if you indeed let go of the end of the rope and give up on your attempt to be the best damn ego you can be, that you will not lose your existence, but you will fall a few millimeters into the underlying everlasting arms of the Father, and once again experience your true Selfhood.

TAPE: EIGHT

It is important to understand this, because the fact is...

PAUL: Paul apologizes for the loss of the first minute and ten seconds have been lost on this tape.

ANSWER: ...distorted sense of yourself and where you are must be, shall I say, educated out of itself.

The Brotherhood, the space Brothers, the Course, the other religious and metaphysical materials—that have been inspired materials—are all language accommodating your Awakening process. And none of it is truly going on as a three-dimensional event in space/time. You are not a three-dimensional event occurring in space/time. You are the conscious awareness, the infinity in which the experiences of space and time are going on as experiences of consciousness. But you are the undefineable, unembraceable infinity of Mind in which all of these experiences are occurring.

As you begin to reaccess this infinite presence of Mind or awareness that you are, it will become obvious to you that any sense of your being some tiny infinitesimal part of infinity was a misunderstanding or misperception of yourself—one which was never a fact, one which never actually bound you as a fact. And you will be free, and you will join the rest of those who are Awake and add to the infinite conscious awareness of the Brotherhood of Man until every single sleeper has Awakened, and the Brotherhood of Man, the Son of God experiences itself in its Totality—Awake.

And mind you, this that I am describing is also imminent. And when I say imminent, I mean within the next 40 years. That's the end of the answer.

QUESTION: Your last remarks to the last question caught me and some others by surprise. And I wonder if you could repeat what you said and clarify. You said something about the Brotherhood being Awakened in 40 years. Did I not hear this right? Or what did you say?

ANSWER: Within 40 years there will no longer be anyone confined by the three-dimensional only frame of reference. Every single individuality will be consciously Awake, experiencing his Christhood, recognizing God to be the center and circumference of his or her Being—although his and her will no longer apply as separate aspects. That is correct.

QUESTION: What about—I guess this is a judgment on my part—but what about those people who seem to be very much asleep at the moment? They will still reach that level in 40 years?

ANSWER: I will tell you something: Yes! I will tell you that one cannot wake up alone, and one cannot dream alone. And as there are fewer and fewer dreamers, there is less and less support for the dreaming. And those who are, or seem to be in deep sleep at this point will not be in deep sleep, because there will not be the mutual support for that deep sleep, and everyone will begin to rouse and wake up.

Now just for clarity, I want you to understand that sleepers or dreamers of the dream do not just exist on your planet. Those who have passed on, those who are in other parts of your universe are also still sleeping unless they have engaged in embracing and owning their divinity. And so this Awakening process is occurring universally in the sense of space. Those who have passed on who are not yet totally Awake will also be totally Awake within this 40 year period. That's the end of the answer.

QUESTION: This morning you mentioned that there is an Awakening movement in the United States, in Russia and China. You failed to mention

Canada. And I was wondering... Two years ago I had a vision in downtown Winnipeg, where I was at the top of an escalator during rush hour, and I was looking down on a mass of people moving in one direction. They all wore very drab dark colors, and they were all moving in one direction. And it seemed to me that it looked like a group of very oppressed people. And that vision has stuck with me for two years. Do you have any comment on that?

PAUL: I'm sorry this is me, Paul. You saw this from an escalator?

QUESTION: Yes!

ANSWER: Why does that surprise you? What causes you to ask about it?

QUESTION: I was wondering if this is where Canada is heading as a country, into much like what we're seeing in China today? Are we going to become the next oppressed nation?

ANSWER: Oh, no.

QUESTION: Oh, good.

ANSWER: Fortunately the spirit of the Canadian people is not captured in its dress. I encourage you not to allow yourself to judge according to what you see with your eyes. This is a very vital and alive people in your country. After all, are we not having this gathering this weekend?

No, I did not pick on the various countries that I spoke about, I was specifically asked about them. The Awakening process is occurring everywhere.

Do not ask me to grade the Canadians versus the Americans versus the Chinese or the Russians, etc. The point is that the movement is being felt, it is not necessarily being understood, but it is most definitely being felt everywhere on your globe.

Now you must understand that, as I indicated, the language of expression that I am using, the language of expression that is used in the Course, the language of expression that is used relative to the space brothers, etc., are all accommodations to the various levels or degrees of ego consciousness that prevail. So that the message, the meaning of the movement that is felt, might be illuminated in language that can be understood, but which will not arouse ego resistance to any significant degree.

So even where this movement is being felt, but not being understood, you can count on it that from within that level or style of ego awareness, the words, the meanings will begin to emerge in language that can be grasped. There will, of course, everywhere be the old diehards that will say, "You have to prove it to me before I'll believe it." But you see, as I said earlier, as fewer and fewer are indulging in the dream, it will become more and more difficult for those old diehards to maintain the old diehard attitude, and they will begin to yield.

And I will tell you something: Don't fear that it won't happen because no one will be able to understand Reality. Do not assume that education or the lack of education will govern whether one can wake up, because it doesn't have to do with intellectual understanding. It has to do with the emergence of an experience, the experience I described earlier, that one has when one goes within and pays attention. It is the experience of one's Being that constitutes knowing, and knowing is different from understanding. One does not have to be able to intellectually grasp his divinity, or intellectually grasp the justifications for his divinity. The experience of it wipes out all need for intellectual proofs.

You look at yourself and you say, “I am a woman.” If I ask you to explain that to me, you would be hard put to do it. But you know you are a woman. No one can dissuade you from that. Likewise when you look at your capital “S” Self and experience your divinity you won’t have to be able to explain it or defend it. It simply is what is, and you know it.

I have said before, that you will not be able to understand your way into the Kingdom of Heaven, you will feel your way into it. And it doesn’t take education in order to feel, it doesn’t take your capacity to understand in order to feel. It only takes being conscious. And every single one of you on this globe, and every individuality who exists meets that fundamental requirement of being conscious.

So don’t labor under the idea that this is going to take time, or that there won’t be enough time, or that there are those who will necessarily be left behind because they simply don’t have the intellectual capacity to grasp whatever it is you think Reality is. They don’t have to intellectually grasp it.

And this is a key thing for you to understand. If those who couldn’t intellectually grasp it don’t need to, then neither do you with your capacity to grasp things intellectually. If you realize that the intellect is not the doorway into the Kingdom of Heaven, then you will not discount the intellect, but you will not address as much of your attention to it. And you will give more of your attention to feeling into your Being in the silence. And you will be able to grasp that waking up is simple.

If you sit down on a tack, you will jump up and say, “Ouch!” Now, how many years of schooling did you have to go through to learn how to do that? You didn’t have to learn anything, it was obvious to you that you were uncomfortable and that if you didn’t want to be uncomfortable you had better stand up. But you didn’t have to think that through. You simply didn’t sit on the tack any longer. It was an experience and a knowing. There is that kind of simplicity to Awakening.

Now we have talked for the whole weekend, discussed ideas, and you could become confused and think that it is the words and the ideas that are important and you had better memorize them, and you had better learn how to use them. And yet my whole point in using words, was to help you escape the need to use them, to dare to become quiet, to dare to go into the silence and yield to the inevitable experience of your Self that awaits you there.

We have talked about yielding to the Father’s Will. We have talked about the leap of faith into the unknown within you. Now how can you have an intellectual understanding of the unknown? The only thing you can have an intellectual grasp of is something that is known. So obviously waking up is not something that is going to be the result of an intellectual process.

The intellectual process that we have been engaging in this weekend is the one that helps you arrive at the point of letting go of intellectual processes. Letting go into the only place you’re aware of and that’s your conscious awareness, which has been referred to as your withinness, that place which is—for lack of better words—the very center of you. Because that is where the Reality of you is untouched and available for you to rediscover, reincorporate and be.

So indeed, I am expressing ideas that have helped break down conceptual structures. Not so that you can replace them with new conceptual structures, but so

that you might arrive at a point of feeling greater safety without them, because that is where you are in the best position of yielding to the Reality of your Self. “Letting go and letting God,” is a catch phrase that is useful, but you must understand that “letting God” means allowing the substance of your very individuality to come forth fully without being obscured any longer by an assumptive sense of self called an ego or a personality.

To “let go and let God,” is to come into the full experience of who you are. Not as a glorified person, but as a simply divine conscious experience of being that is the Father being conscious of Himself.

Now I must be very clear on this point: You will not lose your experience of individuality in the experience of God being All There Is of You. You will not be swallowed up in God. But you also will practice no other sense of self claiming to be different from God.

And so, infinite unity, which three-dimensionally is nonsensical, will continue to be infinity. The Father will continue to be infinitely expressed—we could say infinitely individualized. And yet, the Father will not become any less of what He is by virtue of that infinite individualization, and the infinitude of individualities will not become anything less than what God is by virtue of that individualization. And that is what cannot be intellectually comprehended, but it is the fact. That’s the end of the answer.

QUESTION: Raj, just as Sharon was passing me the mike I thought that I had the question that I was going to ask you, and then another one came into my mind. I’ll go for it! I think I’ve been in touch with my guide, but I don’t know my guides name. And that’s the question that just flowed through right now. Can I ask you that?

ANSWER: You may, but we will have to go back to your first question, because I cannot answer this question. It is only appropriate for your guide to give you his or her name. It is your guides prerogative, it is not my right to disclose it.

I will say this, it is part of the intimacy of the relationship between you and your guide. It may not make sense, but it is significant for your guide to share with you his or her name.

QUESTION: Thank you.

ANSWER: You are welcome. Your first question?

QUESTION: My first question is: The constant mess in my house... There is something about it that represents something that’s going on inside of me, because I can’t seem to keep up with it. And I have been very much berating myself because of it. Could you give me some insight onto that, please?

PAUL: Okay, this is me, Paul. I’m going to have to put this in my own words. The first immediate sense was, “get off your case.” It was like let go of berating yourself. Then the picture that he gave was of a rabbit hutch, with four or five baby rabbits, and the paper that’s in there that they tear up. And specifically it was the fact that when you have four or five baby rabbits you have a lot of poop. And it isn’t that there is anything wrong going on, it’s just that when you don’t have just two adult rabbits, but you have two adult rabbits and four or five babies you’ve got more poop. And so you don’t wonder what’s going wrong you just take care of it.

Also the sense was that it will pass, that this stage will pass. But in the meantime, it’s not really something wrong that you need to get hold of and do something about. Just be matter of fact about it, and do the best you can.

QUESTION: Thank you, Paul and Raj.

QUESTION: This is a career question. I've had at the back of my mind for several years, becoming a children's writer. The question is would this be a good direction for me to take?

ANSWER: Yes, it is time to take it out of the back of your mind and bring it up on the front burner. And simply begin putting ideas down on paper. You will find the first book formulating itself almost spontaneously. But you will have to get it out of the back of your mind and bring it up and give it your attention. Also, keep your mouth shut about it. Just do it. Don't talk about it. You do not need to listen to, or put up with the chatter that others will have about it. Nurture it and do it quietly. I do not mean that you should maintain absolute secrecy. But do not let it become general knowledge. That's the end of the answer.

QUESTION: I'd like to know how I get more in touch with my guide. Like I...

ANSWER: You do not have a three part question?

QUESTION: Well, yea, I do. I do, but I thought I'd be pushing it a little bit. I'd like to know how I could get more in touch with my guide so I recognized him. I'm very aware that he's there, and he's been there all of my life. But I think I'd like to see him, you know visually, or, you know what I mean.

ANSWER: Let us not be too demanding. The communion, the connection with your guide results from allowing, not from controlling. If you want to improve the connection then let, let, let, allow, allow, allow. Say in affect to your guide, let your attitude toward your guide be, "Thy Will be done." Let there be an assumption that your guide knows exactly how to approach you in the way that will best serve the further establishment of the line of communication—how to approach you in the way that will not frighten you or turn you off.

When and if it fulfills purpose for your guide to appear to you, your guide will appear to you. But let there be the assumption that if your guide has not appeared to you it is because it would have the opposite effect of fulfilling purpose.

Paul has the same wish, he even at one point early on hoped that I would move his pack of cigarettes, or cause it to disappear—as he heard it happened with someone else—something to validate the reality of our conversation, and that he was not just going nuts.

But I will tell you something: If I had appeared to him, he would immediately at this point, begin to identify me with the image that he saw, which would distract him from experiencing me as conscious individuality, as consciousness not limited to a form. He is still bound by body identity. And because of that would attempt to identify me by means of the form that I would present to him. And this would block his expansion relative to his shifting from a body identification himself and it would contribute to his thinking of me as a personality or ego because that is what bodies generally imply. And so, it does not fulfill purpose for me to appear to him at this time, because he could not remain clear.

Now again, don't be demanding. Assume that whatever unfolds in your relationship with your guide has far more than your immediate personal satisfaction as its goal, it has rather the intent to promote your Awakening, to promote your clearer

experience of your Self, with a capital “S”, your unlimited infinite conscious experience of Being, and the reidentification of self that occurs as Awakening occurs.

When seeing your guide will promote that rather than distract you from it, it will happen. But you see, you don’t know what you need yet. You think you need the confirmation of a visual sighting, if you will. But that would not promote what you really are after.

So again, let there be the attitude, “Thy Will be done.” In other words, “I will trust your wisdom and your perspective.” And although you will quibble with it from time to time, I encourage you to quibble as seldom as possible. That’s the end of the answer.

QUESTION: In my work I’ve always felt sort of a helping hand from my great-grandmother who’s no longer here in body but in spirit. And a year ago I was really pushed from within to begin a book about her life, and about her experiences. And basically she’s been there with me writing it. And lately I’ve been really blocked in the whole process. Is it not to continue? I’ve just really sort of lost sight of it and her guidance. Can you help me to understand this better?

ANSWER: I will put it this way, there are things that she is having to attend to that have a higher priority. I will put it this way, she will be back. And when she is able to continue, you will find the energy there for it, the interest and the motivation. That’s the end of the answer.

QUESTION: Could I just expand on it a little bit? Is there like a time frame that you can give me? Is this something that is... like I’m definitely supposed to continue. I guess that’s what I’m looking for.

ANSWER: Indeed, and the time frame is: sometime in your lifetime.

QUESTION: My ego’s saying that’s not specific enough.

ANSWER: I truly cannot tell you, because when she is able to continue is not definable. She is, shall I say, dealing with her own growth process at the present time. It is requiring her attention, and how much time it will take her is not predictable. However, the likelihood is that it will be within five years that you will resume.

QUESTION: So by my consciously trying to connect with her, I’m sort of interfering with her process as well?

ANSWER: Absolutely not, you have no means of affecting her whatsoever.

QUESTION: Or visa versa?

ANSWER: That is correct. Understand that she is not fully Awakened, and therefore her ability to connect with you is, for lack of better words, by permission only, because it fulfills purpose of some kind. She has not been disallowed from talking to you, or working with you in this capacity. She simply is engrossed in her own Awakening process also. That’s the end of the answer.

QUESTION: A short time ago I talked to you on the phone about my Course In Miracles Workbook commentary. And you said it was imperative to publish it post-haste. Its very very close to be in a condition that it can be published, however the means is not available. When will this be available?

ANSWER: When will it be finished? Completely?

QUESTION: Within the next month.

ANSWER: Take one step at a time. Complete it completely. That will lay the ground work for the next step. Do not be distracted by what you will do next from doing what needs to be done now.

QUESTION: This is all that's required? Is a step at a time?

ANSWER: Are you capable of doing more than one step at a time?

QUESTION: Not really.

ANSWER: This is what is required, yes.

QUESTION: I guess all of us have mind chatter trying to control thoughts. I find that before I used to be able to just let the thoughts go on their own. Now I find that if I don't either shut them down there seems to be an almost immediate within 24 hours either a physical or reaction to it.

PAUL: This is me, Paul. If you shut them down?

QUESTION: No, now if I don't shut them down or deal with them right away. If I allow them just to keep going, I seem to hook into them and I have a physical reaction. Could you explain that a little bit to me?

ANSWER: There is a relatively well known statement that says, "Stand porter at the door of thought. Allowing only those thoughts which you would have manifest bodily, you will govern yourself harmoniously."

Now, you are describing the fact that if you do not stand porter at the door, if you do not monitor your thoughts, and you allow the ego to make its suggestions, and you embrace those thoughts and honor them, you suffer for it.

Now, discernment is a different thing from judgment. You must be able to discern the difference between the tares and the wheat. You must be able to discern the difference between the truth and the suggestions which the ego utilizes. You must be able to distinguish the difference between the knowing of your Being and the techniques of divisiveness and polarization, which the ego brings into play. And you must decide what you are going to invite into your conscious awareness and entertain, and what you are going to kick off your front porch, or the front porch of your awareness.

You are learning a simple practice of wisdom that could be called self-discipline. More than a practice of discipline it is a practice of intelligence. And I encourage you to make a habit of it, realizing that you indeed hold the key as to what you will allow in and what you will not, what you will entertain and what you will not. It is that simple. That's the end of the answer.

QUESTION: This definitely requires some preamble, so I'll just let it out. Over the last year—about a year and a month ago—I decided that I wanted to get on with the task fulfilling my Will of the Father, through the creation of music. So immediately after that I attracted an abundance, and I wanted to start getting my abundance happening so that I could afford to purchase some equipment that I thought was necessary.

But over the course of the year as I've looked at what I want, it's become completely confusing because the options are just staggering. So I want some clarity on that situation as far as the form of my creation of music—of the creation of music.

A further on that would be that I'm also feeling a need, as I mentioned earlier, to eventually find a place to set this up, which would be in the form of a house of some sort, or wherever—I'm open to whatever it is.

Now as well as that, all of a sudden this opportunity to make money at an alarming rate, that seems to good to be true is been presented to me. And so this is all interconnected in my mind and I'm sort of mulling this over, and I'm pretty confused about it as far as which way to go, sort of just sitting with it and trying to let something happen and not judge it.

ANSWER: You are like a juggler who has three balls going, and out of nowhere there comes a fourth ball, and oops you're a little bit busier. And as you stand there there comes a fifth ball and oops you're a little bit busier. And this continues until you have nine balls going, which up to this point has been your absolute limit, and you are wondering if things are going to be fouled up by the presence of a tenth ball. And indeed, there it comes! And you are feeling totally personally responsible for keeping these balls going.

As ridiculous as what I'm going to say might sound, I encourage you to challenge the suggestion that you are personally responsible for keeping these balls going. I encourage you to figuratively speaking, put your hands at your side so that you might stand there and watch them go round, because the Father is making them go round, and it never was you.

You don't have to figure out how to clear up the confusion. The confusion is being created by the idea that you have to bring it all into some order, and you have to figure out how to do it. You are not giving yourself the flexibility that the Father is providing. You are making assumptions that you will have to purchase the equipment yourself. You think that would be a great idea that would express freedom of action, not having to answer to others, not having to coordinate quite as much, etc. And you think that it is a good idea to have it in a place, a house, for example.

And yet, you say you are open. And I understand that you are not locked into these things, but I mean to point out to you that you have already become too definite and have lost some of your openness and you are frustrating yourself. The simple fact is that the creativity that you are wanting to flow with, to experience, to have manifest, has been happening. But it hasn't been happening with your possessions. It hasn't been happening in a way that you can take complete credit for. And yet, it has been happening.

I encourage you to allow what is unfolding to unfold. And not assume that you must be in charge of all ten elements, all ten balls. If you will attend to staying on your creative leading edge and be there for the moment that you are in—in other words—giving your attention to what is actually unfolding in the moment, even if it doesn't have a preexisting well-established structure that you have created, then you will find the particular balls or elements coming into the picture that are needed, while they are needed. And when the fulfillment of purpose has occurred they will move out of the picture. And theoretically, you will be back to three balls and saying, "It sure is nice to only have three balls."

Now the point is: stay on your creative leading edge and let everything necessary to the fulfillment of that movement of creation gather round so that fulfillment of purpose

can occur. And don't feel that you must be locked into the configuration that occurs while the fulfillment of purpose is happening. And do not feel that you must possess everything. Let the reconfiguration occur, let the fulfillment of purpose occur, let reconfiguration occur, and whatever the next fulfillment of purpose is going to be let it happen. And you simply attend to staying attentive in the moment, at that leading edge and just marvel at the Movement of God, which is the Movement of Creation, which isn't separate in any way from you.

I will tell you something: The Movement of Creation is a universal movement. And although you might think that you are engaged in a tiny endeavor of making and expressing harmonic beauty, somewhere in a small spot on the face of the globe of your planet it is a universal event, with universal impact, because nothing happens in an isolated way.

And if you want to try to be responsible, you'll have more than ten balls, you will have to possess the whole universe and keep it all in order, and see that it all happens in a way that is harmonious without imposing on any other part. And the simple fact is, that if you will stay on the leading edge of your creativity, if you will listen and not try to be controlling, you will find yourself being the manifestation of the creative moment of the Father. And in that Movement you will find your Self, and at the same time the universal aspect of the Movement will be in play, in motion, and you can rejoice at not having to be responsible for it all.

Don't try to become too definite, too conceptual about being creative. You don't even know how to be creative. Any time creativity happens, it's because you allowed it to happen, and you know it. And so the trick, if you will, is to learn to be on that edge of the Movement of Creation that you're not personally responsible for, but you are inseparable from. And enjoy the freedom of that kind of Movement.

And let the equipment come and go, let it be there when it is needed in whatever way it presents itself and let it go. Do not assume that you have got to control all ten or eleven balls yourself. Watch the creative and flexible Movement of the Father, right where you are and appreciate the fact that you're not having to do it all yourself. There will be the freedom and the joy. That's the end of the answer.



RAJ GATHERING - ASHLAND - 1990

QUESTION: Raj, I'm concerned with environmental problems on the planet, such as the cutting of the rain forest, pollution from driving cars and pollution of the oceans and the rivers. And I feel ready for a cause. What do you consider to be the greatest environmental problem? And how do you see that one person can best put their energy to solve it?

ANSWER: The greatest environmental problem there is is the unconsciousness of the inhabitants of your planet of the seriousness of the problem. And what is needed is the raising of the conscious awareness of it. And you can afford to put your full energy into bringing the problem to the level of conscious awareness. Any group that you can join or support to raise its voice intelligently and practically, will be an excellent thing for you to do.

Now I said intelligently and practically. If you are too intelligent about it no one will pay attention. And so, what really amounts to intelligence and practicality is whatever works. There needs to be a more conscious willingness to love this particular aspect of the Kingdom of Heaven. There needs to be a certain humility that develops in the hearts of men, that allows them to let go of their arrogant belief that they are superior to the planet and do not have to cooperate with it.

It is insulting to the ego to consider itself to be a part of the ecological system. The ego never likes to have to fit in. It never likes to have to be subject to the larger more universal order of things.

I will tell you something: if waking up means the defenseless embrace of All That Is, the defenseless embrace of the Wholeness of Being, it is necessarily going to mean the defenseless unconditional embrace of the planet. Just as it is going to have to involve the unconditional, loving embrace of body, of form in everyone of its manifestations. If this love is not brought forth, and if one insists on holding oneself separate from either the earth or ones body, you will see continued degeneration of both. But as there is a willingness to love and honor and, I'm going to say, be equal to all the manifestations of life, you will see regeneration and healing occurring.

I don't care how little a voice you add to that voice which raises the conscious awareness of the necessity of loving this planet, it will be energy well spent. That's the end of the answer.

QUESTION: This question kind of, almost relates to that one.

ANSWER: I am not surprised. There is order, isn't there?

QUESTION: Do animals choose their own destiny? And if so, why do some choose to be eaten?

ANSWER: Nothing chooses its own destiny. Not one expression of life stands on its own to choose for itself anything. Now you know why so few have woken up, because the ego itself is the supposition that such a choice actually exists. And it fights for its right to determine its life, its course. And all the time that it does this, it is acting at odds with the actual Movement of Creation.

The reason few have woken up is because few have arrived at a point of inner equilibrium that has allowed them to truly value the idea of yielding to the Father. That is unconscionable to the ego, “yield to anything, much less the Father? Actually arrive at a point of saying, “the concept of self-determination is an illusion?”” It does not make sense from within the three-dimensional frame of reference—from the ego’s vantage point. And yet, the power and the clarity and the joy and the congruence of Being, the experience of Being at Home, with a capital “H”, cannot be experienced until self-determination is trashed—released, let go of.

You are, every single one of you, the imminent Movement of God, the present Movement of the presence of God. Now the ego suggests that if you are not self-determined, and that you are to succumb to the Will of God, then you are yielding yourself into fate. No. You are yielding into the conscious experience of the Movement of Creation, because you are not claiming a mind separate from the capital “M” Mind, the Infinite Intelligence that God Is, the Movement of which is the Action of Creation. And when you are not claiming a mind separate from the Father, when you are not energizing a sense of mind or presence separate from the Infinite Intelligence or Mind that the Father is, you come into the undistorted conscious experience of God Being God.

Mind you, this does not mean that you as a puny little mortal come into a conscious experience of being God. But when this sense of being a mortal is released, then you find yourself forever on the threshold of the Movement of God that is called Life, experiencing what at this point I would have to call an active participation with the Father in that Movement of Creation.

And I’m being careful in my choice of words here, because it is not you cooperating with or playing a part in something else called God Being God. Because when you yield to that experience, a sense of private selfhood disappears while conscious individuality remains, except that that experience of conscious individuality is in no way distinguishable from the Movement of Consciousness—the Movement of the Infinite Mind that God Is that is the Movement of Creation.

So, how wonderful is self-determination if self-determination denies you the experience of unity with the Father, and the indivisible, inseparable experience of the Movement of Creation that is the Movement of your Being, because you are claiming and experiencing not being separate from the Infinite Being—God?

Now quite obviously all of you have a certain backlog of memories of some apparent ability to be self-determined and to be creative. But the only thing that

you can seem to create is a resistance to Reality. The only thing that you can seem to create is a certain amount of distressing tension that is a result of trying to go at right angles to the river of your Being, or to try to swim upstream so that you may stay in a particular area where the view on shore is particularly attractive.

Mind you, this aggressive act of disagreement with the flow of Life, the flow of Creation, does not change the elements. The river is still there. The shoreline is still there. The view is still there. But it is not moving as it would be if you were flowing. I say this so that you may understand that your whole sojourn in the three-dimensional frame of reference, your whole trek through the personal sense of existence separate from the Father, is going on right in the middle of the Kingdom of Heaven. It's going on right in the middle of Reality. Which means that the dissonance you feel is what it feels like when you are acting at odds with the Kingdom of Heaven.

Your resistance to the undistorted experience of Reality does not create something new called unreality. And so you do not have something called unreality to work out of to get back to some other place called Reality. You are doing all of your dreaming right in the middle of the Kingdom of Heaven.

And all of you who are engaged in waking up and returning to the conscious experience of the Kingdom of Heaven, are engaging in this process from your destination. And it is extremely important to understand this so that you do not get caught in the idea that waking up is a long process that involves going from one place to some place else. And it is almost as though, while you are sitting in the middle of the Kingdom of Heaven, in your ignorant reverie, an apple could fall from the tree over your head and snap you Awake.

You see, there really is no distance involved. And all of the processes you are going through are not absolutely necessary—they are helpful. But the more complex you conceptualize your Awakening to be the less you will expect to experience it in the moment you are in. And to that degree you will tend to distance yourself, or delay the experience of Awakening. This is the only way in which you seem to create your experience.

But again, the only experience you seem to create is an ignorance of what is going on right where you are—Reality. You choose or create your dissonant experience, because you are resisting experiencing Reality. You are resisting giving yourself permission to acknowledge and experience your innocence, your guiltlessness, your sinlessness, your inherent perfection, your Birthright of the Christ Consciousness, your Birthright which is to experience yourself as the presence of the Father/Mother, right here and right now.

And you create this dissonance by arguing on the side of your guilt and your worthlessness. You look back on this illusory experience that you have created, which doesn't seem to uncover your Divinity, and you say, "See, it proves that I am not worthy. Yesterday I was unloving. Last week I did something absolutely horrible. The week before I did something that was so thoughtless that my mind

must be going. There is no justification for me to embrace the fact—what you call the fact—that I am Divine.”

But I am saying be radical, and don't abide by your acquired sense of what is intelligent and reasonable, and begin to actively claim your Birthright that you are the perfect child of God. What does that make you? That makes you in actuality the Christ, right here, right now. That's the fact that you need to give yourself permission to experience. And then in order to experience it, you do have to be willing to succumb to the current of the river of your Being, which is the Movement of God—God expressed and embodied Infinitely—of which you are the embodiment. And release all attempts to be self-determined from a standpoint of a puny little ego sense of yourself. And begin to be willing to experience the ways in which your life is capital “S” Self-determined, God-determined.

This process is suppose to be a delightful journey. And the only thing that seems to make it difficult for anybody is that they keep listening to their ego conditioning that says, “You are going crazy. You are not making sense. Nobody will respect you.”

But you know what? Becoming capital “S” Self-determined, where you as a little ego are not aggressively doing anything at all, really amounts to becoming Real—Real in the sense that you are getting to know yourself, who you Are—and not who others expect you to be and allowing yourself to be at home with whoever you find yourself to be in the moment.

You will find that as you let go of meeting other peoples expectations, or resisting other peoples expectations, you will begin to relax, and a common sense and intelligence will begin to be easily available to you because you are not compulsively defending yourself against or trying to comply with what the world expects of you. And your simple divinity will begin to come forth and be expressed. And you won't end up just being a good guy. You will end up being a presence that is truly meaningful and that others will enjoy being with, because you are so down-to-earth. And you seem always to have the answer or the words that bring perspective into play and annihilates conflict and concern.

When you begin to stop being self-determined from a small ego standpoint, and you relax with yourself about yourself, you will find yourself becoming eminently intelligent. That is what Paul is doing at this moment. And there is nothing overwhelming about him. And there is nothing arrogant about him. There is nothing that creates a feeling of a need for defensiveness.

Yes, I am speaking at the moment. But if Paul would allow himself to speak at this moment, it would be what I am saying. Because I am not speaking to you as a personality, you could say I am speaking as the voice for Truth, because I am claiming no other presence than the presence of Truth. And when one is allowing the ego sense to be out of the way, one becomes the transparency for Truth, the ultimate appropriateness at any given moment.

Paul is not being self-determined at this moment—self-determined, with a small “s”. Now, he is become self-conscious, with a small “s”. And I will take the

opportunity to use this as an example, because he has learned under these circumstances that when he becomes self-conscious it is important for him to not energize it, but to become centered again, and therefore Self-determined, with a capital “S”. And as a result of that, he does not lose the capacity to continue to be the presence of unconditional love and intelligence and appropriateness.

Now I bring this out because the same thing applies to all of you at various times you become self-conscious. You become ego conscious, and you lose whatever equilibrium you have gained. And always, when that happens it is because an ego sense of vulnerability has come into play. And why would there be an ego sense of vulnerability? Because you believe that you are confronted with other egos, who of course are undependable and certainly frightening.

If when this happens you will immediately cease to define those around you whom you are reacting to as egos, which you need to be defensive against, and then you choose to move back to your best equilibrium, you will recover your equilibrium and will be able to continue to be what I will call an agent for change, because you are not contributing to and substantiating the ego dynamic—the ego illusion.

The tendency always when this happens is to become defensive, and then arm yourselves even further to be protected against being judged. And so you leave your best centered place, or your best equilibrium, you become a good little defensive ego, armed against the egos whom you have judged will judge you, and intelligence is lost, and the ability to be appropriate and healing and being meaningful is lost.

You become capital “S” Self-determined by setting aside all attempts to be self-determined as a body—as a person confined by the outline of your form. If you want to experience ongoing ignorance, frustration and confusion, be self-determined. And if indeed you want to become that presence of genuineness that is the presence of God right where you are, give up self-determination and be in touch with yourself with love. And then just be out of that place of balance and of peace that is always there in that love.

Oh yes, animals do indeed attempt to be self-determined. They have as big egos as human beings. And they also have to learn to yield. That’s the end of the answer.

QUESTION: Raj, my question seems very personal, but somehow related to what you just said concerning self-determination. In the Course, it says, “It is not up to you to change your brother, but merely to see him as he Is.”

ANSWER: That does not mean to see him as the asshole he seems to be presenting himself as. It doesn’t matter how much of an ego he seems to be presenting. Continue.

QUESTION: Well, you have said that as my mind gets clearer about my divinity that my world will reconfigure.

ANSWER: And even before it reconfigures you will begin to recognize the same divinity that you are now owning as your own, as being inherent in those others in your world. You will see this even before their behavior begins to reconfigure. Continue.

QUESTION: Okay. So, is it ever appropriate to say to someone that I love and interact with a lot, “this interaction between us doesn’t seem loving. And I don’t know what to do about it. Would you know why this is taking place?” It seems like that could be construed, I want them to change their behavior. And I do. Because I don’t think I deserve to continue in the same interaction that I’ve done before. So, is it appropriate ever to say, “I don’t like what’s going on here”?

ANSWER: It is if you want an inappropriate behavior to stop. As I’ve said before, love does not mean becoming a doormat for the ego’s of others. You can relate to this relative to the raising of your own children. Were there not times that you had to say, “no, this is not loving behavior,” or “no, this is not intelligent behavior,” or “no this is not principled behavior”? Indeed, and you understood that, in fact, it was your responsibility to make that educational disclosure. Correct?

QUESTION: Right.

ANSWER: Now, since your children have grown, have you suddenly become a nincompoop, not knowing what is truth, or what is right, or what is principled, or what is loving, and now you must close your lips and be an idiot and say nothing? I am saying it this way to you because it is easy for you to see in this light how completely appropriate it is for you to state your clear perception of truth—your clear awareness of what is loving and what is appropriate.

Would you let your children mistreat you out of ignorance? No! You would disclose to them what constituted appropriate and loving treatment. Don’t hesitate to do this with your brother or sister, your fellow man, your fellow woman.

Do not hesitate to say, “This is appropriate behavior with me. And that is not appropriate behavior with me, because it isn’t loving. And if you insist on that type of behavior, you will simply need to do it elsewhere. Because you see, I know it doesn’t represent you. I know you are not wanting to convey that. But however, if you insist on saying that you are not conveying that, and your behavior does not mean that, and therefore you see no reason to change, then I will have to ask you to behave like that elsewhere and not in my home, or not in my presence. I love you, but I will not join with you in support of that kind of behavior in my presence.”

You must be willing to be straight and direct. And I will tell you also, that you must be willing to dare to express truth. You have the capacity to recognize it. Dare to express it. You didn’t hesitate with your children.

QUESTION: Let’s say that I share a driveway with someone I dearly love, and they park their car in a way that before I can do what I want to do I

have to move their car. And so in the past I've done it, and not said anything. And now I am saying something, and it still happens. And so what is my recourse then? I still don't like it.

ANSWER: Continue to express the need, with firmness, for them not to park the car that way so that it necessitates your moving it. This does not constitute being demanding or overbearing. You are asking for a thoughtfulness, an expression of kindness. That is a good thing to do.

What is not a good thing to do, is to get angry about it. When you get angry about it, you are engaging in judgment. You are creating the conflicted emotion of anger within you. You are upsetting yourself. And then after you have gone through all of this inner agony of being angry, it pisses you off because that other one doesn't even feel bad.

And I will tell you that that experience states a truth or a solution, rather than a problem because it isn't the point for the other one to feel bad. The point is, that you are creating an experience of feeling bad for yourself that is inappropriate.

Now be willing to be like the drop of water that wears away the immovable stone. It requires no emotion. It does require repetition. But it required repetition with the kids, didn't it? If you are learning the multiplication tables, it takes repetition, doesn't it? Be willing to lovingly repeat that which helps promote greater harmony. That's the end of the answer.

QUESTION: My question is: what is the appropriate way to express anger? And also, how can I be assertive without being angry?

ANSWER: Well, I will tell you that if you will be assertive instead of squelching the assertiveness, you will not end up being angry. And if before you are assertive you pay attention quietly within to what is appropriate, then you will always find yourself being assertive in ways that are productive of harmony.

That is not an absolute fact. Because sometimes when you are appropriate and you say "no" aggressively to someone who is very insistent upon having you say "yes," you will be met with distress. But if you're saying "no," or if you're standing at odds with someone else's point of view is a result of quiet awareness within yourself of what is appropriate for you, then your statement of "no" will not be a form of attack, it will simply be a very clear statement of you. You will not be saying it to get anyone else to change. You will be saying it to state where you unequivocally stand, not as over and against the other point of view, but as a simple statement of self.

And when you do this and there is not an act of aggression in it, but there is a definite statement, a genuine statement that expresses you, you will find that the other persons objection will not tend to come back at you in a form of attack. Because they will hear the fact that you are not coming from a place of weakness, or vulnerability, or indecision, or doubt. And they will realize that they are simply going to have to pay attention to what you are saying.

What you are meaning by assertiveness, is expressing yourself simply and clearly so as not to arouse opposition. And the only thing that will truly do that is when you are speaking from your genuine feeling, not from emotions.

You get angry when you are not heard. But generally speaking, when you are not heard it is because you have not been listening to yourself first and are not clearly expressing you. And you are rather, by means of your words, attempting to defend your sense of vulnerability. That's the end of the answer.

Don't be afraid to be in touch with the simplicity of who you are, and then express it simply and let the chips fall where they may. That's when the gift of you begins to truly be made, and everyone around you is blessed.

QUESTION: I recently took on what for me was a rather large responsibility. I made a commitment before I was really fully ready to take responsibility for the commitment. And as a result of that I find that I've needed to find a way to generate more money than I have ever thought I would need to generate. And so I've taken off on a new career, studying towards being an accountant.

In the process of doing this field of study, this sadness comes over me that feels like it's saying I'm violating my Being in some way. This is my interpretation of the sadness. I don't really know what it is. I don't trust myself to let go of this and then just see what else will come up, because it is the only thing I can see.

PAUL: This is me Paul. When you say let go of this, what is the this?

QUESTION: This course of pursuing the accounting credential, which will set me up to get a job which will pay enough to support the family that I now have. And I want to support the family. But somehow I would like to do so in such a way that it doesn't violate my Being. And I guess what I want is some kind of confirmation, that either I'm on the right track with this and that the sadness is just something that is a necessary loss that I have to go through, or what? I feel like I'm pushing myself through this, rather than allowing it to unfold. And maybe I'm wrong?

ANSWER: The fact is that you are pushing yourself through it, instead of allowing it to unfold. But you must understand that you do not need to change anything that is happening in order to switch from a pushing to an allowing mode. But I will tell you, literally, you are faced with what I am going to call the loss of freedom that accompanies a commitment. And your ego is indeed distressed at the loss of freedom. But the commitment that you have made is one which is grounding to you in the most fundamental divine spiritual way.

Your horizons are being expanded. You are at a point of having to embody the love that you have for them. And when I say embody, I mean bring into tangible expression.

You are, literally, getting a taste of what a mother expresses daily towards her children and her husband—selfless willingness with love, to do repetitious, supposedly unfulfilling, meaningless work—cook, clean house, change diapers,

clean toilets, and still be fresh for hubby as though her day had not been hard at all and the only one important is him.

Now I am glossing the picture over a little too much. But the point is that you are moving into a level of experience that is maturing you, because you are having to embody or bring into practical expression your love. And you have lost a freedom to be uncommitted. But there is a fulfillment here that far exceeds any of the fulfillments you could get from being uncommitted, because you are going to grow wonderfully. Not only from the work that you are doing, not only from your willingness to express your love in this way, but from the demands that this family will make upon you. These demands will not deplete you, they will enlarge you. They will uncover more of you than you thought was there—just like boot camp.

I will tell you that the majority of the young men in the world would not know of their capacities if it were not for boot camp, because they would not have had the demand to extend themselves, and discover that there was more to them than they thought there was.

Now this responsibility you have taken on is not truly like boot camp, but it is broadening, expanding, enlarging. And it will uncover depths of you that you did not know you had. Depths of your capacity to love, and love, and love, and love. And you will become more aware of how big you are, how unlimited your resources are. You are not on the wrong track. You are not doing the wrong thing. You are not going against your fundamental nature. But, you are going against your ego conditioning. And Bravo!

And I encourage you to hold on to this, and to pursue it. And notice the ego when it complains, but don't take the bait. Just notice that it is acting up again. The part of you that notices it is the part of you that is Real. And you can say to your ego, "Go ahead and complain, I am unaffected by it. I do not choose to energize you. I do not choose to validate you." And then let it grouse. And when it sees that the grouching is not going to hook you, it will shut up and it will try to find another place to hook you.

I will tell you something else: No one who gets married is ready for what comes. So do not feel that you have somehow missed the boat and are unprepared, where everyone else was prepared. If everyone waited until they could afford to get married, no one would get married. But when out of their love, and out of their confidence in life they open themselves up and are willing to embrace it, they find that what they need is there in one form or another. And so have faith. That's the end of the answer.

QUESTION: Some of the early answers really addressed a major issue that I'm seeing rising in my life. It has to do with: that it's seeming to me that I'm increasingly less capable of having strategies to direct my life to approach areas or to manipulate things. And that seemed to be something that you spoke of earlier. And along with a deepening trust that if I follow my own integrity, follow my own deep sense of what is appropriate and don't try

and push things around a lot, I'm having a deepening sense of trust that what is best for me or what is most creative, the most loving, will unfold. And I'm finding that in fact that is happening.

It's almost like I feel incapable of having strategies, and that's very scary sometimes. Because I suppose my ego totally panics when it looks at things and says, "you can't do this anymore, and you can't do this anymore, and what's going to happen?" And it sort of sends out rational for all these forms of fear.

And I would like some support in the direction I'm moving in. I give myself the support. And when I go inward, I do find very definite support for this that those activities which I most love, that that is the most appropriate thing. Well, in this case they don't even seem to be strategies, they seem to be just giving it my creative attention, and doing a certain kind of work.

ANSWER: Indeed, your question illustrates a point that it is important for everyone to understand. The experience of enlightenment that increases your capacity to be aware divinely, doesn't constitute new intellectual understandings that replace older more limited intellectual understandings.

The experiences of enlightenment actually begin to change your experience of you. Which is exactly what you were describing. And you may find that you are seeming to lose the capacity to be intellectually, intelligently in control, by means of grasping everything with your intellect so clearly that you are ready for anything. Or it can seem to unfold as a continued capacity to operate intellectually without being effective. Either way it can seem scary. Because it puts you at a point similar to the one that Paul and Susan find themselves in, when I referred to them as boats adrift in the grip of God, ignorantly bemoaning their fate, their bad luck.

Indeed, as one begins to trust, one begins to yield. One finds himself seeming to lose control. And because the sense of one's integrity has to a great degree been gathered from or derived from a skillful exercise of control, then one's sense of integrity seems to be undermined by this loss of control.

But you see, until you are willing to take this risk, which you have been willing to take, and yield to the Movement of your Being, with a capital "B", you do not have the opportunity to find out that there is a pre-existing divine order to everything. Because everything is the current manifestation of the Movement of Creation, which of course is the Movement of God. And God is Truth. And God is Principle. And God is intelligence. And therefore, there is perfect order and perfect fulfillment of purpose in every single aspect of the Movement of God's Being.

You have heard the statement "let go and let God." And it sounds wonderful, but doing it is very much like a youngster learning how to float on his back. He will sink if he tenses up. But if he relaxes he will find himself magically supported.

Waking up is going to mean changes in your experience of yourself. And the changes are going to move you beyond your current way of interpreting everything. And it is going to involve trust.

Those of you who are familiar with A Course In Miracles are of course familiar with that word trust. And when trust is put into practice, you find that it is something different from confidence. And you find that what you used to call trust, was confidence and not trust. Because trust is when you step into that which you are not yet familiar with. Trust is daring to risk the chance that God Is All.

Now I will confirm for you that everything that is happening is in absolute order. But I wish to also confirm to you, and to everyone else, that as you are willing to step into that with which you are not familiar, but that which you have an unreasonable willingness to commit to, you must be willing to take responsibility for it.

Now what do I mean by that? I mean, don't do it if you don't feel it. And if you do feel it, do it, and do it with a certain joy. And never do it because someone else said that is the way of the spiritual path.

When you are truly ready to risk the chance that God Is All, and step out on the basis of an inner conviction, you will do it without hold an ace up your sleeve or behind your back that allows you to blame someone else if it doesn't work out. If it doesn't work out you will say, "it was worth it to try it. And if I had it to do over again, I would do it over again." That is taking responsibility. That is what I mean.

Therefore, when you feel led within, whether it is through a conscious experience of dialog with your guide, or whether it is an inner nudge, don't act upon that inner nudge or that guidance until you have arrived at a point of comfort with it, where you are willing to test it out. When you do this, you want the steps to be genuinely taken because you feel it is important for you, whether you succeed the first time or not. In this way, you will bring the kind of commitment to it that is really necessary for it to be experienced fulfillingly.

The unreasonable things you have been stating in your question, shall I say, the unreasonable basis upon which you have been living your life for this past period of time, is indeed reasonable beyond your egos sense of reasonability. And by continuing, you will find yourself getting further confirmation from your experience. You are on track. That's the end of the answer.

Now I will tell all of you that a prolonged experience of real peace is utterly boring to the ego. And if you experience prolonged periods of peace and harmony, your ego's will get in there and attempt to drum up a little drama. And there is a necessity to, when you are learning to support, if I can put it that way, an ongoing experience of peace, to be willing to hang in there with it, even though from the standpoint of your old conditioning the vitality, the vigor and the apparent meaning of life has gone out of life.

As one is willing to let go of being hooked by a demand for another fix of drama, one finds himself or herself coming into a fuller experience of the joy that

is inherent in the peace and the harmony. The ego thrives on and depends upon conflict for its sustenance. That's the end of the answer.

QUESTION: If I am not totally Awake and have not my lessons learned in this lifetime, will I in the next dimension continue to Awaken and to learn? And will I have any control over whether I will reincarnate or not?

ANSWER: Absolutely, if you were to pass on at this very instant, you would find yourself having experienced no interruption of conscious awareness of yourself, and of conscious awareness of your body. You will find yourself as ignorant as you were the moment before you passed on, and with the same opportunities to wake up that you experience now. And indeed the process of waking up would continue. Why? Because the whole time you have been dreaming a dream you have been doing it in the Kingdom of Heaven, and you have been the Christ doing it.

So inevitably the facts will break through the nature of the dream and rouse you out of it. The fact of you must register with you. Everyone is going to wake up, because no one has ever really stopped being what they divinely are.

Now the fact is that you will not have the choice to incarnate again. The reason being that, literally, this is the last incarnation. Everyone who is still dreaming dreams is on the verge of waking up, because there are not enough involved in the ego sense of existence, or the limited perception of the Kingdom of Heaven to support its ongoing existence. The dream is breaking up.

You do indeed live in interesting times. Awakening has been proceeding at an accelerated rate since 1845. Humanly speaking, this has been represented by, shall I say, the increase in inventions, the increase in discoveries, scientifically speaking. It is as though the limited frame of reference is becoming more unlimited.

Up until 1845, mankind as a whole—throughout recorded history within the three-dimensional frame of reference—had dealt primarily with survival, had very little time to truly be contemplative, had very little time to do anything other than be defensive and self-protective for the purpose of sustaining his experience of being alive.

Since that time, there have been within the ranks of the Brotherhood of Man—which in Biblical terms is called the Body of Christ, which in Reality defines the infinite expression of God as Conscious Individuality—has become unfettered from the sense of identity or identification with the body. And significant numbers of Individualities have Awakened, thus withdrawing their energy from joining with the others who were asleep caught in the limited ego frame of reference. You could say that they have joined the ranks of those who are helping (just as I am right now) support the encouragement of further Awakening among those who are still dreaming, but dreaming fitfully.

And so there are rapid strides being taken. The shift of consciousness from body identification to mind identification to the conscious experience of one's self as Conscious Awareness, in which the experience of all form, of all specific

meaning is going on—is occurring. And it is occurring rapidly enough that there will be within the next 40 years this total shift of Awakening of the Brotherhood of Man coming into its right Mind. And there will be no further dips being taken into the pool of ignorance.

So no, you will not come back again. And yes, you will wake up very soon. And it is not appropriate for any of you to assume that you will not wake up before the time that you would normally have passed on. Put more positively: it is reasonable for all of you to expect to wake up before you pass on. That is becoming the more profound likelihood.

Remember you are doing your waking up at your destination. Remember that, because you must remind yourself that you are not a great distance away from your destination. It's only a matter of a shift of attention. I fully understand that you don't know exactly what that means in the practical terms of experience, but you grasp the idea that if you are in the Kingdom of Heaven at this moment, dreaming a dream let us say, sidetracked from paying attention to what is going on, obviously your task is not to hike or maneuver your way back to a location called the Kingdom of Heaven. All that is necessary is to let go of the distraction and open your eyes.

Therefore, you don't have to engage in practices that cause you to become deserving of going through the Pearly Gates. It tells you that there is no lectern from which Peter says, "that way," or, "that way." You need to know that at this very instant, because you are already in the Kingdom of Heaven, you deserve to be there. You do not have to earn the right to be there. You don't have to become more than you are to be there. All you have to do is to say "okay" to being there, and then begin to look around you with a curiosity to see the evidences of the presence's of God. That element of curiosity is what will begin to cause your eyelids to crack open and begin to see the truth—the truth about you and the truth about where you are. That's the end of the answer.

QUESTION: Raj, I have a question for you. Our scientist and many of our authors, like Carl Sagan, have allowed us to know that there is another planet that is entering our galaxy and is coming towards the Earth. And I'd like to know if this is the missing planet that's been called planet "X", or others have referred to it at the Twelfth Planet that has the Nafilim on it. And I want to know when it will be coming here, and what effects it will have on the planet and the peoples of the Earth?

ANSWER: At this time the only thing that it is appropriate for me to say is that its presence is not a random movement. That indeed, it is a three-dimensional manifestation of a fourth-dimensional Movement, and therefore expresses the divine intent of the Father, shall I say, the integrated, indivisible, harmonious Movement of fulfillment of purpose. And there is absolutely no need for fear, period.

Also, do not let such an event distract you from being fully present in the now with your curiosity wide open to begin to see the evidences of the Movement of God—that are inches away from your nose.

PAUL: This is me, Paul. He's giving an image here. It's like when you're sleeping at night, and if somebody comes in and shakes your shoulder or calls your name, and you're dreaming a dream, and in the dream you hear someone call your name, or a character or person in your dream is shaking your shoulder. And so the event that is really occurring in the real world gets translated into the dynamics of the dream you are having.

It's almost as though, here you are or here any of us is, sitting like on a grassy knoll in the Kingdom of Heaven, maybe propped up against a tree and we've dozed off and we're having a dream, and here comes somebody notable. And our sensing of it becomes translated into whatever is going on as we're dozing.

Three-dimensionally speaking, physically speaking, there is this planet coming into our experience. Fourth-dimensionally it's like it's something else in the sense that it has greater meaning than what we are allowing ourselves to perceive by virtue of interpreting it physically, as a physical phenomena of a physical universe that probably doesn't have anything to do with a God or a fourth-dimension. Does that make sense?

QUESTION: Not completely. If it is in the third-dimension and it is coming into our sphere of where we can see it and we can register it as being made up of matter, then what could it possibly be in the fourth-dimension? Is it a separate entity in the fourth-dimension, or is the fourth-dimension a shadow of the third-dimension of this planet. I'm a little confused.

ANSWER: Your confusion will be cleared up if you understand that the only thing there is present to be experienced is Reality, with a capital "R". When I use the term Reality, with a capital "R", I am speaking of the fourth-dimension. I will put it this way: The fourth-dimension is that state of consciousness that is fully illumined, fully Awake, fully enlightened, experiencing all of Reality, you might say, through the Father's eyes, or with identically the same conscious experience that God is experiencing all that He is being, and recognizing Himself in it.

If one chooses to experience fourth-dimensional Reality from the third-dimension, he continues to experience the fourth-dimensional Reality with limitations. If at this instant you were to make a shift to a two-dimensional frame of reference, you would still experience everything in this room, everything in this room would be available to you to experience, but with greater limitation than you currently have from the three-dimensional frame of reference.

No matter what degree of limitation you are perceiving Reality from, it is still Reality that you are experiencing. One is not a shadow of another. One is not an archetype standing above and behind another. Everything you are experiencing

is some aspect of Reality, with a capital “R”. It is the fourth-dimension that you are experiencing from within a limited perception of it.

Indeed, you appear to be a physical organism, but I have been sitting here tonight telling you that you are the embodiment of God. I am not talking about a different you than the one who is right here in front of me. I will tell you that as I sit here I experience you with your Body of Light, as you would experience yourself if you were not enclosed or confined by your limited concepts or perceptions. This Body of Light is not behind the physical, it is in identically the same space because it is the same body experienced without limits of perception.

As you begin to be unconditional in your observation of your world, as you begin to concede that maybe nothing that you see means what you think it means, you will begin to see everything new because you will not be holding everything to your current sense of definition of it. You will not begin to see a different thing, you will see that thing clearly. In Biblical terms, you will no longer see it through a glass darkly.

QUESTION: I got it.

ANSWER: Again, there is not another place, another dimension per se, to which you can move that has a different reality going on in it, different from the one you are experiencing. It is an enlightened rather than an endarkened experience of the only Reality, the only thing that is going on, which is the Kingdom of Heaven. As each of you begins to claim your Birthright as the Son or Daughter of God, as being the embodiment of the intent and meaning that the Father has brought into play as His Self-expression, you experience healing.

You don’t begin to see a different body, you see this body more perfectly. And this increasing presence or manifestation of perfection is what you will see as you begin to wake up. You will not rise above this world. You will not rise above your body. You will be right where you are experiencing it all with a true perspective.

And I will tell you something: the most significant factor that blocks you from seeing the perfection of the Kingdom of Heaven that is going on right here, is your fear and your resultant defensiveness, which causes you to contract and use your body as a means of defense against whatever it is that you are fearing.

And this is why it is so necessary to engage in the act of love, which is the willingness to recognize that which is Real, with a capital “R”, in each and everything, whether it is an ant, or whether it is a chair, or whether it is a fellow human being, or whether it is a tree, or whether it is a planet.

And I’m going to add: not only is love the willingness to recognize that which is Real, it is the curiosity to see it. So that you do not approach your day as though you have it pegged, and you know what it is, and there’s nothing else to be discovered.

This is where it’s going to happen. And all of this is what you are going to see anew. And so start being curious here, and start being curious today, so that

when this planet gets where you can see it you will already have had practice at discerning a thing for what it is. That's the end of the answer.

QUESTION: Raj, a little better than a year ago, myself and a few friends decided to undertake a business endeavor. And we really, truly felt that this was spiritually directed. We all put forth our efforts as best we could and asked for guidance. And I really can't say that this has prospered. Now we have to make a decision as to perhaps a change in marketing, or as a friend says, "You can't continue to ride a dead horse." Do you know what I mean? Do you have any insight as to what might be our best direction?

ANSWER: To pay attention to what all of you are feeling. Now I need to be very clear here. There is a difference between feelings and emotions. Feelings are the deep recognition of Soul in you. Emotions are ego reactions to Reality when it doesn't occur according to the ego's concept of how it ought to be. The ego is always reacting to Reality when it doesn't conform to its attempts to control. They [emotions] are undependable, and they do not reflect truth. Feelings reflect truth, because they are a Soul experience, and they are never conflicted, and they always convey the meanings of truth.

Now you as a group must not invalidate your willingness to listen for guidance because of what has transpired. You must be willing to listen further. And you must understand that when you are listening you are listening for answers, and that answers always simplify and clarify. Answers never condemn. Answers never judge. Answers always uncover your integrity, and answers always uncover fulfillment of purpose.

Now I'm not avoiding answering the question, because the answer is not what I might tell you to do, or what direction to take relative to the business. The answer here is that you need to continue to entrust yourself to listening for guidance, for further refinements of clarification that are relevant to the circumstances at the moment. And then I encourage you to trust what you as a group find yourselves knowing as a result of listening.

You must all understand that when you are listening for truth, when you are listening for guidance, you are listening for guidance relative to life, which is always moving and never static. And therefore, you will never get an answer that will stand for all time, that will allow you to not have to pay attention anymore because you've got that pegged.

That is the problem you are experiencing right now. You have everything pegged. You think you know what a thing is. And that is why the first lesson in the Course says, "Nothing I see means anything." This conviction that you have the definition, or the meaning of a thing down pat, needs to be broken so that you may get in touch with the fluidity of the Movement of Creation, and remain or stay forever fresh with it.

There is simply a call here for continued listening. But not listening for a new definite answer that won't change. You will be listening for the awareness of what is appropriate, the feeling of what is appropriate that will identify fulfillment

of purpose. And you have the right to do that, because you seem not to be experiencing fulfillment of purpose at the moment. And yet fulfillment of purpose is the nature of the Movement of God, and therefore that is what is present for you to discern.

Further deep listening is called for, with a confidence that what you need to know in order to experience that fulfillment of purpose will be naturally forthcoming, because that is the nature of life, and therefore it is the nature of this particular endeavor, if you will. That is what needs to be attended to. That is the answer. That's the end of the answer.

QUESTION: Raj, I have a special affinity for animals, and I was wondering if animals are part of the one Soul, one Sonship? And if so, do animals ever incarnate in human form?

ANSWER: They never incarnate in human form. Indeed, they are full manifestations of the Father. They are part of the infinite Creation of God. They are not a lesser manifestation of the Father. They are just a different manifestation. And when the sense of difference that you experience between yourself and them is gone, you will find communication completely possible and full. I mean by that, that they will be able—if I may put it this way—that they will be able to communicate with you about scientific subjects, or about any aspect of the infinity of God's Creation.

You, mankind currently has a willingness to embrace the possibility that the dolphins are not an inferior species. And they are coming closer to the truth here, even though the means of communication has not yet been established. But you see there is a curiosity. And as a result of the curiosity, there is a willingness to pay attention to them and to the sounds they make, as though maybe something intelligent is occurring.

That shift of perception means that they have become more defenseless relative to dolphins. They are not convinced that they are just a dumb animal—a sub-species. And by virtue of letting go of the conviction that because dolphins are part of the animal kingdom, which is necessarily inferior to mankind, they are, shall I say, right for the penetration of the reality of things to occur. Now it just happens that the same thing is true of dogs and cats and birds and snakes.

So, you can begin to see how valuable this statement is, that nothing that I see means what I think it means. Because if you are willing to embrace that statement, and then approach your world as though there literally is more of the infinite manifestation of intelligence to it, that you can communicate with and commune with... well you will see that that statement opens the door for you because it allows for curiosity, and it brings into play a willingness to give permission for radical, new experiences.

The convictions that you have as to what a thing is and what a thing is not, literally blinds you and binds you to your current limited perception of what? The Kingdom of Heaven. If a dog or a cat is itself the embodiment of God, then why

would it want to become a human being? And vice versa. It doesn't need to become different because it isn't lacking.

And fourth-dimensionally, or truly speaking, there is no hierarchy to the infinite expression of the Father. The idea of spiritual hierarchies is a concept colored by ego. It is the way the indivisible, and therefore undivided infinite expression of God looks when looked at through the lenses of the ego. But even though the lenses suggest levels of order, and levels of control, it doesn't change the fact that Reality is undivided and indivisible, expressing infinitely perfect harmony. That's the end of the answer.

QUESTION: What is it going to be like to be Awake? And if we're all light and we have no contrast, then how will we know that's perfect?

ANSWER: It is not that it is all just light. It is also that the substance of everything that is light also embodies the meaning of that particular form of God's expression. And so there is color as well, which, three-dimensionally speaking, means that there is part of the spectrum that has been deleted, part of the spectrum is absent in order for you to see red, or blue, or green, or any color other than white. But fourth-dimensionally speaking, that is not the case.

And so, part of the experience of the light is that the shades or colors, which far surpass anything that you can imagine at the moment, express something of the intent or meaning. So there's not only a shape of light that is indeed distinguishable from other shapes of light, there is the meaning that is conveyed by the colors involved. And then underlying that is the fact that the light is love. Love is literally the illumination of the substance of Spirit. And so it is more than just light.

As I have said before, Bodies of Light can pass through each other. And that is accompanied with an experience. You can just barely grasp what I mean when you think of bodies connecting with each other. But this constitutes an aspect, or an experience of the intent or meaning of that particular expression of the Father.

Now I would have to go on and on to convey in some way the infiniteness of this experience, but let me simply say that when one Body of Light passes through another Body of Light, and it is experienced, it is not a private experience only of the two Bodies of Light, but is experienced by all of the Brotherhood. And so, you can at least conceptualize the fact that the infinite expression of God is at once experiencing all of conscious experience that is available without being overwhelmed or confused in any way. And it is an experience of bliss.

What it is difficult for your present frame of reference to grasp is the fact that you can experience being infinite and specific simultaneously without confusion.

Being Awake is an infinite experience, it is no longer a private experience. And yet, there is a definite experience of being consciously individual. Now the word individual takes on more of the word indivisible, which is what your dictionary defines individual as. But indivisible now means something infinitely

indivisible at one with everything, as well as specifically aware but claiming no sense of separateness to that awareness of specific individuality. I cannot express it in three-dimensional terms more clearly than that. And I encourage you not to fret yourself trying to grasp it.

What I encourage you to do is to begin to open yourself up to that experience by becoming less defensive towards your fellow man and woman, and to be willing to begin to acknowledge that even though everyone around you knows through exhibiting ego tendencies, the fact is that underneath those tendencies is the Christ. In this way you will begin to redefine what you are seeing, and thus you will begin to release yourself from your old confining definitions.

And if indeed you wake up in the morning and begin to approach your day, each day, with the idea that you are confronted with the Allness of God, and you are in the middle of the Kingdom of Heaven, and it must necessarily be expressing the indivisibility and therefore the unconflicted harmony of God, and you are going to be curious to see it, this also will begin to open you up to constitute the giving of permission to experience everything new—experience everything more clearly as Reality, as the Kingdom of Heaven.

But you must first be willing to look at everything and say, “This isn’t just the physical world I thought it was. I don’t really know what else it is, but Raj has said, and other Masters, or other Seers have said, ‘Now are we the Sons of God, now,’ and ‘the Kingdom of Heaven is within you. Now is the accepted time. Now are the fields white and ready for harvest. Now is the time to see God. If you have seen me, you have seen the Father.’” Well, if the seeing of me means you have seen the Father, then it means that the seeing of you means the seeing of the Father.

Waking up is giving permission to no longer hold your world in a conflicted, polarized, conceptual frame work. And a willingness to begin to see, what I will call, the miracle of the presence of God in the leaf that has fallen at your feet, or the woman standing in front of you across the counter, or your boss, or yourself.

The world over the last three years has had to do the unbelievable, it has had to be willing to relinquish the label “enemy” relative to the Soviet Union. Now which came first, the behavior that allowed for releasing the label? Or a certain level of spiritual maturity that let go of the label first? But the fact is that the concept has changed, and the manifestation has changed.

There are great miracles, great radical changes awaiting you over the next decade. And if you are willing to look at each day with fresh eyes, willing to acknowledge that God is present here and now, and that Heaven is not a far-off or in the after-life, you will be prepared for, as well as preparing the way for radical and wonderful transformation. And then I will ask you, will it be a transformation of the world, or will it be a transformation of the eyes that are looking at the world?

And I will leave you on that point. It has been my pleasure to be with you this evening. You are indeed welcome.



Gathering In Ashland, WA –1990

By: Raj Christ Jesus -

QUESTION: My question is: how is the aftermath of death by suicide of the body, different from the aftermath of death by accident or cancer, or any other way?

ANSWER: Literally, there is no difference at all from the standpoint of individual experience. Whether one dies by accident or as a result of a physical disease, it is, at the bottom line, always a suicide. It is always a conscious or unconscious act of resistance to the flow of one's, capital "B" Being. A resistance to the embracing of life as the manifestation of God, the manifestation of fundamental self-directed conscious intelligence.

Death by "natural causes" is simply a rather prolonged process of slowly withdrawing from life. And the reason that one slowly withdraws from life, rather than actively engaging in it, is because everyone has this sense of being a physical organism in which their soul or mind is temporarily housed. And because they look around and they see that only a handful of individualities have ever departed from this place by any means other than dying, the assumption is made that, that is the normal natural inevitable way by which to move on.

And so, when one begins to, oh, let us say, get somewhere near their forty-fifth birthday or their early fifties, they begin to say; "there's no point in starting a new project"; "there's no point in starting a new career"; "there is no point in taking on a long term project, because although I am healthy now, I am not likely to be around long enough to complete this new project." And so, one begins either overtly or subtly to become resistant to active engagement of life. And this act of resistance to life, truly constitutes an act of resistance to the movement of one's Being. And so, one becomes more and more incongruent, out of sync, with himself or herself. And this is the beginning of the first stages of an act of suicide. If someone else decides to take a gun, and shorten the process, it makes no difference. It still constitutes a willful act of becoming resistant to the active engagement in life.

Now, always when one passes on, no matter what the apparent trigger of that shift is, one finds himself or herself identically the same, as a general rule. Normally the only change that is suddenly experienced, as a result of death, is

immediate relief from whatever it was, that was apparently causing the death. If it were cancer, if it were surgery, no matter what the physical cause was, the fact that one is still experiencing life, proves that the disease could not kill that one. And so, one is immediately freed from the fear of the disease. And in the absence of that fear, and all of the associated beliefs relative to its capacity to kill you, there is the immediate experience of healing of whatever that disease was.

And so, it really behooves all of you, when you are dealing with a disease, to begin to embrace what is happening, with this in mind. The fact that it is the fear associated with the disease, and the beliefs that it has certain progressive characteristics, that will ultimately end in your death. You see, this is a belief, it is a conditioning, not just from the words of others, but from observing what has happened to others. And an automatic assumption is made that what is true for someone else, must necessarily be true for you.

But again, as I indicated, when one has passed on and has discovered that, indeed, the disease has not succeeded in causing you to cease to exist, the fear of it is immediately wiped out. And the sense of threat associated with that disease is wiped out, and healing is experienced. The healing is not a result of having passed on, it is always the result of realization. It is always the result of a shift into the clarity of Truth. And that kind of shift can be made right here, right now, without, shall I say, succumbing to the beliefs about the progressive nature of disease.

This means, of course, that those who commit suicide, do not go to hell, do not rot in purgatory, but find themselves as everyone else, continuing to stand at the threshold of their opportunity to discover Truth, and to claim it, and own it for themselves. To embody it. And they continue just as you are continuing. Having passed on, does not give them an edge. And they have with them, whatever beliefs were governing them before they passed on, and the same opportunity for clarification is present.

Now, I have in the past spoken of the fact, that everyone stands at the threshold of awakening, something that could not be stated as absolutely or, shall I say, universally two hundred years ago or two thousand years ago, as it can be stated today. Because, in the past two thousand years, there has been significant, shall I say, growing up that has occurred in the brotherhood, those of the brotherhood still sleeping and dreaming dreams. And there is greater willingness to take on self-responsibility, with a greater sense of self-worth. And as a result, there is now present a significant enough degree of trust, that more and more people are being able to yield, in biblical terms, to the Father's Will. In more everyday terms, it is a matter of everyone daring to yield to their deepest Inner Knowing. Daring to yield to a Self in them, that is deeper and broader and more expansive than the little tiny ego sense of self, that has been employed for the purpose of survival, for so many centuries.

And, as a result of this, there are fewer and fewer people actively energizing ignorance. And, as more and more people are leaning into their inner Knowing, as more and more people are yielding into the Holy Spirit, or the Father's Will, deferring to a Knowing that is far deeper than the knowing that results from the intellect. There are fewer and fewer who are strengthening and substantiating the ignorance that is typical of the three-dimensional only frame of reference, or the ego frame of reference.

And so, the ego and its structures of belief embraced by mankind, are weakening. And this is happening not only here, for those of you who are incarnated, or even in other places in the universe, where there are those who are incarnated, but also with those who have passed on, who still find themselves standing at the leading edge of their awakening. This shift of consciousness, that I refer to as awakening, is going on universally. Literally, because there are too few present energizing, activating and substantiating the ego level of ignorance.

Again, one who has passed on at his or her own hand, in other words, as a result of an overt act of suicide, finds himself or herself, no more in a state of penalty, than one who dies by natural means, or any other means.

Death is an illusion. And the means by which an illusion is perpetrated, is irrelevant. And one is not worse than another. It is the general, or overall ignorance of one's Divinity, that creates the penalty of ignorance. It isn't the individual acts, that are carried out as a result of ignorance. And it is important to understand that, you are not judged for your acts, in any circumstance or setting. The judgment that is brought against you, is always brought against you, by your own choice for ignorance, but never by the Father, and never by one who is totally awake. You suffer from your ignorance as long as you employ it. And when the ignorance is replaced with Knowing or understanding, the suffering ceases. That is where the element of judgment "against you" comes into play.

Ignorance simply blinds you to your experience of Truth. And suffering from the ignorance is the only penalty there is. And therefore, release from ignorance is a matter of becoming defenseless enough to allow Truth to penetrate your current limits and reveal and exalt Truth as the essence of You, and thus clarify your awareness of who you really are. And the suffering disappears with the ignorance. And the apparent judgment against you also is nowhere to be found. That's the end of the answer.

QUESTION: Raj, I'd like some help with my relationship with my oldest adopted son, Scott, now forty years old. As I see it, he only takes responsibility for his life for a very short period of time, and then he's broke again and ends up back home.

He has four different trades that he would be very good at, but he doesn't make any financial gains or emotional gains. His thinking is along the lines of, against the establishment, including taxes are unconditional. I would

appreciate knowing what my part is in this relationship? Like, what would be my wisest action or solution to have a win-win situation with him?

ANSWER: I would encourage you not to be quite so intellectually intelligent. I mean by that, that I would encourage you to observe nature, and the way a mother bird treats it's young, the way a mother bear treats it's cub, who is at a point of appropriate emancipation. I would encourage you to not be there for him, in terms of relieving him of responsibility for himself. But do be there for him, in terms of reflecting back to him, your confidence in his capacity to be self-responsible. It is important for you to be able to convey to him, that you see him acting self-responsibly. Being self-responsible, even when he is choosing to kick against the status-quo, even when he is choosing to behave in a way that causes him to be in a state of lack, in a state where dependency seems to be called for, he is choosing. And he has repeated this often enough, for it to be obvious, that he has a pattern going, if you will.

Now it is simply absolutely necessary for you to cease to be available to relieve him of his self-responsibility for "a short period of time" while he, "gets back on his feet." You have a co-dependency operating here. And he knows that he does not have to become consciously self-responsible, because Mom will be there, and he will get a respite from having to be self-responsible.

It is not your job to do anything other than, as I said, to convey your confidence in his capacity to be self-responsible. And also to convey to him, to whatever degree you see it, the fact that he is being responsible for his lot, and is choosing it. Because this is what will confront him with his integrity. This is what will strengthen him. But it will be tough for you.

I will tell you, that when a piano tuner tunes a piano, he takes his hammer and tightens the string. And when he finishes tightening the string, he hits the handle of the tuning hammer and sets the pin into the block, so that it can't loosen up easily. You do very well at, shall I say, bringing your son up to pitch, but you have been reluctant to set the pin, to consciously, directly and even bluntly, matter-of-factly set him on his own, conveying, as I said, his competence. Not only his competence, but the demand for him to consistently express and live his competence, and that Mom, is no longer there to let him come back home to roost, and be irresponsible for awhile.

This is part of your task or role, as teacher or parent. And I will tell you, that you have the capacity to do this. And you need to embrace it, as part of your job. And that the doing of it, will constitute your being responsible, and will constitute an act of your integrity. And then do it.

I am going to say, if a time comes when you are not around, and I am stressing the word IF. If there is a time when you are not around any longer, he will suddenly have a realization, that he must do it. He must practice his integrity and self-responsibility. And boy, suddenly he will do it. And I am encouraging

you to establish that clarity now, so that the two of you might enjoy a relationship of equality, rather than dependency. That's the end of the answer.

QUESTION: My question is in regard to a response that you gave in a recent newsletter. A person asked a question about inconsistencies in channeled information. And in your response you used the word, retrace consciously, a forgotten... am I speaking loud enough there?...

ANSWER: Yes.

QUESTION: Retrace his particular steps of undoing his conscious experience of Home.

ANSWER: Of undoing, forgetting.

QUESTION: Undoing, forgetting.

ANSWER: Of his conscious experience of Home.

QUESTION: And you used the word "retrace," and that's what I am curious about. Could you elaborate on that please.

ANSWER: You see, you didn't all start out ignorant, and then begin to grow and develop into your enlightenment. And without going into a long detailed explanation, I will simply say, that you all originally were totally awake. In that awakesness, you experienced the forth-dimensional conscious experience of Being, in which no aspect of what you Infinitely are was unavailable to you. And in which your experience of All That Is, was clearly identical to God's experience of being All That Is, and being it as the movement of creation.

Literally, this means, that everyone experienced being, what you might call, a co-author with God. But since there was no sense of separateness from the Father, there was no sense of personal, tiny, private accomplishment involved. It was just that your undistorted conscious experience of being, involved the full conscious experience of every aspect of the movement of creation. It involved standing always at the threshold of, "Behold I make all things new." That conscious experience constituted, and even now constitutes, your natural inherent birthright, and the nature and experience of your Being.

Now, we could say, that this is a four-dimensional continuum. And because it is, it is quite possible to experience this movement of creation from any of the four dimensions, the fourth, third, second, or first. But if one decides to experience it, let us say, from the third-dimensional frame of reference, the movement to that vantage point, always involves the sacrifice of ones capacity to experience the fact, that he or she embraces the totality that All That Is is embraced within what one Divinely Is. And suddenly, one begins to feel everything inside-out. And one is at the center, rather than being the infinite circumference. And the infinity of the movement of creation, seems to be outside ones self, happening to him. And indeed this can be a very interesting experience.

But in the process of moving into this limited experience of Infinity, as I said, one sacrifices the experience of ones Infiniteness. As you are all aware, it

causes you to feel tiny. It causes, that which is absolutely at one with you, to seem to be different from you, and happening to you, instead of being the evidence or manifestation of the movement of your essential Being.

And thus, because of this untrue, I will say, perception of Reality, there are conclusions that begin to form. Such as, that there is a need for you to be defensive, because everything is happening to you, instead of being experienced as the happening of what you are.

There are certain processes by which each one of you has become defensive. Means by which you have arrived at a point of securing, to one degree or another, a sense of security and invulnerability by virtue of acquired skill. And as this has happened, it is as though you have blazed a trail, of becoming an ego, of becoming a personality, of becoming a finite person or human being, as opposed to the Divine Individuality that you are.

This process, is a process that must be undone. And waking up, is a matter of undoing the manner in which you established your loss of memory of Home, with a capital "H," the path by which you established your apparent ignorance of the Kingdom of Heaven, or of Reality as it truly is, and you as that infinite conscious experience of being, that embraces the infinite manifestation of the movement of God.

And so, indeed, it is a matter of retracing ones steps. Of recognizing specific decisions or conclusions that you came to, as you moved away from Home, which you used as the basis for even further steps away from Home, so that you may recognize their uselessness, their invalidity and can set them down.

Now, of course, as one does this, it feels like one is growing. It feels as though one is becoming more intelligent. One certainly finds himself happier, healthier, finds his or her relationships smoothing out. It certainly appears to be progressive. And the reason it does, is because you are coming back into your right Mind or your fundamental sanity. But I will tell you, that it isn't that you are moving forward in the sense that you thought. From an ego standpoint forward movement occurred. It is forward movement, in the sense of undoing your insanity, of undoing your ignorance, in exactly the reverse order, by which your ignorance was chosen and established and abided by.

It is important for you to understand, that waking up is an undoing of an ignorant doing, that had occurred in the past. And, that indeed, you are retracing your steps. And, therefore, what is happening, is not building your ego further. It is undoing your ego. It is undoing the limits, that you have treated as actual and truly limiting and binding to you. This is the reason that, as awakening occurs, there is a certain confusion that is felt. The confusion is felt, because there is obviously growth or forward movement that has occurred, and yet, that experience of clarification is not something you can take credit for, in the same way that you could take credit for every step you took further and further away from Home,

further and further away from your right Mind, your sanity. You could take credit for that, and the ego felt good about it.

But as the undoing occurs, there is no one to give credit to, for the influx of enlightenment or the unjustified experience of peace or security that is felt. And this is because, this process of awakening, is, indeed, a matter of yielding into a preexisting integrity and worth, and I will say, lovableness and innocence, that you became ignorant of, forgot, as you moved further into the experience of the three-dimensional only frame of reference.

Now, what compounds the confusion of this experience, is that at the same time you don't feel responsible for this increased experience of sanity and well-being, you also know that you aren't separate from it. So here you are, on the one hand, knowing that you are not responsible for it, but you are also inseparable from it, and, therefore, must connect with it in some way. And so this is unsettling. The reason you know you are connected with it is because it is You, with a capital "Y," that you are finding, unfolding to you consciously. But it is a You, that you were never responsible for creating, ever. Because the creation of it, was the act of God.

So this yielding that occurs, this yielding up of ego control, this yielding up of acts of moving further and further away from your conscious experience of who You are, and what Home is, and what Reality is; is met with a sense of your own well-being and integrity, that goes far beyond any sense of success you have felt as a little ego. And yet you can't take credit for it. And yet you are not separate from it, in any way.

This yielding into the preexisting integrity of each of you, that each of you moves into, feels like, yielding into the unknown, even though it is the ever present presence of what you Divinely are. And because of the preexisting, and I'm speaking in terms of the illusion here, because of the preexisting ego sense of the need for self-protection and control, the ego suggests, that what you are yielding into, may be dangerous to your health. And what it is saying is that, you are yielding into something that is dangerous to it's health, that the health of the illusion is threatened, as you yield into the fundamentals of your Being.

And so, indeed, this waking up business, involves a tremendous amount of trust. And I am here to state unequivocally to you, that whatever degree of trust you do embrace and embody will, indeed, move you into greater and greater safety and security and stability, because it is the undoing of the process by which you became, mentally disturbed. It is, therefore, your process of becoming mentally clear. It is, therefore, safe.

Now the part of you that is ego oriented, says, "well can't you give me a map?" "Can't you just show me the way I got where I am, so that I can easily get back?" And, the answer is NO! Because that would allow you to continue to employ acts of self-will. You must let yourself back into the experience of your

right Mind, and the undistorted experience of Reality. It is by virtue of the act of faith in your ability to move back Home, that the specific fears, that were utilized to forget Home, will come to your attention, and uncover in perfect order those beliefs, those conclusions, those confidences, that you have arrived at, that are expressive only of ignorance, and which blind you, prohibit you, from experiencing Reality and Yourself Truly.

It is the act of faith, which uncovers the specific fears, that are keeping you from being at Home, and it uncovers them in the precise order that they were established, and thus there undoing will not overwhelm you. This is an important point, because you can listen to the stories of others who have engaged in there process of awakening, and you can say, “well they did this, and they did that, and they realized this, and that belief had to be let go of, and they did it this way, et cetera, therefore, I am going to take a look at those very same issues in myself, and tackle them.” But if those issues were, shall I say, twenty-five issues back from the most recent one you engaged in, you will find yourself becoming unbalanced if you attempt to take care of them without having taken care of the twenty-four intervening steps you took away from your sanity.

And so, I encourage all of you, to dare to trust your own process of undoing. And dare to trust, that in going within and becoming still and letting your desire be, to be in the flow of your Being and to experience it consciously. That in doing that, expressing the trust and the willingness, will uncover your most recent conclusion or confidence that had been formed on the basis of misunderstanding. And each one you deal with, will be one you can cope with. It will appear to you, that there is a wonderful, wonderful order to your process of coming back into your right Mind and your perfect perception of Reality. If, you will dare to lean into your Being.

And so as not to draw this answer out unduly, I will point out to you, that the means of leaning into your Being is to ask, after you have become quiet. “What is the Truth here?” Not what is true according to all the current contemporary beliefs, but “what is the Divine fact here.” “I desire to know it, and I know I cannot arrive at it by virtue of my reasoning.” “Reveal it to me.” “I will listen.” “I will be undefended against it, and I will not require it to fit my preconceptions, before I will let it register with me.” “What is the Truth here?” If you ask that question, and you truly become defenseless and let it in, it will penetrate whatever boundary is confining you. And it will uncover to you the first undoing, that needs to occur. And you will retrace your steps. And you will not look at others and say, “well that’s the way they went, that must be the way I will have to go.” You will make no assumptions about yourself, based upon someone else’s experience.

You see, it is part of the characteristic of the ego personality, that it established its confinement in a very unique way, the ego does not like to be like

anyone else. And so each of you from the standpoint of the ego that has been formed, has created your own unique path of becoming ignorant.

So, you know what this means? It means that you cannot return to the Kingdom of Heaven in a group. You cannot return to your right Mind, your undistorted perception of Reality, right here and right now, in a group. What does that mean? That means that you then have the opportunity to experience a great intimacy with yourself, which necessarily will call into play self-love and self-appreciation, and a willingness to not judge. A willingness to become defenseless enough, to yield into, the fundamental Divine one that You are, that has had to be present in order for you to have a distorted perception.

Waking up involves a certain release of attachment and distraction from yourself, by means of attachment to everything outside of yourself. A time of atonement, I did not say, a long time of atonement. It isn't the time, it is the act of willingness to be in touch with yourself, with some degree of Self-appreciation, and capitalize that word Self, don't appreciate the limited ego sense. But there is a Divine Self present, right where this ego sense or personality seems to be, and it embodies all that the Father expressed, in the Father's creation of it.

You see, this undoing is not a trek home to the Kingdom of Heaven, somewhere in the distance. It is rather, an inner process of letting go of ignorance, that allows you to experience Truly. And there isn't any distance to it. It involves a time of being intimate with You. With a confidence, that in being intimate you reduce the sense of separation, not only from God, but from the Christ of you that You are.

What is Home? It is the Kingdom of Heaven. It is Reality. But what is Reality? It is You being the conscious experience of Being, that is absolutely integrated. Integrated in the sense of no little speck of it, being fragmented away. Where you discover the integrity of You, to mean the inseparable oneness, the inseparable wholeness of being conscious of All That Is, without any sense of separateness from it.

I have said before, that all of you are sitting in the middle of the Kingdom of Heaven, with your eyes all squinched up saying, "I cannot see the perfection." The Kingdom of Heaven is within You. The Kingdom of Heaven is You. You are, at the bottom line, that capital "M" Mind, which is the Infinite Mind that is God, which is incapable of being divided, but which, nevertheless, is Infinitely Self-expressed. And, therefore, there is, right here, a small part of the Infinite expression of the Father, called Man. But Man is not body. Man is Mind.

Within the three-dimensional frame of reference you feel everything reversed. And so you are something inside a body, instead of the consciousness within which is the experience of body and all form.

As I said, there are not enough dreamers to support the ongoing ignorance of the Kingdom of Heaven of who You are. And so, awakening is beginning to

spontaneously occur, and you are finding yourself retracing your steps, almost whether you have chosen it or not. And you bemoan your faith, but it is a time of rejoicing.

I will tell you also, that you can anticipate a snowball effect, where there will be apparently a certain pace of realization, if you will, of the clarification that constitutes the undoing. And as you move further along, there will be sudden repetitive, or multiple realizations. And as you get to the point of awakening, it will be a very rapid process of realization, in which all of the sense of illusion drops away very rapidly, because you remember it All. And everything begins to fall in place. You see, as you retrace your steps, there is more and more of you, in your right Mind present, to remember the direction Home.

I will conclude this answer by stating, that it is always the presence of your right Mind, functioning within the limits of your ego frame of reference, that is guiding your tiny sense of you, back into your Whole experience of Yourself. Your desire to wake up, your spiritual progress, has never been promoted by your ego, but always by the presence of your right Mind, right here. You are employing your right Mind, to access your right Mind. And I say this to you so that you might know, that all the tools and everything that is necessary, is already present, and you are already employing it. And, therefore, your success is assured. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: This year 1990, has been the most intense and troubling time of my life. Our three adult children, all developed life threatening illnesses. And then most recently, as you know, what could only be described as the shattering of a primary relationship. My question is, what advice can you give me on healing and rebuilding a relationship?

ANSWER: There is a story, about a young couple, coming out to the west from the east coast, in the horse and buggy days. The days of stagecoaches. And they, indeed, were traveling by stagecoach, going through the Rockies. And the driver of the stagecoach had made the trip many times, and so felt sure enough of the road they were using, to move at a good clip. And inside the stagecoach, of course, it was rough and they could look out the window and see down gaping canyons and it was terrifying. And not only that, it was uncomfortable, because they did not have fancy cushions. And they were sitting there tense and tight. And finally the young husband hollered up to the driver and said, "can't you go slower? This is terrible." And the driver said, "Ah, you gotta sit loose to enjoy the ride."

Now, my reason for telling you this, is to encourage you to, “sit loose to enjoy the ride,” even though your ego is interpreting the ride, as dangerous, as justifiably worth being concerned about, as certainly not the circumstances for peace. But as with the young couple, the more intense they were, the more rigid they sat in there seats, the harder and more unkind the wooden seats were. If they had relaxed, they would not have become as exhausted, and would not have found the seats as unyielding.

There is indeed, in your family a great deal of cleansing and purification occurring, a great deal of radical, almost surgical removal, of impediments, that have been present with all of you, in one way or another. There have been elements present with each of you, for a number of years that were not, shall I say, getting your attention. And, therefore, were not being dealt with. But as I said, this is the time of awakening. I do not mean specifically 1990 as the period in which all of the awakening is going to be occurring. But because of the weakening of the ego, generally speaking, that is occurring, there is a more rapid and spontaneous release of old baggage occurring, cleansing.

In your case, in terms of this primary relationship, there is a releasing of, what can only be called ego shit, that is occurring. Truly what has been an impediment, to not only the fullness of that relationship, but the egoless intimacy, the egoless sharing, that it is the birthright of both of the partners of this relationship, to be experiencing with each other. It is time for the joy of being genuinely You with each other, to be experienced without even any unconscious distractions.

With your youngsters, they are each in there own way, being caused by virtue of there releases, to reexamine and reevaluate what they believe. And also in the, shall I say, unsettledness of their circumstances individually, they are finding themselves recognizing, that they know some very fundamental facts, about their behavior and their attitudes, that they were ignoring. And so, in the face of the circumstances, they find themselves humbled some. And in that humility, being able to honor, what before they had felt they did not have time to honor, because of the demands in their lives.

Now again, as I said, it is necessary for you to “sit loose and enjoy the ride.” It is one of purification and clarification, in preparation for the truly clearer experience of fulfillment.

Now, this does not mean that God brings disease or disruption, for your learning. What the Father enlivens in you, is the joy and the fulfillment, that it is your birthright to be experiencing. And this is very much like, someone turning on the light, where you had been functioning in shadows. And by virtue of the light, it becomes possible to see, garbage, if you will, useless collections of irrelevant junk, which had not been bothersome in the dim light of shadows. And so, when the light shines, it’s as though the light says, “look at what a mess

everything is.” When actually, it is the simple presence of the illumination, that allows you to say, “Wow, I don’t need this.” “Wow, I don’t want this here,” and you can remove it.

Unfamiliarity with the nature of light and the way in which it illuminates discernment, so that you can make choices more easily, is very much the equivalent of the young couple riding in unfamiliar territory and feeling that there was a chaotic lack of intelligence and order, on the part of the driver of the stagecoach. It was simply ignorance, that cause them to see it that way, and to be in the state of reaction they were in.

All of you are on safe ground, if you will. The only thing is, that the ground is not conforming to your preexisting mind sets. But I encourage you to trust the ground you are on, and not to be so reactive. And to look for the blessings. To look for the clarification and the greater peace and the greater harmony, that is what is actually unfolding here. It is an unfolding of increased integrity, or an increased awareness of integrity, on the part of everyone of them that you asked about in your question, including you.

All of you must remember, that waking up, coming into your right Mind, really does mean change. We’re not just talking about an intellectual process of enlightenment, in which you are left with a glorious sense of Divinity and peace, but actual changed perceptions. Which means seeing yourself anew, and seeing your mate anew, and your fellowman anew. It truly isn’t a matter of arriving at a place of such unconditional awareness, that your fellowman can be a total ass, and not bother you. It is a matter of experiencing the inner clarification, that causes you to see your fellowman behaving, in a new way, because you are not illiciting ignorant behavior by virtue of your ignorant point of view.

And it also involves, seeing yourself differently, behaving differently, because different elements are governing you. Soul elements are governing you, and not reactive ego elements. You really are going to experience yourself as new. And to the degree that there is any tendency to hold on to what is useless, the change will be experienced with fear or discomfort. But that is not the nature of the change. It is indicative of, and inherent in, whatever resistance you bring to the process, because it isn’t matching up with your preconceptions.

You and your family are making wonderful progress. And just because I have said to “sit loose and enjoy the ride,” does not mean to become careless. It means simply enjoy the movement, experience the movement, without allowing your ego to unreasonably generate fear. Let there be a willingness on your part, to assume that there is a divine movement occurring here, that is healing by nature. And that part of the healing, involves the release of ego dynamics, the release of personality dynamics, that will uncover in you, and each member of your family, a

more egoless truer presence of conscious individuality. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are most welcome.

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: Is it just another aspect of ones ego, to wish to find guide posts, milestones along the path to awakening? In other words, in my case, as things are revealed to me, and as I experience things, I want to find little encouragement's along the way. Is it okay to expect that, or not?

ANSWER: It's okay to expect it. It is appropriate to expect it. But, the secret is to be willing to expect the unexpected. In other words, you will find that the signpost, the way-markers are likely to uncover, shall I say, an ability to be unwillful. But that will feel like, in some instances, lacking a goal, which will be surprising to you, because that doesn't make sense according to your old mindsets.

You might also find yourself feeling ungrounded, and that would be a signpost, which would really be an experience of not being attached to anything, and, therefore, not available to be governed like a puppet by the thing you would, in the past, have thought you ought to be attached to. And so, we're talking here about an experience of freedom, but minus an attachment to something which you had previously used to give you identity. And again, that leaves you in a rather nebulous or ungrounded place. And so, you might not at first, recognize it as a signpost of "progress."

Now, that is the only sense in which it is appropriate for you to expect signposts. When the ego talks about signposts, it is talking about, something that fits it's criterion of progress. And, it will always be a signpost, that it can take credit for having arrived at, or surpassed. And it does this so as to create a sense of being in control. And that is not the way you get back in your right Mind. That is the way every single one of you, or anyone, who is experiencing the three-dimensional only frame of reference, arrived in that ignorant state.

You slip back into your right Mind, inadvertently and spontaneously, when you are not exercising the will. One of the signpost is, a joy that is experienced for no reason at all. A sense of stability and security, that has nothing to do with how much you have in your pocket, or in your bank account, that has nothing to do with whether you own anything or not. You get the picture. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello Raj.

ANSWER: Good morning.

QUESTION: My question involves, I guess, creating our own reality. Understand, I'm going to use my eyesight as an example of my question. As I've been near-sighted for many, many, well since ten or eleven years old, and my eyes have even gotten worse. Now, if this is a reflection of my creation, I need to know why am I creating it. And I notice a lot of people, of course, wear glasses, so you can let me have it, as an example. And perhaps it might apply here. Your answers normally apply to more than one person, but in this case be specific, if you wish, and you can be general as much as you wish.

ANSWER: You see, it is never that you create your own reality. Reality Is. Reality is what Is. It is the only thing available to you to experience. There is nothing else but It. Strictly speaking, the only thing you can, by an act of will, create, is a distorted perception, or a limited attentiveness to the only Reality there is. And then all it is, that has been created, is what you might call a mental apparition. Reality isn't affected at all, by the inclination, or decision to only select certain aspects of Reality, and then treat them as though they constituted all of Reality. Everyone creates their illusions, their distorted perceptions of Reality, by virtue of their willfulness. And again, waking up, is a matter of releasing the willfulness, that creates the distorted perception.

Now, as far as glasses are concerned, other than the sense of touch, which gives you a most direct experience of your world, vision is the next most connective experience that the five physical senses can provide you with the world. Poor vision is, generally speaking, the manifestation of the degree to which one feels at odds with or estranged from or separate from, his world or her world. And literally, as one becomes defenseless enough to be sensitive to ones world, and to release the sense of difference, and to stop trying to be better than the world, the more one becomes defenseless and sensitive and congruent with the world, he or she will find his or her vision beginning to clear. The optometrist will say that the lens and the muscles have become more flexible and responsive. Certainly, there will be an identifiable "physical change," but it will reflect the degree to which one is embracing the fact, that what is beheld is the beholder. In other words, that you are seeing your infinite Selfhood, when you open your eyes up and observe the world and the universe. You are observing the infinite manifestation of the movement of conscious Being, that is called the infinite Mind or God.

Everything you see, is the infinitude of your Being, as conscious awareness. It is not something that you exist in, and it is not something that can truly be at odds with you, or that you or your body can be at odds with. As the greater sense of unity with everything you see is embraced consciously, you will find your vision manifesting less and less of the resistance that has to come into play, if you are going to hold yourself apart from and superior to your world.

Mankind, at the present moment, is coming to the tail end of an arrogance, that holds itself to be superior to the world, and thus allows it to be inconsiderate of the world, and to simply use it as though it had no part with him, meaning man. A more universal conscience is evolving here, on your planet. And no, it is not too late. It is occurring in time. And, of course, it would occur in time, because what you are looking at is Reality. What you are looking at is the Movement of Creation. And an ignorant attitude or viewpoint, cannot change Reality. And, therefore, the closer one gets to the inconsiderate disregard of Reality, the closer one will inevitably come to having Reality, slap him in the face, and say, "Wake up and see me for what I am." And so, you could never end up being too late, and destroying your planet.

But, of course, that is not what you asked about. Poor vision, and what we will call, an unhealthy planet, however, stem from one and the same thing, mankind's sense that he is superior, and can act with disregard for his environment, rather than allow for the natural sense of unity that begins to disclose, at the point of inner experience, the fact that it is all one, that there is one infinite universe, that is inseparable from the mind that is experiencing it. And that, indeed, it is the infinitude of your Being, whether it is a rainbow you see, or a distant star, or a snail eating a leaf in your garden, or a simple clod of earth.

As you look at your world, and you think you are seeing it or not seeing it clearly, because you have good or bad eyes. Understand, that there is not that much separation and division into various factors. There is You, as conscious Being, experiencing the infinitude of what it means to be conscious. And it's all You, and none of it is occupying space, all of it is occupying Mind. And all of what you see, and all of what seems to be seeing what you see, are what I will call, constructions of consciousness, whether it looks like muscles, and tissues, and lenses, and trees, and stars, and snails.

And so, it isn't something physical, experiencing something else physical, by means of physical processes, that might or might not be damaged. There is an absolute mental unity with everything, because everything is mental. Everything is Mind. All is Infinite Mind, and it's infinite manifestation, because God is All in All, absolutely indivisible. And that statement, describes specifically the experience of being conscious Being. The experience of identity called You.

Now, I have gone into some explanation, but at the point of feeling, which is important. All you have to begin to do, is to look at your world with a willingness to say, "This is all Me." "This is all the infinite manifestation of what I Divinely am, whether I am perceiving it correctly or not." "And I am willing." "I am willing to yield into being the Divine One that I Am, so that I might experience the oneness of myself with my world." "And I will stop holding my experience of the world, at the mercy of the concept of muscles, and tissues, and space, and weakness or strength, or wellness or illness. So, that the inseparable

unity of life, and my conscious experience of it, may occur without any distortion whatsoever.” “And so, that I may take these glasses and throw them in the trash.”

Again, I will bring out, that whether one passes on or not, the time will come when everyone will have to accept the fact, that he has that which eternally identifies his presence, his Divine presence, not his ego presence. And that which eternally identifies his eternal identity, will be called body, even though it will be an experience of body that is exalted, above what you are currently experiencing. And the body of the universe will be exalted, because, you will not be observing it with a sense of differentness, and superiority over it. The universe is not here to conquer. It is here to be embraced, with a sense of your oneness with it.

And so, you can start right here, with the things that are close enough to see without a telescope. And begin to acknowledge if that exists at all, if there is any Divine essence or kernel of Truth to it, it must be some part of the infinitude of what I, as conscious Being am. And, therefore, it cannot truly be at a distance from me, separate from me, which requires muscles, and tissues, and lenses to focus. Because, none of what is going on is material. And, as this more spiritually correct assessment of what is going on, begins to occur in your thought, the physical limitations, that seemed to distract you from experiencing everything perfectly, will disappear, and everyone will say a healing has occurred.

Let's all be about the business of waking up, now, of experiencing the clarification of perception, that constitutes healing, NOW, rather than waiting until sometime after you die to do it. Death will not give you an advantage. And as the saying goes “Now, is the accepted time.” That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning Raj.

ANSWER: Good morning, indeed.

QUESTION: My question concerns an energy that I often experience. It is an unpleasant energy, and the best way I can describe it, is that it's a real wiry energy, and often leaves me with a real internal tension. I most experience it, not always, but most experience it, during meditation. I do have some very pleasant meditations, but this energy often comes up in meditation. And just as everybody else is getting into a very deep state, I start coming up with this wiry energy. It also occurs most often during sleep, and wakes me up. And most of the time it is after I've been asleep from a half hour, to about an hour. And it makes me feel like screaming and stomping my feet. And it's just very unpleasant. And I was wondering if you can tell me what I need to know about what's going on, and what I need to do about it?

ANSWER: It is not something that it will be necessary for you to begin to like, but it is something which will not disappear from your experience for awhile.

As you meditate, you come upon, as it were, a level, a strata, in which this energy is active. Some individuals in their meditation experience this as a strata or level of chatter. They have been able to be relatively quiet, to become more and more still, and then suddenly they will find this irrelevant chattering going on, almost as though they are listening to a party line with eight or ten people talking, and where snatches of intelligent or coherent conversation is being heard. And many individuals, when they arrive at that point, assume that they have slipped back into their everyday thinking level, and that this means, that they are not good at meditation.

I will tell you something: when you are meditating, and you notice this wiry energy, as you put it, just notice it, don't become preoccupied with it. Notice it and do not energize it by reacting, simply continue with the meditation. You will find, as it were, as though you sink into that level of wiry energy. And if you proceed with your meditation, without reacting, you will sink through the bottom of that strata into quietness again. Of course, a deeper level of quietness.

You will come to recognize the wiry energy, as a way-marker, if you will, an indicator that you have arrived at that part of your trip of meditating. And you will come to know, that if you persist with the meditation, you will pass through it. It is like a freeway sign that says, "you are three-quarters of your way to centeredness." And it will begin to appear on the horizon, and get bigger and bigger in your field of vision. The point is not to stop your car, and get out and talk about and think about the bigness of this sign. The point is to notice what it says, "you are three-quarters of the way to centeredness," and continue driving forward, or allowing yourself into your centered place. And the sign will recede behind you, and soon there will be no experience of it.

Now, initially, it may seem as though the wiry energy occupies a significant part of your meditation. Though, once you begin to slip through the bottom side of it, as it were, and have the experience of getting beyond it, so that you see it doesn't actually keep you from moving towards your centeredness, you will resist it less. You will be less guarded, in terms of watching for it, as though it could really inhibit you, and then it will come and go more quickly. And you will begin to recognize it, in the same way that you recognized a certain landmark, on the way to a relatives house, that was some distance. And that landmark, let you know, that it wasn't going to be much longer until you got there.

So, it will become a positive presence, because you will use it to your benefit, rather than interpreting it as something standing in opposition to you, that you need to resist. That strata will eventually become thinner and thinner, and will disappear entirely. But for now, when you come to that strata of wiry energy, you may know that it is saying, in effect, "you are three-quarters of the way to centeredness." And, just treat it as though it is a landmark, telling you that you are almost there. And do not become preoccupied by it. Notice it, and then bring

your attention gently back to your meditation. It is the reaction, that energizes and magnifies it.

It is fundamentally, the same thing that is happening when you fall asleep. But I will tell you: that if you will begin to treat it as something similar to the tick of a clock, or the sound of traffic, or of a dog barking, when you are meditating, and you notice it, but do not interpret it, as something that you need to respond to, and you just allow it, and bring your attention back to your meditation, it will begin to stop occurring as you are falling asleep. That's the end of the answer.

QUESTION: Thank you Raj.

ANSWER: You are welcome.

QUESTION: I would like to ask a question later today.

ANSWER: Very well.

QUESTION: I have only one question to ask, but it has many parts to it. And it's all about the work to do in my future that I'll find the most satisfaction with, the most growth with, the most awareness...

ANSWER: I am going to interrupt. I would like to deal with this question immediately following the lunch break.

QUESTION: Okay.

QUESTION: It has become very clear to me this morning that in the many past lives that I have been put in touch with, and familiar with, that I have been very willful. And that was...

ANSWER: So-o-o-o what! What's new?

QUESTION: Well, I think, the more willful one has been, the bigger the barrier to get over. And so, it concerns me now in my work. I always ask the Holy Spirit, is this the thing to do or not the thing to do. And I'm guided by that. But I want to be sure that I am not misinterpreting what I seem to get. I really want to do what needs to be done for myself and for the earth.

ANSWER: I will tell you, that what you are talking about can only be answered, can only be uncovered, through the practice of trust. Now, what I mean by this is, that if in the process of listening for guidance, you make a requirement for the guidance to be absolutely correct, if you make a requirement that you hear absolutely correctly, you bring an aggressive act of will. You call it focus, clarity and focus, about what it is you want.

Now, here is what I am going to suggest that you do: When you ask the Holy Spirit for guidance, you are, indeed, expressing a specific and clear desire. But, if you truly want to hear clearly and accurately, you are, after having expressed the desire, going to have to, not care whether the answer is right, or not. Not care, whether you are listening perfectly, or not. The caring will constitute, an uneasiness that will interfere with, your ability to relax into your perfect peace, which is what is essential in order to hear with absolutely correct clarity.

You will not hear clearly, until you can let yourself off the hook, as it were. This might seem irresponsible, but if you think about it, you will realize, that it is only when you are in a state of perfect peace, that you are not bringing a level of care or concern, that constitutes tension or anxiety. And it is in the absence of tension or anxiety, that you have that presence of mind, that will hear clearly and correctly.

And so, literally, if you don't want to make a mistake, and if you want to hear the guidance clearly, you are going to have to dare to be a little bit irresponsible, and make no requirement upon what follows your inner expression of your desire for guidance. This is the way in which you set aside the ego. This is the way in which the personality is released, so that you can become the transparency for truth, and experience it.

QUESTION: I don't really hear, my head goes forward and back for a yes. I have to frame the question so that I can get a yes or no. And the opposite if I'm not to do it. And so when you speak of hearing, I don't know whether that applies to the way I seem to get an answer.

ANSWER: If you were allowing yourself to be uninhibited enough, you would find that, that which is causing the nodding, or the shaking, to come forth as yes or no, as an experiencable word. But in either case, whether you were to hear a word, or whether you were to find your head naturally and spontaneously shaking or nodding, it is an expression of a meaning, that is felt. So, the hearing can more accurately be described as feeling. Feeling the meaning of affirmative or negative, yes or no. You are experiencing a feeling of meaning, and at the moment, the feeling slips through into a body expression, because you are being too guarded, at the level of your mind, and not quite allowing the word to form.

Now, I encourage you to let the word occur in your mind, that expresses the meaning, that your body is spontaneously communicating the meaning that you are feeling. And that will begin to open the door for you to "hear" words, that identify the meaning you are feeling. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Raj my question is both specific and general. I'd like some guidance, if I may...

ANSWER: ...That is helpful. I'm going to interrupt. Because in one way or another, everyone will be able to understand, how you can ask a specific and a general question. And it will help each one of you to understand, how you can be specific and universal, as conscious identity, as conscious human individuality, because, God is at one and the same time, Infinite as well as specifically expressed. And what God is, is embodied totally, as and in everyone of His Self-expressions, which means, that you as consciousness, are Infinite and yet

specifically identified, with visibility and tangibility, that is called body. Now, continue with your question. Your general, but specific question...

QUESTION: The specifics first. I'm curious about the prospects for selling the house, that I currently have on the market. And for my continued success in the area of real estate, that I've been engaged in, in the last few years. And then more generally, I'm curious as to whether there's any relationship, between these issues, and the question of whether or not this is the area in which I should continue to seek to make a living?

ANSWER: The geographic area?

QUESTION: No, the area of business, well, and geographic area, as well.

ANSWER: Indeed, the area of timing of the sale of the house, is likely to be in the latter part of February, of next year. Don't try to manipulate that. That is when fulfillment for you, and fulfillment for the buyer, will be identified. Be willing to flow with the natural orderliness of the unfoldment, just as you would wait for the natural unfoldment of the blooming of a daffodil.

What you are interested in, is fulfillment, that which constitutes, as is put, a win-win situation, both for you and for the buyer of the house. And indeed, you are in the right field, and you are in the right area. And the key element, that you have to bring to this work, that will contribute to your success, is not to be found in the making of a million, but to be found in the connecting, of the right home, with the right people. Being sensitive to the people and being sensitive to your own inner guidance, so that it will be easy for you to be?

There are going to be some significant changes in real estate, and property, over the next five years. Property values are not going to continue to increase. In fact, there will be some dropping back to a more realistic level. Now, you might take this to be an indication, that it is time to get out of the business, but it is not.

Again, that is why I pointed out, that fulfillment for you in this field, is going to come from your ability to sensitively, and with inner knowing, put the right people with the right home. Your financial success will lie in the skill with which you do that. The approach will become one that is more humane and more humanitarian. Property values will begin to support family, whether it is a well established family, or whether it is a young couple who is interested in starting a family, and feeling, not only the need, but the right to have a home.

And also, to reassure you all, the decrease in property values, will not be part and parcel of a financial debacle. Do not look for collapse of the economy. And do not interpret this rebalancing, relative to land and property values, as part of a collapse of the economy. It is going to be part of the healing, of the economy, which will involve it's functioning in support of human values, and respect for the individual, rather than respect for the pocketbook, and the prestige and power, that in the past, have come from having money.

Land, over the next ten years, is likely to become a good investment, in that, you will not lose value. But, it will not be a good investment, in terms of, making you money. And its use then, will cease to be a competition, that ignores human values and leaves everyone out in the cold, literally, homeless. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Over the course of lunch time I had a very good opportunity to reevaluate my complete question, and start from another perspective all together.

This involves my future work, and what work I will be doing for the rest of my life. I am in retirement and I need to have a real good sense of direction, on what to do.

I'm going to start back, where I've always had from the first, that I could remember, something in my mind, that said I had a special task to do in this lifetime, other than growing up, getting education, raising children and doing things like that.

I never knew what it was, but when I was around four years old I had an experience where I was rocking on a horse and my mind opened up and I saw a whole universe in there, and I suddenly realized that I was a universe, that it was me, and I was in such a state of complete shock at that. And I tried to explain that to my father, and he realized he was no longer my god, so he tried to abuse that out of me.

As I went along through my lifetime, I realized that very subtly, overt, covertly people were going to try to educate that completely out of me, one way or another. Especially in school, I took a tremendous amount of abuse and I realized, you might say, my first seventeen years of life were similar to a Nazi concentration camp. If I hadn't of had such abuse, I might never have realized the great privilege, the great gift that we all have. But I never could identify it, until I got into my forties.

I got into metaphysics, and it was love at first sight. And I started into everything that I could possibly find, do, study and everything. I started doing all kinds of group work, facilitating groups, leading groups, cheering groups, setting up groups. I've done that for twenty years now. And when I thought that was finished, I said, "here am I Lord, send me, use me," I thought my group work was finished. Well, somebody showed up and ask if I could be their teacher, and I said I have no such experience, but she was so persistent, that I taught. For five years I taught metaphysics.

When that was over, I thought, well I learned a lot from that, I guess that's over, then I figured that was the end of my metaphysical career. And I

said, “well here am I Lord, send me, use me.” So the next thing I know people started showing up actually asking for counseling. I mean the real heavy stuff.

So I do have a degree in writing, and I have a very special feeling for writing children’s stories for the wonderful psychic life that children have between the ages of one and eight, that is so soon forgotten about, and that is so cultured out of us, so conditioned out of us, indoctrinated out of us. This is what I was trying to hold on to, which I almost lost my life over, many a times, trying to hold on to this. And I’m writing stories about it, but it’s not in the mainstream? And I don’t know if anything will ever be accepted as a future in writing such a thing. I don’t see any such literature on the market.

I once asked in a dream, what kind of literature I wrote, so I would have some kind of indication where to publish it. And I dreamt about pink and blue giraffes. Well, that means write stories for children, and of a different sort of animal, is all I got from that. I don’t know if I should go in that direction writing the stories.

I have a tremendous, wonderful sense of peace and comfort when I sit down to write stories about children, and about this eight year space in the psychic life of the children...

ANSWER: ...I’m going to interrupt you here. First of all, I heartily encourage you to write, and to get these ideas down on paper. I will tell you, that as you have already found out, there is not a broad market for it. The parents today are not quite as, I am going to say, spiritually literate as the children are, and the parents are the ones who buy the books. And, it is going to be another four or five years, before this sort of book will find a ready market, if you will. But, nevertheless, it is well for you to write, and to have it ready, when the market is there.

Now, you are asking about a career. You are wanting to have something nailed down, hard and fast, that you can thereby apply yourself to. But, I will tell you something, and this applies to everyone in this room, it indeed, applies to everyone on the face of the planet, this is a time of learning to flow. It is the time of beginning to let go of, shall I say, futures that are nailed down. It is the time for learning how to be humble enough, sensitive enough, to yield to, what I will call, the flow of Being.

Now, specifically in response to your question. With all of this book learning, with all of this study, with all of this, shall I say, acquired understanding, you have indeed, arrived at a point of enough intellectual clarity, to dare to learn to become still. To dare to learn to be quiet with yourself, within yourself.

There is a gift, indeed, that you have to give. But you know what? It’s not a book, and it’s not a teaching, it is a gift of the genuine You. It is the gift of who you find that you are, when you let go of all attempts to be in control or in charge.

All attempts to present a face to the world, a picture to the world, where you are through with that folderol. And I am not picking on you, because this applies to everyone.

The gift you are here to give, is the sharing of the uniqueness of the creation of God, that is embodied right there where you are, for everyone's pleasure. But before this gift of who you are can be given, so that everyone can enjoy it, it requires a process of, what I am going to call grounding. And when I say grounding, I mean, what I was referring to earlier, allowing yourself to be so in harmony with the earth and your world, so open to your experience of your oneness with it, rather than any superiority over it, that you are able to just simply be present, and allow who you are to be expressed, without concern about what others think. Willing to just let the chips fall where they may.

I do not mean this in a challenging way, to your world or to your friends. But, it is a point of such humbleness within yourself, such a lack of arrogance, that you are unafraid. And, in being unafraid, you are able to feel your kindness and your love and your realness. And you are able to just be, and let that Beingness, be shared with others, without any attempt to change them, without any attempt to make a mark upon the world. And, it is in this humble unpretentious sharing of yourself, that, indeed, you do become a meaningful presence on your globe. But, it is an uncovering of a meaning that has always been present, but, which in your busyness and in your attempts to hold on to what you have valued, you have, and everyone else has, lost contact with.

You are at a point now of sufficient understanding, to let go of the understanding, and yield into your integrity. Yield into the meaning of the presence of You. It isn't exciting, but it is fulfilling beyond your wildest imaginations. Because there is such a relief at your being able to be with utter originality because you are not buried under other peoples expectations. And you are not buried under your past experiences. You are not buried under what you have been taught. You're able to come out from the utter simplicity and beauty of who You are.

So, I encourage you not to think so much in terms of specific, nailed down goals, and rather apply yourself, if you will, to the task of gentling, quieting, humbling, letting go of conditioned responses, conditioned thinking of your own and others, so that you might feel your utter safety and your utter security, and then in that feeling of safety, security and peace, just be, just be, just be present. Then, you won't have to wait any longer to achieve a goal off in the future, because the fulfillment of the giving of the gift of You, will be being now. And the fulfillment of that, will be experienced now. And, if your behavior and your activities fluctuate or flow and change over the next ten or fifteen years, you will not make a big thing of it. You will just flow with it, and be utterly appropriate at

all times. That is where your freedom and your joy comes. That's the end of the answer.

QUESTIONER: Thank you Raj. That gives me considerable insight into being a person, and what a person is, and how to express being a person, and being present, as a person. Being there, is the way I would put it.

ANSWER: Indeed.

QUESTIONER: So I don't need to worry about taking a course for counseling. Just be there for whoever, whomever comes.

ANSWER: Be there for you, first. And then, for those who are in your experience.

QUESTIONER: Thank you very much.

ANSWER: You are indeed welcome.

QUESTION: This is not a personal question. I would like to know something about the Persian Gulf situation. Whether there will be a war or a peaceful settlement. And how long will this take to be settled? And when will the hostages be released?

ANSWER: As I have indicated on prior occasions, you are watching or observing, an awkward outbreak of intelligence. You truly are not observing the first stages of war. And ultimately, you are not observing anything about oil. You are observing, literally, various Arab tribes, engaging in processes of unification, awkwardly. Even as of this time, there is no likelihood of war, or of armed conflict. We do, indeed, have some ego dynamics going on, but you must understand that that is all reaction, and does not constitute the governing dynamic. The governing dynamic is a process of unification, that is unfolding. The participants who are in the process of unification, are engaging in it with resistance. But the likelihood is, that the unification will come without bloodshed.

Because there is such active ego resistance occurring, I cannot, at this moment, predict when the hostages will be released, or when all manifestations of stress will have subsided. But it is not likely to last beyond another ninety days. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning Raj.

ANSWER: Good afternoon.

QUESTION: I feel like I'm doing what I need to do, generally what I seek is spiritual growth. What I'd like to know is, are there any specific areas where I'm balking or where I'm missing the point?

ANSWER: There are no significant areas of error. But there is a specific area, that it would be well for you to give attention to. And that applies to, having fun, and not interpret the having of fun, as inconsistent with your spiritual

awakening. As though, you really should be about the business, meaning the work, of waking up.

It is very, very, very important for all of you, o-o-oh, I sound serious. I enthusiastically encourage all of you, to approach your awakening process with enthusiasm, and with an expectation, that joy is the appropriate accompaniment of exploring your greater capacity to be aware Divinely.

And I encourage you to dare to play, not just relative to waking up, but relative to, if nothing else, being happy and feeling good. Because, it is in the context of delight with life, it is in the context of, fun and pleasure and happiness, that it is easier to be defenseless.

Now, I am aware that I am repeating myself a lot today, not just relative to things having been said earlier in the day, but also things that have been said in earlier workshops. But, nevertheless, it is important to know, that you will not understand your way into the Kingdom of Heaven. And those of you with a metaphysical background, find this the most difficult thing to grasp. But the fact is, that you will feel your way into the Kingdom of Heaven, and the feelings that will grease the way, as it were, for slipping into the Kingdom of Heaven unthinkingly, are joy and love and gratitude.

And so, many of you work so hard with your, books, and your thesauruses, and your concordances, and your dictionaries. They have their place, absolutely they have their place. But understand, that what they are there for, is so that you can become so intellectually clear about the Allness of God, that you can dare to abandon yourself into that Allness. It isn't the thinking that will get you into the Kingdom of Heaven. It's the experience of your utter safety, in the presence of the Allness of God. Which you will not feel, when you are in control. You will not feel it, until you are willing to abandon yourself, into the underlying, everlasting arms of the Father. You will not have the opportunity to discover your safety, until you let go of your conditioned defenses. You cannot dare to underestimate the value of, joy, and fun, and laughter, and play. It is disarming.

Play is one of the most wonderful spiritual practices, any of you could engage in. Because, it is disarming, it allows your innocence, your ever present innocence, to bubble forth. Now, that is a far cry from, what has been called the practitioners pinch, where you concentrate and think clearly, so as to create a manifestation of your innocence. We don't want manifestations of innocence. We want the experience itself, of innocence, where there is no longer, even any inner threat of guilt, that could get one iota of your attention, and distract you from your innocence.

I sincerely encourage you, to engage in play and having fun, and embrace it as a spiritual practice, not as a distraction from your awakening. Yes, I know that you do engage in activities, adult activities of play, let us say. But you don't do it with carefree abandon, and you don't do it with a sense of its place in your

process of awakening. And it is that element of abandonment to fun, not calculated play, not competitive play, but literal abandonment to fun, that I encourage you to embrace and explore. That's the end of the answer.

QUESTION: I'm going to wait with my question until tomorrow.

ANSWER: Certainly.

QUESTION: I will also.

ANSWER: If everybody keeps passing the microphone, it is likely to come back to you today.

QUESTION: Hello Raj.

ANSWER: Good afternoon.

QUESTION: I want to have more joy in my work at the hospital. And I'm wondering what is moving here, as far as getting full time work, so that I can move out on my own.

ANSWER: Part of the reason, that you are not experiencing joy at the moment, relative to your work, is because it is all new to you, and you are not feeling as though your place is secure. And in that sense of vulnerability, you don't allow yourself to let go and just be happy. That kind of carefree abandonment, seems unreasonable and irresponsible under the circumstances.

But I will tell you something: there is never a justifiable reason for sacrificing your joy. It is within you. It is not dependent upon circumstances. It is there to feel, at any time you choose to feel it. And if you will allow yourself to feel it and let it come out and positively color your activities at your work, you will find your work situation improving, including the establishment of a full time position.

Now, at this point, it is necessary for you to simply hang in there, persist in other words. But don't grin and bare it. Let the grin that comes on your face, be a result of an inner joy, because you have dared to feel it.

And I will tell you something else: be aware that the work that you do is a service. And let that service be an expression of love. In other words, identify it as an expression of love. And in that way, you will feel a connectedness to, not only your work, but those who are benefiting from your service. And that is going to give you, more of a feeling of being meaningful. And that is going to support your, happiness and your joy.

To know what is needed, like full time work, and to know, that it is appropriate for you to have a place of your own to live, those knowings, should not be used as a means of brow beating yourself, because they aren't happening as fast as you think they ought to. Those are awareness', of what is appropriate. And what is appropriate, is what is unfolding itself. And so, your knowing about it, simply means, that you cannot successfully be distracted by other irrelevant things.

And you can quietly and joyfully observe, as what is appropriate unfolds itself, identifies itself. And to the degree that you let there be joy, to the degree

that you let yourself feel connected to the bubbly of you, it will smooth out the way, and facilitate the fulfillment. You are right where you need to be, and everything is unfolding properly. There is just a need for trust. That's the end of the answer.

QUESTION: Is the work going to come at this particular hospital, or am I going to need to look at other work? I mean is someone going to be leaving that, I can fill there spot?

ANSWER: At the present time the likelihood is that it will unfold where you are. That's the end of the answer.

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon indeed.

QUESTION: My question is a follow on of conversations we've been having. I keep coming back all of the time to the area of the activities that I am engaged in, which seem to be very important to me and essential, and I do not want to fall in love with a model. And so I'd like some clarity on what is true about this particular process.

ANSWER: This particular?

QUESTION: Process.

PAUL: And this is me Paul. Which particular process?

QUESTION: I'm going to tell you. And then I have a follow up question around that. And it is this idea, that for a shift in consciousness to be experienced or facilitated, that what is necessary is a conscious meeting, at the edge of the awareness of the experience, experiencing the experience, and the experience itself. All of it embraced in one simultaneously, experienced event.

And I think, that the way we are working with images, in the activities that I am presently engaged in, is accomplishing that. And I'd like to know if that's true? And I'd like to know if it really is as essential as I seem to think that it is? And if so, where do I go now? I've been told to do all these things I've been hearing, play, and enjoy it, and let it unfold. I must say, life's getting a lot better, but I'm beginning to think, that maybe it's time, that I had a little more direction.

ANSWER: But thinking may get you into trouble. Allow yourself to think that, but don't assume, that because it has been thought it is correct. Let there then be, a curiosity to see if, indeed, that is what unfolds.

Now, you spoke of a process. You spoke of a meeting at the edge. And whether this meeting at the edge of, let us say, conscious experience, whether that meeting is between you, as you perceive yourself to be, and your capital "S" Self, or whether it is a meeting between you and someone with whom you are working as a facilitator, it is a place in which a connection occurs, a union, in which an experience of safety is felt. Because, in the experience of union is always the unmistakable experience of being loved.

Now, I mentioned earlier, that one does not have to go looking for, the specific twists and turns, that were taken as one moved away from Home, and became less capital "S" Self-aware. When you're meeting with your capital "S" Self, or when you're meeting with a client, make the connection, so that the union is felt, and the safety and security is experienced, together with the experience of being loved. In that sanctuary of the moment, that is the only way I can put it and come close to the meaning, in that sanctuary of the moment, in that Holy instant, in that instant of Wholeness, whatever the next undoing is that needs to occur to allow a return to your natural sanity, whatever that next undoing is, will present itself as realization.

You see, all of you are like stretched rubber bands. Your ego has hold of one end of you, and the Kingdom of Heaven or Home or your True identity, is the immovable anchor. And so, whenever any of you allows yourself into an experience of invulnerability, and I mean by that, an experience of utter safety, where you are not energizing the ego through the use of fear, the ego is weakened. And what is the inevitable thing that will happen, to a stretched rubber band, if what is holding one end of it becomes weaker? It will contract! And you will find yourself spontaneously, experiencing the clearer sense of yourself, that is a direct result of less tension, less conflict within yourself. That is why you can always trust into this process, because, there is no other choice but to become more and more integrated, more and more at peace.

Now the answer to the latter, series of questions. The answers are all yes. You are on the right track. The only thing is, that at this point, it is not appropriate for you to say, "well I have been willing, I have been beautifully willing, but now it seems like we need to get back down to business." There is a need to continue to be willing. Anything other than willingness is willfulness, which energizes and re-establishes whatever ego you have managed to weaken and release.

Trust, is not something you will do for awhile, and then get relief from. Trust will become the new norm. Because, I will tell you all something, when you arrive at the point where you are experiencing your greater capacity to be aware Divinely, you will find that you will be riding the crest of the wave of creation. That means that you will always be at the point of experiencing what has never been before. And in order to do that without feeling overwhelmed, you must come into a new meaning of normalcy, which involves utter trust.

Trust is different from confidence. Confidence is something you have in something that has proven itself. Something that you know from past experience is dependable, that's confidence. Trust, is that investment of willingness to move into and experience that you have never experienced before. Trust is what allows you to be. Trust is what allows you to be defenseless, in the face of the unknown. And it is what allows you to move over the threshold of memory, into the

freshness of being, as conscious being, as the actuality of the meaning of the word, individuality, and experiencing your birthright. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are indeed welcome.

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

QUESTION: You partially answered, just now, some of the question I had. And you mentioned this feeling of being loved. And I first experienced this after listening to your video, and I had an overwhelming feeling of this and it stayed with me for some time. And then I thought I'd lost it. And then, this spring, again I had it and it stayed with me for some time. But what I'm really asking about is how I can stay in this place more, or is my trying to recapture it in my way, in experiencing this more of the time?

ANSWER: The times when you experienced it, it happened unexpectedly. The statement is made in the Bible, "the bridegroom cometh when ye think not." And everyone reads that and says, "the Christ cometh when you are not expecting it." But the choice of words is perfect. Because when one sets aside thinking and reasoning, in order to bring about their good, that is when the Christ of them can come forth. Because that is when the humility is present. That is when the absence of willfulness and arrogance is present. That is when personality does not stand in the way of who you are as conscious individuality, which is the presence's of the Divine You, the Christ.

And so no, you cannot recreate the experience. You must, if you will, re-allow the experience, by not trying to have it. It is also important for you to understand, that having had the experience, on two different occasions, you are even less defended against it, than you were before the first time it happened. You are less defended against it, because it is not just some metaphysical or religious idea, that you have heard about. It is something that you have experienced. And so there cannot be the doubt about the truth of it, that there was when it was only an idea that you had heard about.

And so, your ego defenses against having the experience again, are severely cracked, not just weakened but cracked. And so, the likelihood of your having the experience again, is extremely high. And each time you experience it again, it increases the likelihood of a repeat. So, I encourage you to let the nature of the way things work, bring forth the experience, and you simply appreciate and value the experiences that you have had. The movement is already occurring. You do not have to start it up, and you do not have to restart it. But you must be willing to let go of the attempt to try to control it back into your experience, because that will effectively distance it from you.

The ego is not going to be able to plaster up the crack, that your experience of the presence of Divine Love, has caused. Because you would have to become

totally ignorant again, in order for that to happen. And there is no way, you are going to forget those experiences.

Now, there are others who would give their right arm, to have the experience once. You have had the experience twice, and I have already shared with you, that that increases the likelihood of your having more experiences. And so, rather than fussing because you haven't had another one, be so grateful for what you have had. And that gratitude, which is an integral part of joy, will be part of the lightness, that should accompany your spiritual growth, as I have said. That's the end of the answer.

QUESTION: I am very grateful for the experiences, and thank you very much.

ANSWER: I know that you are, and you are welcome.

QUESTION: Hello Raj. It's nice to meet you for the first time.

ANSWER: Good afternoon.

QUESTION: I've had several types of employment. And I finished my last contract job in September. And I'd like to go back to work. And I was wondering, when that might be, and maybe, what kind of job?

ANSWER: Understand first of all, that any answers given about the future, are all based upon, all of the factors at the present moment, and what the greatest likelihood is, because, I cannot second guess the Father.

Now, the greatest likelihood is, that you will find yourself being specifically employed, around the third week of January of 1991. Just a moment...

PAUL: This is me Paul. The picture that's being given is, that you will be self-employed. There's a sense of like, freelance work. This is still me Paul. But you will not have to drum up the work. It's almost like it will be dropped in your lap. And it's like between now and then, enjoy yourself. That doesn't mean that when you get the work you can stop enjoying yourself. But it means there's no reason to fuss and fret in the meantime. And that's the end of what is being given.

QUESTION: Hello Raj.

ANSWER: Hello.

QUESTION: First of all I want to thank you for all your help, in the last year.

ANSWER: You are welcome.

QUESTION: And to express my love for you, formally.

ANSWER: It is received.

QUESTION: Thank you. I've been attempting to ride on that wooden seat, of that pioneer wagon, that you spoke of earlier. My question is, how can I help my family, my children, in this same situation, in finding their peace. And walking through their threshold to their awakening?

ANSWER: I will tell you: You must present it to them, much like you would put out the dishes for a pot luck dinner. You cannot afford to do it as

though you are preparing dinner, and your family is sitting down, and they had better eat what you prepare. It is appropriate for you to make available, what you believe and what you find of value, and what you feel might be of value for them. But, you must simply put it out on the table for them, to choose or not choose, at that particular time.

As a parent, you have, shall I say, the unenviable job of entrusting your children to their Divinity, to their own Christhood, the stranger within their gates. Just as you have had to entrust yourself, to the stranger within your gates, until you have been ready to ask and listen. It didn't matter how many people talked for how long, because, if there is not a desire on your part to know, you will not be listening, and, when something is said, it will not be heard. And if the one saying it, felt an obligation to make you have a realization, they would find themselves very frustrated.

Now, you know that is true, relative to you. It is also true, relative to your children. So, you can share the news, share the values that you have. You can even be ready to amplify upon them, if interest is shown. But, if interest is not shown, you may know that what you have shared, is there for them to pick up on, when they are ready.

Now, the part I said about, entrusting them to their Divinity, is very important. Because, either you can look at them and you say, "they are certainly not handling things well." "They are making a mess of their lives." "They just don't seem to learn." And you can go down the list, making judgments and evaluations, and in effect you are agreeing with their behavior and reinforcing it, even if you never say it out loud to them. And in that way you are strengthening their limitations. You are strengthening their, I'm going to say, humanhood.

But when you look at them, and you see that, indeed, they do not seem to be handling things well, that they have been flubbing up for quiet a length of time, you can immediately correct that thought, by acknowledging, "this is the child of God." "This one is, as I am, conscious individuality, the direct expression of the Father." "And confusion, awkwardness, are not native to him or to her." "I know, that they have a Divinity in them, that is absolute, whether they are acknowledging it or not, at the moment." This acknowledgment of the truth about them, causes you to move beyond the point of joining with them, at the level of their behavior, and strengthening it. And constitutes a joining with them, at the level of what they Divinely are, and strengthening it. It cannot force them to change their viewpoint, or embrace their Divinity. But it can provide the environment, in which such a vote of confidence in themselves, Divinely speaking, can occur. And that is the extent of what you can do.

You can approach them on every occasion, that you have contact with them, with their Divinity in mind. And when they are not expressing it, you can refuse to accept that, as indicative of what they really are. And you can express verbally,

your confidence in their capacity to express intelligence and love and wisdom and truth and principle.

You cannot force another to wake up. I can not inflict your good upon you. But, I can unceasingly disclose to you, what is true about you, until such time as you are, ready to hear it. Ready to let it register, deeply within you. That is all I can do.

But I will tell you something, there is nothing better I could be doing. And likewise there is nothing better you could be doing, than to express confidence in the Divine qualities, that must be present in each of your children, in order for them even to have a distorted picture of themselves. There must be something real going on, about which a distorted perception is being experienced. You cannot have a distorted experience of nothing.

So, when you find yourself thinking about your children, or relating to them directly, embrace them in the acknowledgment of what they Divinely are. That is what you can do. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello Raj.

ANSWER: Good afternoon.

QUESTION: Thank you for being with us.

ANSWER: You are welcome.

QUESTION: I would like some help in looking at what's going on with me, with regard to experiencing occasionally discomfort, sometimes pain in the area of my knees, ankles, more frequently my hips, usually after I've been walking or on my feet for a considerable period of time, which sometimes is necessary in the work that I do.

And also in regard to being, it seems a little overly sensitive to light, sound, suddenly to be awakened, I experience almost like a shock in my system, there's almost a quivering that occurs inside. It's uncomfortable at times and I think perhaps these are areas that I need to look at, in a different way, and perhaps can use some insight from you about.

ANSWER: First of all, regarding the sensitivity. You are, indeed, more sensitive than the average individual. It is not a dysfunction. It is just a variation, if you will. And what will significantly help you in that respect is, meditation. It will not cause you to be less sensitive. It will simply reduce the degree of reaction, so that you are able to function with more balance. You do not need to become desensitized. You simply need to become less reactive. This is not something you need to understand your way through. The simple practice of meditation, on a regular basis, will do the trick. Just a moment.

PAUL: Okay, this is me Paul. In response to the ankles, knees and hips, the picture that He's giving is that, there is a need for exercise like swimming. That

kind of exercise tends to be more balanced on both sides of the body. It also tends to relax. Where as the walking and the things that you do on your feet, don't tend to relax, but contribute to being more tense. And so it's like what you need is more exercise, but exercise that is like swimming, where both sides of your body are getting equal activity and where it's not done under pressure.

Just a moment. He says it is not arthritis or bone degeneration. And this is me Paul, the feel is that you can dare to relax about it. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hi.

ANSWER: Greetings.

QUESTION: What is the meaning of, and what is my next step regarding my youngest sons recent test results. Should I agree to further testing? And based on that result, what would be the most appropriate school environment for him? And how could I provide that, under the current circumstances of resistance from his father?

ANSWER: And what was the nature of the test results?

QUESTION: He did very poorly, on a Stanford achievement test, regarding education. And the further testing is to determine learning disabilities.

ANSWER: It is completely appropriate to allow for the additional testing, so that, very specific help may be given. It is not so much a matter of a learning disability, with him as it is, what I will call, a unique approach to receiving and dealing with information. There is already existing, a well established means for presenting the information, in a way he can grasp quickly, and easily, and thus not feel any sense of dysfunction.

PAUL: This is me Paul. The picture that He's giving along with that, is that there are some people, like if someone gives me directions over the phone, I have no trouble visualizing it and being able to do it. There are other people, that need to have it on paper. If they see it, it registers with them more than the most accurate words. That's not a handicap, but it's just a different, that's the sense of it, it's a different way of it registering.

And let the testing be done so that they can quickly arrive at knowing what is needed, and then he will not feel, somehow not equal to his peers. That's the end of the answer.

QUESTION: Hi.

ANSWER: Greetings.

QUESTION: My question surrounds the issue of contracts that we make prior to incarnating. If we do make such contracts, I'd like you to address, what contract I've made.

ANSWER: It is never a matter of a contract or a binding commitment. It is more in the sense of selecting your courses, as you do in college. Which you may or may not complete. And which you have the opportunity, to take over again. But at the beginning of the semester you express your intent, in terms of the materials that you wish to cover during that semester. So, it is not so much a matter of contract, as it is a specific intent.

Just a moment. The specific intent which you hope to fulfill, and which was set into place prior to your birth, for this lifetime, was to experience your strength and your integrity, as a female, without sacrificing your femininity.

You have had a number of lifetimes, in which you were an acquiescing, subservient female. Early on in those experiences, you derived a great deal of satisfaction and a great sense of fulfillment from being an almost invisible presence. You grew out of that significantly.

In fact in your last lifetime, although it certainly was prior to, what is now called women's liberation, you, indeed, began to act assertively, on your behalf. But because of the great resistance, and unacceptability, the great resistance to and the unacceptability of your being an assertive, equal presence, you became overbearing, developing the masculine strength, that it took to do a halfway decent job of standing

your ground. And you decided with counsel, to once again express these strengths, but this time without losing your sweetness, your gentleness, your capacity to be sensitive and loving, et cetera.

You are managing to keep a fairly good balance, although there have been some significant challenges, in the last two years. But you will find things leveling out and as you grow, I'm going to say in terms of years or experience in this incarnation, you will find a solid strength, establishing itself. A strength, that involves the sensitivity of the feminine aspect, and the principle and the strength, of the masculine aspect, without becoming compulsively one or the other. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Raj, I'd appreciate your comments concerning, what feels like an interrelationship, between breathing and drawing in, or yielding to the Divine presence. Specifically openings through my head. And also, if this process has anything to do with my perfect expression in the world, as it unfolds?

PAUL: This is me Paul. When you say this process, you mean this process of breathing?

QUESTION: The interrelated process of breathing, and drawing in, what feels like a soft, Divine presence.

ANSWER: Indeed, there is an interrelationship. There is a connection. Breathing, when it is being paid attention to, is a gentling and intimate experience of Self. Specific and special qualities have been assigned to breathing, in terms of mankind's conception of it. But at the bottom line, it is the simple giving of attention to ones self in the process of breathing, that establishes the intimacy. And that establishment of intimacy or joining, is what's specifically allows for centeredness, for a greater experience of congruence and peace. And as I said earlier, as the ego dynamics are weakened the rubber band, naturally contracts, back to it's normal state of untense, rubber bandedness.

As one, through breathing, arrives at a state of peace, this contraction or coming back to a nontense state of being, is not only going to uncover what next needs to be undone, in terms of your retracing your steps back to your experience of Home, it is also going to uncover, the clearer experience of who you are.

And so, you will experience revelation. You will experience opening. You will experience yourself, changing. You will feel the energy in your body, moving differently. Where you were never aware of energy before, to speak of, you will now become aware of it. And you will discover, that there have been blocks, in the movement of the energy. All of this because opening is occurring.

As I said earlier, illumination uncovers the clutter, that couldn't be seen. And the whole reason for it, is so that what is cluttering up, maybe released. Not so that you can see what a mess you are.

Now, I encourage you to continue with the breathing. Practice. I encourage you to know, that there is a connection. And more than anything, I encourage you simply to be as unconditionally and humbly attentive to, whatever openings occur. And don't jump to any conclusions about them. Be like a new born child, full of an experience of a world, that it is not familiar with, which, therefore, means it stands on the threshold of vast discovery. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are very welcome.

QUESTION: Hi. I want to express my gratitude for Raj and his work, and for Paul and Susan for their work, as well.

And my question has been addressed by Raj before, but I need additional help to quiet my ego, on this one. It's about, cause and effect. "The Course In Miracles" is obvious about cause and effect, and it makes me crazy, in terms of body stuff.

ANSWER: For those in the room who are not familiar with what "The Course In Miracles" states, would you give a brief explanation?

QUESTION: Oh, Lord.

ANSWER: Don't worry.

QUESTION: Well, as I get it, “The Course” says, that the only cause is the mind. So, that an allergy reaction, has nothing to do with the food or the drug, but has only to do with the mind.

Now, my confusion, is that, in the first chapter or so of Paul’s book, Raj tells him, that it would be best if he quit smoking and drinking caffeine. And so, my ego liked that contradiction, or what seemed to be, at any rate. And I’m struggling with this a lot, getting a lot out of the struggle. But I’d rather not suffer anymore with the confusion of this. So clarification, on cause and effect, is what I’m after.

ANSWER: If, before you had sat down in your chair, someone had placed a thumbtack on it, and you had come back from break and sat down on it, it would be rather difficult to convince you, that it was all going on in your mind. And, that it was simply a shift of perception in your mind, rather than your standing up and pulling the thumbtack out, that would correct the problem.

Now, when you arrive at a point where you are experiencing the body of light, that is the true experience of this body, that you are presently experiencing, that would be in pain, if you sat on a tack. Until you are experiencing that body of light, which would also disclose to you the body of light of the tack that you are sitting on, it will hurt to sit on a tack. When you are experiencing all form as light forms, if you will, manifesting the true intent of that which formed it, meaning the Father, you will, indeed, be able to sit on the tack, and only experience exquisite beauty of the intent of your body and the intent of the tack, which have nothing to do with harm.

Likewise, until you are mentally clear, able to be absolutely unconflicted and unfearful in your mind, when a match is held under your finger tip, do not hold your finger over a match. Until you are able to take a drug without suffering ill effects from it because you are absolutely unconflicted in your mind, do not take the drug.

But I will tell you, that when the time comes, that you have been able to discover perfect equilibrium mentally, which is what you do when you go into meditation. You will, indeed, find yourself able to sit on a tack, or smoke a cigarette, or put your hand over a flame, with no sensation of suffering, whatsoever. And so it’s always an issue of the mind. But, until that issue is corrected at the point of mind, it is well to steer clear of those circumstances, physically speaking.

Physical distress, is always the manifestation of mental conflict, of confusion. And if you do not know who you are, truly, if you are not experiencing your Christhood, and if you are not experiencing the universe and your world as one, inseparable from you, then you must use common sense, while you undo the false mental conditionings, that will ultimately allow you to be in any circumstance without physical damage or suffering.

So you, if I may put it this way, break the rules, slowly. And you only break the rules, that you can break, without generating fear. Your guide helps you, to step out into new territory, in such a way, that your level of fear is reduced, and you do not panic, and you then have the opportunity to find that the step you have taken has been on to solid firm ground, rather than the void that you thought it was. So you use your common sense, as you gently and wisely move beyond the limits, of your common sense. And in this way you establish an extended or enlarged, common sense. And what is reasonable and what works, becomes less and less confining. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello Raj.

ANSWER: Good afternoon.

QUESTION: I've been attempting to formulate my question and I hope that it's going to be clear. Several years ago...

ANSWER: We are going to give you ten more minutes to formulate it. It is necessary to take a break.

QUESTION: Oh, I can use it thank you.

ANSWER: Good morning.

ALL: Good morning.

ANSWER: Before we continue with the pending question, I would like to take a few moments to discuss the process or means of getting in touch with ones guide. But first of all, let's understand the context in which this connection and communication occurs.

It has been stated that, "it is the Father's good pleasure to give you the Kingdom." **Now, what does that mean?** That means, that in the movement of creation, in the movement of Self-expression, as the Father expresses Himself, He withholds nothing of what He is from that Self-expression. Therefore, the Self-expression is nothing less than the full manifestation of God, the full manifestation of Mind, Divine Mind, which can also be called the Christ consciousness. Therefore, every single one of you is in fact, the presence of that Christ consciousness.

If however, for whatever reason, you have forgotten who you are, and are not experiencing yourself as this Christ consciousness, this Divine Mind, that is the full presence of the Father, then the full presence of the Father, seems to be something outside of you. But because, it is not actually separate and different from you, it's omnipotence, it's omnipresence is experienced as your being loved by the Father, as your being embraced by the Father. The Father, which is really You in your Wholeness, appears to embrace and extend His love to you. And the omnipotence of the Father, the omnipotence of your Christhood, is constantly

asserting Itself and undermining whatever the limits are of your current perception.

As a result, when and if you arrive at a point where you have lost confidence in your own ability to think your way through things, or your own ability to be competently in charge, and in that sense of humiliation, which really ends up being humility, you reach out to the Father. In effect you have become defenseless, because there isn't much arrogance present. And you feel the entry of the fullness of the Father, the fullness of God's love. And it fills you. And if you have truly been defenseless, your situation turns around. And that is why the statement has been made, that "man's extremity is God's opportunity."

Now, it is not that the Father has suddenly decided to grace you with His love, it is that, in your humiliation, in your suffering sense of not feeling personally competent, and not having much confidence in your personal ego ability, you have become weak in your confident self-assertion. And your resistance to the experience of who you Divinely are, is minimal, and then what you call breakthrough occurs. The Christ of you, that which constitutes your true individuality, has the opportunity to register with you. And because, it is constituted of your reconnection with your greater capacity to be aware Divinely, and it constitutes a clearer experience of your integrity, you feel it to be profound and meaningful. And you tend to say, that God has touched you. As though it is still something, somehow different from you. But it isn't just because it is God, that you feel the meaningfulness of it, it is because the presence of God is what constitutes your actual identity. It is what constitutes your individuality. And so, it is a clearer experience of your sanity. And that always feels meaningful.

Now, it really doesn't matter whether you reach out to the Father, whether you reach out to the Holy Spirit, whether you reach out to your capital "S" Self, or whether you reach out to your guide. As long as what you are reaching out to, is one of those four things, you are reaching out to, the undistorted presence of the Father, in the act of being all there is of You. You are reaching out to that which will reflect back to you, the Father's will for you, which is for you to become fully conscious, for you to be out of ignorance. So in effect, this reaching out is a means of experiencing unity, or what has been called unity consciousness.

The only reason you don't experience who you are in your totality, is because you hold on so tightly to your current sense of limitation. And you even fight to maintain it, and see to it that it doesn't become loose, it doesn't become weak, because there is such a sense of security within it. When however, there is a weakness, when there is an expressed desire to access your greater capacity, to be truly aware, that part of you which has been operating within a limit, becomes congruent with that of you in your infinity, which it has continuously been expressing itself outside that limit. And because, the Father has not withheld anything of what He is from His Self-expression, and the gift of what He is has

been continuously made, then whenever there is a weakness, there can be a penetration.

Now, I mention this so that you might understand that as you reach out for guidance, you are reaching out for that which is intent upon penetrating the limits of your current vision and registering with you, so that the limit might become reasonably and intelligently, invalidated. So that you can release it, and experience unity, experience Your Identity.

Now, there are literally, four simple steps to get in touch with your guide, to get in touch with the Holy Spirit, to get in touch with the Father, to get in touch with your capital "S" Self.

The first step is: Become still.

The second step is: Mentally express your desire for dialog, for connection, for communication.

The third step is: Listen. That is the step most people neglect to engage in.

And the fourth step or the fourth part is: To expect an answer. Because, if you ask and do not expect an answer, you will not hear it even though it will be given.

Now, you may become still by whatever means works for you, meditating, self-hypnosis, relaxation techniques. Whatever helps you to get in that place, where the chattering of your mind is not occurring. And when you have arrived at a reasonably quiet inner place, then gently, quietly express your desire. There is no need to be formal about it. Do not conceive of this process as one of entering a church, where you must follow certain protocols of proper spiritual behavior. Just simply, in your own words, express your desire. Express it once only, at any given sitting. And then move on to the third point, which is, listen.

Now, one of the places you get hung-up on in the second step is, that you ask, and you ask, and you ask, and you ask, "will my guide please speak to me?" "I will listen." "Will you please speak to me." "I really do want to hear from you." "I really am in the middle of a problem." "I really need you." And you keep expressing the desire, without setting the reason for it aside, together with setting aside the request, so that you are able to be silently and attentively and allowingly, listening. Your guide knew before you asked, that you were experiencing a problem.

Now, what happens when you ask, and ask, and ask, and you give all the reasons you can think of for why it is important for you to have an answer. What you are doing there, is filling the space up with you and your concern. Even though your request says, "I desire to make room for someone and something other than me and my current concerns." The expression of the desire to be in touch with your guide, is a desire to let someone or something else into the space in which you are present. It is important to remember that, because you cannot have a joining, if you are insisting upon being the only one present. And your

expression of concern, over and over and over again, constitutes you filling up the space. So, express the desire, and be aware that you are asking to share your space with someone else.

That what this is all about, even more than getting answers, is the joining with, one who loves you. One who's intent it is, to disclose to you, your Divinity. To disclose to you who you are, so that you might come to a realization, that your problem as you are seeing it, is a limited perception of Reality, that does not and cannot appropriately govern your experience. And so that, the Truth about it, in it's simplicity, might be placed before you, so that you can become free of the problem, or free of the ignorance.

So you ask once. And then you truly become quiet and listen. Listening is an invitation, isn't it? It isn't just being still, as you would normally do in a meditation. Listening is an attentiveness to something, even though you don't know what it will be. That is an invitation. It is an invitation to, that which has already been insisting upon registering with you. Because, it is really in the final analysis, the totality of who you are, which your busyness and with your concerns and worries has blocked you from experiencing. And so literally, the expression of this desire to share your space, to allow someone or something else in, is a means of giving permission, for what you Divinely are to register with you. It is the giving of permission, for the Father or the Holy Spirit to register with you.

Now, I say all of this so that you might understand just how natural and simple a process this is. And why it is inevitable, that if you truly ask and truly listen, you will get an answer. The intelligence of creation is bound to register with you, if you are coming into alignment with it, by setting aside your arrogance and your willfulness, which is very often expressed as the repetitive expression of your worries and your concerns. It is inevitable, that the integrity of life will register when there is an invitation. And when one other essential element is present, the giving of permission for the invitation to be responded to.

Now, when you pray to the Father, you are opening up to, and to some degree, giving permission for what God is, to register with you, and exalt your poor sense of yourself, and uncover in you His/Her full Self-expression.

Now it is important to understand that the Holy Spirit, is what I will call a different function, than the movement of God. The Holy Spirit is your Divinity, held in trust, while you are dallying with the ego. As you are aware, the moment that the sense of ignorance came into play, the Holy Spirit came into existence. The moment each of you chose to experience a limited perception of the forth-dimensional conscious experience of Being, that part of Yourself which you disowned in the process, did not disappear. And so You in your totality, right up to this very instant, have continued to function and Be fully. That of You, what I will call your disowned capital "S" Self, is the Holy Spirit. And when reunion

occurs, the Holy Spirit will no longer be. Because your Divinity will no longer need to be held in trust, while you play in a sense of limitation.

Your guide is an actual individuality, part of the brotherhood, the body of Christ, if you will, part of the brotherhood that is awake. When you reach out to your guide, you are reaching out to one of your brothers or sisters. An individuality just like you. Part of the process, an essential aspect of the process of awakening, involves your active willingness to join with another. To let another into this private little arrogant ego space, that you have been playing in, if I may put it that way, exploring the experience of. This is one of the means of undoing the ego frame of reference. Letting someone else in. It doesn't need to be your guide, it can be your mate, it can be your child, it can be your friend, it can be your minister. But the letting in of someone else, is an act that is in opposition to the isolation and separation of the ego sense. And this is another reason that when you let someone into your experience, it feels good.

Your guide, for lack of better words, was assigned to you at the moment of conception, and has been present, on your behalf, to help remind you, of who you Divinely are. While you are somewhat overwhelmed and having the "pleasure" of understanding all the sensory data, that you are getting from the five physical senses, which tend to cause you to forget or overlook the more subtle spiritual levels of your Being.

So, when you reach out for guidance, whether it is your guide, the Holy Spirit, your capital "S" Self or the Father, you are reaching out to that which has the soul intent of connecting with you. It is a self-fulfilling process, if you will give permission for it. Everything is set up for you to remember who you are. And although, when you in your limited sense of things feel vulnerable, tiny, unloved and unlovable, and, therefore, it is hard for you to believe, that anyone would respond or that you are worthy of any response, you are, nevertheless, in a place, where you are bound to get your answers, if you will reach out, no matter how unjustifiable a response seems, because of your conviction in your littleness.

Now there is one other thing. Let go of willfulness, in this process of listening. Do not be demanding. When Paul was first trying to connect with Me, and he had sat there every night for two weeks, becoming still, genuinely expressing his desire, and there had been no response, he became impatient, and said, he had better things to do, and that he couldn't sit there forever, waiting for me to respond. In so many words, he was saying, "hurry up." That is willfulness, and it will, indeed, get in the way of your hearing.

Part of the process of waking up is arriving at a place within yourself, where you are saying, "Thy Will not mine be done." A place where there is an expression of confidence in the fundamental order of Being. All of you are very uncomfortable, being in that yielding place, because you are so conditioned to be in control and feel that you cannot feel worth while or responsible, if you aren't

exercising the control. I will tell you that the only exercise of control that is worth it's salt, is to use your will, to choose not to use your will. And that is what you are doing, whenever you meditate. And that is what you are doing when you desire to get in touch with your guide and go through the four steps that I have mentioned.

It is the Father's good pleasure, to give you the Kingdom. It is the Father's good pleasure to disclose to you your right Mind, to illuminate it to you. And as you can see, there are a number of avenues available to you, for having the Father's Will for you identified in a recognizable form in your life. And I simply encourage all of you to begin to avail yourself of it. And I encourage you to do it with a certain lightness to it. Don't work hard at it. Don't make your whole life depend upon whether it works or not. It will work, but do it with an ease. Do it with a certain lightness.

You go to the kitchen sink to get a glass of water. You do not stand there and pray, that water might come out this time, when you turn on the faucet. You do not meditate first. You simply go, and casually turn on the faucet. Likewise, let there be a certain casualness here. Because, what we are talking about, is engaging in something that is absolutely and Divinely normal, that is available to you at all times, no matter how confined you're feeling by your limitations. Okay, that's the end of the answer.

QUESTION: Good morning Raj.

ANSWER: Good morning indeed.

QUESTION: I'm going to attempt to phrase this question, without becoming wordy. My question concerns nonduality, which is how I more or less formulate the notion of the separation in my mind. The separation is the existence of duality, and the atonement is the healing of duality.

In my experience, if I'm still I can see clearly and feel to some extent that my experience of time and space is simply a mental construction, a mental abstraction, that I'm imposing on my experience. Yet in spite of that, I'm unable to actually, I guess I could say, touch my experience directly. There's always the intermediary of the ego, my self created, self-image. And what seems to hold that in place, for me, primarily, is my sense of my body, as being the location of my consciousness, the focal point of my consciousness, in my field of experience, that I seem to experience my body, feel my body more directly, more personally, than the other things that are in my experience.

And so, this seems to have the effect of distancing me from everything that is going on. That's kind of where I'm at in this search, and I hope that you can see the things in my mind, that I'm not expressing clearly. I would appreciate anything that you might have to say to me about this.

ANSWER: Well, then necessarily you need to find some loopholes in your conceptualization. Some holes in the fence, as it were, that at the least, you can just stick your head through to see from a larger vantage point.

Now, one of the means of doing this is meditation. Because literally, in meditation as you become centered, you do move into a direct experience of the infinity of your presence. And the first experience of it, is peace. And this peace is not confined, and indeed, if while you are in that peace you open up your eyes, the way in which you perceive your world is, shall I say, colored by that peace. And you are able to observe your world without being hooked by it, at least for whatever period of time you are able to stay connected with that peace, and have your eyes opened.

Another means of having a connective experience with that which is not bound by time and space, is your connection with your guide, or your connection with the Holy Spirit. These connections, experienced somewhat regularly, begin to provide you with an alternate perspective, if you will.

Paul says to me, good morning, or good afternoon, or good evening. And I say, good morning, or good afternoon and good evening. But every time I do that, I convey the fact, wordlessly, that I am answering it from a place where it is not morning, afternoon or evening. And Paul is beginning to get the feel of the ridiculousness of his sense of morning, afternoon or evening. It has become more apparent to him that, that is a local experience, not even one that someone on the moon can experience, or someone somewhere else in space. It is a local concept. But since it is what you pay attention to, and you do not have as much of an opportunity to have an alternate experience, you treat it as though it is actual fact.

It truly hasn't been until the invention of television and the ability to see something happening in Tokyo or the opposite side of the world, at the time that it is happening, that you have been able to have the experience of night and day, of morning and evening simultaneously. And experience the fact that your solid conviction, in the actuality of morning isn't, absolute fact. Those experiences have begun to undermine your very localized perception of things. And likewise, your connection with your guide, and your experience of being centered in meditation, are two means of having experience that goes beyond, your limited sense of time and space.

Now, it is also important to understand that you cannot attack time and space. That trying to overcome them, by doing something with them, will only succeed in making them seem more real. It literally is the practice of moving into what we will call unity consciousness, by virtue of meditation, that begins to free you up, by uncovering the experience of unity, that undermines your confidence in your belief in duality.

Everyone wants to deal with the problem, instead of getting to the solution. Everyone wants to figure out a better way to deal with clutter in the shadows, than to turn on the light. That's the end of the answer.

QUESTION: Thank you very much Raj.

ANSWER: You are welcome.

QUESTION: My question has to do with a job that Raj has told me about, on several occasions. And my question is, if that job is still there, what needs to happen within me to make it happen, or is it something on the other end, that needs to take place?

ANSWER: It is indeed, something that is unfolding and needing to come to completion, from the standpoint of the employer. It is important for you to simply, willingly, abide with the awareness that your unfoldment is, indeed, intent upon unfolding itself and identifying itself to you, as your experience. It is important for you, not to abandon your sense of universal order as the governing factor, while your next employer yields to that order, and has the opportunity to discover you. That is the simplest way I can put it. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: About two months ago, we found out that my husband has cancer, and he's going to be operated on, in Stanford tomorrow morning. So, I kind of feel like I've been riding in that stagecoach you talked about yesterday,? ups and downs. And I feel that I've been doing pretty well.

My question to you is, what do you suggest for me, to get by the next ten or fifteen days? And also is there something I can be doing that will help my husband?

ANSWER: First of all, I encourage you to approach these next fifteen days as, the specific manifestation of the penetration of the Divine fact of your husbands Being, into the current level of human experience, that he and you are experiencing. You see, as I said when we began today, it is the Father's good pleasure to give you the Kingdom. The Father withholds nothing of what He is, from His Self-expression. The gift of what He is, is eternally being expressed and, as I said, attempting to penetrate, whatever illusion of limitation one is experiencing.

Now, Divine Love meets the human need, in the language of each ones present perception. Meaning, that it meets one at whatever his current belief level is, or we could say, at whatever his current level of ignorance is. But it always penetrates that level of ignorance and registers with one, in language that identifies the Divinity of its source and the resolution of a problem, if it is given

permission. And so, what I am talking about here, is your process of giving permission.

Now, does that building, called a hospital, have a means of telling you what it is? Do the doctors there, do the hospital beds there, have a means of telling you what they are? At the bottom line, I would have to say that the answer is yes. But what I am meaning to bring out here is that the doctors may present themselves from a human standpoint, with certain levels of ignorance or belief, about what they are doing and about what you can expect, et cetera. But you are not required to accept them, in terms of the mask or face, they are presenting to you. You can look at the hospital bed, and very literally acknowledge it, as a manifestation of the underlying everlasting arms of love, because they give support, when that kind of support is needed. And you have the opportunity to acknowledge the physicians as the Christ. You have the opportunity to recognize that in spite of who they might think they are, they are truly the direct and full expression of the Father. And God is the one that is omnipotent, not a limited self-perception that might be presenting itself to you.

And so, I encourage you, tomorrow and over the next fifteen days to, shall I say, translate or re-identify what you are seeing. Translate it into Divine terms. The nurses that are there, are there to express the love of God, the love God has for His Son, your husband, or His Daughter, you. And that you are moving into the experience of the penetration of Divine fulfillment, meeting the human need, to be able to live, to be able to be well, to be able to be happy.

You also have the option of interpreting the physicians, as limited human beings, governed by their egos, perhaps ignorant of spiritual reality, and you can scare yourself shitless.

But you know, I will tell you something: God will still reign supreme. God is still God. And it is much more appropriate for you to move through this period with an increasing sense of the presence of God in the human experience. That is what it is your birthright to experience. And so again, I encourage you to approach the next fifteen days, as the opportunity to experience the penetration of Divine Love of the presence of the Father, right in the middle of what appears to be a limited human experience, and lift the threat, and exalt both of you into a clearer knowing of the Allness of God. And of the fact that His Allness, is not separate from either one of you, but constitutes the very presence of you. It is not a process of getting rid of something, but of uncovering the Divine birthright of health. That is what is happening. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I don't think I can even talk after that.

ANSWER: You will find a way.

QUESTION: Raj, it's such a blessing to be here with you.

ANSWER: Likewise.

QUESTION: Well, of course, the big question is, what happens in April after the lease runs out at Payton's place? We have a big blank, you know, there. And I'd like to see if you can shed any light, on this situation?

ANSWER: There is an unbroken continuity that you will discover where there appears to be a break in the continuity of a certain manifestation of form, called a lease. This is a time for you to be willing to trust into the equilibrium, which Payton embodies. Indeed, it is a time for you to trust him. And to trust what is moving within him. To stand by him. To not lead him. To be with him, in support of him. And have the patience and the willingness to remain with him, as he, shall I say, in staying on the beam of his inner continuity, moves unerringly into the new structure. Which I am not going to address here. I am simply going to tell you that you are not going to be in a vulnerable spot, and you do not need to try to hang on to the old form or quickly reestablish it.

I am telling you, that there is a great evenness in Payton. And that evenness, is a matter of him staying on the Homing beacon, if you will, and not diverging from it. And if you will abide with him, allowing him to stay in tune with his evenness, you will find something new unfolding, that will be even more fulfilling.

There is not cause for alarm here, or concern. Nor do you need to fear that you will lose meaningful form, meaningful structure in your life. This for you is a time of learning to trust your partner, to trust his makeup. Let him embrace and shelter you. And let yourself abide with him, because his evenness is trustworthy. And if you ask him what he's going to do and he says, "I don't know," trust anyway. Because he is paying attention and he is being sensitive, in the now. And that is where your safety and security lies. That's the end of the answer.

QUESTION: Thank you Raj.

ANSWER: You are welcome. You're welcome to go ahead anytime.

QUESTION: Hi Raj.

ANSWER: Good morning.

QUESTION: I'm not exactly sure how to word this question, because I'm still formulating it. But I have a heck of a time dealing with change. I'm what you call "Mr. Stable," same job for almost twenty-four years and everything. And I'm going through a period in my life where I find myself kind of drifting. I can't really concentrate on things. I'll just go through the formalities of life. My mind isn't on things. I'll just drift along. And I've been thinking of making, what for me is one heck of a change. And I'm not sure whether it's my old ego talking, "mid-life crisis" time, or what. I've been thinking of just kind of tossing it all. Selling out, and this is the "mid-life crisis" part, moving to a tropical island, to a lady I met. And I'm wondering, what am I doing? (Laughter)

ANSWER: I gather that there are a number of people who will willingly trade places with you. (Laughter)

QUESTION: Then let them have the problem.

ANSWER: This is a wonderful example of the fact, that, the movement of God, which is the movement of creation, often appears to the limited ego frame of reference, as that which threatens its stability. The Christ says, “behold I stand at the door and knock,” and the ego inside says, “call the police and get rid of the intruder.”

Now, you do indeed have a very wonderful sense of stability. And your experience of stability, not just an intellectual concept of what stability ought to be like or what it might be, but your actual experience of stability, provides you with the capacity to grasp the fact, that God is Infinite stability, and that His Self-expression is absolutely stable, even though God’s Being, constitutes a movement that is characterized by the words “Behold I make all things new.” What God is Being, never stops to repeat itself or even to maintain a “stable position.” And yet this movement of life, is inherently stable.

You look out at this beautiful universe, it is moving in every direction, and yet it is absolutely orderly. Orderly enough that your probes are able to be aimed at where a planet will be three years from now, and when the probe gets there three years from now, that planet will be there. That indicates something of the Infinite Order of a movement of creation, called the universe. Movement or change is not in opposition to or at odds with order and stability.

You simply don’t want to become stuck in a particular form of stability. Your ego does. But I am saying that none of you truly wants to choose for absolute fixed stability that doesn’t allow for change, as though that is the achievement or goal you need to be working toward. In fact, all of you are coming into a time of great change. Great world change. Great inner change. And those of you who have had some experience of stability, are better prepared for it, if you will, shall I say, translate that experience of stability into a confidence in the ultimate and absolute stability of that which is moving it all, God. So that you can dare to trust into the change, without an automatic assumption that change means chaos.

When, not if. When you make this move, when you embrace this change, and engage in it, don’t abandon an expectation of orderliness and stability. Embrace it with a confidence, that the underlying orderliness of the Movement of Creation, is governing the change. Let there be flexibility here.

So I will tell you something: If you don’t embrace the change, if you do not allow yourself the flexibility, you will be engaging in the first stages of suicide, that I mentioned yesterday. A suicide, that everyone else will call a “natural death,” which is about as sensible as dry water.

Now, just because you allow for change and a little bit of delight, does not mean, that you are becoming irrational or irresponsible. And again, I encourage you not to begin to bury yourself in a static and dependable life pattern, from which you will allow no variation. I encourage you to have a little bit of fun and realize that in having fun, you are not abandoning intelligence. Enjoy the island, and enjoy the woman, and enjoy yourself. That's the end of the answer.

QUESTION: Thank you. (Laughter)

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: My question is about my place, in the scheme of things...

ANSWER: Your place?

QUESTION: Yes.

ANSWER: You are the place, where God shines through. Stop thinking of your place, as a geographic location in the world, or a set of special coordinances, that identify you in a spot in the universe. You are the place where the experience of life unfolds, as the conscious experience of Being. You are the place, where all the meaning of God, shines through into manifestation. You are the threshold, of the Movement of Creation. You are the place. And if you think of yourself as having a place in the world, you will give more attention to that, than being the place, where the originality and creativity of God comes into expression, as what everyone else will experience as the gift of You, that you are uninhabitably making, by daring to just be, without apology. Just be, genuinely You.

So the question is not, what or where is your place. No! The question is not where is your place. Paul is becoming self-conscious.

The question is not, what or where is your place, but how to be the place, that you are. And the way you begin to be the place where God shines through, is to adopt an attitude of "not my will but Thine be done." In other words, it is again a matter of making the invitation, to have someone or something else share your space.

Now, literally when I say that, I mean to share the space that your ego has been filling up. I do not mean that it is to share the space, with the ego. But to share the space, that the essential you is, which you might say, squeezes the ego out, and allows the presence of God, that constitutes the presence of you to join, and be the expression or embodiment of the true meaning of your presence. Don't be so concerned about your place in the world, let your attention and interest and invitation be, to allowing the full meaning of who you Divinely are to be what is present, right here, and right now. Continue...

QUESTION: At this stage of my life, I would like to know whether I should be closer physically to my long time spiritual group, spiritual study and service group. Now I am physically away from them, and I'm concerned

about our continuation as a unit, because some members are leaving this plane.

ANSWER: Ultimately, you will do what you are going to do. But, I am going to encourage you to embrace the idea, that groups with specific identities, inhibit the grasping of the fact, that the Brotherhood of Man is the only group. And you are already in that group. And you are already everyday in communication with members of that group.

And so everyday you are provided with the opportunity to be the presence that supports the clearer and clearer experience of what it means to be a member of the Brotherhood of Man, or in biblical terms the “Body of Christ.” And understand, this does not mean the body of Christ, a man. It means the body of that Infinite Self-expression of the Father, called His Son, His Expression, which includes Sons and Daughters.

Those of the Brotherhood, who are still not experiencing their Divinity fully, need the ongoing support of the other members of the Brotherhood, who are experiencing a greater confidence in the Divinity of Being, rather than the frustrating humanity or mortality of Being. It is not that I am equating mortality with humanness. But when humanness is identified with ego, rather than Divinity, then it is frustrating and is experienced in a mortal way, an uncomfortable and dying way. When humanness is equated with humaneness, and what you could call, fundamental real human values, that is when you begin to connect with the essential Divinity of your Being, right here. And that is what nurtures the clearer experience of Brotherhood.

There are national boundaries, and there are group boundaries, and these boundaries will have to dissolve. Yielding to the experience of the Brotherhood of man, that in no way diminishes, what you might call, the wealth of the fabric of cultural differences. Cultural differences are not divisions, but what you might call, infinite expressions of art, infinite expressions of soul.

To have national or group boundaries dissolve, does not mean the sacrifice of the infinite expression of soul, anymore than everyone’s waking up and claiming no other presence than the presence of God, annihilates the experience of individuality.

So, how could you possibly be alone, separated from your group, when you identify the group as the Brotherhood of Man, from which you are excluding no one.

I encourage you to contemplate this. I also encourage you to ask yourself, whether it is important to maintain or contribute to the maintenance of a clear cut distinction of an existing group. A distinction from everyone else. Which is another way of saying, maintaining a specific identity to this group. For the specific identity of the group to dissolve, does not mean that the spiritual value of the members of that group, will be lost to the world. That’s the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hello Raj.

ANSWER: Good morning.

QUESTION: I think you've answered aspects of my question, in the last two answers. You may remember a year or so ago, in Ashland, I asked if I should go to Santa Fe for a year, and you said, "yes." And in fact, I did go, and had an absolutely magical time.

I have returned now to California, and I have verified that, the move to Santa Fe was a breaking up of old patterns and old systems and an old person. And that the more I broke things apart, including my own belief systems, the better I felt, the more clear at my center. The move to Santa Fe I think turns out to have been, an inner kind of movement expressed geographically.

ANSWER: Indeed.

QUESTION: I want to go back to New Mexico to live. In my deep heart, I want to go back there. And I want to take my family with me. And in fact I will do that. I'm not afraid to continue the breaking up, of what I've been comfortable with my whole life, because the comfort level is different.

In other words, I'm on an interior journey, and I do understand that. I trust it. I'm going to go into it. But my fear comes to the front, in the fact that, I think I'm going to lose the battle, in the sense of trusting into the breaking and the going forward, and get sucked out by my ego, and get sucked back into old systems. And if I'm not over stating it, I think I'm at a point where I'm fearful of a battle, between good and evil, in this forward journey.

ANSWER: Well, the only battle between good and evil that there could be, would be the awkwardness of yielding to the inner movement of your Being, verses yielding to your old conditioning. But I will tell you something, your love for the movement of your Being, is greater than your inclination, to be hooked by your old conditioning. You might say, that you are hooked on your fulfillment. And you will find yourself, smoothly or at least consistently, moving in terms of your fulfillment, even if at times, it feels a little bit strenuous, because an old habit is hooking you.

In other words, now your path is clear to you, where before you didn't even know for a fact, that there was a path. And there is something in you that is not going to allow itself to be distracted again from, being aware of your path and moving along it. I understand the fear. The ego is, indeed, threatening you, but you are stronger, you might say, than you think, in terms of your spiritual growth.

And I encourage you to continue to intend, to return to Santa Fe. That is in order. And because it is in order, your world will tend to configure in support of

that. And so with a certain amount of a light heart, I encourage you to look forward to returning. And when the thought comes, that something will keep you from it, laugh it off, say, “that’s ridiculous! My Being is stronger than that.” That’s the end of the answer.

QUESTION: Thank you kindly.

ANSWER: You are welcome.

QUESTION: Hello Raj.

ANSWER: Good morning.

QUESTION: It was very difficult for me to come here this weekend, because my last two conversations have been canceled. And I have felt, rejected as not being capable of anymore enlightenment or growth. And, I assume there is a definite reason for these particular lessons. And I would like to have some word from you, about why, and perhaps what I need to do, now. Thank you.

ANSWER: First of all I would encourage you to set up another appointment.

Now, it is very important for all of you, especially when you are seriously engaged, or engaged with a certain intent upon moving along your spiritual path, not to make mountains out of mole hills. And if something does not go as you had expected, it is not appropriate for you to immediately try to figure out what it is you are doing wrong, that has caused this to happen. There is indeed, a need to have a certain, I will say, casualness about your movement along your spiritual path, so that you do not make circumstances into life and death dynamics, do or die dynamics.

Now, it is the ego which would have you turn a benign circumstance, into a circumstance that judges you, or a circumstance that calls for judgment in any direction. This is the way the ego hooks you, and distracts you, from your peace, and distracts you from, what I will call, your access point to your enlightenment, which is forever present with you, within you.

Now, I encourage you to also realize, that Paul is not the one who is totally awake. And that Paul is needing to deal with his experiences of guidance and the results of those experiences of guidance, just as the rest of you are. And he doesn’t always do it gracefully. He doesn’t always do it unresistently, because indeed, I am constantly saying, “you are a little bit bigger than you think you are.” “You can take a step here,” and his limited thinking says, “I hear you, but I do not have the nerve. I here you, but it does not sound reasonable.” And he digs in his feet and suffers, if you will, creates for himself tension and distress. And when he does this it is difficult for him to be clear. And he does not always want to have more clarity provided to him, since the clarity that has been provided is distressing enough.

There is one thing about Paul, and that is, that he consistently refuses to engage in or allow a conversation with Raj when he is not centered.

I will tell you that, this past year has been a year of great growth on his part, which has required him to allow for a much larger experience, a more expansive experience of life, which he has not felt there was any sound basis for. And as a result, he has fretted through an almost literal experience of paradise.

Indeed, to the human sense of things, he has been quite unproductive, compared with prior years. No workshops, two issues of a newsletter and, indeed, many canceled appointments, which again, I must say, reflect an integrity on his part, not to bluff his way through. I am taking this time to make these comments about Paul, because he will not do it. And it is important for everyone not to assume, that just because he trusts into the process enough to allow what is happening right now to happen, does not mean, that it is truly any easier for him, than it is for anyone else. Or that he has truly arrived at a point of much, much, much greater spirituality, than the rest of you.

And I encourage you to realize two things: there is a certain necessity for compassion, relative to Paul, because of this. And when he cancels an appointment, or a newsletter is not received in a timely fashion, that there be allowances for the fact that in spite of it all, he persists. And secondly: If you will not assume that he is somehow in a different position from the rest of you, you will be able to embrace your fretting, and your resistance, and your awkwardness, and not assume that you don't have what it takes, because its "so easy for Paul," and so difficult for you.

It is important to maintain a sense of equality and camaraderie, as you move together along the path of coming Home into your right Mind. There literally is no greater significance, to the cancellation of your appointments, than the fact that Paul was groveling in shit, and choose that rather than to be clear at that moment.

I would love to talk with you again, whenever you wish. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hi Raj, is this on?

ANSWER: It is indeed.

QUESTION: Well each question I have come up with has been answered, either in my own mind or by someone else's answer. So I'm simply going to ask if there is anything I need to know at this time that would be helpful?

ANSWER: There is such a wonderful state of equilibrium, that you are embodying at this moment, that the answer is No. I will give you an opportunity before the end of the day to ask a question, if you should have one then.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello Raj.

ANSWER: Good morning.

QUESTION: My question, I'm looking for some understanding and some direction. For the past two years, I have been wanting to adopt a little girl, and haven't been successful. The past year has been spent, I felt as an extremely intense year, where I've felt literally pushed through the air.

PAUL: Pushed through the air?

QUESTION: Pushed through the year.

PAUL: Oh, year.

QUESTION: A year that was packed full of experiences and challenges. I really feel that I want to adopt a child. And I'm wondering if you can give me some guidance, as to what I might need to do in order to achieve that?

ANSWER: Persist. It is in order. And it is not inappropriate for you to be put in the position, of having to consistently experience your desire to have a child. It allows you to bring into play, before the fact of the presence of the child, your love, the love you are willing to share. The means will unfold. But do not let the natural outpouring of your love and your desire for a child to become clouded or undermined by frustration. Learn to stay with the love and the extension of it, as you naturally reach out for, this one who will come into your experience.

All that is pertinent at the moment in this process for you, is your willingness to persist. You are in the process of discovering your infinite capacity for being loving. And once this child is in your experience, it will not be all peaches and cream. And there will be days, when you will have the opportunity to draw upon this infinite resource of your capacity to love, so that you are able to love, in spite of your temporary ego frustration with what might be happening. The mother love in you, is having the opportunity to come into play, and be the invitation, if you will, extended to this child, helping to set into place in a tangible form, the fulfillment of that extension or sharing of love, that will appear as an adoption. Be patient in, and persistent in, your love. That is the single task at hand, and the single appropriate action that is called for. And that's the end of the answer.

QUESTION: Could you tell me a time, when I might expect that?

ANSWER: No, Because that will set up a dynamic, that will be promotive of impatience, and it will distract you from the purity of the practice of your love, which is what will, shall I say, grease the way. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good late morning Paul.

PAUL: Good late morning to you.

QUESTION: Paul, I even hate to ask anything, because everything has been so marvelous for me this last year and a half. And it seems that if all I need to do is just to wish for something, and it's there, before I even know about it. And physically I'm having a little bit more problems. I can use the, being able to help with the tooth maybe that's hurting or something else. But I am having problems with my eyes. And I can't seem to get to much help on that. And I was wondering, are we just going to continue the way we are, or what do I do? Do I just accept it?

ANSWER: Absolutely not! Never just accept limitation! Whether it is physical or in terms of a relationship or finances, et cetera. Again "It is the Father's good pleasure to give you the Kingdom." Absolutely none of what constitutes your perfection, in all areas, is withheld from you. It is your birthright to be experiencing it.

Now, and this is important for everyone. Do not let your frustration at not experiencing it, occupy your thought to the point, that you are distracted from giving permission for your perfection to be experienced, giving permission for your healing.

Now I simply encourage you each night, just before you fall asleep, to ask your healing team to address the issue with your eyes. Ask for a healing session during the night, while you are sleeping. Then during the daytime, when you feel yourself being bothered, relative to your eyes, or even if the thought comes to you, acknowledge that perfect vision is your birthright. Remind yourself, that it is the intent of your body, to identify the presence of you perfectly. That it is, therefore, the intent of your eyes, to perform their function perfectly. That is their intent. That is their inclination. And by acknowledging it, you, if I might put it this way, engage in a little bit of reprogramming of your mindsets. In acknowledging, that it is your birthright to experience your perfection, physically. And that indeed, it is the intent of your body to identify you perfectly.

You are beginning to come into alignment with the Truth, at least, relative to your thinking, you are coming into alignment with the Truth. And that is what allows for the penetration, of the Truth to occur and regenerate.

Now it is absolutely inappropriate for any of you, to assume that because you are a certain age, which simply means you have traveled around the sun a certain number of times. It is absolutely inappropriate for you to believe or accept the idea, that because you are a certain age, there are certain things you must just accept. That you must just realize, that you can't do what you used to do. And that you shouldn't even bother to try anymore.

The fullness of the expression of God, that constitutes your identity and your individuality and your existence, is as fresh and new today, as it was when you were two hours old. God is not running down. God's Self-expression isn't becoming weakened. God is still omnipotent, and omnipresent. And any

limitation that one is feeling, is invalid and illusory. But one does, through the use of imagination, begin to embrace mistaken concepts, and then that one begins to behave according to the concept.

All age problems, are not old age problems. There are teenagers, who are suffering from being teenagers. And there are those in their forties, who are suffering from “mid-life crisis.” And there are those who are twenty-four or twenty-five, who are not yet feeling a strong sense of their presence and substantiality. They’re not in their mind, quite grown up and they’re not kids anymore, and that is a problem, an age problem. But whether you are fourteen, or whether you are eighty, or whether you are forty, in other words, whether you have traveled around the sun fourteen times, or eighty times, having experienced a little bit of space travel, you are always the full representation of capital “M” Mind. The full representation or manifestation of God expressing Himself/Herself.

The creation of God, that constitutes your conscious experience of Being, is forever new, and forever vital. And those who, getting into their “twilight years,” which is just another ridiculous concept, who put off living, because there’s not enough time left to complete any of it, will find themselves after they have passed on, as I said yesterday, with the same opportunities to continue to engage in life. And I will tell you, you will not suddenly find yourself to be a babe again, with what might seem to be a natural feeling of having a whole life ahead of you with freshness. You will find yourself, experiencing yourself, just as you were before you passed on. And then you will say, “Wow, I’m not going to postpone living anymore.” “Why didn’t I realize that twenty years ago when I was sixty.”

The moment you begin to say, “I guess I’m just going to have to put up with my limitations,” again, whether you’re sixty or twenty, you are simply succumbing to a misperception, an aberration of awareness. And if you indulge in it, you begin to undermine your sense of your own integrity, both physically and mentally. And you begin to squelch the life force within you. The life force is there. The ideas come, to engage in life. But then the intellect and the conditioning comes in and says, “well, I never saw anybody else do this.” “Of course, Aunt Agnes would slide down a banister at eighty-five years old, but she was eccentric.” I’ll tell you, Aunt Agnes was engaging in life, and that’s why she had the spunk, because she didn’t squelch herself.

Remember that, if the Father has withheld nothing of what He Is from His Self-expression, meaning you, then the vitality and vigor of life, are forever present for you to embody. And generally speaking, as a youngster, you dare to embody it, without hesitation. But as you become educated and you learn how to be intelligent, you reason yourself right out of the spontaneous willingness to be the embodiment of life. And that is what I am here to encourage you to stop doing. Stop withdrawing the permission to experience your Perfection, your wholeness and your vitality, no matter what age you are.

Now, if you were to pass on at this very instant, you would find yourself still appearing just as you appear, believing what you believed just a moment ago, except, that where you experienced some doubt as to whether you will exist at the moment after death, that ignorance will be annihilated, by the fact that you find yourself still existing. And so the fear of death will be gone. That is the one belief that is altered, annihilated by virtue of the experience of passing on. Now, if this were to happen at this moment, you would find others, who went on before you, if they had not incarnated in the meantime, those who you remember as being elderly, who are not manifesting elderliness. You will find that they have experienced regeneration of their bodies. And it is because they gave up the inclination to just accept where they were, to just put up with old age, and because also, they had the example of others who went before them, who were also manifesting more youth, who were physically regenerated.

Now at the moment, you don't have many examples of physical regeneration. There are healings here and there, with young people and it is easy to say, "well, it is because they are young and their body has an active immune system, and also perhaps they were more spiritually alert and that allowed for regenerative healing." But those are all just excuses, for not embodying regenerative processes, right now.

And I cannot say it too often, "now is the accepted time," don't wait to engage in waking up, after you pass on. Don't wait to engage in re-embracing life, after you have passed on. Start giving permission today. No matter what your age, give permission for the perfect Self-expression of the Father/Mother God, to be embodied right where you are. Give permission for the ever new expression of the Father, that appears as you, to be physically embodied. Let the perfection of your Being come forth.

And I will encourage all of you, who have a metaphysical, studious, orientation, not to turn this into an intellectual process of work. I encourage you with a certain abandonment, and freedom, and lightness, to just give permission to yourself to let what the Father Is, fill you, and become embodied, for no good reason at all, other than that it expresses that which is essentially natural and normal to Divine existence, which is the only existence you have to experience. Unless you choose to abide in your faulty imagination. And then you will seem to experience less than, that which is Divinely natural.

Your birthright doesn't have to be earned. You do not have to become worthy of God's Love. And you do not have to become worthy of His Will for you, which is for you to experience yourself in your right Mind, with a capital "M," with a clear undistorted perception of your perfect body. And with the capacity to recognize your world, as God is Being It, rather than as your limited perception allows you to see it. Literally, we are not talking about something that you must gain, that is not natural to you, and which, therefore, requires some

practice or exercise, some spiritual exercise, or some practice of spiritually correct thinking, in order for you to gain this thing that is not fundamentally natural to you.

The children who are being born today, are being born into an environment and a social setting, that is far more spiritually enlightened, than society of a thousand years ago. How is it that they're able to cope, without having had to go through all of the last thousand years and the social changes that were worked through, by those who were making the social changes. It is because they don't come in with preconceptions, and they simply embrace what is. They give permission, for there to be cars, and airplanes. They give permission, for there to be, not only color television, but little tiny color televisions with VCRs that fit in the palm of your hand. They don't have to go through, getting use to the wonders of radio and talking pictures and the development of color film and the development of black and white TV, et cetera, in order to be able to embrace, this marvel of technology, called a portable-hand-held-color-TV-VCR.

Likewise, it truly is unnecessary for everyone to go through metaphysical processes of intellect and reasoning, in order to deserve to see perfectly, or in order to deserve to experience physical regeneration. There simply needs to be, the child like willingness to give permission to embrace, what it is already your birthright to be experiencing. And this is part of the process of yielding. Yielding into your birthright.

Everyone is going to yield into the experience of Reality or the Kingdom of Heaven. Everyone simply needs to say, yes to there fulfillment. And fulfillment does include the experience of regeneration and healing, whether you're eighty or forty or twenty-five or fourteen. And that's the Truth.

QUESTION: Thank you.

ANSWER: You are indeed welcome.

QUESTION: First, I want to say thank you, to Paul, and to Raj.

ANSWER: You are welcome.

QUESTION: I'm aware that the limit that I am desiring to release is basically fear, and it has many faces, self-doubt, and a sense of scarcity, which intellectually I know is not true. But on an emotional level, there seems to be some kind of a barrier I have, to receiving all that I really desire, abundance, a man in my life, more joy and happiness. So I would like some, maybe, very specific help, in how to release this particular, outmoded attitude or belief, and any help into why I have such a strong ego defense in this area.

ANSWER: I will tell you, it will be difficult for you to let go of fear, if fear is the focal point. And if you try to let go of the fear, fear is the focal point. Now, instead of trying to let go of fear, I encourage you to embrace fearlessness. Not as an effort, because fearlessness is not something you do. Fearlessness is a "practice" that is the equivalent of becoming irresponsible and uncaring. In other

words, it is an absence of doing something. Whereas fear, is a practice of doing something. Fearlessness is something you can replace fear with, by first of all, noticing your body, which you will find is tense. You will also find that your breathing is shallow. And if you will take a moment in the middle of your fear, to move your body, your shoulders, your torso, your legs, and after having brought all the muscles into play, you relax, so you are aware that you are not holding yourself tense. And then if you will in that relaxed physical state, notice your breathing, and increase the depth of the breathe, and slow down the rate of inspiration and expiration, you will find a great deal of your sense of fear diminished.

I will tell you something: it is impossible to be experiencing emotional reactions without a body. If your body were able to be anesthetized without your going to sleep, you would find it absolutely impossible to experience reaction and you would find yourself totally able to respond out of peaceful intelligence.

The ego, the private tiny sense of self, utilizes the body to create emotional reactions and sustain them. When you take time to relax the body, slow down the breathing and increase the depth of the breathe, your body will cease to be as sensorially active and the sustenance of the emotional reaction will be deprived from the emotional reaction and you will experience more peace. Then if you will consciously choose for your experience of peace mentally, because you value it, knowing that when you are not reactive, you are in a better place to experience common intelligence. That choice for your peace will help move you over the threshold and out of the fear.

You see now, we have not been dealing with fear. We have been dealing with making a choice for fearlessness. Which means becoming less personally involved with all of the manifestations of fear. You still embrace your body. But you embrace it as though it's peace, its state of relaxation, is what is most contributive to your being able to deal intelligently with whatever it is that's going on. You do not rise above the body. You do not tense it up to squelch the reaction. You engage in doing less than you were doing, when you were experiencing fear.

Fear is a choice. Peace is a choice. Inner conflict is a choice. And the only reason you choose for these things, is because the body seems to be supporting and substantiating the validity of those reactions. And the other reason is, that you seem to have intellectual justification, for maintaining yourself in a reactive state.

You have heard the saying, "if you are not upset, frightened and uneasy you don't understand the situation." That is a justification. The suggestion is, that if you are not afraid, you are not in touch with the realities of things. But, I am telling you, that if you are afraid and if you are experiencing conflict, you are out of touch with Reality. And the solution to whatever it is that seems to justify the fear, is your choosing for your peace, and your moving into that quietness, that

undoing, that lack of doing, that will allow you to experience clarity, that will be resolving of the situation.

Don't value the sensory data, that your body gives you when you are in a state of reaction. Your ego will tell you, that the fear is a survival mode, that is very important to you if you want to survive. And that, therefore, if you are experiencing clenching in the pit of your stomach, and tension in the rest of your body, it is because, some intuitive part of you is noticing the presence of something truly threatening, and that you had better pay attention to it.

But I will tell you: in the process of awakening, you need to learn to become intelligently irrational. In the same sense, that anyone who works at a great height from the ground, whether it is an old time sailor with the rigging of the ships or whether it is a fireman, they are taught how to fall, and have to practice falling, so that they can learn to do the intelligently irrational thing of relaxing, before they hit the ground. Because, if they are relaxed, they will experience less injury, than if they had braced themselves, which is what your immediate reaction is.

So, we are talking here about the intelligent irrational act of choosing for fearlessness. And doing exactly the opposite of what your ego conditioned thinking says is essential. If you are the expression of Divine intelligence, then it is totally irrational for you to, under any circumstances, justify fear. And, if you will remember that fear is a choice, it will be more reasonable to you to believe that you can not choose for it, and choose for something else.

So, begin to practice on the little uneasinesses, not the big full blown fear issues, but start with the little uneasinesses, the little self-doubts, if you will, and realize that this is simply an ego dynamic, a conflict that you do not have to validate, and so, don't validate it. Be irresponsible, dare to feel good, in spite of whatever the issue is that seems to be creating the uneasiness.

I will tell you something: The only reason anything meaningful has occurred today, is because Paul has dared to be fearless, nonself-protective. He has dared to assume that there is no threat, and in the peace of mind, the peace of being, he is able to simply be the flow of appropriateness of the moment.

And yet, there was a question a few moments ago, that expressed a frustration, that could have been interpreted as a personal attack, or at least a loss of faith in Paul personally, and that could have gotten in the way, and caused him to feel bad and become self-protective, which would have made it difficult for us to continue together as we're doing right now. And from an intellectual reasoning process, he could have justified his sense of self-protection, after all, what if there are some more questions like that, that he could interpret in a personal way to his disadvantage and to an ultimate loss of his peace.

You see, you must understand, that you really do exist in the Kingdom of Heaven. And there really are answers, that uncover the Reality of the Kingdom of

Heaven, and show you that you are not vulnerable and that any justification for fear, was the result of an ignorant belief, and not the result of instinct for survival.

So I encourage you, and I encourage everyone else, to dare to practice fearlessness, which will always feel like the putting forth of less effort, than the effort it takes to be fearful. The fear seems to call for more energy to be put forth, but if you dare to relax and if you dare to get into your peace, you will find the fear absent. The situation occasioning it, may still be present, but then you will be able to see it from your peace, and your natural capacity to be intelligent. And then your expressions of intelligence, will not be compulsive and unintelligent.

Everything is truly on your side, because you are in the middle of Reality. Everything is ready to conform, to identify your fulfillment, and your good, and your fearlessness, and your peace, if you are willing to let go, become from the ego's point of view irrational, and choose for your peace before you act. Then the Divinity of who you are will come forth, and your value to everyone else will come forth, and your experience of the need for everyone else, in order for you to experience your fulfillment will come forth, and that will even contribute to a greater willingness to be defenseless.

Now I could go on, but we have covered the point. And all of you deserve to have some lunch.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello Raj.

ANSWER: Good afternoon.

QUESTION: It's wonderful to be here, and your messages are so loving and supportive, and make me feel that we are so much more than we think we are. And...

ANSWER: ...I will interject here. That if all of you pay attention to the way you feel, when you are treated with an acknowledgment of your Divinity, it will become obvious to you, how wise it would be to treat your fellowman in the same way. Because not only will your fellowman find it a pleasure to be with you, but you will find yourself feeling good also. But it takes the willingness to acknowledge what is Real in your fellowman, rather than assuming that you have that individual pegged, for what that individual is presenting himself as.

Absolutely everyone of you, no matter what you think is going on in your life at this moment, and no matter whether you are thinking well of yourself or not, is absolutely innocent, absolutely guiltless. And it would be well for all of you, to approach your fellowman with the willingness to see that, and help express that in a way that allows your fellowman to more easily embrace that concept of himself or herself. As that begins to happen, you will find incredible things happening, in terms of progress on your planet.

Now all of you have had the opportunity to embrace a brand new attitude toward Russia. Indeed, for the head of that country to be awarded the Nobel Peace Prize, indicates that there has been significant willingness to acknowledge integrity, where integrity is being expressed, even though everyone's conditioned thinking causes that one to be inclined to judge that country according to the past.

Every time you encounter a friend, or an associate, whom you have known before, I dare you to approach that person as though you have never met them before, so that you bring absolutely no preconceptions along with you, into your encounter. This is what will significantly allow for change to occur. Continue...

QUESTION: I don't know if I have a question anymore. Again, the messages are so supportive, and you talk to us of our integrity, and our Divinity. And this was the type of message that I was seeking for, all the years that I attended church. and I didn't find the message in the church, and the teaching of the bible in the church, where it was impressed upon us about sin, our fall from grace, that we all fell short of the glory of God...

ANSWER: I can only agree with you.

QUESTION: I'm not sure what the question, exactly is. But why isn't your message being taught in the church, why don't the people who are seeking for spiritual enlightenment, find this loving acceptance and reassurance, that our Divine unfoldment is a natural process, and that we are entitled to all of God's gifts?

ANSWER: Because, indeed, if it is not the Holy Spirit that is addressing the congregation, or the people, there is no means of speaking the words in a manner that can be heard, in a manner that does not elicit objection, contradiction and argument. I will put it very bluntly, if Paul were sitting here telling you exactly the same thing, you would not as defenselessly accept it. Because you would attempt to hold that statement of truth, in the grasp of, or the confinement of, your insistence upon seeing Paul as an ego, or a personality. And by that means, you would not give the permission necessary to unconditionally consider what is being said.

And, I am speaking to everyone when I say that, I am not singling you out. Don't worry, this message will begin to get through, but where it is going to get through, is within individual conscious awareness, more than from established groups, church's, denominations of religions. More and more, all of you will begin to feel the conviction of your Divinity, and as it becomes a conviction, you will begin to speak from your heart, and you will begin to speak of what you see, and what you know. And the atmosphere of your environment will begin to change, and begin to be supportive of each ones willingness to embody the Christ consciousness, and let it show. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

QUESTION: This is Kay.

ANSWER: Indeed, I would have known you anywhere.

QUESTION: As you know, I've been having some conversations with you and with Jeremiah, about the elemental kingdom. I was wondering if you would talk generally about our connection with the elemental kingdom, and what it really means to have a connection, what the elemental kingdom really is, and what our relationship is to them.

ANSWER: As all of you begin to allow yourselves to become more unconditional, you will begin to find that the infinite expression of God, is far more infinite than you imagined. And I mean this not only in terms of those who are called the space brothers, those who inhabit other parts of the universe, but also those manifestations of conscious individuality right on your own planet, that you are not recognizing at the moment, which have been referred to as nature spirits, or fairy's, or deva's. Those who you might say, function in relationship to the earth, the plant life, et cetera. It is these, that could be called the elemental kingdom as you have put it.

Now, if this strikes some of you as being a little far out, that is all right, it is not bad for your borders to be expanded a little bit, and I will not push too many of your buttons today.

You also have, what you call the animal kingdom, which is not part of the elemental kingdom. And you will find that not only are Dolphins actually able to communicate and express their inherent intelligence, but also the other animals. I have said it before, but I will repeat it again, every single form that you experience, whether you are experiencing it clearly yet or not, is capable of communicating its reason for being. Its capable of communicating its meaning, the meaning that was set into motion by means of the movement of creation, the movement of God.

There is absolutely nothing that is unconscious substance, whether it looks like a rock, whether it looks like a blade of grass, whether it is plastic, or whether it is a natural substance. If there is form, it has meaning, and it is capable of conveying that meaning to you, if you are willing to be still enough, and sensitive enough, to let it register with you. And its meaning is always Divine. I do not mean that it speaks in religious terms. But I mean that it expresses perfectly the intent of the Father. And it embodies the intent of the Father. It, therefore, embodies an indivisible, unconflicted intent. It embodies intelligence, and it is, therefore, a most wonderful thing to experience communion with things. The substance of these things, is living love, because that is the substance of God.

And, when you dare to become defenseless toward everything that you see, and when that little invitation is made, to allow it to share your space, you have the

opportunity, not only of experiencing the marvelous meaning of those things, but you also have the opportunity to experience being loved by everything you see, because it is the active embodiment of Love. Some of you in this room, in moments of illumination or enlightenment, have had that experience. And it awaits the rest of you, and it is something to look forward to.

Now, you are embarking upon a specific practice of opening up to, and inviting communion with the elemental kingdom, with the fairies, and nature spirits and deva's, et cetera. You are indeed, inviting connection, and making room for them in your space. You are lowering your fences or defenses, if you will.

If there are others of you in the room who find what I am saying confirming a desire that you have in you, I encourage all of you to do likewise. To let there be an active defenseless invitation to have more of the Infinite creation of God register with you. And as you do, I encourage you to anticipate that whatever connections might occur, will constitute encounters with intelligence, more intelligence than you might normally have attributed to fairies. But, I also encourage you not to fear that they might be so much more intelligent than you, that they would not care to communicate with you, or would make you feel quite inferior.

In most cases, the character of fairies is quite angelic. And, the pictures you have of fairies with wings, is most appropriate, not because they actually have wings, but because of the fact that they are very much like angels, which you also conceive as having wings.

But I will tell you something else, and it is something you will have to be ready for: there is an inescapable expression of humor that fairies express, and they will promote in you a tendency to laugh. They will embody joy. And they will not stand for seriousness. And so, they will tickle your funny bone, and in doing so, will illuminate in your conscious awareness the fact that being Divine is a joyful, happy, fun thing, and not something sanctimonious and seriously reverent.

Indeed, fairies are real. Deva's are real. Nature spirits are real. And, that is all I will say about it today. But, indeed, I encourage you all to not be so sure that you are aware, or have a fairly good idea of how the Kingdom of God is going to appear to you. Be open for delightful surprises. Delightful surprises. Another reason that I suggest that as you continue to advance along your spiritual path, or should I say, undo your process of moving away from Home, you do it with more lightness than you have done it before, with more casualness. That's the end of the answer.

QUESTION: Thank you so much, that was wonderful.

ANSWER: You are welcome.

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

QUESTION: I was delighted to listen to the last conversation, because, I have always felt so close to the nature spirits especially the birds. And I wanted to ask in relation to... I've asked upon occasion for healing, which I thought was, healing team activity, to take care of many of the birds that happen to hit the windows, and different things. And I've often experienced healing. Also I've asked for healings for all of the oak trees, which were infested. And so many things have worked out so well. Would those be attributed, basically then to the fairies, spirits of that nature?

ANSWER: No, indeed, you have by virtue of your request, you could say, specifically invoked the efforts of the healing team. And the responses you have experienced, have been as a result of the healing team. Continue...

QUESTION: Also, in connection with the oak trees? We are talking about the healing team?

ANSWER: That is correct. That does not mean that the Deva's are not attending to their business also. You must also understand, that when the healing team works, they are not only working with the, let us say, manifestation of disease. Let us say, they are also working with you in terms of helping reveal to you the natural, inherent, perfection of that which is being healed. Which is not the case with the Deva's. They are working primarily with the plant life itself, regardless of your clarity or lack of clarity. That's the end of the answer.

QUESTION: Okay, well thank you Raj.

ANSWER: You are welcome.

QUESTION: Do I have time for one more question?

ANSWER: It would be well to pass the microphone on at this point.

QUESTION: Okay.

ANSWER: We will be talking again.

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

QUESTION: My question is more personal in nature. Having about four months ago taken an intelligently irrational leap, and undone my very stable life, I find myself mid-leap, if I could describe it that way, and trusting the wisdom of my Beingness expressing this new aspect, and I feel fearless. And, I would very much appreciate if you had... I don't have a question per se.... but if you had a message for me I would be delighted.

ANSWER: Well, if you are at mid-leap, it is not a good idea for me to tell you, you have made a mistake. Because at this point it is absolutely essential for there to be follow through, landing, stability.

Now, the leap was appropriate, and I am not telling you that, just because you are in mid-leap, and I will tell you something different after you land. It is absolutely essential for you to maintain, and I mean by that, not undermine the

feeling of the integrity of the actions that you have taken, to trust, as your life reconfigures around you. To identify your fulfillment, in new terms.

It is also absolutely essential for everything about your departure point, to be held innocent, and not to be held as the cause of your leap. It is essential for you to know that, your starting point and your ending point, are both manifestations of fulfillment, and both are valuable, and both are meaningful, even though one is no longer identifying your fulfillment. In other words, the departure point and the arrival point, are both innocent, both valuable. And if that is your frame of reference, you will experience harmony. You will be able to value them both, even though it is not practical to be at the departure point any longer.

There is a hymn that says, "From Glory Unto Glory." That is what the movement of fulfillment is, "From Glory Unto Glory." And it is not a matter of moving from, an absence of fulfillment, to fulfillment. Let judgment be absent, relative to the departure point and the reconfigured destination point.

It is not appropriate for you to arrive at a new configuration of fulfillment, as a means of escape from the old one. If that is the manner in which you arrive at the new configuration of fulfillment, you will approach the new fulfillment with a certain caution, because you will realize that at some point it will need to be a place to escape from, into a greater fulfillment. And also because your departure was a means of escape, you will deal with your point of arrival with a certain compulsive self-protection, that will cause you to lose the whole point, which is from fulfillment, to fulfillment, to fulfillment.

If it is seen that where you've left from is as valuable and as important as where you arrive at, there will be an inner evenness, an equilibrium, that will allow you to function with perspective and compassion, and a defenselessness that will allow you to absorb where you are, without denying where you were. And this is important. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Raj.

ANSWER: Indeed.

QUESTION: I find myself working with the handicap children on Friday mornings, to teach them to square dance. At first, I didn't know how bad some of the children were, and we went ahead and taught them. But now, some of the teachers are telling us what the children are not capable of. But I wake up in the morning, with ideas of how to teach them. And I'm wondering what I'm doing there, or if you have a comment on that?

ANSWER: Only that, as I said earlier, it is most valuable for you to go into your encounters with them, your relationships with them, without preconceptions. And unfortunately, those who work on an on going basis with others who are, let us say, embracing less of their totality, than those that are caring for them, they

develop a very definite picture of what is possible and what is not. In other words, they begin to accept what those children are presenting, as though that is the fact, and therefore, a true statement of their potential, and thus they loose their healing capacity in those children's lives.

I simply encourage you to work with them, not on the basis of what they present, but on the basis of having no preconceptions. Now, it is important to understand that, it is just as detrimental for you to have a specific concept of what they can do, as it is for their teachers to have a specific concept as to what they can't do. To have a specific more unlimited concept of what they can do, does not constitute being sensitive to them, does not constitute being willing to be truly present with them. It does not constitute being unconditional. And it does not constitute being in the place where you are susceptible to insight, a fresh perception of Truth in the moment, a perception of Truth that will constitute love penetrating their particular level of ignorance, and registering with them, in language that they can understand, respond to, and joy at. Yes you understand what I am saying.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Dear Raj, it's such a joy to be here. Thank you. I am working on a project for earth. And I would like to know whether you think the background for it is valid, and whether I should continue to put energy and time into it? There are a number of experts, in appropriate fields, who believe that there may be an ice age before global warming takes over. And I am sending out material on the subject to various ecology groups, and it is time consuming. I get very little response so far, not that I care about that. I just wonder if its worth doing. If there's validity for this idea of these experts?

ANSWER: Well, I will tell you, that what you are engaged in, is a mixed bag. Indeed, there will not be an ice age before global warming. And so, the premise is incorrect. But the activity, is increasing the awareness of the need to be sensitive to the earth. And that is excellent. And so your efforts are not wasted.

Now, for yourself, you simply need to pay attention to whether or not this means, of contributing to, shall I say, better global awareness, is fulfilling to you, even though the fundamental premise that is being expressed is not accurate. As I said, you are not wasting your time, and it is a mixed bag. It is a means you have of effectively contributing, shall I say, being an effective presence on the globe. And it is important for you to know that, that is the case.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: I wanted to ask a question pertaining to my dog. My dog was recently diagnosed to have cancer of the mouth. And I wanted to hear an explanation of that. And, then I thought that dogs didn't have egos.

ANSWER: Surprise, surprise!

QUESTION: They do?

ANSWER: Absolutely! Have you ever seen a dog pout? Have you ever heard of a dog unwinding the toilet paper throughout the house, because it was left home instead of being taken? These are manifestations of ego. And indeed, they are growing out of an ego level of operation, also. Indeed there is ego.

QUESTION: I had also heard that dogs often were kind of mirrors for their owners.

ANSWER: Your whole world is a mirror of you. But if you take that in a negative way, you can end up experiencing your world as though it is standing in judgment against you, and convicting you, rather than standing as a reflection of your infinitude, and as a reflection of what you Divinely are, that proves your innocence. You see, you see always with what you are looking with. And when you wake up with a lousy attitude, your world seems to reflect back to you, that it is justified to have that lousy attitude. And on the other hand, if you are going somewhere and you expect to have a parking place right in front of where you are going, you are likely to find a parking place there.

So let's be careful that in our metaphysical or spiritual expertise, we don't begin to use a principle against ourselves. The Truth always stands in favor of you. That's the end of his answer.

PAUL: Do you have a yes, but?

QUESTION: How can I help her?

ANSWER: You can claim for her, her Divine perfection, because indeed, she is as much the expression of God as you are. You need not to join...

PAUL: ...It is a her? That's me Paul...

ANSWER: ...You do not need to join her in her current self-experience. And your clear perception of what is true about her, coupled with an awareness that this problem is an illegitimate imposition upon what she Divinely is, by her ego, you will be that presence, which is the presence of love that is healing. You can afford to take no other stand, whether she agrees to receive it, or not.

Tell her, that she is a Divine idea in the infinite mind of God, eternal, and eternally perfect, and that is the Truth about her. And do it firmly but lovingly. Tell her the truth about herself. And point out to her, that there is nothing that can stand in the face of the omnipotence of God successfully. And that she, along with you, can expect healing, because that is what is Divinely natural. And love her.

And, when and if you are bothered or plagued by what the vet has said, acknowledge that indeed this is the furthest that his vision takes him. But it

doesn't tell the whole truth, and then, you stick with the whole Truth. I would also encourage you to ask your guide to have your healing team work with her, relative to this problem, daily or nightly. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I have another personal question. I was wondering if you can tell me, when might be the best time for me to retire from my present job, after July of '91, or would it be better to wait til '92?

ANSWER: In all ways, it would be best to wait until '92, both from a financial standpoint and also from a standpoint of, I will say, your own readiness to retire without giving up the ship, if you will. During that period of time, you will find a new activity emerging that will occupy you after you retire, and thus you will find yourself not twiddling your thumbs, adjusting to retirement. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Raj, I've been encouraged, pressured would be too strong a word, by a contingent of the people here, to ask a question about a teacher, who has been coming to some peoples attention lately, called Telok. And, I know that you're familiar with Telok and his activities. And so, rather than asking any specific question, I would just ask you if you would care to share any remarks that would be good for the group, as a whole, and especially for those people who aren't familiar with this. And maybe also, if you could comment on just what the nature of the light is, that Telok is bringing to his students. Thank you.

ANSWER: You are sure you are not asking for an endorsement? I will simply say this, the experience is a valid experience. I cannot explain to you what the light is, you must pay attention to the experience of it, as unconditionally as possible, so that as a result of the experience, its meaning might become disclosed to you.

It is time to be through with intellectual explanations. And it is time for there to be a greater trust on the part of everyone to, dare to experience and pay attention to experience, with brand new eyes. With the unconditional curious eyes of a babe, that is the way you will all become familiar with your greater capacity to be aware Divinely.

I will simply say that, Telok is not a charlatan. He is not deceptive. The experience of light, that those who encounter him have, is an experience of literally illumination, a heightened spiritual experience, whether or not such an experience is of interest is a purely individual matter. And, I always encourage everyone to pay attention within themselves to their natural inclinations and motivations, relative to what they explore in the process of their awakening. And I

always encourage you to trust it, and not to take the word of another. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I'd like to thank you Raj, for your answer to my question yesterday. This is an extension of it.

I wonder if you see any success for me for writing the stories I was discussing yesterday? I have a whole book full of them written, and another whole book full of them in my mind. I can write so many hours a day, but then I need something else to do. I do love working in groups with people. I'd like to start a metaphysical support group for women, but I haven't had the moxie, guts, or courage, or whatever it takes, to start it up, or get a syllabus going for it. Do you see any success for me working in the writing field? And what do you see that I might do with the rest of my retirement time?

ANSWER: Well, the rest of your retirement time is likely to cover a great period of time, and I see you doing more than one thing.

But right now, what I encourage you to do more than anything else, is to learn to be quiet with your world, and to be present with it, to learn to become still. I know that you are conditioned to be busy, to be conscientiously, and intelligently active. But there is a time here ahead of you, where it's going to be important for you to learn how to be quiet enough, if I may put it this way, to be sensitive to the fairies. I mean to be quiet enough to be sensitive to the subtleties of the fullness of Gods expression, that is right here in your world.

The writing will take care of itself. Learn to use your mind, to pay attention, and not to use it exclusively for reasoning and thinking. I am not saying stop thinking and reasoning, but do your best to bring about a balance between thinking and paying attention, because it is when you are paying attention that you learn. And the fuller disclosure of the presence of God in your world, will dawn on you when you are paying attention, and then indeed you will have something worthwhile to think about, so that you can arrive at a point of being able to communicate what you have experienced. Begin to value quietness, tranquillity and alert awareness. That's the end of the answer.

QUESTION: Thank you Raj, I'll give that considerable study and thought and quietness.

ANSWER: Indeed.

QUESTION: I'd like to ask a question. How does the body of light, or the energy body, interface with or make its correspondence or connection with the dense body, which we call the physical body?

ANSWER: They are one and the same thing. They don't interface, because they are not separate. When you are observing the light body, which you are

doing when you see any form at all, whether it is what you call another persons body, or the body of a building, or a wall, or of sheet rock, et cetera. When you look at these things, you are seeing the real thing, you are seeing the ultimate thing. Understand, that creation isn't hidden from you, it is just that you are perceiving it through such limited lenses, if I may put it that way.

It is very important to understand, that there is not a dense or material body, behind which stands the archetype or real body, as though there were somehow a gap between the two. You are either seeing the body of light, as a body of light, or you are seeing the body of light through a glass darkly, if you will.

You see, this is very important to understand, you are either seeing Reality clearly or unclearly, but it is Reality you are seeing. It is the Movement of Creation that you are experiencing, it isn't somewhere else, and it isn't something different. It is identically the same thing you are experiencing now, without any distorting bias being given to the experience of it.

This is a very simple example, but if you put on a pair of red glasses and look at a white horse, you will see a red horse. But the red horse is the white horse, and you will say, "well how can the red horse be the white horse?" "I know the difference between red and white and the horse is red." But it is the white horse. And, if you take the glasses off, you will see that it never was red, even though your experience of it was. Why is this important to understand? Because, if you are wearing the red glasses and you do not understand that it is the glasses that are providing a spectral bias to your experience of the whiteness of the horse, you will attempt to correct what is wrong with the horse, much to it's dismay. You will try to correct something that is not in need of correction, because you do not understand where the interference with the perception of perfection or the white horse is occurring.

Likewise, if it dawns on you that you are in the middle of the Kingdom of Heaven, that you are already the Christ, that you are and always have been innocent, and that your body is a body of light, and that is what is present right now, that is what is truly going on right now, then you will not be sucked into a belief that you are unworthy, and that some correction of something in you needs to occur before you will become worthy. And you will not be sidetracked into programs of self-development or self-improvement.

"If this, that I am experiencing is not a dense body, but a body of light, and if I am really the Christ, if I am the full direct expression of the Father from whom nothing has been withheld, then there is much for me to be curious about, rather than racking my brain to find out what is wrong with me, I need to evoke a certain curiosity about everything that is going on. Here I thought I understood it all pretty well, and now I find out, that there is a lot I do not grasp. And so, I'm going to employ curiosity to reduce my resistance to what is really there. I'm going to employ curiosity to undo my conviction as to the meaning of things."

There isn't an interface between you and God. It is all God. God is all there is to you, experiencing being conscious. That is the fact. And it is an infinite fact, which you are not experiencing infinitely at the moment, but it is already the fact. And as you become curious about that, you will begin to find yourself, the only word I can use is, remembering. Remembering how to experience infinitely. It is like, having put something away for safe keeping, and then forgetting where on earth you put it. You know you put it somewhere so it would be safe, and by damn it's safe, not even you can find it. But, when you remember where it is, in that instant of remembering, you realize there is no process you must go through, other than going to the place where it is, and retrieving it.

Likewise, as you begin to remember the feel and the activity of being conscious infinitely, there won't be a process to go through, you will just say, "Oh yes," and you'll do it. But it is the act of curiosity that literally opens this door, this remembering. And it is a remembering of a function, of an activity of consciousness, if you will, it is not a remembering of a piece of data, or fact.

Reality doesn't interface with your limited experience of life. Reality is the wholeness of what you are experiencing, in a very partial fashion. The Holy Spirit, that of you which you are not embracing, and is held in trust, while you dally with a limited perception of things, does not interface with your limited perception. It constitutes the territory, if you will, of that limited perception and more. And the little boundary, that seems to effectively separate you from what you are in your totality, is constituted of nothing more than, conditioned beliefs taken as fact. And when that little boundary disappears, you will experience the fact that, your present sense of yourself is an integral part of what you are in your totality. And, therefore, there is not truly an interface. You are what the Holy Spirit is. And you are what the movement of conscious Being, called God Being the Movement of Creation, Is.

And there isn't an interface between this apparently organic, dense, dark body and your body of light. This dense body, is the body of light, perceived in a very limited fashion. It is everything that you are already aware of, you might say, enhanced, that you will experience, in the state of full illumination or total enlightenment. It is this very wall, that you will experience when you are totally awake, without any sense of limiting density to it.

You are on the third floor of this building, it is well for the floor to support you, is it not, at this height? When you are totally awake, it will still serve purpose for you to be able to be on the third floor of this building at times, and when that is the case the floor will support you. But when it does not serve purpose for this floor to support you, you will be able to allow yourself to sink through it, and float gently through the second floor right on down to the first floor, and leave the building. It will serve whatever fulfills purpose. But it will not constitute for you, a boundary, or a limitation.

Also, it is not only this two legged, two armed body that you call body, that is a body of light, it is the floor, it is the ceiling, it is whatever has substance, that is constituted of living love, that is experienced as illumination or light. Even what you call air, which appears to be invisible to you is illuminated. You would say that it has a sparkle to it, but not a distracting one.

Your body, that you are currently experiencing and interpreting as a purely physical, organic form, is the body of light, perceived through the effects of the sense of separation from your capital "S" Self. The fact that, from within the three-dimensional frame of reference, you seem to be in everything, instead of everything being embraced within what you are, the elements of time and space, and the fact that that which is absolutely indivisible, forth-dimensionally or truly speaking, is always experienced with polarities from within the three-dimensional frame of reference.

Now, listen carefully: waking up does not constitute an escape from a material universe into a spiritual reality, that is somewhere else. It is constituted of an inner or mental shift from limited perception to unlimited, direct experience. And when that inner shift occurs, the deception that you are confronted with, part of which involves your interpreting your body as a physical, organic form, will shift also. It isn't that your body needs to be exalted, it is that the shift of consciousness, needs to occur. It is a shift of consciousness that will bring all illusion to an end, and cause you to be able to experience the reality of the Movement of Creation that you have been experiencing in a limited way, without any limits whatsoever.

"A Course In Miracles" states that you are not a body, and that is correct. You are pure conscious awareness, in which all experience of substance and form is embraced. And waking up constitutes a shift from body orientation, to mind orientation. And in that shift, the polarities will disappear. The organic, limited forms, together with there capacity to deteriorate and die, will cease to be the experience. It will seem to you, as though everything reconfigures. But it is like being a person with perfect vision, who puts on a pair of glasses that had a prescription for someone with very poor eye sight, and you look at everything and everything is a mess. You cannot make out anything. And you take off the glasses and suddenly everything is perfectly crystal clear. The shift of consciousness, is an equivalent shift into the experience of Reality with crystal clarity, and it will be the same thing you were looking at before.

It is so important to understand this, because it is right where you are that you need to be being curious to see the Kingdom of Heaven, Reality. And it is with your present experience of mind, that you are to look for it. The ego boundary, that seems to close the part of your mind that you are experiencing, off from, what you are in your totality, is valid. That which is bound within ego structures, is valid. It's really You. And that's why each of you has the capacity,

even in your limitation, to recognize Truth, and to remember Home. To remember a fullness, a wholeness, a sanity, that you aren't experiencing at the moment. And you start with where you are, and what you have, because all of it is Real, and all of it is to be valued. And it is the conditioned thinking about it, that is the fly in the ointment.

All the materials are at hand, at this very instant, for you to wake up. All of the essentials are present, that are needed to wake up. And the fundamental element needed, is the element of curiosity, to experience it.

It is my task, if you will, to share with you, that it is present, so that you can justify, becoming curious. And so that you might also, be relieved of the belief that it will require a great study, in order to accomplish it. All it requires is being willing to pay attention, right where you are.

There isn't any interface between, the Real and the unreal, the Divine and the human, because that kind of duality doesn't even exist. The human is the Divine, seen in a limited manner. The illusion, is the Reality, seen in a limited manner, and treated as though it were the totality of existence. There isn't an interface, because there never has been a separation.

Now, can you all see why forgiveness is so justifiable? Because no one has ever been the guilty sinner, that he or she has believed he or she was. Love, the willingness to recognize that which is real in each and everything. Where? Right here. When? Right now. Why? Just because. For no good reason. And you are likely to hear me say that more and more often, just because. If its the Truth, it's the Truth. You don't get a gold star for being You. You don't get a gold star for waking up. And, you also don't get a black star for being asleep. But why not be awake. And why not embrace your fearlessness. Why not embrace your peace. Why not embrace your joy. Just because! Any justification for not doing it is an irrelevant waste of time, and constitutes the buying into a concept that has no validity to it, no matter how well your conditioned thinking can support it.

We really do need some explorers, who are willing to be totally irresponsible, as I have said, from the ego's standpoint, and dare to access their Divinity and their joy, when from the standpoint of your conditioned thinking, it doesn't seem justifiable. But I will tell you: there are people who you think are crazy, who are absolutely happy in the middle of what you perceive to be chaos. And there are people who are able to operate under conditions of great stress, without being flustered by stress that you perceive, and functioning as agents for change or resolution of the chaos you perceive. And that is because they have dared to be irresponsible, and allow themselves to be at peace, in spite of the apparent chaos.

Dare to be happy, regardless of what is happening. And you will become the embodiment of joy, manifest in the world. And you will become the embodiment of, that which is an active agent for change. What, change in a

material world, of a material world? Or a change of inner decision, as to what is going to be believed, by those who are around you, and distressed, by that which is not hooking you, so that more appropriate behavior in Reality can occur.

I'm very glad you asked the question. Again, there is no interface between the body of light and the apparently dense, organic body you are experiencing. They are one and the same, and the one that is the same with, is the body of light. The presence of the expression of God, identifying the presence of your individuality perfectly. And as you begin to be curious to experience it, because it is the thing that is really right here, you will find healing occurring. It could happen in the twinkling of an eye. It could happen over, what you would call a period of time. But lets get down to the business of, the joyful discovery of that which is Real, right where you are, right in the moment you're in. And dare to have a little fun, in the process. Paul has noticed that my timing is impeccable. It has been my joy, to be with you this weekend.

QUESTION: We thank you for the Truth.

ALL: We thank you Raj.

ANSWER: You are welcome.



Gathering In Hood River, OR –1990

By: Raj Christ Jesus -

OPENING: Good morning. There's one thing I want to suggest to everyone here, and that is that throughout this weekend do not forget to laugh, do not forget to be happy. And when you leave do not forget to laugh, and do not forget to be happy. Because indeed moving down your spiritual path, engaging in your process of Awakening and enlightenment is not meant to be serious and heavy duty.

All of you are conditioned to approach something that is important to you as though it is a task at hand that you must be deadly serious about. When in actuality what you are confronted with is the opportunity for expansion, for growth, for a fuller experience of real fulfillment. And that never comes with a heavy heart, with a heavy mind, with heavy duty work. And so do not allow your conditioning to cause you to—out of habit—work hard at your Awakening.

Now, everyday you wake up, and whether you think about it or not you start your day with a premise, a mind set, if you will, "well, another day on the treadmill," or "wow, I wonder what today is going to bring." And your mind set—your premise—will absolutely govern what you experience. And so it is well to pay attention to what your conscious or unconscious premises are as you start your day, or as we start this weekend. Because, as I said, they will absolutely govern the way you experience what happens.

Now, I will tell you that my premise for this weekend, and my premise for every moment is that we, all of us, are smack dab in the middle of the Kingdom of Heaven, right in the middle of Reality, with a capital "R", no matter how you have been conditioned to perceive it. And every single one of us is the Son or Daughter of God, absolutely sinless, absolutely perfect, absolutely guiltless, absolutely innocent. Everything that will follow from my words will be based upon that premise. So that this weekend can serve to allow you to release your self-inflicted sense of guilt, your self-inflicted sense of separation from Reality, or from God, or from that which is True. So that you might go home with a clearer sense of who you really Are, and what all of this world and universe Is, so that when you begin your day you may have a new premise.

You have come with a sense of yourself. Some of you with a sense that life is going very well for you. Some of you that you have major problems that cause

you to doubt your integrity, that cause you to doubt your innocence—and you can even point to those who will verify that you are not innocent—and thus undermine your capacity to embrace yourself lovingly and with appreciation.

But I will tell you something: not one of you has ever stopped being the Child of God, the direct expression of God. And no matter what you have come to believe about yourself, it hasn't changed who you Are. I will tell you something else: the only thing that keeps you from experiencing your divinity, your absolute Christhood, and the only thing that keeps you from experiencing your world as the Kingdom of Heaven—your Universe as the Kingdom of Heaven—is your conditioning, your beliefs, your mind sets, your premises upon which you base your perceptions of your day.

And so there is cause for joy right now as we proceed into the weekend, because we are here to uncover your divinity and to uncover, let us say, the mind sets or beliefs which are causing you to misinterpret your world and yourself and thus blind yourself to your fulfillment.

Mind you, I'm not talking about intellectual fulfillment, or conceptual fulfillment. I'm talking about your coming into a place within yourself where you give yourself permission to embrace yourself as divine, as guiltless, as innocent, as having absolute integrity. Where you do not have to deal with witch messages—w-i-t-c-h, witch messages that your conditioning causes to roll around in your mind undermining your ability to love yourself and feel good.

If you do not leave this weekend with anything other than an awareness that you are suppose to feel good, it will have been worth it. Because that will become part of your premise for your day—each day.

It is a pleasure to be together with you.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: For a long time I've accepted the idea that physical ailments or disease can somehow be a manifestation of something that needs healing on some other level, like an attitude or something. I'm having a lot of problems with my legs and to me legs are a symbol of moving on, of change and all of that.

ANSWER: It is part of your understanding, isn't it?

QUESTION: Oh yes! A-a-a-a, okay!

ANSWER: Now, all of you are conditioned to understand things. You want to understand the universe. You want to understand the body. Your scientist want to understand everything. And this intense desire to understand, engages your mentalities in such a way and to such a degree that it becomes impossible to be still. Now I have said before, that you will not understand your way into the Kingdom of Heaven, you will feel your way into the Kingdom of Heaven.

Now those who have a metaphysical back ground have taken the statement, “Ye shall know the Truth and the Truth shall make you free,” and they have taken that as an intellectual process. If they think the Truth, their thinking of the Truth will create a better body, or a better wallet, or bank account, that it will create a new car, or a tennis court, or whatever. And so the valuing of understanding and thinking has become an impediment to waking up, because it has negated the value of silence.

Yielding to the Father’s Will is a fundamental premise of Christianity. It is a fundamental premise of other religions as well. It is when you stop taking on personal responsibility for thinking the Truth—so as to bring about a desired result—that you have the chance to become quiet enough to allow Truth to reveal itself to you. In that revealing, you come into your peace and an inner conviction that isn’t generated by intellectual processes, a conviction that is part and parcel of your feeling your essential integrity more strongly, because you have come Home into your Soul, if you will, and are not over valuing your ability to think clearly.

As a result of that self revealing of Truth to you, within you, because you’ve been quiet, you find the fear and the doubt and the conditioned thinking simply dissolving, because it makes no sense whatsoever in the face of this conviction that unfolds within you. If indeed you are already the Daughter of God, then you are already deserving of your perfect health, and you do not need to earn it by right thinking.

Now I am not saying that there is value in wrong thinking, or that there is value in unclear thinking. That which obscures your ability to experience Reality at this moment in its absolute clarity is your unclear thinking. But I’m telling you that what will clear up your thinking is, if you will stop thinking long enough for Truth to reveal itself to you, so that you may indeed know what clarity is, together with this conviction as to its truth, because you are connecting with your Soul. Then you will know what to think that is True. But your thinking will not create a healing, it will be the reconnection with your Soul that does the healing.
Continue.

QUESTION: I think you’ve answered my question. Did you feel there is something else coming up?

ANSWER: I would encourage you to be still for just a moment and pay attention to the subtle “yes, but,” that is there. Not as a challenge, but it is simply there.

QUESTION: Okay! Yes, but, I feel like I know what you’re talking about, because I feel like that’s what I’ve been doing for the last four years. And it’s wonderful. And I guess I’m wondering why there hasn’t been more manifestation on a physical level of the change that I feel on that other level.

ANSWER: Indeed it is because it is not yet clear enough to you that you deserve the healing. And that you deserve it just because. You deserve it for no

good reason. You deserve it because you are indeed the current, direct, expression of God.

I will tell you something: In the Bible there is a series of comments about the temporary nature of man, that he is born, and grows, and then like the grass, withers and dies, and is there but for a moment. And it ends up asking, “What is man, that Thou, God, art mindful of him?” Why would you be mindful of this puny, little, temporary, transient me? But you must remember that the answer is, because this is my beloved Daughter, or this is my beloved Son in whom I am well pleased. Don’t forget that you are the Son or Daughter of God. Don’t forget that you are His direct expression. You are the Father embodied by virtue of the act of the Father in Being All There Is.

Now, true what I am saying clarifies your understanding. But the reason for clarifying the understanding is so that you may let go of a personal sense of responsibility for your health or well-being, and yield into the truth of what I have said—relax into it. You don’t have to deserve your good. You don’t have to earn it. It is your birthright. That’s the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: Thank you for everything.

ANSWER: You are welcome.

QUESTION: You’ve answered a great deal of my question I had already. I think to kind of follow on that same area of healing, because I was going to ask about how to get a healing consciousness more often.

ANSWER: Ah, I am going to interrupt you here, and I will let you continue. But, there is a poem that says:

A grateful heart a garden is,
Where there is always room for,
every lovely God-like grace,
to come to perfect bloom.

Gratitude felt, when your ego and your conditioned thinking tells you that there is no justification for it because you are ill, or you are experiencing this ache or pain, gratitude felt right in the face of that is what will help cut through and allow for the joy to emerge in you, that will signify a connection with your Soul, your essential Being, and contribute to the healing.

Don’t worry I am going to manage to bring the topic of joy into everything that we talk about this weekend. And now you understand that there is a connection between gratitude and joy. And if you say, “Well, things are so rugged I have really nothing to be grateful for.” Well, think again. If your toe is

hurting and your finger is not, can you not be grateful for the finger that is not hurting? If you are in pain, in your chair, in your home and not in a hospital bed, do you not have that to be grateful for?

There is always something going on that is not wrong, something that is right that you can be grateful for. And gratitude being a form of joy is what creates the crack in the problem, or the illness, and allows for the penetration of Truth, and the further penetration of joy that will result “in your experiencing Reality more clearly—as healing.” continue...

QUESTION: I’m going to ask you about, that’s about myself. I’m concerned about people who are ill that you would like to extend a sense of healing to. And they are not feeling gratitude nor joy about being ill. What is the best...

ANSWER: Oh, never feel grateful for being ill. Continue.

QUESTION: What I meant was, they’re not feeling any gratitude about the situation they find themselves in. What is your approach to very ill people...

ANSWER: I realize that this sounds very blunt, perhaps even cold. But you must understand that it is the fact. “You can lead a horse to water, but you cannot make him drink.” If someone is unwilling to pursue the element that will heal them, if they are unwilling to see the possibility of healing in the face of what they are experiencing, you cannot make them change their mind. And it is not your responsibility to change their mind.

What is it your responsibility to do? And this applies to everyone. It is your responsibility, yourself, to stay in touch with your Soul, to stay in touch with your joy, to not see this, let us say, crotchety, unyielding, unwilling individual as justification for your releasing your joy—as justification for your being depressed. You will only be depressed if you think that it is your responsibility to be an affective person in their life that changes their life, as though you are responsible for what they think. And if you cannot get them to change their attitude, their problem becomes your fault.

I will tell you something: I cannot make any of you wake up. But I don’t labor under the idea that it is my personal responsibility to enlighten you. I will sit here as long as you are willing to listen, and I will share the Truth with you. But I don’t labor under the idea that it is my responsibility to make you see the Truth.

One YIELDS into the Kingdom of Heaven. One allows himself or herself into the clearer experience of Reality. And the reason one does that is because there is a desire within you to do it. And if that desire is not there, I can talk till I am blue in the face, and my words will do nothing other than provide the environment in which it becomes easier for you to change your mind. But it never becomes a situation where it is possible for me to change your mind.

Now, what better thing do you have to do than be the presence of love, to be the presence of joy, to be the transparency for Truth, to be the transparency for the Will of the Father—because it really constitutes your will? What better thing do you have to do than to be full of your integrity, whether anyone else is enjoying it or not?

The sun comes up everyday, and there are those who stay in out of the sun. It does not matter to the sun whether it is avoided or not. Because it is fulfilling it's purpose by shining. And you feel your joy by fulfilling your purpose of being the transparency for Truth, and feeling your integrity. And everyone is blessed, whether they choose to receive the blessing or not. What you suffer from is a false sense of responsibility. The idea that you can and must be an active agent for change in that persons life.

And I will tell you something: That is the way codependency starts. Because it does not remain clear that that individual that is not open and willing is the only one who has access to the switch of giving permission within themselves to hear and embrace the Truth. Not you. You have access to your own switch. You are the only one who can give yourself permission to allow Reality to register with you. I, by virtue of relating with you in light of who you Truly Are, can create, if you will, an environment in which you can give that permission more easily.

But I will tell you, there are millions who implore me to help them. And if it did not remain clear with me that I am not the one who has access to the switch, I would become smothered and burdened by the beginnings of codependency. And I would not be in a position of clarity that would be able to help, by saying, "You are the Christ. You are the Son or Daughter of God. You are that which embodies and is the expression of God. You are the one with the integrity. And it is out of that integrity that you must begin to dare to act."

And if you do not choose to do it yet, I say, "Okay." Because, you see, it doesn't change you. It doesn't cause you to be different from the Son or Daughter of God. And so, if you engage in illusion for a little bit longer, it doesn't change Reality, and it doesn't condemn you. It simply constitutes an illusory experience. But you're still the perfect, sinless, innocent expression of God.

And so, when you are working with these individuals who are imploring you for help, but are unwilling to receive it, don't labor under a false sense of responsibility and kick yourself around the block. And remember that they are absolutely divine, and they cannot change that fact. And so, their illusion is not affecting them truly, or actually.

And then there will be a degree of honesty in your relationship. And you, recognizing their divinity, even though they are not recognizing it, will be a presence for them that will not join with them in their sense of their weakness. And that is strengthening to them at the level of what they divinely Are.

And as I said, that makes it easier for them to make an inner change. But that is their responsibility, not yours. You're simply to be the transparency for Truth, the presence of joy and love that is based upon a correct recognition of who they really Are, rather than who they would convince you, or attempt to convince you that they are. That's the end of the answer.

QUESTION: Thank you, Raj. I am really grateful for that.

ANSWER: You are indeed, welcome.

And I will say, for everyone's benefit, that what I have expressed here doesn't just apply to the elderly, or the ill. It applies to husbands, wives, children. Because, in one way or another, everyone is struggling with their sense of who they Are. And everyone, to one degree or another, is believing less than what is true about themselves, and binding themselves in that way to an illusion.

And not one of you can be the Truth for another. Not one of you can be the responsible party for causing an act of the giving of permission for the truer sense of things in another. And as you let go of that sense of responsibility that you burden yourself with, and sometimes bury yourself with, and you clearly relate with the son, or the daughter, or the husband, or the wife, or the parents, conveying that they have integrity and that they have the capacity to give the permission, you will strengthen them, even if they are so pissed off that they could scream.

That anger is the ego's last attempt to create a codependent situation where everybody loses a sense of their integrity, but somehow creates a feeling of togetherness that very often is called family, which doesn't allow each member of the family to blossom and grow in his or her own right. That's the end of the answer.

QUESTION: Good morning.

ANSWER: Good morning.

QUESTION: I think most people are of the opinion that an out of tune violin does not create as beautiful a music as an in tune violin. And using that analogy, applying it to the physical body, does an out of tune body inhibit hearing from your guides, or creates any kind of barrier?

ANSWER: Absolutely not! Absolutely not! You may adopt an attitude or mindset that says, "I cannot possibly hear guidance when I am in such pain." But that is like saying, "I cannot become centered because the clock is ticking so loudly," or "I cannot meditate and become centered because of the traffic outside." That is just a concept, that is just an idea put into words. But you believe your words, and you behave accordingly. That is your premise, "I cannot become centered and go into my inner quietness when there is so much distraction." You could just as easily say, "I can easily go within and become still in spite of the noise, regardless of the noise, or sounds, or the distractions." And then you would

act accordingly. Because then you would give yourself permission to become centered, to become still.

Now, agreed, when there is intense pain, it is very distracting. But it is indeed possible to become still and to become centered in spite of the pain. And as a result of becoming centered, find the pain dissolving and disappearing, and whatever is causing the pain to also disappear.

You must all realize how completely you govern yourself by your words and your ideas. Realizing this will uncover to you power and authority that you have, because you can say other words, can't you? You can say new words that express something other than your habit of thinking. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning.

ANSWER: Good morning.

QUESTION: I guess what I would really like to ask is how I can drop all of the struggle, and be in the joy?

ANSWER: If I gave you a technique, you would work the technique to death. It would become part of the struggle. I will tell you literally, there is only one thing you can do, it is: Give up. Just stop the struggle.

Have you ever picked up a child that didn't want to be picked up, who goes absolutely limp, and there's no place to take grab hold of him or her? And try as you might you have to put the child down. You must be willing to give up like that. The child who struggles against being picked up, provides wonderful hand-holds. It is easy to get a hold of a child who is struggling. But the one who is absolutely non-resistant is almost impossible to deal with.

Now, of course, this means, according to your conditioned thinking, becoming totally irresponsible. Which of course is not acceptable. There's no integrity in irresponsibility. There's integrity in work, and struggle, and trying, and becoming. Right? But to just let go, to just give up, to yield? Why your ego and your conditioned thinking says, "What are you yielding into? You'd better find out before you yield in." Because that way you won't be totally out of control." And it keeps the struggle going, doesn't it?

The great value of yielding up human will, willfulness, is that you are able to succumb to the Will of God. You are able to be still enough to feel the Movement of the Will of God as your will. And it constitutes an inner experience of integrity.

And I will put it in another way: It constitutes an experience of being at Home with You, congruent with You at the very essence of your Being. And that experience only comes in the middle of peace. That is why the practice of going into your closet and communing with the Father in secret, or in the silence, is so

valuable. This is why meditation, of any sort, that allows you to arrive at a stable, secure experience of quiet peace. That is why that is so important.

All of you are conditioned, especially in the Western world, to being a self-made-man. And now that women are on the march for their rights, they are wanting to become self-made-women. And I encourage you to follow the men down that path.

You, because you are already the Son or Daughter of God, already have your integrity in tact. And if you will simply become still enough to connect with it, you will begin to feel it. And you will discover that you may act out from it, instead of reaching out side of yourself to get it, by means of consciously directed willfulness.

Now what is willfulness? Willfulness is an act of conscious awareness, a controlling act of conscious awareness, a claiming of a birthright that has been arrived at through intellectual reasoning, without ever having become quiet enough to connect with your Soul and feel your already existing integrity. And that is why willfulness puts you out of sync with God. Because it puts you out of sync with your Self. And you are God Self expressed.

And I mean to be very careful here. You are the self expression of God. God is all there is of you. But you cannot at this moment look at yourself and say, "I am God." Because your conditioned and tiny ego oriented thinking will miss use that statement. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning.

ANSWER: Good morning.

QUESTION: I think you're terrific!

ANSWER: You are correct.

QUESTION: I know.

ANSWER: And so are you.

QUESTION: I have some confusion in reading your book. Some of the phrases that you use I don't understand. I was hoping you would explain, "Universal harmonies of your Being. Conscious Being as Mind..."

ANSWER: Let's take them one at a time.

QUESTION: Oh, Good.

ANSWER: The first one was?

QUESTION: "Universal harmonies of your Being."

ANSWER: Ah-h-h, yes. You all think of yourself as being confined by the outline of your bodies. You identify as the body, because that is what you have sensor experience of. And this is part of the misperception. By virtue of preoccupation with the sensory data of the body, you neglect an ever present factor, which is that you are conscious of these sensory feelings. This

consciousness that is conscious of it is unlimited. Not one of you has ever found the edge of your awareness, or a limit to what you are able to embrace, because you can look out at the night sky and see objects light years away.

The infinite harmonies of your Being. How could you not have infinite harmonies? You are not a finite experience of Being. Your Self is infinite. And indeed, the process of Awakening constitutes a shift from identification solely with the body to a primary identification with yourself as consciousness—that awareness in which all experiences of form including your body are going on.

So the infinite harmonies of the Kingdom of Heaven, which you are able to conceive of as being infinite, constitute the infinite harmonies of you, because you are not tiny, you are not finite. If there is any harmony you are experiencing anywhere, it is part of the infinite harmony of your Being. That's the end of that answer.

QUESTION: Thank you. “Conscious Being as Mind?”

ANSWER: Ah-h-h. Instead of conscious being as a body, instead of a body that has evolved for itself a brain that somehow has allowed conscious thought processes to occur where the experience of consciousness is some form of extension of physical evolution. You're not conscious as a body, you are not consciousness as a body that is conscious, you are consciousness as a Mind, with a capital “M”. And it is capitalized to define God, the infinite Mind which is the only Mind, and therefore must be that Mind which you are experiencing at the moment but defining in such a finite way.

Being conscious as Mind, means, being conscious as that which is infinite. A Course In Miracles says, “I am not a body. I am free to be as God created me”—as Mind. The last two words are not part of the statement in the Course. But that is the meaning. You are free to be that pure conscious intelligent awareness of being that is the direct expression of the infinite intelligence that God is.

“Conscious Being as Mind.” Those are words which help you to make, or begin to make a shift from body identification to consciousness identification. Continue.

QUESTION: The last one is, “Being out from Mind as Mind.”

ANSWER: Indeed, when you take time to become still, to go within into the silence, you find yourself standing at the threshold of Being, with a capital “B”. It constitutes your standing at the first clear experience of who you are as conscious awareness. It is the threshold over which the Movement of Creation, the Movement of God comes into expression. When one does not relinquish that centered perspective, even while continuing to engage in his or her daily activities, one is being out from Mind, out from pure undistorted awareness as Mind. Because there is not the identification with the body, even though the body has not disappeared.

Right now Paul is coming out from Mind, not identifying himself as body. He is fully aware of the movements his body is making, but he is not acting out from the body. And he is also not self-conscious, even as I'm sitting here talking about him, because he is not identifying as a personality. Interestingly enough, he opts for time to be a body still. He has the right not to be on the job all the time, he says. As though there were something more pleasurable, even though what he experiences when he is identifying with the body is vulnerability and fear. He recognizes that it is stupid, but he insists upon it anyway.

Now he is getting self-conscious and so we will take a break.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: My question is: Is there another place besides Earth where there are spiritual beings living as we do now?

ANSWER: Absolutely. As you do and as you don't. I will put it this way: The Universe is peopled with divine ideas, conscious identity, conscious Individualities. And the way they live there depends upon exactly how much of Reality they are allowing to register with them.

You must understand that no matter where one is in the Universe, one is in the middle of Reality. And one is experiencing it either as the Kingdom of Heaven, or one is experiencing it as whatever his mindsets allow him to perceive of the Kingdom of Heaven. Again it is important to know that infinity is full of nothing more and nothing less than the uninhibited full expression of God. There isn't truly a space in which unreality is occurring. There is Reality perceived correctly, or Reality misperceived.

But to answer your question specifically: Yes there are other conscious Individualities, spiritual Identities occupying your Universe. Not just your Universe, but "The Universe" in its infinity. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I would like to ask you for some clarification, if I may. Yesterday, Sally had asked me to contact my guide to obtain some information in regards to an experience she is having. It appears as though she's had a lump, or a thickening in her throat, and she wanted to know the cause of it.

Well, after I had some quiet time last night, I put the question to George, and I got the information back. But about half way through the answer it changed from very clear words into meanings or feelings. And what I found is that I had to use my own words to describe the information in order to pass it on to Sally. And this is the first time since I've had communication with George that I've had to do this. So my question to you

is: Can you tell me if the information that I did convey to her using my words, was indeed correct?

ANSWER: Indeed, you conveyed the meanings clearly and perfectly, and for the sake of everyone else, George is the name of your guide, correct?

QUESTION: That's correct.

ANSWER: Indeed.

QUESTION: And may I ask you a follow up on this? I realize that the outcome of this information—probably Sally needs to make the decision herself as to how to deal with it..

ANSWER: Absolutely.

QUESTION: But what can I do as her friend? How can I help her to realize this?

ANSWER: This is a point at which to be very careful. Let—as I said earlier—yourself be the simple transparency for truth. Your fearless willingness to listen within to find answers, your lack of fear around an answer is bound to support her fearlessness in making her own decisions in coming to an awareness of what is appropriate for herself.

And as long as you entrust her to her divinity, you will not contribute to a state of co-dependency. You will not contribute to her weakness, but you will contribute to her clearer experience of her integrity if indeed she is willing to give herself permission to experience it. Your lack of fear, your peace, your calmness and your lack of fear to be clear will be inspiring to her. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I have a question about my career. And I feel fortunate that I have known for a long time that my career is music, and have known that I have a purpose in doing music that will help to heal peoples misperceptions of Reality. And for a number of years...

ANSWER: You may know that that is the potential of the music. And you may know that that is what may happen, but do not let that become the goal, else you will write to meet the goal instead of writing what is spontaneously emerging from you. It is what is spontaneously emerging from you that is healing. It is that the music expresses an inner connectedness that causes the music to be healing. But the moment you shift up into your head and try to write music that is healing, it will not. Continue.

QUESTION: Okay, thank you. I realize that I can't be attached to the specific results that it's going to have on people, that I can only write what it

is in me to write, and put that out, and allow each person who hears it to have whatever effect on them that does.

ANSWER: Indeed.

QUESTION: My question is: I've been for some years writing this music, but have not done much as far as putting it out, and now am finally in a position where I'm going to be able to. I've just completed building a recording studio in my home and am going to be able to do that. In the meantime, I have been continuing to play music in public with a band, and that has been a very rewarding experience for me doing that. I've enjoyed it a lot and I'm making some money at it.

My question now is: Is it appropriate for me to continue with doing that, or do I need to be concentrating all of my energies on putting out my own music?

ANSWER: Indeed, it is appropriate for you to do what works. It is appropriate for your needs to be met, and it is also appropriate for you to be allowing time for the creative flow, shall I say, the original creative flow to occur.

Now, you will have a tendency, because of your current means to “do something,” to stop being spontaneous. You will have a tendency to attempt to take control and make things happen.

You need from this moment to be like a woman who has been a wife for her husband, and a mother to her children to 18 years. And has gone into the kitchen every night, where all of the equipment was necessary in order to make a meal, and who is unimpressed by her kitchen. And who does not see the presence of everything—all of the equipment, and all of the food that is needed—as a demand for her to cook, nor as an opportunity to impress her family.

I encourage you from the start to be at peace with your well equipped kitchen, or studio, or means of being creative. And I encourage you not to let it become that which leads you around by the nose. It is there to serve you, you are not there to serve it. It is there to embody and express intangible form the movement of creativity in you. Let that creativity continue to be the focus, and that which you value, that which you are, shall I say, impressed with. And let the equipment be there to serve you when it serves the movement of creativity.

And when the movement of creativity is not occurring because there is some other fulfilling activity going on, let the studio be idle. And do not assume that you ought to be doing something with it.

Again, be careful that it does not begin to lead you around by the nose. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: I have been doing massive amounts of guilt and controlling and all this wonderful drama and trauma lately over my Aunt...

ANSWER: Now isn't it wonderful not to be alone? And isn't it wonderful to be loved anyway? Continue.

QUESTION: Yea, so anyway I put her in a nursing home for a week, because I felt like I had to watch her every minute. She is, in my opinion (huh, in my opinion) choosing to let her mind drift away, but leaving her body here for me to take care of. And I don't like that idea. I'm very willing to love her and care for her if she's willing to keep her mind here. But I have just all kinds of judgments about taking care of a body with no mind hanging out in it.

ANSWER: Indeed, it is not appropriate for you to become the nursemaid of a body where there is no clear expression of intelligence. That is not your fulfillment of purpose. There are others for whom that is very meaningful fulfillment of purpose. Do not feel guilty for expressing common sense and intelligence. That's the end of answer.

QUESTION: Is the place where I have put her an appropriate placement for her?

ANSWER: Quite appropriate, yes.

QUESTION: Thank you.

ANSWER: Now, you in somewhat derogatory way referred to "my opinion," meaning your opinion as though somehow you don't have the capacity to recognize truth, and therefore it must be called an opinion and then downgraded to self-judgment. Don't be afraid to express simple intelligence. And realize that you don't have to apologize for seeing to it that you are able to function in your comfort zone. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Greetings.

QUESTION: In conversations that I've shared with others, and listening today again, in our every ordinary day, we're dealing with ordinary people in the conditions and situations in which egos are played. How can we best not fall into the trap of our own egos?

ANSWER: First of all monitor yourself, and ask yourself if you are comfortable or not. If you are not comfortable, you may know you have been caught in an ego game. And if you find that you are not comfortable, that you are uneasy then let there be a willingness to become still, let there be a willingness to set the factors, the aspects of the circumstance aside so that you may then become

curious as to what is truly going on, or what you truly need to be doing. But there must be a willingness to shut up the babbling of the ego, the conditioned response.

If you are not caught in an ego game, then whether the circumstances around you change or not, you will find your own equilibrium. And from the vantage point of that equilibrium you will know what it is appropriate for you to do. Whether it is to simply leave the circumstance, or whether it is to express a clarity that will resolve the circumstance, or whether even it is necessary for you to be the brick wall that says no to the circumstance, which may increase the difficulty of the circumstance but without engaging you in ego reaction.

Always pay attention to yourself and what you are feeling. And the area of the solar plexus is the area in which you can tell whether your ego is operating or not. Because when it is operating, this area is not at peace—is not at rest. And when you are centered and when you are truly at peace there will be no disruptive undercurrent or feedback coming from the area of your solar plexus.

If there is feedback coming, you may know that you are hooked, and that which is hooking you is illusory. In other words, it is not to be taken as justifiable fact, upon which you can then base your responses. That will be enough to cause you to choose to become still.

You always have only two vantage points from which to experience the Kingdom of Heaven, or the only thing that is going on. And those two vantage points are the vantage point of your capital “B” Being, which I describe as the centered perspective. And the other vantage point is the vantage point of your ego, which is totally reactive, totally fallacious, because it takes partial information and treats it as though it is all the information there is, and then stupidly but confidently basis is actions upon that partial information.

The key always is the presence of your peace. Choose for that, and then you will not function in the reactive level of the ego. And you will be able to be appropriate and always functioning in a way that elicits and uncovers resolution. That’s the end of the answer.

QUESTION: Raj, I’d like to ask about the guides, and if there is a plan that they may have for us, or our own guide has for us. Is there something that’s unfolding that we’re working toward, or is it unfolding as we’re working toward? Is there something that we catch hold of sometimes that guides us more quickly, and that we might miss at other times? Are the guides guiding, or are they there for us to get back on course?

ANSWER: Your guides are always guiding. But it is guidance more in the sense of the word “way-shower.” Because in effect your guide, walking backwards, and facing you moves a couple of feet ahead of you, in effect, where you see nothing solid for you to stand upon and says, “Come on, it’s safe. Come on, it’s safe.” And you move forward a little bit and your guide moves back a little bit more. And by virtue of being in that place that feels insecure to you, it

helps give you the courage to step forward and find that indeed there is solid ground for you to stand upon.

Now, is there a plan? That is the same as asking if there is predestination, and there is not. If there is a plan, it is to help you become free of dreaming dreams.

Right now your question is similar to someone who is asleep dreaming a dream, experiencing someone who is awake shaking them on the shoulder. And that shaking of the shoulder is being translated into the dream. And you are wondering if whoever is shaking your shoulder has a plan for you in the context of the dream you are having. When in actuality, the context in which it is really happening is that of the world in which it is appropriate for you to be awake, rather than slumbering away in the imagination.

What this means is, that your guide is constantly inviting you and encouraging you to let go of your attempts to hold the Movement of Creation in a static form that you will not have to adjust to. In other words, your guide is encouraging you to develop the skill to yield to and flow with the current of your capital “B” Being. And therefore, to forever be on the edge of the Movement of Creation, where you stand at that point of discerning that which is new at identically the same time that God experiences the newness of it, and with the same divine clarity that the Father is observing His Movement of Creation.

So you see, the purpose of waking up is not just to have a better life, humanly speaking. It is not a matter of waking up into something that is absolutely unmovably dependable. It is a waking up into, (for lack of better words) succumbing to the Will of Father, yielding up the last vestiges of control, and the feeling of the need for control.

Now you asked if there is anyway to speed this up? You will only yield as much as you can yield without being overwhelmed. The only thing you can do is to desire to Awaken, and then learn to be as unwillful as possible. And the best place for you to learn to be unwillful, is in your centered place as a result of meditation, or whatever means you have of going into your inner closet, where you settle out from the surface reactive level of the ego, which is where willfulness comes into play.

Simply asking for guidance and daring to listen to it, is an effective practice that involves letting go of control. Because you are not saying, “I can do it myself,” or “I know enough about this situation to do it without asking.” If you are asking, if you are desiring to know what is appropriate, if you are wanting to know how a particular activity fits into the divine scheme, if you will, or whether it is congruent with the Movement of Creation that is unfolding, you are yielding up the practice of control.

Now the ego again, says that this is irresponsible, that it is not respectable. But the fact is that that is the way in which you come back into congruence with

who you already divinely are—the Christ of you. That is the way you come back into an awareness of the Father’s Will that is not separate from your essential identity. That is the way you come Home.

Your desire to Awaken, your desire to experience revelation and enlightenment does not arise out of your ego, but out of your essential Being. And if you embrace that desire and abide with it without any attempt to bring it to pass, you will be with it as it fulfills itself. Desire that arises out of the Movement of Being, with a capital “B”, is a self-fulfilling Movement. And if you abide with it, without attempting to manipulate it, you will be present at the point of its fulfillment.

Of course, this is not what you are conditioned to do. You are not conditioned to surrender to something outside of your limited present sense of yourself. Guidance always reflects back to you what you would find yourself Knowing, with a capital “K”, If you were listening directly.

And so in asking for guidance, you can count on it that always what will be reflected back to you is your own integrity. It will help you, so to speak, connect with yourself through the back door, because confronting yourself directly is too frightening.

And so guidance is always capital “S” Self-affirming. And you are not relinquishing control or authority to anything outside of yourself. Your guides are always totally Awake, expressing no self-will, but being the perfect expression of the Father’s Will. And the Father’s Will is for you to experience yourself without distortion. It is the Father’s Will for you to experience yourself as His complete Self-expression.

So if there is a plan, it is for you to wake up and experience yourself truly. So that the Brotherhood of man, which is the infinite self-expression of the Father may experience itself in its Totality, consciously, with full participation of every member of the Brotherhood, including you.

So again, the only plan is for you to be Awake so you may fully and consciously experience the Movement of Creation without any distortion. And then there is no plan for you, because you are Awake and in the Movement, experiencing the Movement as the Movement of You, and therefore experiencing your integrity infinitely, perfectly, with no slighting in anyway of your experience of fulfillment, because you are at Home and in your Right Mind. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I feel like I have about 25 questions. And what everyone has said here is sparked all of those. So I’ve been sitting here trying to figure

out how I can ask one and get everything brought to light. I have been experiencing what feels like being buffeted by winds of change. And for the first time in my life it has not been scary. It really has been feeling kind of delicious, and it's incredible, and I'm grateful.

ANSWER: It is as though you are beginning to find that you are not a leaf caught on the winds of change, but a glider with lift in its wings that the winds of change support. And you are learning how to flow with, cooperate with the winds so that they support the movement of the glider that you are.

QUESTION: Thank you. It does feel more like that.

ANSWER: The winds won't stop. The Movement of Life, the Movement of Creation is not going to stop. But all of you are learning how not to separate yourself from it any more, and how to be so congruent with it that it becomes—for lack of better words—you ally, instead of your enemy.

You see, if you are the direct expression of God, and God is the Movement of Creation, then the Movement of Creation is the nature of the conscious experience of Being that you call conscious identity—You. If you separate yourself from that Movement, it will not change the nature of that Movement of Creation. And all of a sudden that Movement will seem to be happening to you, because you have pulled yourself apart from it without altering it in any way.

And so when you are yielding—which the ego can't stand the idea of—when you are yielding you are releasing this act of opposition to the Movement, which is what separation is. And then the congruence of the Movement with you becomes apparent, no longer is it happening to you, you find that you are it happening. And you become the conscious experience of that Movement of Creation, that act of “Behold I make all things new.”

The wind can capsize a ship or move it thousands of miles with grace, if the sail is set to catch the wind. It depends upon whether there is enough humility to allow yourself to blend with Creation, rather than hold yourself to be superior to it. Continue.

QUESTION: Well, I feel that the direction of what I've been expressing and sharing has been changing. And there has been a kind of an underground drawing to a remembering that I used to want to do more work in education with training teachers and working with adolescence at the level of self-recognition. And always it's kind of come up and gone down, and come up and gone down like a cork. And I'm wondering if that is the direction that this new wave is carrying this little ship?

ANSWER: Yes, indeed. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good day, Raj.

ANSWER: Good afternoon.

QUESTION: I don't know how I'm going to ask this question, because my question is all muddled.

ANSWER: Never hesitate to ask, even if your question is muddled, because divine intelligence knows what you mean. And the meaning is clear to you, even though you are not always able to express it perfectly.

QUESTION: Thank you. My throats been bothering me. I've been very restless, and can't stay in one place for any length of time. And I would like to know what's going on with me?

ANSWER: You are literally standing at a threshold of change. And rather than quietly paying attention to it and allowing it to unfold, you are impatient and antsy to get on with it. Now that is all right, it will not interfere with the progress of the change. However, you are likely to wear yourself out unnecessarily.

I encourage you when you have these feelings to know that indeed there is a movement of support underneath you that is lifting you and moving you forward, and therefore doesn't require any personal response from you other than a willingness to pay attention. And then based on this idea of a movement that is moving you and lifting you, refuse to engage a personal effort to get the show on the road. Let there be a sense of divine orderliness to this movement, just as you do trust the divine timeliness of a bud opening into a full blown blossom, knowing that if you interfered by trying to hurry things up that the perfection of the blossoming would be lost.

I encourage you to say, "Not my will, but Thine be done. I acquiesce to the divine order here, knowing that it is moving in my best interests. And I refuse, by virtue of my impatience, to get in here and mess it up." That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: My question is: What is the highest and best for me to be doing on this Earth this time around?

ANSWER: Well, since it is the last time around, I would encourage you to simply, actively engage in waking up. It is not just the last time for you. This Movement of Awakening is Universal. All those who are still engaged in dreams or illusions are in the process of becoming emancipated from them.

So what would I suggest that it would be your best activity to engage in? I will tell you: Curiosity, curiosity, curiosity. Curiosity about everything. A curiosity to discern divinity—the handiwork of the Prime Mover, if you will—no matter where you look. Because whether what you are seeing appears to be divine or not, healthy or not, constructive or not, there is an essential element of Reality there that is, as I've said earlier, being perceived correctly or incorrectly. And don't just look outside of yourself, look within yourself too. And be willing to

acknowledge that if there is anything going on at all right where you are, or right where a tree is, or right where a concrete pillar is, there must be the intent of God expressed, and seen clearly or unclearly.

On that basis you will be able to practice curiosity, to see more clearly the manifestation of God there. And that will begin to undo any illusion or delusion you are experiencing relative to that thing.

You are here to wake up and discover your Christhood and to wake up and discover the presence of God and nothing else. You are here to come back into your Right Mind with a capital “M”. And curiosity will do the trick. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome. Understand everyone that it isn’t practices that will do the trick. Practices may get you to the point where you can truly be curious without exercising control. Intellectual practices may get you to a point where you can logically conceive of the omnipotence of God to the point where you can dare to let go of personal control and yield into it. But processes only help you arrive at the point of yielding, of being willing to let go of self-will. Curiosity will help move you over that threshold, over that inertia. That’s the end of the answer.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: The question I have here is that I seem to be at war with my body. I’ve had a variety of things, rashes, lumps, blood sugar disorders, and I’ve read all these self-help books, and worked with homeopathy, and I’ve not gotten any place. I still have all these things. And I wonder if you have any insight for me? It’s probably right under my nose and I’m not seeing it—of how I can help myself?

ANSWER: The problem is that you think you have something better to do than love your body, that the attention that you are being required to give to your body is distracting you from something that is more appropriate, that is keeping you from the real meaning of things—the real fulfillment.

I tell you there is nothing any of you can do that is more important than loving yourself. Those of you who have been on death’s bed, so to speak, have found yourself in a position where it really is more important to you to stop your wild grasping for things and fulfilling concepts that have been laid upon you as “shoulds” and “oughts,” to perhaps do nothing more than to lie still and honor your body enough not to disturb it while it heals.

It is in this honoring, it is in this ultimate act of self-appreciation and humility that the real essence and meaning of you comes forth. It is also where you find yourself most able to be compassionate towards others. Because there

isn't as much arrogance in you seeming to cause a valid difference between you and your fellow man, and it isn't insulting to be like your fellow man.

Now the thought is that you shouldn't have to be taking this much time, that there must be a right way for you to do this so you can get it over quickly and get on with what is important. That is arrogance. And what is needed is simple humility.

There is a saying, a statement in A Course In Miracles, that "infinite patience brings immediate results." And what that means is that the absence of impatience allows you to be so present in the moment, in the now, that there is no fragmentation of your conscious experience into past, present and future, and the wholeness of Being that is present in the now can register with you. But until the humility and the absence of impatience and the absence of arrogance is present you will not be in that place of balance where your health can manifest.

Your life and your experience of its health is important enough for you to attend to for as long as it takes. Why? Because it is the nature of your Being to express love. And expressing love is what brings into play your experience of fulfillment, because you are not distracted by irrelevant non essentials.

As I said earlier, Paul feels that he has a right to time off from being absolutely in touch and absolutely appropriate, that he has a right to be, or have time to be a little bit ignorant and confused. Likewise, there is a feeling that you ought to have time off from loving your body. But if you have time off from doing that, your body is not going to report back to you comfort, because you are dissociating yourself from something that you are inseparable.

There is truly no time off from being love anymore than there is time off from being centered and appropriate. Being on target, being Awake, being forever love is where the experience of your integrity awaits you, and your experience of your innate perfection—and this applies to absolutely everyone. That's the end of the answer.

QUESTION: Thank you.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: Right now I can say that I have no idea where I'm going.

ANSWER: Excellent!

QUESTION: I have an idea where I want to go. But I have this...

ANSWER: Don't mess with that idea.

QUESTION: But I still have this fear that I'm going to miss the train. And I don't know where the fear is coming from. I've asked for a lot of clarification for it. And I've asked for help to understand it. But it still seems to pop up quite regularly. Well, I'm afraid it will stop my journey.

ANSWER: The misperception suggests that you are not on the train. The fact is you cannot get off the train. The fact is you cannot get off the wave, or the

Movement of Creation. You cannot actually separate yourself from it and observe it, even, except in the imagination.

Now you want dearly to be on the train. Once you get on the train you might dearly want to get off. And I'm going to share a remark that I made to both Paul and Susan, who expressed some distress with the movement that was occurring that they were not in charge of, and I told them: You are like boats adrift in the grip of God, bemoaning—ignorantly bemoaning—your bad luck.

Now the fact is that in spite of the fantasies that you project between yourself and your clear perception of your world you have continued to be the Christ, you have continued to be the perfect creative self-expression of the Father, and therefore you have never truly been out of sync with Reality of God. You have imagined that you were and your conditioned thinking has seemed to confirm that you were.

I will tell you: You cannot get off the train, you cannot be off the train, and you cannot miss the train. You are the Movement Itself. And so I encourage you also to relax and simply pay attention to where you are and the glory of it, rather than overlooking it because there is this consistent, bothersome, subtle undermining of your experience of your divinity and integrity.

No matter where you are if you will allow yourself to move out of the reactive surface level of the ego into the centeredness of your being, you will begin to experience what is really going on. And you will be able to feel the integrity of it, and you will be able to feel the movement of it, and you will forever be freed up from thinking that this location, or that location, or this circumstance, or that circumstance contributes to or inhibits your experience of Reality. That is a freedom, that it is your Birthright to experience, because then you will never again be caught again by circumstances.

If you are in a stream, and you are swimming against the current—because of your strength you may be able to do that for awhile without becoming exhausted—even if you were swimming down stream you would be likely to become exhausted after awhile. *Why the current of the river would carry you effortlessly. And if indeed the current of the river is the Movement of Creation, then you will find yourself effortlessly engaged in standing always on the threshold of what I will call new fulfillment.

You must understand that you are on the train, or you must understand that you're already in the water. But the ego is engaging you in swimming when you have the capacity to float. But the ego says, "That doesn't express much self-direction, that doesn't express much self-responsibility, that doesn't express much of respectability. If you swim, it will become obvious that you are self-directed, that you have integrity. You're already the Son of God. You're already the full conscious experience of the Movement of Creation. That is where your integrity

is before you lift a little finger for the purpose of willful actions, which the ego says give you integrity and respectability.

You can't miss the boat. You can't miss the train. But you won't find that out unless you let yourself be fully in the moment and the place and the circumstance that you are already in. I encourage you to start acknowledging to yourself, "I am in my right place. It's impossible for me to be outside of the middle of the Kingdom of Heaven. I'm safe. I'm going to stop this fussing and start paying attention, and watch the Movement move me."

You will have the opportunity to find that your integrity doesn't not come from what you do, but from what you are. And that is another freedom from bondage. And remember I am talking about something worth rejoicing about. This is the good news. You see, not everybody always wants to find out that they're in the best possible spot they can be, because of the way they're judging the spot they are in.

But I'll tell you something: If any of you could actually be in a bad spot, you would be in trouble. There is always an answer, there is always a solution, because you can't ever be in the wrong spot. And the clear perception of the rightness of it, of the divinity of it, of the presence of the Father in it, of the presence of your integrity in it is what awaits you. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: My question in one sentence: Is the concept of spiritual evolution a valid one? And we talk about evolution of various sorts. Before I became a student of A Course IN MIRACLES I was involved with various books like Alice Bailey and such, who postulated this concept of evolving through the mineral kingdom, to the plant kingdom and animal kingdom and all of that.

Now this seems to have a certain validity, but it also would seem at this point to be kind of a distraction, and beyond that it seems there's real danger of feelings of separatism or whatever coming about.

Let me throw one more thing in here. Correct me if you're wrong. I believe that you've mentioned that you're also the author of the "Starseed Transmissions," as well as A Course In Miracles? And at the end of the "Starseed Transmissions" it gets into a rather interesting discussion about what happens after everyone is Awake. That's it.

ANSWER: Indeed, that explanation at the end of "Starseed Transmissions" is not absolutely literal. It is a means of conveying, standing on the threshold of a

forever new conscious experience of Being, which is what the Movement of Creation is. It involves an absolute experience of conscious Brotherhood.

I mean by that, the conscious experience of the unity, the indivisibility of the Brotherhood of Man acting, you might say, in concert. But understand that this “in concert” is not a matter of cooperation of wills, but rather it is a matter of each one, each member of the Brotherhood being nothing more and nothing less than the direct expression of the indivisible Will of the Father.

The Movement of the Father is a Movement of absolute harmony. And so there is harmony without cooperation—it takes separation and then agreement between two separated parts to have cooperation. There is no hierarchy in Reality. There are no levels of authority carrying directives from the top of the line down to the bottom. Every individual is not denying his inseparable identicalness with the Father, and thus there is what I will call completely individual expressions of absolute harmony.

You see, the experience of conscious identity doesn't disappear in the state of total enlightenment. But the sense of that conscious identity being separate from the Father's Will is gone. And as a result, the flawless experience of who one truly is is the only experience of Being that is available, and that is what coming Home means.

Spiritual growth, spiritual development these are all ego concepts. They are not facts. You are the ultimate and have been the ultimate of you since you “began”—and there was no beginning. The apparent experience of the movement from ignorance to enlightenment implies growth. But if the hands are placed in front of the eyes and the eyes are open, one cannot see anything. If the hands are slowly moved out of the way, one sees more and more of what there is to see. Is that growth? Is that development? No. It is simply becoming free of an obstruction, a distraction, an imposition upon your Birthright.

You are not advancing toward anything. You have already arrived. You never left the Kingdom of Heaven, and you cannot grow back into it because you didn't leave. And so you are in the ultimate spot, you might say, to discover the truth about you. And you don't have to grow into it. And you don't have to wait until the grace of God comes upon you to lift you out of your unworthiness into a state of worthiness, because you never lost your worthiness.

It is the apparent transition from ignorance into enlightenment that has given rise to the concept of spiritual evolution. And it is a false concept. That's the end of the answer.

QUESTION: Thank you.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: Recently I've moved to a village and there's a couple there who were guided to develop in this village a village that they say

will bring in 12 masters to help with the New Age. And I was wondering if you could give more information on that, if it's so. And if it is so, how as community can we come together to see this through?

ANSWER: As I will tell all of you something: Don't look for leaders to whom you can give your obedience. And don't look to leaders as though you do not have within yourself the essential capacity to recognize truth or you will sacrifice whatever degree of your experience of your integrity you might be experiencing at the moment. And in the sacrificing of it, by virtue of ignoring it, because of the willingness to give attention to masters or teachers.

You will create for yourself a state of inner distress that will finally get your attention, and cause you to once again to honor yourself. If any one of you were to attempt to return authority for your life over to me, I would nip it in the bud. You can ask Paul. The reason being, that it is your integrity which needs to be uncovered—it is your dignity, it is your divinity. And any step that any of you take to ignore it or override it in favor of the integrity or divinity of another will not feel good, because you will be in a state of self-denial.

Now what is happening here in this village is an exploration of a new manner of relating, ultimately a manner of relating to each other that does not involve self-will but rather a greater inner sensitivity to what is Real relative to relationships.

The plan may be to bring in or to make room for masters, but they will not appear until the students are ready—there will not be a command performance. And so, you might say, that what needs to be attended to is, becoming ready to listen before the teacher appears. And you will save yourself a lot of time if you will listen in the context of your innate capacity to recognize truth. It will be easier if you begin to honor yourself from the onset. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good afternoon.

ANSWER: Good afternoon.

QUESTION: Boy, you haven't cut anybody any slack today.

Everything's wake up.

ANSWER: Why waste time with dreams?

QUESTION: How little time do we have?

ANSWER: You're already there. You're already in the Kingdom of Heaven. Time has nothing to do with it. A willingness to see is all that is required.

Stop thinking in terms of time. And stop thinking in terms of growth, or of development. You're already there, right here at this very instant—on the Columbia Gorge, in the state of Oregon—right here you are in the middle of the Kingdom of Heaven. You are in the middle of Reality. No I'm going to put it this

way: All of what reality is is present in the middle of the infinite you that you are as consciousness—Mind.

I mentioned at the beginning of the day, that you all imprison yourself with your words. Remind yourself, “I am in the middle of the Kingdom of Heaven. This spot that I am experiencing is the Kingdom of Heaven, whether I am seeing it clearly or not. I don’t have to go anywhere to get there, I am there.” And then the next obvious question will be, “Well, how can I see it?” And as I said, you express curiosity—become curious, become an explorer.

An explorer doesn’t say, “Do I deserve to explore this new territory? Have I grown to the point where I can deal with this new territory?” No, an explorer is eager for the experience of that which is new and moves forward into the new territory. And it is his curiosity that drives him, that motivates him together with an innate feeling that it is inappropriate for him to be confined in any way.

And so let your Awakening process not be caught up in moralistic issues, or of whether you deserve it, or whether you are ready for it, or whether there is a great deal more “growth” that must occur. It’s all poppycock. You’re sitting on a grassy knoll, in the middle of the Kingdom of Heaven, as I’ve said before, with your eyes all squinched up saying, “I cannot see the perfection.” Well, I’ll tell you it’s only an eyelid away.

It isn’t at a distance in time, it is the willingness to open your eyes and simply observe where you are. And the key to this, as I have given you, is in the recognition that you exist as consciousness rather than body. And this consciousness that you are is unlimited, and it is within this consciousness that all experience of form is occurring.

If you identify with body, with form, if you claim that you are nothing more than form with a mind, then the infinite manifestation of you that the universe is, the visibility and tangibility of you, which is the visibility and tangibility of the Father, seems to be something that can happen to you, and that you can be at odds with, and where there can be conflict. But as the shift from body identification to mind or awareness identification occurs and you begin to pay attention to the experience of being conscious, the Universe and your world will stop appearing to happen to you, at odds with you. And you will find your world reconfiguring to identify marvelous fulfillment which you are not responsible for, but which you are inseparable from. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: Would you tell me if the primary relationship that I have will become integrated?

ANSWER: The answer is yes. It will seem to call for some patience from you, which you already are not unfamiliar with, but remember that patience means the absence of impatience, and the willingness to be present with and sensitive to that which your ego would say you need to be patient with. That's the end of the answer.

QUESTION: What would my ego say I need to be patient with?

ANSWER: The apparent time involved in the integration. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Greetings.

QUESTION: In The Course In Miracles it talks about periods of unsettling. And I've been experiencing one of these. It seems that it happens to me when I am most—my Real Self—that it's like a wind blows be off my under-pinnings, and without warning my ego takes control again. And then there's a period of unsettling that's more disorienting than it ever used to be, because I was thinking that I wasn't going to do that anymore. I guess my question is what's the purpose of the period of unsettling?

ANSWER: The unsettling is always the undoing of your ego's security blanks, the unraveling of your ego's security blanks. The unsettling is the lifting of the anchor, or anchor's, that prohibit you from flowing with the Movement of your Being, with a capital "B". The unsettling is the undoing of your confidences in illusion. The unsettling is the means of your emancipation from bondage that is not legitimate and is not part of your Birthright.

Your conditioning says that your anchors, your boundaries are there for your safety, and that to abandon them causes you to be vulnerable, and that therefore their loss constitutes a lack of wisdom and a presence of danger for you. If that were true, then you would be forever lost, forever unable to yield into the flow of the Movement of your Being, which is inseparable from the Movement of Creation that the Father is being.

Do not worry that you flip-flop back and forth. It is the way you maintain a certain degree of balance so that you do not become overwhelmed by the process. But each time the ego gains control it does so with a little less faith on your part in it, and a greater willingness and eagerness to once again experience the unsettling, and the movement that reminds you of who you are, truly.

I will tell you something: The only reason there is an unsettling is because the ego is losing its strength, and the current of your Being is greater than the amount of drag of the anchor, you might say, that your ego is using to hold you tight. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: Some time ago I sort of pressurized a group of relatives into forming a partnership and securing a Christmas tree farm and operating it. It hasn't been easy to do, because we live in rather distant locations from the Christmas tree farm, and it's become quite a burden. And I've suffered with some feelings of guilt over having pressurized people into doing something that might not have been a good idea. And I've been working on releasing those feelings...

ANSWER: Good. Understand that they were completely responsible for their decision, you never were in control of them. And they need to play as active a part as you in deciding how best to deal with the property, whether to dispose of it or not. Do not waste your time feel guilty, because you did not make anyone make the decision that they made. They made the decision themselves. Continue.

QUESTION: Well, I think I've fairly well internalized that, but it's creating some problems now in that the Christmas season is coming up and the farm has been listed for sale. And my question now is, is it going to sell in time that we won't have to go through the Christmas season with it? And if not, why?

ANSWER: At this point it is not the likelihood that it will sell before the Christmas season. And the answer as to why is because that simply is not, shall I say, the timing of it. And I encourage you to be willing to embrace the possibility that the actual timing that occurs will be perfect, and not be so sure that you know what perfect is. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome. Smile. I have shared with you good news. I encourage you to be open to the reception of the goodness of it.

QUESTION: Thank you for being here, Raj, now and always. I know I have a guide, and the times when I've been most in touch with him or her have been the milestones of my life. But most of the rest of the time it seems like I'm talking on a walkie-talkie, or I ask a question and I wait for an answer, but I leave my finger on the talk button. And what I would like to ask of you is, as a mutual friend, if you can make a formal conscious introduction.

PAUL: This is me, Paul. A formal conscious introduction of what?

QUESTION: Of my guide and me to each other.

ANSWER: I will tell you something: Your connection with your guide is a very intimate connection. It is intimate because your guide is absolutely

unseparated from you, is not holding himself apart from you, is not identifying himself as being a separated Individuality. It is—for lack of better words—unethical for me to do anything other than to tell you what I have just told you and instruct you to persist in experience this connection that isn't really a connection, because there are not two things to be connected to each other.

Your desire is sufficient. But as you said you do have to take your finger off the talk button. As I have indicated before, the first step to get in touch with your guide is the become still. The second step is to mentally and gently express the desire for communication. And step three is the magic step—listen. And step four is expect an answer.

Your guide is intent upon connecting with you, with dialog, with clear cut communion. But the desire must be there on your part, and the defenselessness must be there, and so there must be a desire to be defenseless.

Now I will tell you something else, and everyone needs to know this: The only reason there is resistance to get in touch with your guide is because you are afraid that when your guide speaks to you you will be convicted of whatever you feel you are guilty of. But your guide is there to illuminate to you the fact that you are innocent—not guilty. Your guide is there to provide the truth. Your guide is there to resolve confusion. Your guide is there to provide answers not problems.

Your conditioning will suggest to you that your problems are so complex that the answer must be beyond your capacity to grasp. It is never true. Answers always simplify. Connection with your guide always simplifies. And the only time you have problems is when you are demanding a more complex answer, where the simple answer is just to unbelievable to you, or when the simple answer doesn't conform to your expectation. But always the answers are avenues of simplification. As I have said before, you can dare to expect that the answer is simpler than anything that you are expecting.

So on that basis I encourage you to continue to desire communion, and then desire to be defenseless, and then let go and listen. And risk the chance, if you will, that the answer will illuminate and demonstrate your innocence, and that you do not need to be afraid. That's the end of the answer.

QUESTION: Thank you so much.

ANSWER: You are welcome.

QUESTION: Thank you. I am very concerned about aids and cancer and terminal illness. Will there be cures for these people who are so sick?

ANSWER: I do not mean to be over simplistic here, but the answer is, yes, as soon as they are willing to give themselves permission to set aside the verdict and the penalty, if you will, as soon as there is a willingness to discredit the source of the verdict.

These diseases seem to be death sentences, but if the judge is a jerk they are not to be honored. Who or what is the law maker? Who or what is governing? Is

the body governing? Is a doctors current knowledge governing? Or does everyone function or be under divine law that perfectly reflects the flawless intelligence of the First Cause of God?

Now it started out this morning by pointing out that there was a premise upon which everything this weekend would follow. That premise being, that each one of you is at this very instant the direct expression of God. And you are at this very moment in the middle of Reality—the Kingdom of Heaven. That must be ones premise when he or she seems to be faced with the verdict of death that seems inseparable from cancer, and aids, and age.

It is imperative to begin to release this idea or concept that each one of you is just a physical organism, or that each of you is a spiritual individuality temporarily occupying a physical organism as a host for your Soul.

God unidentified, unmanifest is nonexistent God. There cannot be God without the infinite manifestation of God that is called the Movement of Creation. And likewise there cannot be conscious individuality without it being identified. And so if you are conscious, then there is that which specifically identifies you, which you call the body, and that which universally identifies you, that is called the universe. And so body and universe constitute the eternal identification of your eternal Individuality.

Any other interpretation, concept or perception is deluded and is what A Course In Miracles refers to as an illusion. But again I reiterate, that you must understand that the word illusion refers to the misperception and not that which is being perceived.

If your body is as eternal as your individuality, if that which identifies the presence of your individuality is inseparable from your individuality then whether you seem to die from cancer or aids or anything else, you will still find yourself having an uninterrupted experience of body, even though to everyone else it seems as though you have left your body behind. That is their perception. That is not the experience of the one who has passed on.

And if in the process of death the cause of death has not been shown to be absolutely idiotic, because you are still experiencing life and body, then the opportunity to give yourself permission to experience your divine health is still present for you to practice. And so why wait? The necessity is to start now to give permission so that that which has the intent to identify the presence of your individuality perfectly has the opportunity to identify the presence of the Father perfectly, because it is one and the same thing.

Illness, disease is an illegitimate imposition upon the divine one that you are. But if you insist upon identifying as body or organism, you will not seem to experience your Birthright.

What is something that is illegitimate? It is something that has no real source. A three dollar bill is illegitimate, because there isn't a real three dollar

bill. You cannot have a counterfeit three dollar bill, therefore its presence wouldn't fool a sole. Illness and disease is equally illegitimate, and it constitutes an imposition upon your experience of your Birthright. And it's important to begin to challenge the apparent justification for disease or illness of any kind. If you walk outdoors and you breath the wonderful crisp cold air, and you think, "I'd better go back inside or I'll get a chill," correct that thought immediately—replace it. The cool crisp air, the autumn colors, the river, the rain, the fog are all part of the infinite expression of you. It cannot possibly be functioning at odds with you, if it is you in your infinite aspect.

And I will tell you something else, turn down the volume on your TV when they begin to advertise medications. Do you realize that you are told when to expect a summer cold, and a winter cold. You are told when the flu season is going to start, and you are advised to be prepared to become sick by getting the medicine that they are selling. And you are brainwashed into forgetting that you are a divine manifestation of an indivisible and undivided First Cause, who's self-expression is incapable of being divided and polarized into opposites—into conflict. Do not subject yourself to such information anymore than you would subject yourself to constant scenes of violence.

Now we could speak for hours about illness, about healing, about the fact that illness is an illegitimate imposition. But this is not the time to do that. Whenever you are confronted with someone, whenever you are made aware of someone who seems to have a terminal illness, do not play into that emotionally anymore than I have suggested that you play emotionally into the fear tactics that are used in the advertisement of illness so that medication can be sold and a profit made.

Be the presence of love. In other words, the willingness to recognize that which is Real, with a capital "R", in each and everything, or each and everyone. Don't join that one in his or her ignorant belief of victimization. And don't give what is at the bottom line an illusion, the validation of your fear, which says it is real. If it is not of the Father, it is a suggestion, it is a whispered suggestion—you might say, a hypnotic suggestion—the equivalent of someone saying, "you have an apple stuck on the end of your nose. And you cannot get it off. And you look like a fool. What are you going to do?"

Now I'm not being too simplistic here, this is the truth, and it does give you a starting point. Acknowledge each ones divinity. Do not take it upon yourself to try to correct the situation, but to the best of your ability, as I said earlier, be the transparency for truth that doesn't join with that one's fear and strengthen the fear, but that which joins with what is true about that one, thus making it easier for him or her to give permission for healing to occur. Permission is the key word. That's the end of the answer.

QUESTION: Thank you so much, and I love you.

ANSWER: You are welcome, and the feeling is mutual.

QUESTION: First I'd like to express publicly my gratitude for the people in my life and the good fortune I've had to have them in my life, to attract these incredible human beings and this incredible environment. Thank you, thank me, thank them.

My question would be... actually I would like you to speak to what you perceive as my greatest obstruction?

ANSWER: Fear of what significant others in your life think about you. And a reluctance to simply be you and let the chips fall where they may. You have a certain willfulness about you that does assert itself and plow through resistance, but it doesn't do it without caring, it doesn't do it with comfort and ease, it just knows it must do it.

And I'm not speaking of ego here. I am talking about an inner conviction in your own integrity and a willingness to stand by it knowing that there will be resistance. And this is healthy. The only thing is that you are hooked by concern about reactions, instead of recognizing that those reactions are other peoples issues for them to deal with. And then leaving them free to have their reaction and come to terms with it themselves.

It is helpful for you to know that there are more people on this planet who do not care what you think or do than there are those who do. And it would be helpful for you to think about them, rather than the few who might disagree. Because the ones whom you would react to would limit you in your freedom to be you and honor yourself and the millions of other who don't give a damn leave you free to explore and be you. It is your right to enjoy being you. It is your birthright not to have to answer to anyone else, to meet their expectations, or not make waves for them.

Now, by going on at length here, I do not mean to imply that you are a blithering mess. But this is a key issue. And when I say a key issue, I do not mean a serious issue. I mean an issue where the promise and the fulfillment is very great on the other side. That's the end of the answer.

QUESTION: Thank you for the key.

ANSWER: You are welcome.

QUESTION: Good evening.

ANSWER: Good evening.

QUESTION: Somehow I feel the answer to the last question applies to me.

ANSWER: Indeed, to one degree or another it applies to everyone, because everyone has been taught not to make waves, to be polite, to conform to social etiquette, to be respectful—which always means, in so many words, to defer to others if they are in some position of authority. And you realize that there is never

a point where you were finally told, “Okay, you are grown up now you do not have to automatically defer to your superiors. You do not have to defer to your elders. You have graduated. You are now free to be you, and to learn how to do it gracefully.

And so whether one is 80, or whether one is 50, or whether one is 25 everyone continues especially to try to please Mom and Dad, or to be the kind of wife or husband that your Mom and Dad were, or that those who gave you instruction as you grew up had indicated to you was best, or that role models that you yourself selected had represented to you was the most desirable. And very few of you have arrived at a point of asking yourself what you feel, and what is important to you, and what do you want to explore, and what do you want to experience? Continue.

QUESTION: I have this urge, and I’m constantly being put in the position of healing. And I enjoy being in that space. I feel this is part of my work, and I’m not there yet, I’m willing and wanting to be there. And also I would like to know what my obstacles are?

ANSWER: The primary obstacle is that there is a feeling that you must somehow find a way to be personally responsible, or personally effect healing.

And I will tell you something: The only healer there is is love. The only thing that effectively cuts through the illegitimate imposition of ego beliefs is love. And all that is necessary is for you to be willing to get out of the way and to be the transparency for that love, and let it flow and let it be the presence of intelligence and harmony that it is because it comes from the Father. And let it do the healing. And do not assume that it is a personal or acquired skill of your own that you haven’t quite yet gained. These words, “Not my will but Thine be done,” meaning the Father, or God, or your capital “S” Self, because they are all one and the same and are God.

That is the key, surrendering any sense of personal will, or of personal responsibility for making something happen. Surrendering that to the inevitable flow, the inevitable expression of God right where you are, and right where the one needing healing is.

I cannot emphasize firmly enough that you are conditioned to be responsible, to be an effective presence, to make your mark on the world by virtue of learning, when the only manner in which the value of your Presence, with a capital “P”, can be experienced by others is when the attempt to be effective is released, and you let God shine through and be the only presence right there where you are, so that you become not only the transparency for love and the transparency for truth, but you become the embodiment for it right in the world, because you are choosing to let that be what is present. And you are not claiming a right to be present also as this little, tiny, limited organism that can acquire skill and expertise and a reason for pride, etc., and a sense of accomplishment.

When you allow yourself to be the unconditional presence of truth, by letting truth be right where you are, and letting love be right where you are, you are not sacrificing yourself. You are allowing who you really are to be present, it is your ego that gets sacrificed. And it is an illusion anyway, a limited perception of Self, with a capital “S”—a limited sense of who you divinely are. That is what gets sacrificed. And in that process of being the presence of, “not my human puny will be done, but Thine be done,” you are engaging in an active process of coming into a clear and true experience of your identity.

When you let the Father through, you are letting through the only thing that has ever been present right where you are. There never has been anything other than God right there where you are.

And so when it comes to healing you can say, “I don’t have the faintest idea what needs to be done here. I don’t have the faintest idea of how to heal anyone. But I am willing to step out of the way and let the infinite penetration of truth shine through, because that is its inclination and intent. And I will not block that flow. I yield to it. And I trust it. And I entrust the one I am working to it.” And then you let the illumination of love, which is the presence of the Father in human experience do the healing.

And you will not feel incompetent or unready, because that which feels incompetent and unready can never become competent or ready, because it isn’t part of the healing process. You are the place where God shines through. Yield to that illumination, knowing that It knows exactly what to do and how to do it. And I encourage you not to wait six months to try this out. Whatever opportunity you have to actively stand as the transparency for truth and love you will find healing occurring. There is no need to delay. There’s no way for you to be ready, so why not go ahead now and watch the dynamic healing effect of the love that you let shine through.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: And I love you.

QUESTION: Good evening, Raj.

ANSWER: Good evening, indeed.

QUESTION: Well, I have a question that I would like to preface it with something. I have two visionary experiences, at least to me, that are a recurring thing. One is of you as Jesus, and I see everything but the face. And the other is stepping up to a gate into what I call infinity or infinite love, and turning back as if I needed a parachute, and I’m asking how I see the face and I step past the gate.

ANSWER: The way you see the face is by not attempting to coerce it into being whatever you conceive my face to be, and daring to allow your face to

appear. The Christ, the stranger within thy gates that is your teacher, and your healer, and your revealer is you.

Now, the second vision is not one for you to do anything about. It is one that will continue to occur and you will find subtle changes occurring and they are for you to simply observe. The move through the gate will occur. It is not a call for you to do anything at all, just observe it, and notice the changes, and be curious. But also be allowing, and do not try to hurry it up, do not try to help it be what you think it is going to become.

It bears a direct relationship to the degree of trust that you are bringing into play, and instead of reacting to the fact that you stepped back, acknowledge the significance of your stepping up to the gate first. That is a stepping up to the threshold. That is what is to be magnified and valued in this vision. The stepping back will become less and less, and the forward movement will be more and more. Just be patient and abide with the unfolding scene of the vision. That's the end of the answer.

QUESTION: Thank you so much.

ANSWER: You are indeed welcome.

QUESTION: Good morning, Raj.

ANSWER: Good morning.

QUESTION: It's been difficult for me to be here in this setting, but I'm here. I've been working a lot on changing my misperceptions of you, as I see you here in the present, instead of the way I used to think of you. Could you help me with anything you could say on this to help the shift?

ANSWER: Certainly it illustrates to you the necessity of being willing to be present with whatever it is that you feel uncomfortable with, rather than being present with your preconceptions.

This phenomena that you have experienced of the difficulty of being with me because of your preconceptions, illustrates difficulties that everyone has being with certain other people, whether they are me, or whether they are family, friends, business associates, etc. Because your preconception, or your mindsets so completely governs how you perceive what is going on, altering what is going on at least to your perception. And in this way each of you does create your experience.

And I will tell you something: when you approach your fellow man behaving toward him on the basis of your preconception, your fellow man feels the fact that you are not present with him, that you are not seeing him. And this is bothersome to say the least.

I will tell you that it is very much like one night when Paul's wife had a dream about Paul, and in the dream he did something that was very offensive to her. And she woke him up and was very angry with him for his behavior in her

dream. At the moment she was not distinguishing the difference between the events in her dream and the real Paul.

It is well, especially when it comes to those things which are divine to approach them with a simple willingness to be present with them so that you might be sensitive to them as they are instead of as you perceive them to be, or conceive them to be.

This is one of the major difficulties in Awakening, because of the fact that the limited ego frame of reference defines everything in limited terms. And thus, that which is infinite, that which promotes expansion into one's native freedom is seen as a threat to the ego. And so it paints horrible pictures, it creates images of fear around those, shall I say, portholes of expansiveness so that one will not pass through them. And that is why it is wise in order to get past the ego images to be willing to simply be present, assuming that your preconceptions are likely to be false. And be open. And let that which is divine present itself to you.

You see, at the bottom line, when you are opening up to that which is divine, you are opening up to that which is part of you, because, as I said yesterday, your being is infinite. The limited circumference of the ego frame of reference simply blocks you from experiencing all of yourself. And what you are opening up to by virtue of defenselessness and just a simple willingness to be present with that which is divine, is yourself. And that is the way you let yourself into your greater capacity to be aware divinely.

Why would you be defended against that which is real? Only because to the ego that which is real uncovers the ego's unreality. And that is why the ego is nothing more nor less than a defense mechanism, it is intent upon saving it's skin. But I will tell you that it is a sense of self that is only reasonably comfortable to anyone because it's familiar. And you will not be able to move into your larger capacity to be aware and be comfortable if you don't become defenseless against it, if you don't become undefended, if you don't become willing, receptive and yielding.

As I said yesterday, the reason it is difficult to open up to one's guide, and the reason it is difficult to stand defenseless in the presence of God is because everyone is afraid that in the illumination of that which is real your guilt will be confirmed.

(Side 2 of tape 5 starts here. It sounds like something was missed. But I'm transcribing from the original tapes.)

But what the light uncovers, truly is the divine reality of each of you, your Christhood, your divinity, your purity, your innocence. And these are not just nice words that I am bandying about with, I may be saying them gently, I may be saying them casually, but I am talking about the fundamental capital "F" Fact of your Being. That's the only thing that can be uncovered in the illumination of the presence of God.

I will put it this way, in the baptism of the light of God, what you will hear is “not guilty,” but “this is my beloved Son, this is my beloved Daughter in whom I am well pleased.” Do not be afraid of the divine presence, whether it is me, whether it is the Father, whether it is the Holy Spirit, whether it is your guide. Because in that presence who you truly are in all of your innocence and perfection and completeness is uncovered to you, because you are the only one’s who are not experiencing your divinity. It is obvious to me. It is obvious to the Father. It sticks out all over you like a sore thumb.

And I will tell you something else: When you approach your fellow man with preconceptions that cause you to be defensive, you are disallowing yourself the experience of recognizing their Christhood, and you are eliciting by your behavior responses from them, shall I say, of confusion and frustration, because they feel you are not connecting with them. It is as though you are talking to somebody else, or about somebody else, and yet you appear to be talking to them. This is very disturbing, and each of you has had that experience at one time or another.

So I do encourage you to be willing to be present, defensively present with your guide, with me, with the Father, with the Holy Spirit, and let us in, so that you might have the opportunity to know us NOW—not a God of the past, not a Christ of the past. Because there is no such thing! I exist NOW! You exist NOW! The Father is being the Movement of Creation NOW!

And I will tell you something else: The unbelievable thing that will happen when you dare to be defenselessly present, is that you will experience being loved. And you might cry because of the joy of being loved when you thought you were so undeserving.

And I will tell you something else: The love of the Father is not extended to you, because you are willing to be defenselessly present. Because you are being defenselessly present the ever present love of God has the opportunity to register with you. It is not a sudden gift, as a reward for being willing to be defenselessly present. Not one of you has ever managed to be outside of the love of the Father. It is an all-consuming, all-embracing love.

But it is possible for you to become so preoccupied with your imagination that you ignore it, in preference to the very strong belief of your worthlessness. You all to one degree or another have a very strong conviction in your worthlessness. And your conviction convicts you, and you feel convicted to darkness, and you feel that it is justifiable. And all the time that you are caught up in this intellectual, compulsive, preoccupation with worthlessness, you are the glorious Christ being loved by the Father, included in the Brotherhood of Man—which the Bible has spoken of as the Body of Christ—dreaming this tiny little dream.

I encourage all of you when the word dream is used, as in *A Course In Miracles*, or in other metaphysical systems that you stop thinking of it as a night dream and start thinking of it as a daydream. A night dream suggests that you are unconscious. A daydream is something that is going on while you are totally conscious—you can sit here and glance out the window and become distracted and involved in a daydream, or a student in school can do the same thing.

It is much more helpful for you to think of the dream as something that is going on while you are conscious, because then switching from the dream to what is really going on amounts to nothing more than a shift of attention—a conscious shift of attention from a preoccupation with something that isn't going on to something that is going on. And this will help you to understand that waking up is not some difficult process of moving from unconsciousness to consciousness. And it will be easier for you to grasp that this doesn't necessarily mean a long journey. It is just a shift of focus of attention.

I am with you this weekend to help distract you from your daydream. The revelation can come instantly. In the school room the teacher calling your name, or a nearby student dropping a book on the floor so there is a sharp sound is enough to wake you out of your reverie, your daydream. And there you are back in the class room. And likewise, just as suddenly as that you can find yourself back in the Kingdom of Heaven, because you are in the Kingdom of Heaven at this instant, fully conscious, but distracted with an imagination.

Now does being distracted by an imagination cause you to be a sinner? Is it a moral issue? Is it something that is deserving of punishment? No. It certainly is a capacity that each one of us has. The only thing is that in giving your attention to an imagination you become distracted from the experience of being the conscious Movement of Creation. Your awareness becomes limited to a very fine focus. And so it is a limited experience. A limited experience going on right in the middle of real happenings that are unlimited.

Now you simply became comfortable with your daydream about me—your preconception about me—to the point that it felt threatening to have your attention snapped back into a real experience of who I really am in the now. And it is the same thing relative to waking up.

Everyone is afraid to wake up, because they are afraid they will be judged for having been distracted and involved in imaginations. But everyone of us, everyone of us, every one, including you, of the Brotherhood of Man have that option, that capacity. It is just that we do not any longer engage in it, because it is so much more unfulfilling an experience than being totally aware of our identity—being aware of our divinity, being the conscious experience of the Movement of Creation that means that we are inseparable from the Father—it is so much less fulfilling than being at Home in our Right Mind, with a capital “M”.

And so you are simply learning that your distraction into imaginations is not particularly fulfilling. Don't be afraid to be present with Reality. And assume that until you are willing to be defenselessly present with Reality, that anything that you might think about Reality will tend to be false, and therefore you don't have a justifiable reason for being defended.

And then as I said yesterday, dare to become explorers. Dare to become undefended and risk the chance that God is All, and that the act of become defenseless and willingly present with God will uncover and illuminate your undeniable innocence and confirm to you your divinity. That's the end of the answer.

QUESTION: Thank you, Raj.

ANSWER: You are indeed welcome. And it is good to be able to be with you, and have you let me in.

QUESTION: Raj...

ANSWER: Good morning.

QUESTION: I believe I'm in the Kingdom of Heaven. And being here, I'd like to know more about the divinity of the people (the men) I've known as an adult—been in relationship with—and so that I will be in a clear understanding of the truth, instead of misperceptions.

ANSWER: There are two things that it will be important for you to do. And I'm not going to talk to you about past relationships, but I'm going to talk to you about current relationships and any future relationships that might occur.

First of all, as I said yesterday, there is always a preexisting premise to your means of perceiving what is going on around you. There is always some basic premise that you are utilizing in order to interpret your world. And so you must dare, with those men in your life—as well as the men and women in your life who are perhaps not intimate relationships, but associates or friends—you must dare to approach them in the context, in the premise that if there is anything there appearing to be a man or a woman it must be the presence of God. And it must either be the presence of God seen truly, or the presence of God being misperceived. But nevertheless it is the presence of God.

Now, that is the first part. The second part is: You must be willing to intelligently monitor your thinking so that when you begin to judge them, or when you begin to perceive them as un-God-like—unloving, untruthful, unprincipled, acting at odds with life, not expressing much soul, etc.—you must catch that thought process and replace it with the conscious awareness of your basic premise, which is, that if there is anything standing here looking like a man, it must be the presence of God.

Do you love God? I'm not asking you to answer that question. But is not God ultimately lovable? I know that some of you at times have felt that God is

absolutely not lovable, but that is because of the misperception caused by the limited frame of reference. God is indivisible.

Do you know what that means? If God is indivisible, then God is incapable of being divided. And if there is not division, there cannot be polarization and there cannot be agreement. There can only be unity. And unity is the definition of harmony. Harmony does not define the cooperative working together of disconnected parts. And that is very important to understand. God is infinitely expressed, and the harmony of God's infinite expression is not a result of an incredibly complex cooperative effort of disconnected parts. It is the unavoidable perfection of the infinite expression of unity.

Now why am I saying this? I am saying it because this means that it is an idiotic idea to conceive of God as being a wrathful god, a god of punishment, a god that would be impossible for you to love, a god that it would be impossible to dare to be defenseless in the presence of. It is because God is indivisible presence—which is another way of saying omnipresence—that you can dare to love God, and you can dare to love the God in your fellow man, whether you fellow man is consciously embracing it and embodying and expressing it or not.

As I said yesterday, love is the willingness to recognize that which is Real, with a capital "R", in each and everything, in each and every one. And so you must dare to exercise a little bit of, not judgment, but discernment relative to your thinking. And when you find thoughts, conditionings presenting themselves to you that interpret another as being unloving, hateful, worthy of judgment and condemnation, you may squelch that unintelligent activity going on in your own mind, and replace it with an acknowledgment that, "if there is anything going on here at all where I see this man or this woman, it must be the presence of God, and I desire to be defenselessly present, defenselessly open to the presence of God that is here."

Now we cannot avoid also being wise. If the one whom you are willing to acknowledge the divinity of, is unaware of his divinity and is behaving out of fear and inner conflict, you cannot afford to allow yourself to be influenced or mistreated by that one's behavior that is based on his ignorance. To be defenselessly present with the divinity of another does not mean being unconditionally willing to be abused when that one's behavior is based upon ignorance.

And this is a very important point. But understand that in the intelligent use of discernment and the recognition—the discernment between that which is real and that which is unreal—you are not blocked from being unconditionally present with the Christ of that one.

When you go out into your garden, you look at it and you see that there are the flowers that you have planted, and there are weeds that have also started to grow. You are able to discern the difference. Being open enough to discern the

difference doesn't put you in a position of being overwhelmed and controlled by the weeds, it simply allows you to discern which ones to pluck up and which ones to leave. You let the beauty and the order of the flowers dominate, and you let the presence of the weeds hold no control over you, and you pluck them out and discard them.

So you do make a distinction, but that does not mean judgment, it is simply a matter of discernment. And when I use the word judgment, I mean it in the sense of accusation, judgment and conviction. You discern in your fellow man what doesn't truly represent him. And you do not honor it. You also do not react to it. You simply handle yourself in a way that is wise, and then you make the effort to honor that which is Real in that individual, and by virtue of honoring it elicit it from that individual, give support to it by virtue of your honoring it, and identifying it as that one's true identity.

In this way you will handle yourself well, and you will find that you have available to you a bridge that can get past the ego—the false ego dynamics of that individual—and connect with him at the level of who he is. And it will most definitely appear as though miracles are happening. That's the end of the answer.

QUESTION: Thank you, Raj. That's a very satisfying answer.

ANSWER: You are welcome.

QUESTION: You mentioned yesterday, Raj, that in relating to this experiment going on in this village where there are some of us together, that there would be a new way of relating. I believe that's the way you phrased it. I'm going to need to ponder it for awhile.

ANSWER: The answer to the last question and the one prior to that, both address this way of relating from one's center. and so you have even more of a grasp of the meaning of the answer given yesterday. Continue.

QUESTION: We have a group, a small group of us that are meeting regularly, in addition to our Miracles group, and we are meditating once a week. And my perception is that, there are two things that are important or feeling correct about it. One is that simplicity is part of the Reality, and also a good deal of desire to be in the silence. And everyone seems to be responding to this.

And I feel a strong desire to be still almost all the time, to not be using words that often. Yet I feel that somehow we all need to have some common understanding and some understanding together that as a group there is something to listen to that effects all of us around what we will be doing in the future...I think I'm asking for guidelines, further guidelines as to how we can be together.

ANSWER: It is important to understand that as one first begins to explore, shall I say, the nature of the closet that one goes into—that inner space, that

centered place—that as one initially begins to explore that experience of quietness, it is necessary to be still, to be physically inactive, sitting quietly. But as one becomes familiar with the experience of his or her peace—the peace of his or her Being—it then becomes possible to experience it without the requirement of being physically still. It becomes possible for one to be connected to his centered awareness without absolute mental activity.

Now when you meditate and you finish the meditation, do not immediately release the experience in favor of returning to your normal responses and approaches to your activities. I encourage each of you, when you finish your meditation, to gently and even slowly open your eyes, and do not engage in actions that are jarring, that unsettle the experience of peace. And you will find that you will be able to get up from your seat and go and attend to thing while still carrying forward a surprising amount of that peace.

The point of meditating is to become so familiar and so comfortable with your centered place that it is easy to remain in it as you re-engage with activities in the world. The point is to bring that centered perspective, as I have said before, into the market place, into the activities of your day.

The more familiar you become with being centered, by virtue of meditating, the easier it will be to access that centeredness in the middle of your activities. And that is what is going to contribute to your behaving with others in a way that represents Reality more clearly, and will revolve a new means of relating or of relationships.

You move into the silence to become familiar with the nature of your Being. And then you can bring that nature of you—that essential Being of you—with you into your activities when there is not silence. I say this so that you will not begin to value silence and immobility so much that you make a distinction between that and your activities and begin to see them as opposing each other.

When Paul and I first began to speak, it was essential for him to meditate for at least 15 minutes before he was quiet enough to be able to experience my presence and what I was conveying. As he became more and more comfortable with it, he found that he could speak with me without meditating at all, and even speak with me while he was driving the car.

And now obviously, he is able to hear me when he is with a large number of people, and there are activities going on around, and sounds above, etc. And he is able to use his body expressively as it fits what is being said. And so it is not necessary for him to be sitting in silence in perfect inactivity. That is just a stepping stone that allows for becoming familiar and comfortable with being connected within.

As I said yesterday, much to Paul's distress, he is coming to a point where it is becoming more and more ridiculous for him to return to what has been called

the role of “bumbling Paul.” His wife jokingly says that after a workshop he turns back into a pumpkin. It is lovingly said.

And so the point is to arrive where one is being, as we said yesterday, out from capital “M” Mind, out from one’s center in the world, so that one walks through the world Awake, so that one engages in relationships Awake, so that one engages in activities Awake. And the state of being centered is not identifies with a particular pose or posture or location. And one moves into the freedom of his Being, and the freedom of moving and being in the world without sacrificing his or her wholeness.

Now the one other point that it is important for you to understand in the context of the question that you asked is: That becoming the transparency for truth, becoming the transparency for love, allowing the presence of God that truly constitutes your individuality to be that which is embodied and expressed by you does not require you to use certain language. What it requires you to do is to simply be unconditional love.

It means for your behavior to flow out of an inner balance and equilibrium that constitutes poise, that allows you to be exquisitely responsive with absolute appropriateness at any given time. It amounts to being genuine, and real and simple in your relationships and activities with others.

So I am encouraging you as you move forward in the development of this community, not to look for structures or new patterns of behavior to replace the old patterns of behavior in community. You don’t want structure. You want the fluid, flexible flow of the ability to be appropriate at any given moment. That of simple genuineness, of simply being present with and sensitive to another, without new, more modern, more new age rules of etiquette.

You’re at a point of letting go of etiquette, of letting go of rules or patterns of behavior in favor of being so present with those around you and in the community that you are again exquisitely appropriate in a manner that confirms everyone’s essential divinity and worth. That takes love.

And again, and this cannot be said often enough, Love is the willingness to recognize that which is Real, with a capital “R”, in each and everything. It doesn’t take a lot of schooling to do this. It doesn’t take a lot of skill to do this. It doesn’t take a lot techniques to do it. It takes nothing more than a willingness to be humble, simple, genuinely coming forth from your center, from the void in you, the nonarrogant defenselessness.

In all of your “processes” of Awakening, don’t for one minute allow yourself to forget about love, and gratitude, and joy. These three things are the most effective elements for cutting through the limits of your old conditioning. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I have a young son who was diagnosed last year as a diabetic when he was three. How can he and his parents teach him, or how can we help him make the decision to heal himself?

ANSWER: I encourage you to convey to him—again in language that he can understand—that he is wonderful, that he is the child of God, that he is the expression of Life, with a capital “L”, that everything about him is regenerative. I understand that you cannot use these words with a three-year-old. But if he cuts himself accidentally, and he cries, and he is frightened, you tell him not to worry that it will get better, because it will heal.

You convey to him that he doesn’t need to be afraid, and that he can expect himself to arrive at a point where his finger is no longer bleeding and no longer looks or appears to be out of the ordinary. You convey by your attitude the fact that he can dare to relax and be confident in regeneration—healing, the manifestation of perfection.

Now, both of you as parents have the opportunity, you even have the demand here to take a look at the premise or the context in which you are interpreting his presence. Is he just an organism generated by the organisms of your two bodies? Is he a body that is the result of something that two other bodies have engaged in? Or is he a manifestation of something greater than, more than physique?

If you are willing to acknowledge that you are in the middle of Reality, you are in the middle of the Kingdom of Heaven and so is he, and all three of you are the direct expression of God, and therefore Christ’s, then you will be holding him, you might say, in a context of what is Real, with a capital “R”, therefore divine, and therefore at the bottom line, incapable of expressing anything unlike its Source.

This will cause you to arrive at the conclusion that the diabetes is a distorted manifestation, or I’m going to say, a distorted experience of something essentially perfect, that the distortion is an illusion having its source not in God, and therefore being sourceless.

As you withdraw investment of faith in the definition of his health that says he has diabetes, and there becomes an equivalent investment of faith in his divine origin, his current divine nature, and the fact that there is not truly present any causative agent capable of generating disease, you, by virtue of that clarity and the peace that will come with it will stand as, what I will call, healing agents in his experience.

You will be embracing him in the truth, and your actions, and your words will thoughtlessly convey to him the very same confidence that you have conveyed to him that he can practice that if he cuts himself it will get well. And it will confirm and support his confidence in the fact that his body is present to affirm life not destroy it.

It is the intent of everyone's body to identify the presence of that one's individuality perfectly. If the two of you are not expressing fear, and you are not conveying that fear is justified to your son, and on the other hand you are conveying justification for confidence and peace and healing, you will be laying the ground work for his experiencing that healing. And you will not be establishing a mindset that will undermine his confidence in his very experience of life, because maybe this body is on his side and maybe it's not.

And in the meantime you take all the practical steps to see that balance is manifested in his body. And you be grateful for the fact that in spite of the fact that this balance is not occurring naturally, the penetration of love into the illusion is sufficient to negate the illusion and bring about that balance until that balance is able to be seen so clearly that no "artificial means" are required. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: First of all I'd like to thank you and Paul and the Father and all of us for that rainbow, and the love and the joy that it represented.

My question is about karma. And this really is a personal question, it's not a metaphysical one. I really agree with your teaching that salvation is here and our divinity is absolute, and that guilt and all that can be changed in a moment, and that we can Awaken in a moment. As I believe somebody like Saddam Hussein could wake up in a moment, and I pray that he does.

But it also seems to me that the law of karma is at least relatively active, otherwise people wouldn't be born with diabetes, or deformities, or whatever. And I really don't have any problem with that polarity. My question is more about...

ANSWER: Let us stop for just a moment. It is quite possible that there are other explanations for those who are born with what are called birth defects, besides karma.

Karma, the word, simply represents ignorance, whatever the current ignorance of reality is. Karma is never a debt or a penalty. It is simply the suffering that accompanies ignorance, which lasts until the ignorance is replaced with clarity.

For example: If you were to pass on at this very instant, you would not find yourself changed in anyway from the moment prior to your passing on. You would still find yourself believing what you believe now. You would still find yourself fearing what you fear now, except your fear of death, because the experience of passing on would have proven to you conclusively the

uninterruptibility and eternity of your existence. But other than that you would find yourself still faced with the necessity of yielding into your divinity, the necessity of becoming defenseless against it.

Someone observing you from the other side entering that place might look at you from a more Awakened vantage point and notice that you are bringing with you some old baggage, if you will, that would be the equivalent of birth defects in this lifetime.

So what you take with you, what you bring with you as you come into this lifetime is whatever degree of clarity you allowed to penetrate your limited frame of reference prior to your birth and whatever remaining ignorance's had not been removed prior to your birth.

I am glad you brought up this subject, because I love it—I love to dispel the belief about it. As I have said before, karma is a pay-as-you-go affair. Your suffering is always the result of current ignorance. Ignorance is not accrued, and whatever suffering you experienced in the past does not create for you a penalty greater than the suffering that accompanies the ignorance.

Who would decide that a penalty greater than the suffering of the current ignorance ought to be laid upon you, and make that judgment, and convict you, and hold you to the paying of a penalty whether you experienced clarification or not. Or who would decide that clarification would not be allowed until you had served your time. Certainly no one who was Awake. And if you want to put it this way, creative decisions—the practice of, shall I say, being causative—can only be exercised by those who are Awake. Continue with your question.

QUESTION: I agree with you that karma is ignorance. To go and step further, my questions about, whether you can take on this ignorance or this suffering for someone else? And my question relates to my experience with a man who is a head of one of the Tibetan Buddhist lineage's. And his name is the Karmapa, and his name literally means karma pa, or father of karma. And I believed him to be an Awakened one. He has consciously reincarnated as the Karmapa for the last 800 years, and he predicts his next incarnation. So from my limited view, that's relatively enlightened.

And he has taken what's called the bodhisattva vow, which is to gain enlightenment for all beings, and to stay here until all beings is enlightened. And yet in each incarnation he's very sick. He's always got many diseases and he dies in his fifties, usually. And there's some misunderstanding I have of how that could be as before you said when you're in lined with the spirit that your body lines up and your diseases go away. Well, the belief is that this man takes on karma for other beings as part of his spiritual path.

And I asked the Karmapa a question, a few years ago about suffering. And he told me that suffering was joy. And at that time I went into a period

of long suffering, I believe as a result of that encounter. And I was told that I took on karma for other people. And I don't say that with pride, because it was a very unpleasant and humbling experience.

And I guess my question is just trying to understanding this idea of suffering, and also about your life as Jesus. I feel that your life effected me very much, and still does. And I think I have some misunderstanding of this idea of the martyr or taking on the suffering for other beings in service. And I would like your illumination on this issue, which is a very deep one for me.

ANSWER: You see, because of the necessity, the apparent necessity to present the idea that everyone is a sinner in order to keep the church alive, it also became necessary to provide an explanation as to how one could possibly escape that decree of sinner, that statement of sinfulness as though it were a fact. And so it was decided within the church hierarchy to present the idea that I had died for your sins, for everyone's sins. This was the escape hatch, the loop hole, if you will, that allowed for those who were being told and convinced that they were sinners, to escape from that pronouncement.

There really is only one word that can be properly associated with my life, and that is: Way-shower. Because I simply proceeded along the path that everyone must proceed along in their process of Awakening. And even now I am simply standing a little bit ahead of you saying, "Come on it's safe."

The concept of sin is a deluded or distorted mental concept, an aberration, if you will, of conscious awareness that causes it to seem reasonable for all of you to assume that maybe you are sinners, just because. Even though none of you can really justify it.

And that is why I am here, to restate the fact that we are brothers and sisters, that we are the off-spring, if you will, of the Father/Mother, that we are nothing more and nothing less than the direct expression of God, that we are therefore God expressed, as I have been saying.

Suffering is inseparable from the belief of being a sinner, of being something less than the Christ, being something less than what God is being right in the spot where you are. If you are a sinner then you are guilty of something. And if you embrace guilt you cannot help but be uncomfortable. And the more firmly convinced you are of your guilt the more uncomfortable you will be, and the more distressing will be your experience of life.

Now, you cannot take on someone else's illusion. You cannot take on someone else's guilt. If you think you are, you are just embroidering the basic false premise of sinfulness as a given of existence. What most effectively cuts through illusion, is someone who is not seeing the illusion and is able to report back to you the reality.

Now you must understand that each of you holds on to your illusions. Some of you have found that you can believe that your illusions are actually contributing to the progression, the evolution, the development, the exalting of your Soul. And so why would you get rid of the suffering that is going to exalt you?

I was no martyr. It was a simple fact that it was time for the deathlessness of life to be demonstrated, for all to know. So that the fear of death, and the disbelief in the eternity of life might be release from one's conscious experience and thus promote a more rapid embracing of the essential divinity of conscious human individuality.

I was not confused, and I was not conflicted, and I did not experience death, and I knew I would not experience death. I was going through a process, if you will, that would register in human thought, that would penetrate the limited frame of reference in language that would prove something that is apparently incomprehensible from within the limited frame of reference.

What I did appeared to fit the concept of martyrdom. But none of the other martyrs who have died for their cause, has advanced the comprehension of the eternity of life, because there was no resurrection and ascension. And so I was not fulfilling the role of martyr, and I was not dying for your sins. My life, and my work, and my words, and my relationships with the disciples and those who listened was such that it opened up a clearer sense of who our Father is, and therefore of who we are, so that those who were aware of me and what I had to say could embrace an expanded or enlarged view of themselves in a larger context, and thus free themselves up to more gracefully Awaken.

I was here, and it was part of my fulfillment of purpose to set an example. But my life has been used as a means of separating all of you from me, setting up a difference between us, exalting me by virtue of my martyrdom, exalting me by virtue of proposing that I was the only begotten Son of God—and I don't know where that leaves the rest of you. And that it was because I was different from you that resurrection and ascension—in other words the disproving of death as being as sure as taxes—and my being able to leave this planet without dying is what is in store for you. Except that the example doesn't need to be repeated, and so it is unnecessary for anyone else to be killed and to be resurrected before ascending.

You can simply allow yourselves more easily into the conscious embrace of your divinity so as to experience the enlightenment that allows you to be more and more congruent with the fulfillment of God's purpose that you are, and thus not go through an experience of death again. And when it is time to, shall I say, be somewhere else because it fulfills purpose, you will be able to go there without going through a process of death.

The ego always uses divine events to support its on going existence, and it does it by turning the unlimiting freeing elements of emerging divinity and turning them into processes and means of becoming deserving of what is truly already

yours. My life and my apparent death occurred to prove what is already true, and what is already yours and always had been.

Now this one that you mentioned indeed has returned many times and has fulfilled this intent. He—and I am not meaning to negate what he is doing—is caught in an attachment to a role of savior. There is indeed a great deal of clarity, a great deal of enlightenment, but he is enamored with the package in which the gift of his clarity is given.

He is not totally Awake, but he is far more Awake than those with who he works, and has worked in each of his lifetimes. There is still further Awakening, and you are correct, there is an inconsistency between what he is teaching and the way he is manifesting, the way he is being in the world. And it is important for you to understand this so that you do not assume that there can be or that there needs to be as part of your spiritual advancement the taking on of suffering.

It is time to be through with suffering. It is time to be through with ignorance. And it is especially time for suffering not to be valued as that which exalts you. What exalts you is your already existing divinity, your already existing Christhood. It is Reality penetrating the limited frame of reference that exalts—already existing Reality.

There are many in their process of healing—and the practice of healing, which if there is healing, is always an expression of true Love, Love with a capital “L”—who embrace the belief that they must take on the problem themselves, and then because they know that it isn’t their problem they can more easily discard it. And so indeed, the person whom they are healing becomes free of the disease, and the healer experiences it as his or hers and then sets it aside.

Well I will tell you something: The taking on of the illness and the setting aside of it, are an irrelevant and unreal process. Because the love that is being expressed has in the final analysis provided, as I said yesterday, the environment or atmosphere in which the individual needing healing has been able to give permission to himself or herself to let it go and not claim it any longer. It is that individuals decision, that giving of permission, and the release that has effected the healing. It is the unconditional love that promoted and supported that inner decision on the part of the one needing to be healed.

That is the only real thing that happens. The apparent experience of taking on the illness by the healer and the subsequent discarding of it is an irrelevant bit of nonsense. But because the one engaging in the healing gives permission for all of this to happen on that basis, it works. It doesn’t make it true. But it is a manner, a way in which the penetration of Reality can occur because the permission is given. That’s the end of the answer.

QUESTION: That was very helpful. Thank you, Raj.

ANSWER: You are welcome.

ANSWER: I would like to answer Susan's question. But you will have to ask it.

SUSAN (Paul's wife): I've never done this in a workshop before, but I'm urged to ask this question. And I'll try to keep it simple. Can you give your interpretation or definition of the word "integrity?" It's used often, and I have a feeling that it's not going to have the same meaning that we usually feel it does. That's it.

ANSWER: Indeed, it is a good question. Integrity is essential truth. Your integrity, if I am speaking to each of you individually, is constituted of the essential truth of you, the essential presence of you, the undistorted presence of the First Cause, the Life Principle, the Father/Mother/God, whatever word you choose to use. There is something genuine about each of you. There seems to be a wrapping around that genuineness of a bunch of irrelevant crap. But underneath it is something fundamentally, essentially valid.

I will tell you something: The experience of humiliation is constituted of the peeling away of the layers of irrelevant crap, which you have come to value because in one way or another it represents you and gives you credibility, because you have learned to work with it relatively well, and to integrate and correlate it with the crap that is encircling everyone else.

Indeed when you are ultimately humiliated, you have come to an experience and a place of humility, you have come down to the essential kernel of your presence. You do not enjoy that experience to begin with, except that there is a great relief that is experienced, because you don't have to put on a front anymore for anybody. You don't have the energy to put on the front anymore for anybody. And you don't give a damn whether anyone cares or not. And something ultimately honest comes out of you finally. And there is a great relief even though your conditioning tells you you are in the worst spot you have ever been in ever.

What you have come down to is the essential truth of you. Because it seems to have been covered over like layers of onion skins, you feel very small when it has been peeled away. But when you get to that point where you simply don't have the energy anymore to play the ego games, and you must let yourself be this inconsequential little piece of shit that you feel like, something happens, you begin to feel yourself being filled with something quite unexpected. That is if you do not quickly attempt to wrap yourself up again.

You begin to feel marvelous, because you are free of the ego games. You experience a freedom that feels unquestionably perfect and justifiable. In fact it is so substantial that no justification is called for. You begin to feel the presence of God as the constituting presence of you. That is your integrity.



Gathering In ISSAQUAH, WA –1990

By: Raj Christ Jesus -

QUESTION: I've had a difficult year with myself.

ANSWER: You are not the only one.

QUESTION: That's a relief. And my difficulty seems to be focused around employment. Due to unforeseen circumstances my nursing license is gone, and I can't make myself do what I need to do to retrieve it. And because of our financial situation, I have taken work that I find very boring. And I've been extremely unhappy to the point that I just don't feel I can do it anymore, and I'm feeling guilty about that; I'm feeling selfish that I'm not wanting to contribute to our income. I guess I would just like some direction.

I've had difficulty with employment in the past, in that I've gotten very ill [in order] to leave. This time I'm not as ill, but I'm very unhappy. Is it that I don't want to work and therefore this happens, or is it the employment that I have is not fulfilling to me?

ANSWER: I will be very frank with you: it is your ego throwing a temper tantrum. It is absolutely appropriate for you to retrieve your license. That is truly what you love to do. But there is an anger in you at the circumstances, which sometimes comes out directed to the one closest to you. But more than that it tends to be anger at God and a refusal on your part to express common sense because you or your ego are angry at God. If God is not going to express intelligence in a recognizable way in your experience then neither are you. That is really the bottom line of it.

What you must realize is that when you refuse to express intelligence, you are creating a closed door to the entry of the intelligence that God is—you are not being that place where God moves into expression. You are the threshold of the Movement of God. You are not the only threshold, but your very Being is constituted of the point of entry into expression of the Father/Mother.

And so if you are going to be, or if your ego is going to be willful, and it is going to refuse to express intelligence because it is pissed off at God, then you are going to find yourself experiencing a void—an emptiness of intelligence unfolding in and as your experience.

The call really is for the releasing of that anger—a little more Self-appreciation, with a capital "S", in the sense of appreciating that indeed you are

the place where God shines through, where God moves into specific Self-expression. And then on the basis of that Self-appreciation, let that Movement of God flow as intelligence expressed, as that love or willingness to recognize Reality or fulfillment right where you are.

I understand that the ego is getting quite a bit of satisfaction from attempting to create a stand off with God. But God is not standing off with you, or from you. And the moment you are willing to yield, to be humble enough, to be willing to let intelligence flow through you, in the willingness to let, what I'm going to call, your common sense, your clearest expression of intelligence to come into expression, you will begin to find yourself moving—moving in the flow of the clearer and clearer manifestation of fulfillment.

The suggestion that the ego gives is that you didn't get mad until after God shortchanged you. But the fact is that the only closing off that occurs is on your part, or on other people's parts. God is forever expressing Himself. And the expression appears as you, and you, and you, and you, and everyone. And if everyone from their tiny perspective claims a place that can stand in opposition to the expression of God, that one blocks the experience of the Movement of fulfillment—and then there is distress. But the blocking off, the closing off occurs first on the part of everyone of you, and then the distressing circumstance begins to, shall I say, congeal and manifest in one's experience. That is always the way it is, because the Father never withholds any of what He Is from His Self-expression.

And waking up is literally a matter of letting go of the resistance to this Self-expression of the Father that you are, and letting all that constitutes what God is be that which identifies you.

If you wish to indulge in the tantrum a little further, go ahead. But understand that the sense of limitation, of lack, of distress will not stop until you have had your fill of the apparent satisfaction of getting even.

And understand also, that no judgment is made upon you, and no penalty will be given for this temper tantrum. The suffering, or limitation that you are experiencing as a result of blocking is the only penalty there is. And it isn't inflicted upon you from outside of you, it is brought upon you by your refusal to be in your peace and to yield to the Movement of Intelligence as you recognize it as yours. The moment you begin to let that intelligence flow—the intelligence that is you—the frustration, the suffering, the lack, etc., will cease.

QUESTION: So am I to understand that if I begin to go back for my license that this will be yielding, and the suffering will decrease. And why am I pissed off?

ANSWER: If you go back for your license with willingness rather than a vengeance, indeed you will find the limitation and the frustration ceasing.

You are pissed off because you have seemed to experience a lack that you were unwilling to take responsibility for. And there was, early on, not a great deal

of anger but an insistence on your part not to bring your full expression of intelligence into play in your life until, shall I say, you had a sign from God, until there was some indication that you were cared for. And when that indication was not forthcoming, then you began to get angry, and more forcible in your stand off.

You, every single one of you, are the entry point of the presence of God. Now I do not truly mean that you are the threshold through which God manifests in the world. You are the threshold of Mind through which the conscious experience of the Movement of Creation flows into identifiable, experienceable form. You are the threshold of the conscious experience of Reality, of the Kingdom of Heaven. And when resistance to that flow is released, you find transformation occurring within you, and you find transformation apparently occurring within the world. But what is actually happening is—in Biblical terms—the scales are falling from your eyes that hid from view the experience of the Kingdom of Heaven or of Reality that you have forever been in.

In that sense, it appears as though God makes His presence known in the world. But the fact is that what is happening is an inner opening, an inner unconditional resistancelessness in which revelation, the revealing, the uncovering of the Reality that has always been going on occurs as your conscious experience. So, you are as Conscious Being the threshold of the conscious experience of Reality. The breakthrough and the entering of this revealed Reality is one of consciousness.

And so you are not responsible for allowing God into the world, and therefore responsible for the saving of all mankind. You are responsible for releasing the resistance to the conscious experience of the Kingdom of Heaven that you're already in. And in that way you will discover experientially what I am describing as you being the threshold of the Movement of God.

You see you get angry, all of you get angry at God or the divine powers that be, because you hold yourself apart, you feel separate and tiny, different from the Divine Presence called God. And then you attempt to bring about a reconciliation, controlling as it might be. And that still misses the point, because you are not relaxing into your essential Self, your essential Being, which is already constituted of the Presence of God.

So literally, when one stops bargaining with God, which is always a process of negotiation, which is always an exercise of control for your best interests, when you let go of the negotiating and bargaining and you become willing and yielding and nonresistant, you have the opportunity then to experience what feels like an infilling of the presence of love, and the presence of peace, and the presence of a sense of your absolute integrity. And then in that feeling and experience of safety you relax further, and you begin to find your world reconfiguring.

And it is because you have ceased to function at odds with your conception of God. And you have ceased to function at odds with yourself. And in that

congruence, in that inner integrity you find that you aren't separate from God and you aren't separate from the meaning of life, and life begins to be seen more clearly in its truth.

Indeed, when you do that, you do become an inspiration to others. It does seem as though you are a presence "in the world" that is of value. But it isn't that you are a presence in the world, it is that you are being the presence of Mind, capital "M" Mind, the presence of your Real Selfhood, the presence of God that has not been distorted into a tiny personal sense of self. And that inspires everyone to dare to yield into and explore their own divinity; because in your presence, because you are coming from that place, they feel no need for defense.

So if you are the threshold of the Movement of God into expression as your conscious discovery of Reality right where you are, of the Kingdom of Heaven right where you are, then of what value is bargaining, of what value is a temper tantrum? I know it's momentarily satisfying, but it is a shallow fulfillment, because it doesn't connect you with that which is truly fulfilling, and it does not allow you the feeling of unity with your world.

Waking up is a matter of letting in the already present, already existing capital "R" Reality that has also been called the Kingdom of Heaven, that is forever confronting you. If you are conditioned to think that you are not in it and that you are separate from God, then God easily becomes the scapegoat and you miss the opportunity to discover your own essential validity—Meaning, with a capital "M", worth; because you don't have the context, the concept, if you will, that allows for you to look right where you are for that which is meaningful, because that is where God is—the Movement of Conscious Being that is the undistorted experience of Reality.

And so in your discovery of your Self you are always discovering God. And in your discovery of God you are always discovering your Self. But that willingness to set aside the anger and the bargaining and the testing of God must occur, so as to unblock the flow of the Movement of Creation over the threshold that you Are, so you may experience the Kingdom of Heaven instead of a tiny, distorted misperception of it that occurs because of a sense of tininess, and because of the seeking of satisfaction as a result of throwing a temper tantrum.

QUESTION: Well I have a question about anger, also. I can be going along for a couple of days, and be at peace and feeling centered, and then something will happen, and just like that I'll be angry. And it's very clear that it blocks things up. And then I kind of get stuck there. It's like a hole with slippery sides; it's real easy to fall in and then I'm in there, and I don't know, maybe it's pride that keeps me from getting out. But I would like to know somehow how to get out of the hole.

ANSWER: It isn't pride, it is the sense of justification for the anger, and the promise of satisfaction that will be gotten if you hang in there with this point

you are angry about. There is not a complicated answer to your dilemma. It is ultimately simple. It is a matter of a little—I'm going to say, self-discipline, but I'm going to use those words cautiously—it is self-discipline in the sense of being alert: monitoring yourself enough to notice when you are losing your peace, so that you might consciously choose for your peace. The hooker is the justification for the anger. The justification is never, ever valid.

The only effect there is from anger is that you lose your peace. And yet your peace is forever available to you because it is inherent in you. Peace doesn't have to be generated, anger does. Peace is always accessible because it is always present, but you have to make a choice for it. And of course, the best time to make the choice for it is moments after you find your ego has been triggered by an event and anger has begun to operate.

The circumstances that create an angry response always seem more important than your noticing that you are losing your equilibrium, your peace. You must arrive at a point where you value your peace more than anything else, and where you are also able to acknowledge that the justification for anger or emotional reaction is always arising out of an ignorance—never out of clarity; therefore, the justification for it is always erroneous—always false. Then you will be able to see that the ego is suckering you—making a sucker out of you. It is distracting you from remembering that your peace is where you have your perspective that allows you to respond to any circumstance with appropriateness, and without being tied up in a knot.

Again, it is simple. Pay attention to yourself—be alert—so that when you begin to lose your peace you can say, “No, I don't choose to do that. I choose to continue to experience my peace, because that is where my intelligence is available to me, that is where my ability to be intelligent in the world is available to me. And I am no longer stupid enough to sacrifice my peace for a false thrill of satisfaction.” Then after having made that decision and having relaxed into your peace, deal with whatever is going on that your ego had chosen to be reactive about. But deal with it from your center.

QUESTION: So then is anger not like sadness? Some people say, “well, I think you have sadness, good to go through sadness or grieving to get to the other side.” But are you saying that that's not the case with anger? And that we need not experience it? Or are there times when it's necessary to go down in the hole for awhile and deal with that anger and express it.

ANSWER: Indeed, if you make the choice for your peace, and you sit and you attempt to meditate and to become centered, and you seem unable to get past the anger or the sadness, or the fear or the pain, whatever it might be, then indeed it is well to allow yourself into the anger.

Now I am talking about something that is going on within the interior of you. It is never a matter of getting into the anger and expressing it outwardly. If

you allow yourself into the emotion that won't seem to go away when you attempt to become centered, you will always find a feeling arising—a feeling different from the anger or the sadness—and it will be relative to you. It will be a feeling about yourself. And once you connect with it and look at it, you will almost invariably find that that feeling is not relevant to anything going on in the moment you are in—that it is an old conditioned response. And when you arrive at that clarity, it then becomes easy for you to set down the response because it is so incongruent.

But I will tell you something: If you begin to be alert so that you catch these emotional reactions at their inception and you choose to return to your peace, you will always be able to get back to the peace, almost instantaneously, within minutes, let us say. It is only when the anger or the pain, let us say, gets hold of you, and you feel it reactively for a period of time, that it seems to establish itself and becomes less easy to set aside.

If it doesn't subside, then pay attention to it. And pay attention to what this feeling is expressing about you. And then when you discover what it is you are feeling, then take a look at your actual circumstances at that very moment—the immediate actual circumstances at that moment—and see whether there is anything at all occurring that is justifying that feeling. When you discover the inconsistency of the feeling with the actual events occurring, you will then be able to let go of it because it won't make sense, it will not be easy to justify.

Now when I said to pay attention to your immediate circumstances, I am being very precise. You may have a daughter, or a loved one, or a parent, or a friend, or business partner elsewhere in your city who you know is very angry or upset with you who is feeling unkindly toward you, and you may say that that justifies the feeling you are having.

When I say be aware of your circumstances, I mean, let us say, within fifty feet of you. I encourage you to bring yourself very much into the here and the now. Doing this will provide a little, shall I say, reality therapy. And if you will acknowledge the fact that there is nothing going on in your experience at that moment that warrants the reaction you are experiencing, the break in the mesmerism—if I may put it that way—will be able to occur that will release you so that you can then choose for your peace and access it.

And then once having accessed it, you can deal with the partner, or the loved one, or the child, or the parent, that might seem to be behaving in a way that calls for a response—a reaction within you.

This is a very important thing to understand, and a very practical practice to engage in. But you must realize that there is never a legitimate justification for your sacrificing your peace. If there were, it would be like saying there was justification for being temporarily insane—and there is none. And the loss of your sanity, if you indulged in the justification, would simply be an act of will on your

part moving you out of your peace, and you would simply be left with the necessity of changing your mind and moving back into your peace. So you could say that the period of time that you engage in anger is a total waste of time and energy—always.

QUESTION: I am puzzled by the way we always blame the ego. Do we have to have a scapegoat?

ANSWER: Oh-h, a scapegoat implies an undeserving repository for judgment. The ego deserves the clarity of perception that we are engaging in, using, relative to it.

Now it is, however, important to understand that although we talk about the ego as though it were a presence, one that seems to act with some purpose and with some capacity to be affective, we are really talking about nothing more than an accumulation of beliefs and mindsets that cause one to misunderstand life.

The ego has no ability to express itself at all. I'm going to put it this way: It is always you who is doing the expressing—the activity, the action, the vitality, if you will—the force always comes from you. But you must understand that you all are the Christ, you all are the direct and full expression of the Father.

If, however, as this infinite capacity to be the presence of intelligence, you choose to only pay attention to certain data selected out of the infinity of what God is Being, and then you choose to treat that selected data as though it constituted all of the data, you end up with an incomplete picture being treated as though it were whole. And you are then in a state of confusion.

And if you operate on that basis, then we have what is called the ego state. Now the fact is that the Christ Consciousness, the Divine Mind that constitutes you hasn't changed one bit; all of what it is is still present. But you are selecting out a limited part of it to treat as though that is you. And so that sense of yourself is referred to as the ego. It would be much clearer to all of you if you used the words "ego sense of self," rather than just speaking of "the ego."

An ego sense of self is a limited self. The self is always the One and only Self—the Christ, literally. But when it is functioning on two cylinders instead of eight, it is not expressing itself fully. And if judgments and conclusions are arrived at on the basis that two cylinders are the maximum, and therefore represent the totality of what you are, you will behave unintelligently, you will behave incongruently with what is really true of yourself and what is true of the Kingdom of Heaven, or Reality, that is confronting you.

And so on the basis of an ignorant or limited perception of things, you trip over Reality. Reality, you might say, slaps you in the face, and you interpret it as an aggressive world that you must defend yourself against, rather than saying, "Wait a minute, maybe I needed that, maybe there is something more going on here than I am embracing."

So the ego is not a presence. It is not an intelligence. You might say that it is the presence of God being expressed through a knot hole. This is accomplished by what I have called selective seeing, where you pick and choose, for whatever reason, parts of Reality to embrace and other parts to exclude. But you know what? What you are selecting and excluding are all parts of you, are all parts of your conscious capacity to experience Reality.

So this ego sense of self is unintelligent, it really has no actual presence, it is an assumption to presence—it is a sense of presence based upon assumptions. And then you say, “that is me,” and it isn’t, because you are much more than that. But when you say, “that is me,” and then you behave on that basis, you are not in touch with your Self, and you are not in touch with life, you are functioning at odds with it—with life—and you stub your toe against Reality. And you say that this little sense of self that seems vulnerable truly needs to be even more defended.

So the ego is not a scapegoat. The ego is clearly a limited perception of self, a limited sense of self which is being treated as though it is the totality of self, and therefore constitutes an irrational act or action of mind that is not to be honored. Because if you honor it you will continue to deny the infinity of yourself in favor of this limited sense that you are affirming.

When you are willing to say, “I am not this bundle of reactions called a limited psychological process of synapses in the brain of this physical organism,” and you are willing to say, “I am an infinite presence of intelligence that expresses and embodies the Infinite Divine Mind of God,” you open up the door of your prison of your current limitations and give yourself the opportunity to access who you Divinely Are.

And so if you do not acknowledge the ego for what it really is, and acknowledge that indeed it constitutes a false limitation upon your experience of life, you will not ever try to reach beyond it.

Now we are not judging the ego, we are simply explaining what it is in very honest and real terms so that there is no mystical sense about it, no mystery to it that allows you to continue to stay in the dark about your divinity. You get the picture.

QUESTION: I think this question has to do with predestination. I have the feeling from reading The Course In Miracles that we choose God... He has chosen us first. Then when we choose God we make a connection, and from then on we have given up control of our own lives. And with the Holy Spirit we make decisions, okay. Is this predestination from there on?

ANSWER: Only in the sense that in having yielded to the Father, you are destined to be the forever fresh, clear, undistorted experience of the Movement of Creation. You are destined to forever be the conscious experience of the Movement of utter originality—the originality of the Movement of God. But that is not predestination in the sense of predictably determined futures. It puts you on

the threshold of “Behold I make all things new.” God never stops to repeat Himself/Herself.

QUESTION: The question about the ego has been bothering me. What is the right place of the ego then? I mean we have it, I don’t think that it’s an accident that we have it. As a mother of young children I’m aware of the development of their ego as a way that they function in the world, and paradoxically see that that’s also something they will eventually know its limitation.

But I’m trying to put together my knowledge of psychological health, and that includes this paradoxical relationship, and how children develop. And it’s hard for me to believe that there isn’t a rightful place for the ego, or is there? I feel at odds with this discussion of the ego, it makes me feel uncomfortable, and I want to understand why?

ANSWER: You are speaking here of ego as a clear sense of identity, a definite clear sense of one’s own presence. And indeed it is imperative for this to develop as children are growing up and becoming familiar with their world. It is not, however, absolutely essential for a sense of conflict to accompany a clear sense of one’s identity. It is not necessary for there to be competition. It is not necessary for the presence of a clear sense of one’s identity to involve contests. Polarization is not an essential aspect of what you would call a healthy ego, or a healthy sense of one’s clear present identity.

However, because adults have acquired as an inherent part of their sense of identity a conflicted and defensive attitude, they pass this on in the education of their children. And it is carried out in the educational system—competition: doing better than Mary or Johnny, excelling beyond what someone else is doing, getting the best grades so that one can go to the best college, so that one can have the greatest amount of clout in the business world. All of these things create a sense of getting the competitive edge, and it becomes an inherent part of one’s ego sense of self.

Now this can be changed. There are those who are standing on the leading edge education wise, who are attempting even globally to introduce more sane, more humane practices that will evolve, you might say, egos that are indeed healthier, who will not engage in the competitive edge as long, or through as long a period of their life before they arrive at a point of realizing that they can let go into even deeper levels of integrity within them.

Mind you the ego is a sense of self that is acquired. It is, you might say, acquired by the self that is there. But the ego is a definition of self, an intellectual definition of self. While the experience of self, you could say, constitutes the Reality of Conscious Individuality.

Children inevitably, as they newly experience this world, develop an intellectual experience of themselves. But I will tell you something: At the same time these children—including every single one of you when you were children—also had an undefined sense or experience of yourself that you placed a great deal of trust in, but the education of those around you squelched it.

I will tell you that the children who are being born at this time are less willing to let go of that honoring of this nonintellectual, nonconceptual experience of themselves. Some of them are being interpreted as problem children, because they are not getting into the competitive game in elementary school. And it is not being recognized that they are expressing a more fundamental level of innate intelligence, and that they are indeed the leading edge of what you might call the new wave of individualities who are not releasing their clarity as a result of the process of birth.

One must arrive at a point of clearly identifying one's self; because it is within the safety of that clear self identification that one can have the nerve to let go into his or her greater capacity to be aware, if I may put it that way.

Now if you understand what I have said, you will find that there is no inconsistency. You will also find yourself able to approach your children with an intent not to create, as an integral part of their ego, the sense that competition, of bettering oneself, of becoming better than someone else, of putting another down and being more righteous.

You will be able to help that child develop a clear sense of himself or herself without bringing those things into play and implying that they are part and parcel of clear self-identification. And you will also be able to support in them the willingness to continue to honor the inherent fundamental sense of worth that they experience without defining it conceptually, so that they do not sacrifice it in favor of being totally intellectual, and then have to at a later time in their life reverse that process with a great deal of guilt, because of a great sense of disobedience and disrespect to their intellect.

QUESTION: First of all I want to thank Raj for The Course In Miracles, which changed my life. And to Paul and Raj for the conversations with Raj that make that change consistent.

ANSWER: You are welcome. But I also want you to thank your fellow man, because the Course could not appear until the students were ready. It was not an outright overt gift to unworthy, puny little egos. It came into expression because you and others were ready to embrace it and to be defenseless enough to allow the influx of enlightenment to occur.

So thank yourself, and thank all of those who were ready to grasp the truth, and in this way you will feel a greater unity between us.

When the student is ready, the teacher appears. And so here are the students, here is the Course, here is the one who, shall I say, dictated the Course.

It all expresses a oneness, and not a hierarchy from greater to lesser by means of an intermediary called A Course In Miracles. All of us together are expressing a fundamental unity—Brotherhood, Sisterhood, which necessarily means Sonship and Daughtership—which necessarily leads one to the inevitable awareness that it’s all God disclosing His/Her infinity more and more specifically within the limits of current ego frames of reference.

It is as though we are all at a party enjoying the surprises of Awakening together. It is not me being gracious to you, poor thing. All of this is uncovering our equality, our original and untarnished divinity, and our unity with the Father. You know what that means? It means unity with that which is Real rather than unity with that which is false, and doesn’t really have anything to do with abiding with the “great one.” It is abiding in clarity rather than in ignorance; that is unity with the Father, that is “coming Home”—Home with a capital “H”—coming back into your Right Mind. All of us coming back into the infinite conscious experience of being in our Right Mind where none of us, none of the brotherhood experiences separation from any part of itself. Continue.

QUESTION: My situation is that I don’t have many people to share these great feelings with—some, but they’re not close. And at times I know I’m just doing great developing, but lots of times I feel very dense...

ANSWER: I’m going to interrupt you here. Do you think that the great thing that is happening here today is the information that I am sharing with you? Or might it not be the simple act of togetherness, the simple being together and sharing without my experiencing you with any illusion? Many get hung up because they cannot share the words. But every single one of you can be the love that allows itself to be humbly and genuinely present with his or her fellow man.

Do you not think that two individuals, two incarnated human beings, apparently not free of the ego, who manage to be defenselessly with each other, unguardedly with each other, sensitive to each other, without masks, without roles, whether they are sitting across the room from each other or whether they are engaged in intimate sexual experience with each other, that there is not something ultimately and profoundly holy about it, even though not a word of the Course is being uttered, even though not a word of the “Bible” or the “Koran” or any other spiritual work is being discussed.

No matter what one is doing, if there is one of the two that is present with the other defenselessly, humbly and genuinely, a divine experience is occurring that is felt. It feels like simply being loved; loved in such a way that it inspires a greater joy within oneself about oneself, and a freedom from any need for the expression of pretense. I will tell you that the words that I am using, and the words that are in the Course, and the words that are in the “Bible,” are there to trigger not intellectual processes, but your arriving at the point of daring to be

defenseless with another. To just be with each other, and experience the fundamental love of being, of existing.

Mothers who have nursed their newborn child in the middle of the night, or fathers who have given their newborn child a bottle in the middle of the night, who have experienced in utter silence the intimacy of undefended togetherness are aware of the profoundness of simply being with someone else. It is your letting yourself into that experience with your brother or your sister, your fellow man, that all of these words are calculated to bring about.

It isn't that the words are there so that you can talk a new language and still not learn how to be with each other. Because it is in the being with another undefendedly, with the willingness to just experience that the opportunity to discover your divinity and their divinity occurs. And it occurs in the utter simplicity of the profoundness of not trying to be someone special; not trying to be one who speaks glorious metaphysical words of truth, not one who can quote chapter and verse.

If you tell me that you feel alone because you have no one to talk to, I am afraid that I cannot feel sorry for you, because you are not minus people to be with, unpretentiously and unconditionally. And you see this is what the Course is talking about when it speaks of joining. Joining is the unpretentious, nonconceptual, being with—being present with another.

And I have said it before: everyone recognizes what love is, and it isn't a bunch of words. It's in the utterly undefended sharing of you without any pretense. That's what it's all about. That is the joining that spontaneously reveals the divinity and the magnificent profoundness of existing. It is what begins to uncover your divine being and the divinity of all that you are experiencing.

Don't get hung up on the words, but do pay attention within you to what the words are doing in terms of moving you to a willingness to be present with another, with an expectation of discerning something quite divine in that experience of joining, just as it occurs in that quiet experience of simply being together that occurs between a mother and a child in the wee hours of the morning.

QUESTION: The concept of undefended oneness touched me very deeply. I feel that that's all I've ever wanted and all I want now. And yet it's caused me so much pain in my life, because of not having boundaries and taking on other people's problems, even overweight and cancer and all kinds of goodies. It's still all I really want, but I don't want all this other stuff.

ANSWER: Undefended does not mean to become stupid. It does not mean a willingness to join with other's unintelligent behavior. I will tell you that you come into a sense of oneness not by becoming undefended through space, but by becoming undefended against experiencing your peace, by becoming undefended against yourself, by becoming undefended against your utter divinity and your utter guiltlessness—your utter innocence.

If you want to be at one with your brother, you start by being at one with yourself. It is not as though you throw open the doors and the windows so that the horrendous noise of the city may reach your ears, and then somehow you must find your peace in the midst of such chaos.

By virtue of becoming undefended against your experience of your peace and your divinity, you put yourself in the position of experiencing your invulnerability, your stability and the fact that defenses aren't needed at all. And then when the defenses come down, you begin to discern your brother, your fellow man, with new eyes. You unavoidably begin to know, not through reasoning but through knowing at an experiential level, that your brother is divine also.

Two things happen. I will say two kinds of respect come into play at that point. One is self-respect that stops you from joining with or agreeing with an ego presentation that your brother is putting forth as though it is a true expression of himself. And in your refusal to join with your brother in confirming his ignorant sense of himself, you are expressing respect to him. Thus, you find yourself saying, "no" and you find yourself saying, "yes."

But it is because there is this peaceful, innocent clarity within yourself that recognizes the innocence of your brother and says when he is acting guilty: "This doesn't make sense. Your behavior doesn't reflect you. What you are saying with your mouth is not reflecting what is true about you. And I want to join with that which is true about you, and not this other garbage." And because you recognize what is true about your brother, and the fact that what he is expressing is incongruent, causes you to know that what is incongruent does not deserve a reaction from you, because it is literally meaningless. And so then you relate to your brother without reaction and without defense.

Now that is being unconditionally present with another. Understand that discernment does not go out the window when you become unconditionally loving, or unconditionally aware of what is true about your brother. You are even more able to experience the disparity, the inconsistency between what is true about your brother and a current ignorance that he might be expressing. But you—because you do not take the ignorance seriously—do not find a reason to react to the ignorance, and that supports your brother's ability to see himself differently.

So do not think that becoming defenselessly and unconditionally present with another means simply embracing everything that might come forth from your brother, whether it is pleasant or unpleasant, kind or hateful, and then listen for all of the crap together with all that is wonderful that comes from your brothers as though you are the repository for it all. Don't let it all in, because some of it isn't Real. Some of it doesn't reflect the genuineness of Conscious Individuality that really is what is true about your fellow man. And to become unconditional does not mean embracing that.

Again, be unconditionally present with yourself and with your peace, because that is what will disclose to you what is appropriate and what is not appropriate relative to your fellow man. And always what will be inappropriate is your joining in agreement with an expression of unintelligence and not naming it for what it is, so that it might be seen and easily released, because in your making the discernment and expressing it you are not doing it with reaction.

Oneness... The experience of oneness starts within you and grows so that it embraces all. I encourage you to continue to desire the experience of unconditional oneness. But instead of embracing everyone out there in your world and drawing them into your circle, unconditionally go within. Because the oneness is already a fact, you do not have to create it by inviting everyone in. And the fact of it becomes apparent when you connect undefendedly with yourself within. And that's when the oneness that is all inclusive becomes apparent. Then you do not go out and gather everyone in, because they're already in.

And because you are feeling your wholeness, you are in a state of equilibrium that allows you with balance, and with a certain artistry, to be able to express yourself without confirming their ego sense, and with an obvious confirmation of their divinity so that transformation can occur. But in that process you do not accept and validate behavior that doesn't express their divinity.

Remember you are not here to be a doormat. You are not here to sacrifice your simple intelligence in favor of unconditional defenselessness. And if you want authority for that, remember me and the moneychangers. And if you want further confirmation, remember me and the diseases and the "devils" that I dismissed. This dismissal was a result of the capacity to discern between truth and illusion, and not validate illusion. But, also, the refusal to not validate illusion did not involve emotional reaction.

When you are in your clarity, that which is illusion is absolutely ridiculous, and it doesn't require a strong, emotional, forceful dismissal. I was not angry when I overturned the moneychangers' tables. I was simply appropriate.

You are not here to be a martyr and take on everyone's "sins"—ignorance's. You are here to be the clarity that recognizes these falsities, and as a result, doesn't give them the time of day, doesn't energize them with a response. You must be willing to say, "this doesn't reflect Reality, and I do not invite it into my experience." Turn your back on it, and give your attention to that which is Real, whatever it might be.

And if it is another's thoughtless, unloving behavior that you are unwilling to validate, you must say, "I do not embrace this behavior in my experience, and if you wish to behave this way, you will need to go somewhere else to do it." When you find yourself inundated, apparently with unpleasant thoughts of others—I will give you a clue—say, "this invasion of my mental household was not asked for. I will not cooperate with it. And if you want help, you call me on the phone and

let's do it upfront and direct. These are the terms under which I am available. I am not available to be harassed.”

You do not have to simply sit there and exist in the presence of confusion and conflict and unkindness, and put up with it. It doesn't reflect the truth. And if someone is going to be in your experience expressing conflict—let us say, problems—be clear within yourself that the only circumstances under which you will allow that is in a context of doing something about it so that the conflict is relieved, else you can find yourself being constantly visited with those who will simply come and dump their shit, and leave you to clean it up, and come back the next day because it feels so good for them to be themselves. And you must say, “This doesn't represent who you are. Your expression of your joy would. Your expression of curiosity to have a new viewpoint would. And if you want to explore those with me, I will be glad to have you here, otherwise I really have other things to do. And you need to go somewhere else to find somebody to simply commiserate with you about your ignorance, about your illusion.”

Don't be a doormat. It isn't part and parcel of unconditional love. If you really love someone, you do not join in agreement with them relative to their ignorance's and support it. So don't labor under the false idea that if you are going to open up and become unconditionally loving, that you must simply take whatever comes without any act of discernment, any act of recognition of that which is Real and that which is illusion, and without any act of separating the two, so that what is Real stands forth, and what is illusion is no longer around to disturb the experience of Reality. Don't be afraid to do this.

QUESTION: I'm having difficulty trusting to the future. This year's been really great as you know, and you keep telling me next year is even going to be better. I think I'd have an easier time if you told me it's going to be just as difficult as the past. You know, struggling is so much easier.

ANSWER: Because it doesn't require as much trust.

QUESTION: That's true. So how does one become, or how do I—selfishly speaking—how do I become more trusting?

ANSWER: You simply have to dare to explore the irrational act of trust. Now you are not completely devoid of some understanding of the existence of a God, or the existence of God, a Life Principle that in itself is Life-affirming by nature, and which is indivisible and therefore incapable of being conflicted, which therefore means that the life affirming nature is absolute and unvarying.

You must simply choose what you are going to occupy your mind with—that which does intelligently support the investment of trust, or that which supports justifiable fear and the anticipation of a great deal of labor.

I encourage you to dare to risk the chance that God is All and trust. That is like saying that I encourage you to dare to risk the chance that you exist and breathe. You simply must do it. In doing it, and finding that your trust was

justified, it will begin to be less and less of a risk. But there's no way you can get around it; initially it is going to seem to be a risk.

As I said though, you do have some education and some belief in the existence of God and the Life-affirming nature of the presence of God. And that will support your daring to risk the chance and trust.

You are like the child who has been taking swimming lessons and has held on to the side of the pool and kicked her feet, and who has been supported by a mother or a teacher in the water while you practiced moving your arms and kicking your feet. But now comes the moment when there will be no hands there, and everything in you says, "But I will sink! But I will sink, and I will drown!" No! No! No! There comes that point when you risk all; you risk the chance, and in risking the chance you find that you do not sink. And in discovering that, you open up your freedom to enjoy swimming.

It may take two more wonderful years before you dare to sigh a sigh of relief and say, "It is not unreasonable for me to expect a fourth year." And that is all right—plug away. Bring whatever degree of trust you can into the picture.

I also encourage you to pay attention when you are employing doubt, and see what it does to you. Pay attention to the drag. Pay attention to the degree to which it depletes your energy. Pay attention to the manner in which it causes you to be fearful. Just pay attention to the difference you feel between doubt and trust, because that will provide you with a perspective that will allow you to more intelligently and more reasonably choose for your trust.

Trust isn't always easy, but it is inspiring. It does elicit a certain amount of joy, even though it may be very small. And it does make you happy. And it doesn't deplete your energy. And it's easier for your husband to be with you—and your children, and your co-workers.

So just pay attention to these little intelligent things that I have shared with you, and they will help you to dare to engage in the unreasonable act of trust, and contribute to that act of trust becoming easier and easier. You are doing well.

QUESTION: I wanted to make a comment about joy. And speaking of having a good year—this has been a marvelous year of delight and joy, and I just wanted to claim it and name it. And I thank you. And I thank all of you for all the work that you do for yourselves, and the work that I do for myself.

And I have felt this week, in particular, coming to a vista, a place that I hoped existed. And there is a real feeling in me now that it exists. I'm standing there, powerfully being who I am and delighted by it, and surprised, and having a good time.

ANSWER: Don't let go of the view. There is no requirement. Continue.

QUESTION: Part of the joy for me this year has been being reunited with my son, and living with him, and finding myself, truly who I am, most of the time, me—not "parent me"—me, Joyce.

ANSWER: In other words, you your Self, rather than you as a role.

QUESTION: Yes, yes. And that was rough getting to that place. But I am very grateful for my own work, because I see the effect it has on this boy, and also my joy in acting as parent. This situation is unusual, in the sense that I have no model for these circumstances.

ANSWER: Do you realize that anything that you do that is original will never have a model? What you have to do when you are not following a model is pay very close attention to yourself; not a self you ought to be, but who you Are. Now this is not just double talk. Every single one of you in this room plays roles. And at the same time you play the role you also know exactly how you feel. Who you are and how you feel at any given moment is not generally hidden from you. And you are completely aware of the incongruence when you say one thing and feel another.

As a result of attempting to squelch how you really feel and disconnect, your behavior becomes altered, biased in an unhealthy manner. You feel anger a great deal of the time, because you are not being true to yourself. And you are playing the game and most of the time not quite sure whether you're winning, and therefore whether the playing of the role is worth it.

The fear is—from this biased, distorted place—that if you become genuine you will be nothing but an expression of anger and harshness. But that is because in already denying yourself in favor of the role, you have created a frustration within you and an anger, and you think that is what constitutes you. And so whenever anyone decides to let go and be Real, one of the first things that comes out is inappropriate behavior—is that anger, is that frustration.

But if one has truly let go of the role, one begins to connect again with how one really feels and that one expresses it on the spot, which doesn't have any frustration or anger with it because it hasn't been squelched. And so you are simply able to say, "No, that won't work today. No, I can't do that. Yes, that sounds terrific. No, you can't leave your room a mess." But there is no emotional charge to it. And it comes out as an expression, a genuine expression of you, and a genuine expression of what you feel.

If you will dare to trust you, in the moment, without preconceptions as to how you ought to behave under certain circumstances, and you will just dare to express yourself in the moment, you will manage to be original in an appropriate and intelligent manner.

I cannot give you a model to follow in order to be original. I can only tell you to pay close attention to yourself. Do not squelch yourself, and your innate ability to be appropriate in the moment will emerge. But that involves risk taking. And again, the taking of a risk, no matter how assured you are of the outcome will not be easy until you have done it and discovered the reasonability of it by virtue

of what has intelligently happened. And then you will begin to dare to be spontaneous in the moment, with trust.

QUESTION: I really wasn't asking for you to provide me with a model.

ANSWER: You asked for some help, after indicating that you had no model. And the help I am giving you is telling you to pay attention to yourself in the moment and you will not need a model. And you will be able to be appropriate without confining your actions to memory and past experience.

QUESTION: I hear you. What I'd like is to have you help me identify what it is that I'm becoming aware of. There is a discomfort around the specific circumstances that I did not feel before. I don't feel insistent that he either go to school or do what might be seen as ordinary. But I'm not comfortable with so much inactivity. I also don't think it's healthy for him. And I'm not sure where to go with that. I'm not sure if this is a bottom line for me, if I have to state it in such clear terms—or what?

ANSWER: I would encourage you to embrace the simplicity of your present awareness; not as an incomplete awareness, but as one that is absolutely appropriate to express. Just as you expressed it, express it to him. You are not only not comfortable with the inactivity, you will not tolerate it indefinitely. You are very clear. Now it's up to him to figure out what he is going to do in the face of this utterly simple clarity on your part. Don't you take on the figuring out of it for him. He insists upon his independence, well, give him some parameters that reflect your genuine feeling so that he may have the opportunity to express his independence and come to a conclusion as to what he needs to do.

QUESTION: What a great idea.

ANSWER: Indeed.

QUESTION: I think a lot of questions have been answered for me today, on anger and trust and appropriateness and becoming a beacon to our fellow man, etc. So I have a very immediate question, and one that concerns me a great deal.

I have a daughter, Kirsten, who's heavily into drugs. And I was very concerned about her five years ago. I spent a lot of sleepless nights and this type of thing, and then I kind of dropped it. Now I think, well, maybe I've dropped it too far. But I've had a lot of things going on in my own life. I am thinking that perhaps I might look back someday and say, "well, I could have done this, or I should have done that," or something along those lines. And I was wondering if you would think of anything that might be appropriate for me to do right now?

ANSWER: I will tell you that she is quite a determined young lady, and nothing you might do would change her course of action. And so I encourage you

to release her to her course of action. Now I am very well aware that as a parent it is scary to release your children from your beneficent control. But I will tell you that it is absolutely essential for you to realize that it is absolutely impossible for her to get outside of her divinity.

If there is only one thing going on, and it is God being All and looking like this, then it is only in the realm of imaginative belief that any of you think you are self-directed and self-determined.

Every single one of you is and has been held in the grasp of what you divinely Are. And what you divinely Are has penetrated at every point along your imaginative sense of life that you have created for yourself, and has, shall I say, nudged, pushed, cajoled you into an awareness of the fact that you cannot operate independent of God. And the same thing applies to your daughter. And you must dare to trust that. She is not able to escape her capital “S” Self, and actually put herself in a place that is not contributive to her Awakening, even though you would avoid that place at all cost.

Now there is a specific reason for engaging in this practice that I have described—of entrusting her to her divinity. You’re going to be thinking something, you are going to be having some thoughts; you are going to be having some feelings. If those thoughts and feelings are based upon your fear and your limited appraisal of her, then indeed you will be joining with her and strengthening her in that ignorant state.

But I will tell you, that when you embrace and acknowledge her as being the direct expression of God, not the direct expression of you or her human father, but the direct expression of God, then in that acknowledgment, you are joining with her at the level of what she divinely is, and this constitutes a strengthening of that—a strengthening of what is true about her, shall I say, an emphasizing of it—even if you do not open your mouth or say a word to her.

In your acknowledgment of her essential divinity you happen to be consciously in perfect alignment with the truth about her, this seems to give your thought more potency. But it is not because of any power you have personally, as a little human being or mother. It has potency because you, by virtue of your thinking, are not in opposition to what God is Being. And in your open acknowledgment of the truth about her, you function as an agent for change, an agent for healing.

Again, this does not mean that you as a puny little ego have power to change her. It simply means that since one with God is a majority, you’re standing firmly and consciously in the truth—you have withdrawn your energy from the illusion. And this is always transformational. This is always healing.

Now I understand that you want to do more. But you cannot. Your standing firmly in the conscious acknowledgment of truth, and being in absolute

harmony with the intent of the Father, IS the ultimate. You do not need to be able to do more than that.

Now you need to be very practical here, because there comes a point when each one must choose for life, or for resistance to life. Your daughter has to come to her choice for her reasons.

And I will tell you that you can count on it, that the Holy Spirit, that her divinity will unerringly provide her with the experiences that will uniquely lead her to the choice for life.

QUESTION: I haven't really gotten my question together. I've been very much enjoying what has been happening with me in the last several weeks. I feel much better and more open...

ANSWER: And you know why? Because you have been daring to honor yourself more without any hoopla, with just a simple acceptance of your integrity and a certain fearlessness when it comes to expressing it. You are daring to just be genuinely you more than you have before. Continue...

QUESTION: It feels very good.

ANSWER: That is because you are feeling integrated, you are feeling the unity, you are feeling your integrity. That always feels good. And it also is proof that you always have the capacity to recognize truth. It always feels good. Continue...

QUESTION: I did have one question involving my family. There is a bit of a feud going on there, and I put myself in the middle, hoping to be the voice of reason. Only I'm not doing such a good job of being reasonable. And I'm wondering if you could give me any advice, or what I could have done differently last night.

ANSWER: You could have stayed out of the middle. I will remind everyone: The only way to win the ego game, is not to play the game at all. Remember that.

QUESTION: It's so nice to see you in person after hearing you all of these years, just your voice.

ANSWER: Do not be so sure you have seen me in person.

QUESTION: Very good. I'm having a little trouble seeing the truth too, and I'm feeling uncomfortable about a situation I have in my company with sales. It seems I'm having a plethora of what might be called opportunities all at once. And I'm trying to find the truth to the situation. And I'm having a great deal of difficulty. It seems like maybe I should be out of the sales end of it, or I should be selling that part of the company. It's just part of the rebuilding process that is going on. But I'd appreciate a little guidance in wanting to point my nose in the right direction.

ANSWER: The necessity is to hang in there. The necessity is not to run from the “opportunities.” If there is movement at all, whether your conditioned thinking is judging it positively or negatively, it is the Movement of Being, with a capital “B”.

And so instead of jumping to the conclusion that there is something out of order, I encourage you to observe what is going on with a curiosity to see what is going on that is in order, but beyond your present sense of order. And if you withdraw from the opportunities, you will miss the fruition. Following through to the complete healing, following through to the complete revealing of order is not always fun. But it is an essential part of coming out of ignorance, coming out of the sense of limitation.

Now it is true that there are circumstances where it is appropriate to move on to something else, but that is not the case here. And I encourage you to plant your feet firmly and take one step at a time, utilizing your clearest intelligence at each step, and let each step be solid—not aggressive, but solid, weighted, if you will—so that the winds of ego dynamics have little effect on you. Persist here.

QUESTION: I think during our last conversation you were talking to me about emancipation, and I realized when I hung up that I wasn’t quite sure what you meant by emancipation. I didn’t know whether you meant it in the universal and cosmic sense, or in the sort of mini boundary sense.

ANSWER: Well, I meant it in the mini boundary sense.

Emancipation... The ability to be without concern. It is not so much the ability to be whatever you feel like being. It is not a matter of being able to be anything you want to be. The focus is never on a goal. It is the freedom to be without concern, without a sense of obligation to be different. Emancipation is the experience of freedom that requires no display or exercise of freedom to prove its presence.

Specifically, relative to you, it can best be described as the freedom to be without concern. That is specifically what I meant when I was speaking to you.

QUESTION: I have a follow up to that. And that is: what does this have to do with my concerns—which I think I’m handling fairly well—about the move that we’ve made, and the fact that at some point our livelihood will manifest, and my sort of desire to see it faster than it’s actually happening. Does that make any sense?

ANSWER: Oh, it does. It has everything to do with it. The move has been made with a great deal of trust, and relatively speaking, a low level of concern. But your impatience relative to your income is definitely willful, arising out of a sense of lack that creates a sense of urgency, that causes you to tense up and not be attentive to the flow of the Movement of your fulfillment. And thus, you are not experiencing emancipation.

I want, if you will, to have you consider life to be a Movement of God, which you have the opportunity to ride in—that is another way of saying flow with. Freedom is existing without distractions from simply abiding with the Movement, so that you might forever be present with the fulfillment of that Movement.

In other words, at this moment when you are experiencing concern about income and its timely appearance in your experience, you have the opportunity to experience even more of the freedom that it is your Birthright to experience. You will call it letting go of control and being more patient, which seems like a task rather than an enjoyable exploration of your freedom.

Now you are caught in your head, because this flowing with the Movement of your Being, with great trust, is something that you have brought into play quite significantly in your life. It is not new to you.

Now you really don't need the thrill of the fear. It is creating a little bit of interesting dynamics. But you don't need it. And it would be well for you to have a continuity of experience of peace as your fulfillment unfolds.

And so I encourage you not to play with this sticky potato of the excitement of fear, because it might stick to you longer than you want. Your concern is a matter of playing with a hot potato. You literally are toying with the fear. It isn't really deeply ingrained in you. You are not crossing a threshold of trust. You are instead standing well on the other side of that threshold of trust that is called for in this situation, and you are reaching back and getting your fingers dirty, playing with a little bit of fear for a little bit of stimulation.

Stop doing it.

QUESTION: I hate to do this, but I'm going to do it anyway. I have been given two gifts. One was the gift to be able to be here, which I knew was available to me but wouldn't allow it to happen until I got the call from Marion.

The other one was in reaching back and playing with the hot potato. I genuinely asked for relief from that, and a phone call was made, and I made contact with someone who could very easily provide me with a nice job for the time being. I want to know what that meant, because they were both almost instantaneous in my asking for clarification or relief.

ANSWER: It simply manifests the inseparability of giving permission to yourself to experience your good, and the manifestation of it. It is that simple.

QUESTION: Several months ago I had the herniated disk complete with paralysis. At that time I was listening to some tapes of yours where you mentioned, don't acknowledge it as real, or don't acknowledge it as being significant, or it's illegitimate.

Well, I was alone in the house one night, practically bedridden, in a great deal of pain. And I think I spent most of the night saying, “this is not legitimate, this is not legitimate.” The next hour I was walking. Within a week you’d never know I had any herniated disk, and I haven’t had any recurring of it.

But, now I have some sort of eczema on my legs and my elbows, on my buttocks that is ungodly itchy, and it’s a weeping type. It’s almost as though because I can see it, I can’t get past the seeming realness of it. Why can’t I dismiss this too? That’s my question. I need help, I need a healing session.

ANSWER: Indeed, you will have it this evening at 1:00 am.

Now when you have a condition that is visible, the sight of which is distressing and causes you to lose your peace—cover it up, and then address its illegitimacy.

QUESTION: Well, it’s the itching too as much as anything. That is more real than pain. I can handle pain. Itching I can’t.

ANSWER: I understand. It is very distracting. Also, you at any time can simply ask your guide to have your healing team address this issue.

QUESTION: I’ve been doing it almost constantly.

ANSWER: Yes. Now, the other thing that it will be well for you to do is to make the acknowledgment that right where the appearance is and the sensation is must be the presence of God being perfect, else you couldn’t possibly have a distorted or distressed experience of it. Then you sit with it. I’m not saying that you sit with the itching, you sit with that acknowledgment.

You see this isn’t a contest, because that which is illegitimate is that which is sourceless. Therefore, it cannot stand consistently in the presence of consistent acknowledgment of your perfection, and that your being and everything about it is derived from the Father.

Now you have been doing very well. It has been difficult for you to get past the sensation. But I will talk with you tomorrow after you have had the healing session this evening. Again, realize that this is not a contest, because there is no legitimate opposer or antagonist. And you are the one with the authority to acknowledge the truth and see the manifestation of it. You simply must stand with that unequivocally. You will see it.

QUESTION: Okay, thank you. Oh, one other thing. I have a cousin in California who calls me one of God’s lunatics. Is there some Biblical thing regarding that? I was just curious where that phrase God’s lunatic came from. I think it’s kind of a compliment myself.

ANSWER: It is well that you have taken it in a positive light. No there is no Biblical authority for such a statement. And neither you nor anyone else in this

room needs help getting into the Kingdom of Heaven, because you have been there all along, whether you have been ignoring it or not.

Indeed, from the standpoint of the ego frame of reference waking up is a matter of becoming insane, because it is a matter of accessing Reason, with a capital “R”, Reasonability, with a capital “R” that goes beyond the limits of the ego’s frame of reference.

But do not enjoy the phrase too much. And simply continue in your greater embrace of your divine sanity. That is a better phrase to contemplate and use. You are accessing your divine sanity. Let the ego call it whatever it wants. But that is what it is.

QUESTION: My question: I’ve been planning to get involved in a business venture, coming up soon. But recently I’m getting the sense that it might be more appropriate for me to spend the time in some other areas that I’m getting interested in, and doing some research in. And I don’t feel I can do both. I’d like your comments on that.

ANSWER: It is a good idea not to become distracted from this business venture. These other interests are the ego’s way of helping you avoid a very practical and wonderful avenue of fulfillment. And I encourage you not to play into it. I encourage you to, shall I say, forge forward with this venture. It holds a great deal that is meaningful for you, even monetarily.

PAUL: There is an image accompanying it, and that is of little dogs nipping at your heels—at your Achilles’ heel, sort of—and distracting you from moving in the direction you are headed.

QUESTION: I’d like a reality check. I have been hearing and paying attention to inner guidance for awhile now. And I want to check on that. And in particular with regard to my husband Rob’s and my life’s circumstances. Both of us are feeling really wonderful. And there’s no outward reason that that should be so, in fact quite to the contrary.

My own guidance is saying that this will pass very quickly. It’s given me a number of specifics, even specifics with regard to my husband’s embracing a new consulting business here, that he’s trying to build up since we’ve arrived here. And with regard to family—my father; with regard to some investments we have. All of these things and more, I have been relying on this inner guidance for. I think I just want to know, am I hearing correctly? I just want to check on what’s happening.

ANSWER: Indeed, there are no serious or, what I will call, significant minor misperceptions that have occurred. You are hearing quite clearly. What is beautiful is the degree of trust, and the degree to which you are letting go of a personal sense of control in this process. It is beautiful because, the only way I can put it is, the light of you is glowing more brightly, because there is a more

conscious connection with your own integrity. How wonderful that you feel good for no good reason.

QUESTION: This is a mystery to me that I love.

ANSWER: I am glad that you love it. It is important to appreciate a mystery. It is only a mystery because it flies in the face of reason, and yet it is very real. I encourage both of you to embrace this unreasonable experience. In abiding with it, you will find your world reconfiguring; not because you are experiencing it to make your world reconfigure, but because you are just willing to experience it for its sake.

I will say that what is transpiring with the two of you now, and also what is transpiring with you relative to your listening for guidance, is the beginning of the culmination of the whole reason you moved from the East Coast. It is the beginning of the gelling, or congealing, the clarification of a rather major shift of consciousness that both of you have engaged in, which I'm going to tell you is literally going to extend your lives. Because the only alternative you had was to not engage with the original Movement of Life and remain in a pattern that had been established.

And if you had done that, no matter how comfortable and secure it seemed to be, you would have been squelching yourselves. You have dared to engage in the Movement, and the newness, and the insecurity, and the undependability of the Movement of Life. I say undependability because you cannot depend upon it to conform to what it was before. And so you have revitalized yourselves. And I know it hasn't been easy. But one doesn't break old habits easily. Old habits are habits because they have been held on to and are familiar.

Now mind you, I said this is the beginning of the evidencing of the whole reason for your move from the East Coast. So there is more for you to be curious about. But I do want you to understand that what you are to be curious about is something that will identify fulfillment of purpose, and will not identify ongoing reconfiguration of yourselves.

In other words, for the past two years the appropriateness of the Movement of your lives has involved transformation—the shifting itself of the transformation. Now you are entering the point where what the old is being transformed into is becoming identifiable.

And I say to you bravo! You have hung in there. Your ego has been humiliated, but your being has been exalted. More correctly, your experience of your being has been freed up to stand forth more clearly as what it is.

And in terms of the overall picture, you really did do this gracefully. Your previous habit patterns, your previous, shall I say, emotional behavior patterns would have ordinarily created a much more strenuous transformation, but you have brought an unbelievable amount of trust to it, even though to you it seems as

though there was a tremendous amount of doubt. And so you have moved through it with quite a bit of grace.

QUESTION: I'm determined to ask just this question about myself. It has to do with credentialing, in the religion of education. I have had an opportunity lately, the last few years, for many skills, techniques, insights, all of that, coming my way. And also a lot of change. And there seems to be a lot of change right on the edge of economic events. I think that I will be seeking employment, besides our own small business.

And the conflict has to do with where I have felt effective in the past working with people, helping people, has to do with always... I've been most effective with what I needed to learn. It seems that if I enter into seeking a higher degree, I wouldn't be in the same place helping the people that... I mean, I'm beginning to sound scrambled here...

ANSWER: You are being very clear. Let me ask you this? Let us suppose that you had been working very hard doing things for other people—and I am speaking of physical labor—and because of the hard work you stunk to high heaven and were most unpleasant to be around, you would tend to scare off those who would really like to approach you to see if you could help them. And you could say, “Well, taking a shower and cleaning myself and smelling sweet isn't helpful. It doesn't get any of the things done that the people need.” But part of what the people need is to be able to get close enough to you to ask you to help them.

Now you need to lighten up. You are far too serious. Go to school and enjoy the exploration, the examination. Enjoy the process of fresh ideas. Enjoy the triggering of insights that will occur. The people whom you would help will benefit from your being happy. And where is the joy that uplifts and inspires another going to come from if you are so busy helping them that you don't have time to be joyful.

Again, lighten up. There is no call for such intense, serious helpfulness. There needs to be a little bit more spirit to it. And you're not going to get into the spirit if you don't allow for a little bit of fun. And I am saying that your continuing your education should be fun, and should be for you. If you don't take care of yourself, there will be no one around to be helpful. And so part of your functioning in a meaningful way in the lives of others in your world does involve respecting yourself enough to take care of yourself. That is one of the ways in which you love others, just as bathing regularly is a way of making the world a more pleasant place for everyone else.

QUESTION: All I have to do is take a bath, huh?

ANSWER: All you have to do is go to school and have fun.

QUESTION: Do I have to go to school to get a higher degree, can't I just go and have fun?

ANSWER: Why can't you go and have fun, and at the end have a higher degree? Just for the hell of it!

ANSWER: I am glad you asked the question. I have one more thing to say. Why do you equate, why do any of you equate having fun or enjoying life with meaninglessness?

QUESTION: Well, I've said a lot that we're the working Johnson's: we just work and work and work. We're the people that just work and work and work. And where I'm balancing that, you're right.

ANSWER: Having fun, doing that which is enjoyable, again, is like taking a shower—it makes you much more fun to be with. And it means that there is more of the gift of you that can be made.

QUESTION: Can I just ask a follow up question, because I mean I have so many obligations. If I was going to help anybody go to school, it's my children. And when I'm talking about getting a job, and you're saying go to school.

ANSWER: Put yourself on the list too.

QUESTION: I guess this is where the faith comes in? I can do this?

ANSWER: Well, I will tell you something: If you don't think you can do it, what do you think you are teaching your children about whether they can do it.

QUESTION: Okay, right.

ANSWER: And if you deprive yourself for no good reason, except your unreasonable belief that somehow it isn't meant for you but it's meant for them, what makes you think that they are not going to glean from unspoken feelings and actions that what they are getting is not really deserved, but is because of a sacrifice that you have made.

QUESTION: Oh, yea, I don't want to do that.

ANSWER: They deserve it and you deserve it. Again, lighten up, embrace more, include yourself on the list of the candidates for a degree. There's no reason to exclude yourself. But if you do, you will experience that limit as though it were a fact, and you will also tend to even become more serious.

QUESTION: So I'm the serious one?

ANSWER: You got the picture. You call it being conscientious, but a little dash of joy in your conscientiousness, three tablespoons of fun and a half a cup of pleasure will make all the difference.

QUESTION: You and I have talked about joy before, and it's wonderful to experience great joy.

ANSWER: Sometimes.

QUESTION: Sometimes?

ANSWER: Sometimes great joy is avoided, is squelched, because it moves one out of control and can feel overwhelming. Sometimes one wishes to enjoy “a little more misery.” Joy is not always willingly embraced. Continue.

QUESTION: It’s really great to be “willing” for all the changes in my life to occur as they manifest themselves no matter what they are. And some of these changes or happenings have been perceived by me as interruptions in my state of joy. And I think to myself, “Well, this doesn’t feel too joyful, and yet yesterday I was very joyful.” So I feel resistance here and there to some things that happen.

ANSWER: But you see, what is needed is for you to bring that joy into the interruption, rather than trying to set the interruption aside. It is the nitty-gritty of daily experience that needs joy brought into it. You are simply faced with the opportunity to bring your capacity to be love into that area that seems unlovable, so that that area may become illuminated and everyone may experience joy. Continue.

QUESTION: When I do experience this interruption, so to speak, it isn’t very comfortable.

ANSWER: No it isn’t the interruption which is uncomfortable, but the resistance to the call for attention that has been made. Continue.

QUESTION: So is there a way to be totally nonresistant, 100% of the time to feel joy and peace always in whatever is going on or being said in any given situation? So if everything is really joyful, and then something’s pop up that are said that really can be sort of jangling to the whole thing, how does one approach those things, to be unaffected by them, to retain the joy? And I haven’t been able to get over that little stumbling block there, I don’t know how to handle it.

ANSWER: As I indicated earlier in answer to another question, the necessity is to pay close attention to yourself, and not play into the apparent justification for sacrificing your joy, and becoming angry or upset.

If you are being in touch with yourself, you will recognize the incongruence of what is occurring with what you are feeling. And you will say, “If this behavior is not going to stop, you will need to take your behavior elsewhere. Because I have learned that there isn’t any justification for letting go of joy. If you wish to be happy with me, if you wish to move through what is causing this unpleasant behavior, in an expectant way—expectant of resolution—so that we may enjoy that process, you may stay, and let’s move through it and get to the joy. Otherwise, I don’t have time today for anything except my joy.”

You don’t have to become the doormat for other’s lack of joy, for other’s inconsiderateness, for other’s insistence upon grinding their own ax in front of you, in your presence.

At one time Paul thought that he ought to be able to be in touch with me and be able to answer questions or relay answers to questions provided by others no matter what was going on in the environment.

At that time all of his children were still at home, and the two older children were especially enamored of hard rock music. And he was feeling guilty for not being able to remain centered with this music blaring. He expected that ultimately he ought to be able to be centered no matter what. It was necessary for me to make clear to him that he must honor what worked for him, and not make unreasonable demands upon himself; that it was necessary for him to say, “No, this is not congruent. It cannot go on while I am doing my work. If you want to listen to the music, put on headphones.”

So, you must set the limits, so that you do not find yourself successfully distracted from experiencing your joy and your peace. Everyone is making choices constantly. If you choose for that which is natural to you—divinely natural to you—you will be advancing in your spiritual growth. And you will also be contributing to your world by being able to be present out from joy and out from your centered perspective. So you must call a stop to these distractions, if those that are introducing the distractions do not want to modify their behavior.

Now how does that constitute bring love into that spot? Well, as I said earlier, it amounts to your not joining with that one who is insisting upon expressing ignorance and therefore strengthening their sense of the appropriateness of conflict and the expression of it with no desire to get out of it. It sets the tone, so that they know that when they are with you they had either better leave their garbage outside your front door, or they had better be willing to move through it, so that they don't carry it any further with them, and it can be released. That is love!

That is love! Because you are then joining with them in terms of their healing. If they refuse it, if they are not interested, for whatever reason, it is not your task to convince them otherwise. It is just necessary for you to state your limits, to state what kind of an environment you choose to operate in.

QUESTION: I'm grateful to be in conversation with you again. And I'm grateful too for discovering again, as I do in these group settings, that sense of oneness as I hear how everyone's issue is my issue. A lot of what I brought with me today has already been addressed.

You told me several years ago that by this time I was going to be feeling a much greater sense of security in the world, a feeling of safety and certainty. And I can certainly say that that's the case, at a basic level. And there have been many moments of joy and delight in these several years of staying in the adventure, and doing the trust walk. But I feel quite taken aback at times, like the present, when I'm not experiencing the joy.

I just heard you talking about making that a continuous choice. But I find myself tripping into these emotional states, where from this perspective things seem bleak to barren. And I'm wondering if in addition to the issue of my exercising my choice, you would address the possibility that I am also perhaps experiencing energies from outside myself. Could this have anything to do with what we hear of earth changes and with other influences around me? I'd like the highest perspective on this I could get.

ANSWER: I will tell you that the only influences that can actually, shall I say, influence you are those that are constituted of the clarified conscious experience of Being. And the only effect they can have on you is to inspire you to joy, not depress you.

Now almost inseparable from joy is gratitude. If you are experiencing joy, you are also finding yourself experiencing gratitude. And if you are not experiencing joy, but you do begin to find places in your experience where you can honestly, genuinely express gratitude, you will begin to find joy re-appearing.

And so if you are not experiencing joy, then begin to express gratitude—not for unreal things, but for actual things—whether it is your health, whether it is that you have a roof over your head, whether it is that you live in an especially beautiful place, whether it is the cozy feeling that a rainy drizzly day like this provides, when you would just love to have some chili and cornbread and snuggle up in a blanket. It is these kinds of expressions of gratitude that reverse the process of depression and open the door for your joy to once again register with you.

When you begin to think in terms of earth changes, of things occurring globally, as though they can be affective to your joy or your experience, you begin to give your power away and you neglect to remember to be grateful.

I'm going to put it this way—this is not an absolutely true statement, but it expresses a meaning—your light begins to go out when you forget yourself and begin to think relative to events out there in the world. When I said to find something to be grateful for, I was saying do something that brings your attention back to you and your immediate experience. Because this is where you re-access your power and the experience of your presence, because you are not giving your power away.

Far too much fearful thought is given to “earth changes,” catastrophes, even though some of these changes are presented in a way that seems positive.

I will tell you something—and I will say this as many times as I need to—the transformations associated with the Awakening of mankind are always healing, never traumatic. The Movement of Creation only hurts when it is being resisted. And it will only be resisted when a negative point of view is projected upon it, and one becomes fearful of that negative view and begins to brace himself or herself against the Movement.

We are not entering into a time of Armageddon, of cataclysm, of great horrendous traumatic earth changes, or changes of human nature. But every single one of you does stand at the threshold of great change. And that great change is going to be the result of direct revelation, the uncovering in you of your conscious experience of your divinity and the divinity of the world, and the fact that it is all the direct expression of the Father; and that indeed your sense of being able to have a mind separate from the Father's, with its own personal, private viewpoint, is the only thing that gets in the way and creates disturbance.

This private sense of a personal capacity to have your own perception of things is what is going to be yielding. And I will tell you that this yielding of the limited or finite view is not all going to occur by direct personal effort on your part through correct thinking. That is going to play a part in it, but greater than that is the fact that Awakening of the Brotherhood of man is proceeding at a rapid enough pace that there is no longer enough joining and strengthening of the illusion—more are Awake than are asleep dreaming dreams. And thus, there is what you would call a natural support for your experiencing enlightenment, your experiencing unfolding clarity that isn't a result of your personal effort. And it will seem to happen, just because.

Again, indeed, you are moving into a period of great transformation. But it is a transformation of healing, not a transformation, the characteristics of which are trauma and suffering. And when you hear stories, when you hear words that express a negative future, be very alert and be unwilling to swallow it hook, line and sinker. Because if you do swallow it, you will inevitably become resistant. You will do everything you can to protect yourself, and you will engage in a denial of life, a denial of a Movement of Healing. And that will not be comfortable. But the discomfort will only be the result of the resistance, it is not because healing hurts.

And I cannot say this strongly enough, and although you may hear other channeled information that seems to confirm catastrophe, great struggle, etc., I will not yield in this statement of truth.

These are great times. It is the time of the end of illusion. And only those who are valuing the illusion and deriving a sense of identity from it will seem to move through the enlightenment ruggedly.

But I encourage all of you not to proceed with reluctance. I encourage all of you to be curious to see the clearer and clearer manifestation of the presence of God right where you are—the presence of harmony, the presence of truth, the presence of intelligence, the presence of uninterrupted life, the presence of principle, the presence of order, the presence of Soul that does not need to be exalted because it never was something limited. You have heard this before, but you need to hear it again, and again and again.

QUESTION: For awhile now I see the future. It comes in different ways, and sometimes it's a solid little ball of information, it might take 10 seconds, but it seems like everything's there—a movie. And I have a lot of confirmation all around me; I've seen them come true, like the San Francisco earthquake, I predicted it that morning.

But on the other hand, what's bothering me is I'm an accountant and I'm losing my ability to function in the world. My short-term memory is just horrible. I lose things, like keys. I run out of gas. I forget things.

And I just recently found out that I'm sitting in an office that goes off the dial with ELF's—or it goes up to about a 10 in that machine—electromagnetic frequencies. And I know that that also disturbs people. But I also know that it doesn't have to disturb me if I don't want it to.

Most of the people I know just accept it as a truth, and nobody thinks I'm crazy, except me. I don't think I'm crazy about that, I just wonder why I am so unable to just function anymore in the old way?

ANSWER: Because you are growing. And there is a necessity to rely more consistently on, what I will call, intuitive perceptions—awareness that is not the result of memory, awareness that is not the result of reasoning. There is simply a need for you to notice that indeed your short-term memory is not functioning as it used to, and then listen more deeply than your short-term memory—“What do I need to know today”—expecting a response, because the knowing is embraced totally within you.

It is not that you are losing a capacity and becoming incapacitated, it is that you are graduating. And so instead of depending upon short-term memory, begin to lean into your deeper capacity to know what is needed.

Now as regards awareness' of events. In many instances, the reason you know the event is so that you may bless it rather than simply notice it and expect it to happen. If you find yourself aware that there is a tendency for an accident to happen, a tendency for someone to be hurt, or a likelihood that they will become ill, you may know that this is a tendency that is in motion, but it has come to your attention so that you may consciously acknowledge the Truth about it—that the illness is illegitimate, as I mentioned earlier; that it is absolutely nonsensical for that one to have to experience the illness; that the tendency toward an accident has not been set into motion by the Father, and therefore does not have a divine source or a legitimate means for manifesting itself.

So instead of just noticing the little blocks of information that you are experiencing, take the little blocks of information and bless them with your clearest sense of what the truth is. Then, so to speak, the transaction or involvement will be completed.

QUESTION: It's interesting that you talked about accidents, because I think my original question was going to be... I see more accidents than anybody. I see at least one accident a week. No matter where I'm going there's a car turned over somewhere, and there's an ambulance. And I drive by and I don't like to look at it or anything. I mean I don't know why I see so many... One week I saw three.

ANSWER: It's no accident that you are coming across these accidents. These repetitive experiences are making a statement to you about the nature of life—a negative statement; a statement which if reversed expresses the truth. It is a call for you to acknowledge exactly the reverse of the impression or feeling you are finding arising in you as a result of seeing these scenes on a repetitive basis.

Now you will have to pay attention within yourself to see what the negative is. Once it is recognized and the lie of it is clear to you, these series of repetitive experiences will cease. It is a call for you to move beyond a point in your current frame of reference.

I'm going to let Paul share an experience that he had. I cannot appropriately identify the specific thing to you, because you need to pay attention and recognize it yourself. And that is part of the learning of it, if you will.

PAUL: Okay, and this is me, Paul. It's been twenty year ago or so, that I went through a period where squirrels, and cats and birds would all run in front of my car, and I would hit them. Prior to that I would have occasions where rabbits or something would run, but they would always scurry through somehow, but all of a sudden I was hitting everything. And I love animals. I should have a bumper sticker that says "I swerve for animals." I mean I would swerve, and I hit them.

Finally one evening I went out to the store, and I was driving on an expressway, and a black Doberman Pinscher ran in front of the car, and it was night time, and I was in a Volkswagen bug at the time. And he just came out of nowhere.

Now the point, and this is awful, but the point of it was that when I stopped the car, the dog had totally ruined the front end of my Volkswagen. Okay, this was where my mind was. I couldn't find the dog anywhere. I don't know how it could have still been alive. But I looked for it and couldn't find it.

And I was left with a severely damaged car. And it was like that's what got my attention. I mean that's when I started to say, "Wait a minute, what's going on here?" Unfortunately, I wish that I could say that my compassion for the dog caused me to ask the question, but it wasn't.

Anyway, when I started to pay attention to it, I realized that a very solid conviction that I had that all life was an expression of God and that God was eternal and uninterrupted, all of these experiences were challenging that, and causing me to believe—because it was at my hand, or I was responsible for it—that indeed life could be cut off.

And so for me it was a realization that I needed to more consciously embrace the fact that the uninteruptibility of God had to mean the uninteruptibility of every expression of God. It came as an intellectual realization and it moved into a feeling. And never again has anything even run in front of the car. Now I beg your pardon, there was one occasion a year ago where a black cat ran in front and I did hit it. But within the last twenty years, that's the only time. And so, I mean these things had been happening for once or twice a week over a period of three months. So when it stopped it was very abrupt.

QUESTION: I need a reality check. I've really been depressed lately, I guess. I've got insomnia, so maybe I must. I feel like I can't get straight what's going on. My Mom has Alzheimer's. I've been trying to go back to Virginia every month, because pretty soon she won't know who we are.

There's seven kids. And the family is falling apart fast. It used to be that I was the only one that everyone spoke to, but now my sister is totally pissed off at me. One brother pulled a stunt where I don't even want to speak to him anymore. And I'm not in the habit of writing people out of my life. I think my life would be a lot less stressful without my siblings, but that doesn't seem like a fair option.

I broke up with a guy six weeks ago. Which I guess on the one hand I can congratulate myself that I figured it out in five months, where it's the same thing that I had with my husband, and I was with him for twelve years. So I guess I should give myself credit.

You know I don't know if it's a time for drugs or what, I mean, sometimes I wish I could be an alcoholic, I'm envious of those people; it just strikes me that they get to slip away, and all I do is go to sleep.

ANSWER: Indeed, everything that you have described has constituted an attitude of self-respect, which you are not tending to validate because it doesn't meet the criteria of your concept of who you ought to be.

You know that you have difficulty avoiding being your family's savior; but indeed in order for you to fulfill that role you do have to sacrifice yourself. And self-sacrifice of that sort, which constitutes the withdrawing of the gift of you, is unintelligent, uncalled for—and I'm going to be very strong—a form of self-hate.

Now don't get too excited. But understand that you are not here to sacrifice yourself in the sense of withholding the gift of who you are from the world so as to somehow be meaningful to everyone else. To be truly meaningful, you will honor yourself. You will do what you need to do so as to not override your own integrity, and you will let the chips fall where they may. And you will let the others come to terms, instead of trying to develop the terms for them.

All of the things which you are feeling it is appropriate to do are expressions of freedom, and do not embody a false sense of responsibility. But

you feel obligated by virtue of your conditioning to falsely obligate yourself, and that is what you think should provide you with a sense of worth and of being worthy of self-appreciation.

Well, how much longer do you want to be the puppet of your family members—being dangled around while you are trying to be helpful? I have made it very clear here today that being unconditionally loving does not mean becoming the doormat of everyone else's ego. And the fact that you must dare to set your limit, and operate within that framework which allows you to experience your peace and your joy. If you are going to squelch yourself in favor of others, you will be depressed.

I encourage you to try being consistent with you, and do it with a certain carefree abandon. Because there is much peace that it is yours to experience right here and now. Don't be so quick to judge yourself for not being what you ought to be for everyone else. And also, I encourage you to stop putting yourself down when your deep feelings of self-respect do not match your concept of who you ought to be.

QUESTION: Well, let me just check something then. So the reason my sister isn't speaking to me is because I finally told her what was on my mind, which was saying what I thought was the truth.

ANSWER: Indeed.

QUESTION: And so I'm depressed about that situation because I'm the one that caused her to stop speaking to me? I mean is that where I'm getting off track?

ANSWER: That is true. Let her not speak to you. And let her go through the inner changes necessary for her to be able to reconnect with you.

QUESTION: What if this takes years?

ANSWER: What if it does? Now it makes a difference if you are going to feel responsible during those "years."

QUESTION: No, I'm trying not to.

ANSWER: You must face the fact that you are fundamentally intelligent. You do not seem to be fundamentally spiteful. And when you do express yourself it is with a conscientious intent to be an agent for change, constructively. Now you must honor that and you must just be present and be you, and let the chips fall where they may.

Do you think... No, in fact, you yourself are living proof of the fact that not everyone is always happy with the answers I give. If I felt responsible for conveying the answers in a way that wouldn't make you upset, I would have to pay attention to you very carefully and avoid doing what would upset you, and then I would simply be reflecting back to you your present limited sense of yourself—and you might as well talk to your brother.

Sometimes you are called upon to say the truth, and it will not make another comfortable, because it confronts them with an inconsistency within them. And you must let them work it out.

QUESTION: You know actually this doesn't upset me. It's like it gives me permission to not talk to them, which is fine.

ANSWER: Indeed, it is fine.

QUESTION: How does the insomnia fit in?

ANSWER: It is simply a result of the distress you are feeling because you are being so responsible for everyone else's misery. And you are also feeling that a simple expression of you amounts to inconsiderateness. And that is not an easy belief to embrace, because it undercuts and undermines whatever sense of integrity you might have been experiencing.

I do encourage you to honor yourself a little bit more. Don't be afraid to express the truth as you see it. Again, you are not spiteful; you are not vengeful.

And I will tell you something else: It is completely inappropriate for you to be judging yourself because you have strength and don't fit into the typical role of delicate, sweet, feminine womanhood. You do not squelch your strength—your strength does not undermine your femininity. But because you are as forthright as any man around, you tend to disqualify yourself; while at the same time you are absolutely unwilling to give up the experience of your strength, and that is very wearing. And so again I say, embrace your strength, realize that it doesn't undermine your womanhood and forget about feeling guilty.

QUESTION: For the last year I have been working at a job which has a little carrot of great possibilities around the corner that's been hanging out there for next month. And that next month is now kept being next month, and next month, and next month.

And so I have been struggling with whether or not it's appropriate to stick with this longer. So my question is—because some other opportunities have come up—whether or not I should stick with it? And is the carrot really just around the corner, or is it an illusion that I have created?

And more importantly during this period of time I have felt like there's a veil between me and my inner knowing, which I have had before, so that I haven't been able to bring forth any knowing about what to do about this job as well as other things. So I guess the real question has to do with how, at times when we feel that veil is there, can I remove the veil and feel more connected with my own inner knowing?

ANSWER: The necessity is to redefine the veil. You are speaking of a veil because it feels like a haze. What you must dare to assume is that there is something absolutely orderly here. And the fact that you do not have the answer

means that it is not at that moment appropriate to have the answer, because fulfillment of purpose is not occurring in a manner that calls for action at that time.

You see, you have been willing to listen, and you have been willing to persist. And along the way you have had clear guidance. No guidance when you are open and desirous of guidance, no answer when you are desirous of an answer, is an answer. I encourage you to let there be no answer until there is an answer.

I will clue you in: No answer is keeping you from engaging in arguing. If the answer “no, it is not time,” were given, you would argue—you would attempt to weasel an answer. No answer leaves you without grounds for taking steps, and does not engage you in argument, because there is no one there to argue with. And it saves you the grief and the loss of energy that would come from the argument.

Your guidance is always two to ten jumps ahead of you and your ego, and therefore is always able to respond in the way that leaves you most clear as you move along—as it was put earlier—this walk of trust.

Don't be so sure anything is out of order here. And by all means do not take a step just for the sake of having some activity. That which will identify fulfillment of purpose here will come forth. But I encourage you to trust that it will come forth in its perfect timing, which will indeed constitute real fulfillment for you, even though it is not happening at the pace that your ego thinks it should. You are safe. You are not at a point of great vulnerability.

QUESTION: I'll try to be brief, but this has triggered something that has happened in the past year. Before then it seemed that I always had knowing down to the detail of where to go for the day in terms of survival—to get my goods, to know what's coming next. I noticed in the past year I seem to have been wiped out. I can't function in terms of, let's say, a certain psychic ability to know beforehand, again in terms of survival. And I'm wondering is it going to continue that way of seeming to have a totally blank mind? I feel I've stepped backwards.

ANSWER: I know it feels that way, but it is a moving into a more spontaneous response to the moment with freshness without bias. It feels like a loss of a capacity, but it is really the loss of a hindrance. You are literally finding yourself choicelessly being present in the now, on its terms. Which means being in the experience of the Movement of Creation on the terms that God is unfolding it.

Now there is a fuller experience of this that awaits you, but that will not come clearly into focus until you have released the sorrow at the loss of the psychic capacity to know that helped you feel in charge. This is a progressive step. You do not yet gather from the experience of it a feeling of your integrity and safety, but that will come.

You and everyone else have an innate capacity to be absolutely appropriate in the moment, responding to the moment, without preconceptions. And you are beginning to learn what that feels like.

I know that it feels like being completely out of control. And always in the past being out of control has meant being at the mercy of something. If you are at the mercy of something, it is the presence of the Father's love and the Father's exquisite expression of life and its perfection. In spite of your seeming loss of an overview that gave you a sense of having things pegged, that gave you a sense of being secure, you have found your life itself being quite remarkable. And your ego says, "Yes, but I didn't know it was coming." Now look back and see that it came. It was what happened without it being pegged.

And I will tell you something: Although you have been fretful because you couldn't embrace what was happening intellectually, you have moved through this year almost totally free of fear. And you are losing the compulsive need to have things psychically pegged, and you are moving into a new level of freedom, of emancipation, of less bondage. It is a beautiful thing that is happening.

QUESTION: Also, in April of '91 I have some orchard property that I want to sell to pay off some taxes and my home, to bring my home out of debt. Will that happen and is it appropriate that I do that?

ANSWER: It is appropriate to do it, but it is not appropriate to put all of your eggs in one basket. In other words: do it, but do not make everything dependent upon it going through. Be aware when you take this specific step that your Being is not limited to that step in order to identify fulfillment of purpose. So take the step, and also be fully open to other avenues of your need being met in the most practical terms.

Understand that that does not constitute an expression of doubt regarding this particular step. It simply means that you are not selecting that step as the only means of identifying your fulfilling.

Remember, your Being, with a capital "B", has infinite resources with which to identify your fulfillment.

QUESTION: Recently, for a couple of months, I went on an emotional roller coaster, which is quite unusual for me. But I was grateful for it, because it forced me to look at some of my ego garbage. And I'm wondering if there's anything there in that experience that needs a little more light shed on it?

ANSWER: Literally, you are standing in the clear, and there is no further illumination on the subject that is necessary. I will simply say, don't be afraid of the experience of being on an emotional roller coaster—that is like being afraid of being afraid. And there is a part of you that can stand observing the emotional

roller coaster; as unbelievable as it might seem, it is possible to observe it from a vantage point that is not particularly moved by this display of the ego.

Learning to stand in that observing place, noticing what is happening without hooking into it, is part of accessing and establishing for yourself your permanent ability to stand in balance—to have your equilibrium, even when your ego is doing everything it can to hook you. It is possible for you to say, “There goes my ego again.” And the part of you that can say that is the part of you that is not your ego; it is You.

This period was a period of cleansing and release, which you yourself, from a controlling standpoint, were not creating. It was a part of, what I will call, spiritual growth, or a process of maturity. As I said, you are standing in the clear; there is no unfinished business relative to that roller coaster ride.

QUESTION: I have a comment to make. You gave me a great lesson yesterday, or all you people did.

The lesson was that everything has meaning, everything is of importance. And I was so struck by the fact that Raj pays close and exquisite attention to each instance of difficulty that one has. And the reason I was struck by that is because I’m pretty judgmental about such things: I think something’s are important and something’s are not. And I caught myself right in the act yesterday. As Raj showed forth his love, I sat there saying, “Well I don’t know if that’s important or not.” But it was a great lesson, because it did go deeply. And thank you, thank you all for that.

ANSWER: It is wonderful that you noticed. And indeed it can be helpful to you in not assuming that your judgments are valid. And if you do not assume that your judgments are valid, it will allow you to become curious with fresh eyes—curious to know what is the truth here, rather than what you think the facts are.

And I will tell you that this willingness and this capacity to assume that your spontaneous judgments are conditioned responses, rather than a connectedness with what is Real, is what will significantly help each of you to get past your inability to connect with your fellow man when your fellow man is apparently, obviously, being unreasonable, being unkind, being stupid, and by virtue of their continuous unreasonable behavior, causing you to engage resistance to them.

When you make a judgment and create in you a resistance to your fellow man, you have no idea what impact that has in terms of holding that one in his or her place of ignorance. You have no comprehension of how it is experienced as an unwillingness of others to see that one in a new light. And from that one’s stand point they feel unloved, and disallowed of respect, even when they are trying, or even when they are just beginning to screw up enough courage to try to change.

Literally, your spontaneous confidence that you know what a thing means is what keeps you from the experience of revelation—the revealing of Reality, the Kingdom of Heaven right where you are, and the Christhood of that individual that you create a resistance to. Healing occurs when perception is released from preconceptions.

Now indeed, if you are all existing at this moment in the middle of Reality, with a capital “R”—the Kingdom of Heaven—then everything you are experiencing is Reality seen through a glass darkly, or Reality seen clearly without any interfering lens, if you will. And so everything is of meaning. Everything expresses the intent that the Father has set into motion by the act of being, which is called Creation.

And so there is nothing too inconsequential. And wherever there is an ignorance that one is suffering from, it is the opportunity to see right in that spot, Reality. But judgment and resulting resistance blocks one from cutting through to the experience of what is Real.

And of course, this is where love comes into play. Because love is the willingness to recognize that which is Real in each and everything. And, of course, that means recognizing what is divinely Real in the places where that which doesn't seem to express God is going on. That is where the love is needed, and that is where it is deserved.

And let me ask you something: Who is it that is seeing something unlike the Father going on? It is always you. And then, if as a result of your ignorance of the presence of God in that spot, you make a judgment on that spot and become resistant to it, you are substantiating, solidifying your ignorance. And you are also engaged in an act of denial of that spot. And if that spot is another human being, it is—I'm going to say—hurtful. Or if it is an animal or a tree or any other life form. And there is always the possibility that that other one will believe your judgment, and believe that your resistance is valid, and they will be discouraged from opening up to their own Christhood, their own value.

It is important to discover that every single aspect of your daily life is, if I may put it this way, some essential thread in the tapestry of the Movement of Creation. All of it is the Father embodied for you to experience for what it is, rather than what you believe it to be, judge it to be and condemn it to be.

All of you, in one way or another, by virtue of your judgments, hold your world in a state of less than desirable, and then feel frustrated because it is the way it is. Your willingness to acknowledge what is Real is what will release the static, immovable nature of life and allow it to open up and reveal itself to you as the presence of God, as the presence of good, as the presence of that which has capital “M”, Meaning, the experience of which will always be fulfilling for the one who is not defended against experiencing it.

Do not let any part of your world be too inconsequential to look for the presence, the full presence of God expressed, and the joy of experiencing it.

And also do not feel that any ignorance you might be experiencing, any doubt you might have, any concern you might have is too inconsequential or bothersome to bring to the altar, if you will; to bring to the threshold; to ask for guidance about; to be open to experiencing revelation about. Do not assume that God, or the Holy Spirit, or your guide will be bothered by your puny little problem. Because it is our pleasure, and it will become your pleasure to acknowledge the presence of God right there, so that it will no longer be experienced as an absence of God, an absence of good, a concern.

QUESTION: May I ask one question then, in the light of what you've just said. How can I regard, or how can we regard this threat of war that we see in the Middle East, where Bush and Saddam are posturing?

ANSWER: Good choice of words, posturing. First of all, do not jump to conclusions based upon your conditioned thinking, and do not jump to conclusions based upon what your media is presenting, because they are not really asking what is truly going on. They are observing and perceiving through their mindsets also.

The simple fact is that this is simply an additional outbreak of intelligence in the world. The others—the changes in Russia, the pulling down of the Berlin wall—have all been relatively easy to recognize as outbreaks of intelligence. This one is an awkward outbreak of intelligence.

And I will tell you that it doesn't really have anything to do with oil, and it is not really a power play in the world. It is an uneasy process of unification of the Arab states. And as I shared a couple of weeks ago, you are observing the birth of a nation—a process of conscious unification that is indeed occurring with great posturing, and great expressions of threatening movements.

But it is at the bottom line, a process of a coming together of a people who for centuries have been experiencing a dissociation. Don't worry, your President will not be able to inadvertently start a war, because that is not what this is about.

QUESTION: Can I just ask how far the unity extends? Does it extend to Israel? Is that the whole situation?

ANSWER: That I will have to say is the tendency, that is the likelihood, but at this point it is not a great enough likelihood to allow me to say it will happen. It is part of the gathering picture, if I may put it that way.

QUESTION: I've sensed that Saddam is the catalyst which around which or whom the unity will begin to take shape. Is that correct?

ANSWER: He is the Judas in this drama.

QUESTION: So we should bless him as well?

ANSWER: You must understand that Judas was the Christ also. And indeed that is true in this particular human drama. That which promotes change, that which promotes the substantiation of Reality is always the Christ, whether it is perceived to be an enemy or not. I have indicated before that divine love always registers with those in a dream, in language of the dream—and always in language that promotes a rousing from the dream.

This is the current language of the penetration of divine truth causing chemicalization, purification and the uncovering of the unity that is inherently natural, where unity has seemed to be absent. Very often calm, quiet, intelligent approaches to Reality are ignored, because everyone is so conditioned to high degrees of stimulation.

And so you can see that it is important not to jump to conclusions based upon appearances without daring to listen more deeply, with the assumption that your spontaneous judgments are likely to be based on conditioning, rather than a true attentiveness to what is really happening, and then daring to be curious unconditionally to discover the unexpected.

QUESTION: Raj, I want to stand and proclaim that I received a healing last night that confirmed for me the reality of what you are teaching us. So I just want to share that. I'd be willing to hug and leap with anybody who wants to, in celebration of the clarity that came and joy and gratitude. And I have more work to do and I have more healing appointments.

My question is we are told by the Tara Center that Mitreya is appearing to world leaders. I'm wondering if you can say anything more about that? Or please just tell us anything about Mitreya.

ANSWER: Indeed, the source of information about Mitreya is through Tara Center, and we will let that be the continuing source.

I will simply, once again, confirm the fact that Mitreya is here; that he is fully Awakened. And it is important to understand that although he is present in a perfectly tangible and apparently dense form as all the rest of you, he is not functioning as a personality, but as the presence of capital "M" Mind, that is the Mind of God—therefore, being absolutely appropriate and expressing the Father's Will in the language of present perception for those on the face of your planet.

He is at work; you can count on it. And his interface, if you will, with the earth—I mean by that, the mankind on the earth—is occurring at levels other than just communication and personal interaction. I mean by that, face to face interaction.

There are a great number of us who are actively working to facilitate the willingnesses as they appear in mankind to consciously embrace a clearer view of Reality and the true meaningfulness of life, right where mankind is living and experiencing being.

I know you would like details about Mitreya, but it is not my function to elaborate on that. It is my function to relate to each of you in the manner of uncovering your divinity and inspiring your greater embracing, acknowledging and owning of it. When the student is ready, the teacher appears, as I said. So I am working with your readiness, and promoting it so that Mitreya will not have followers, but co-workers, if you will.

To be a follower does not express your integrity. To be Christ's with the Christ's—to be Christ's with the Christ Mitreya—is expressive of your integrity and your dignity and your Birthright. And so although you may be intensely curious as to other physical manifestations of the presence of God in the world, do not let it overshadow your interest in discovering the concrete manifestation of God right where you are standing.

That is the area of my work. And that is what we will attend to here. But continue to be curious about Mitreya and all other evidences of the Christ operating in the world, transforming the world and bringing out the wonderful nature of life on your planet that becomes obvious to you when you get a million miles away, or even as far away as your Moon and look back at this jewel of a planet. It conveys to you that it is meant to be a happy place, a place of beauty and harmony, naturally.

QUESTION: Thank you, I just wanted to hear you say Mitreya's name.

ANSWER: I will say it again, Mitreya. A rose by any other name is still a rose. The Christ by any other name, whether it is your name, whether it is Saddam Husseins name, whether it is George Bush's name, is still the Christ. Don't be fooled by appearances.

Now we must be wise. The necessity is to recognize the Christ everywhere as the identity of every single individuality. But if an individuality is claiming for himself or herself anything less than his or her Christhood then also use discernment, so that you may separate illusion from Reality and not end up as a doormat to other's egos. Recognize the illusion for what it is—pure nothingness parading as somethingness.

If you are clearly seeing that a thing is illusion, you will find no call for an inner emotional response to it. Energetically speaking, you could say, you are then left free to engage in recognizing the truth—the Christ that is there. And that recognition will come with a Soul response, which is not an emotional reaction. And that Soul response is what can cut through the illusion causing it to seem to no longer even present itself.

QUESTION: Recently some of us here at Sky Song received a gift. And I have gotten out the Bible, but I can't really find it or understand it. I was wondering if you would like to tell the story of the nine gifts of the Holy Spirit, and what went on and what they are and how to use them?

ANSWER: Not at this time. We are here to talk about the gift of you, that you make when you are not covering yourself up. And the gift that you give, you give to yourself first, by daring to go against all of your conditioned thinking, and acknowledge yourself as sinless, guiltless, pure, innocent.

Under all circumstances it is your conditioned thinking and the conditioned thinking of everyone else that holds you unreasonably and unjustifiably in a sense of guilt—certainly in a sense of lack of innocence, and therefore forever in a state of potential punishment. Such a frame of reference, such a concept is absolutely false, no matter how justifiable it seems. And until someone comes along and totally challenges that belief or suggestion, and dishonors it and dares to feel his or her innocence, there will continue to be a process of Awakening, rather than the spontaneous experience of it.

The time will come when your question will be answered, but that is not, let us say, what is unfolding today.

Do you think I am in charge of what is unfolding today? And if I am not in charge of what is unfolding today, then why would any of you attempt to be in charge of what is unfolding in your day. We are simply illuminating. I mean you and I are simply illuminating by virtue of becoming as defenseless as possible. The Movement of God, the Movement of Light, the Movement of capital “B” Being, that is what is unfolding today.

And I must flow with it as much as you must flow with it. All of us must come to a point of comfort and security in yielding to the fulfillment that the Father is unfolding that constitutes the conscious experience of “day” that is happening.

QUESTION: I want to first of all thank whoever or whatever nudged me into being here, because I’m really kind of surprised at myself. And I also want to thank you for all the assurance you’ve given me this morning to go ahead and say what I wanted to say. Because part of my mind’s telling me it will be so petty and selfish, and that I’ve already heard the answers.

ANSWER: If you still have the question, then the answer has not yet fully registered with you, and there is one thing you can be sure of: the answer will be provided to you as many times as you need to hear it until it finally registers.

QUESTION: I have the thought that I should be married again. And what really seems to happen with me is, if any poor fellow tries to show any interest in me, I become furious—it’s like I hold him in contempt. And I do things about working with forgiveness and so forth, and the truth is I haven’t forgiven. I seem to be really stuck in this. And what I want to know is, if you can see through some of this mud and give me a hint as to where I should go to try to solve this problem?

ANSWER: Indeed, it is important for you to find someone whom you can trust. And naturally, at this point, it will be a woman: someone with whom you can work in accessing the anger that you are feeling, and finding, what I'm going to call, exquisite forms of expressing the anger in a setting of safety and intelligence. There is a need for an opening, and there is a need for some physical expression of the very great feelings that you have bottled up in you.

There are very creative and nonharmful means of expressing anger that indeed extract and express, as I said, all of the exquisiteness of the anger. You may be surprised at my words here. But at the bottom line, we are simply talking about not squelching yourself, not squelching the feeling.

It is very possible to sit with a telephone book and take it page by page, and tear each page very, very slowly, listening to the sound of the tearing. It is an exquisite way to destroy a telephone book. It is also possible to take aluminum foil pie tins and bend them slowly, listening to the sound of their destruction. There is great value when there is this degree of, what I will call, bottled-up anger to employ sounds. It hurts nothing, it hurts no one to tear paper or to crush an aluminum pie tin.

Now I would suggest to you that you not do this all alone, but in the company of someone whom you can trust. You will find that you will thoroughly enjoy the sensory experience of the expression of your anger. And you will be surprised to find that you will not want to do this forever. There will be indeed a sense or feeling of satisfaction, and then you will find a release—a breakthrough—occurring.

I will tell you something that is very important for you to understand and for everyone to understand, and that is that bottled anger is corking your love. When you find a way to express the anger in a way that is not harmful, and it begins to come out, it feels as though there is an infinite amount of this anger, and it will pour forth forever. But it is just a little cork, you might say, sitting on the top of a magnum of love.

As the cork begins to dissolve, by virtue of expressing it safely, it pops out. And then the love that is you can bubble forth and flow freely. And so you are likely to find yourself feeling this anger greatly. Then you will watch it change miraculously and speedily from anger to this love that you don't know where it came from, because it felt like all there was in you was anger.

You are not permanently stuck. And you are not just filled with hate; although, because it is what is right at the surface, it does seem to mask your infinite capacity to love, which can never be taken away from you, which has always been present with you. So I encourage you, as I said, to find a woman, a "therapist" whom you can trust, who can help you explore in actions the expression of the anger that you are feeling.

Feel it without judgment, because it isn't the anger at the bottom line that is the focal point; it is not squelching your feeling that is the issue. And once it becomes fluid enough to flow, you will find the cork exiting and the bubbly of you emerging, and thereby bringing into the arena of your life your capacity to respond to the overtures of men with kindness and sensitivity and willingness to allow relationships to grow.

If you could get just a glimpse of the beauty of the love that you are, you would not hesitate a moment to engage in this process that I have described. You would not for a moment even judge it. There is too much of the beauty of you, and of the love that you Are, to allow it to continue to be covered up or squelched by this puny little cork.

QUESTION: I have a two-part question on bumps in the road. It seems as though most of the time things go great, and then once in awhile on a particular day something will happen or a couple of events will happen of what I call bumps in the road, and they really have a tendency to foul up your day. And last Monday was particularly notable, because there were so many bumps at the end of the day that I wrote a list of them. There were 14 that had been really bothering me. So I drew a card from THE Course IN MIRACLES box, and it said something to the effect, that you could see peace here instead of this. Which was a good message.

I'm wondering about that day in particular, and if it were an example of the kind of thing that Paul was talking about yesterday with all the animals?

And then the second part of that is that when these bumps involve individuals, what's a more appropriate way to work with the individuals and not let them be so intruding on my peace? I deal with people all day long, and some of their personalities are more pleasant to be with than others.

ANSWER: The fact is that Paul does the same thing. And literally, you're making the same choice that Paul makes all day long, as different people call with different points of view and different degrees of distress. This applies to you as well, and everyone else, because it involves a choice not to be totally attentive to and sensitive to the other individual and the manner in which he or she is presenting himself or herself but while being aware of them, also being attentive within to whatever clarity is present within you to be aware of.

If you give your full attention and sensitivity to the one you are with, and especially to what is being said, the feelings that are being expressed, etc., you are likely to begin to have an investment in that one's point of view. And if they are being unpleasant, you are, as I indicated earlier, likely to begin to be resistant to them. And in your resistance you become tense, and unable as a result of that tension to feel your peace and access your ever present clear perspective.

So when you are dealing with individuals who obviously will approach you from different vantage points because of the way their day is going, and what they are believing, and their problems, etc., always keep your ear to the ground, as it were. Let one ear listen to the ground of your Being, with a capital “B”. And let the ear that is listening deeply within be the one that you favor.

You are the embodiment of intelligence. You are the embodiment of wisdom, because in fact you are the presence of the Father in expression. I encourage you to practice this; it will express an intent on your part to always be in touch with fundamental sanity, an intent to recognize the truth, when ignorance seems to be presenting itself. No matter what you are confronted with, whether it presents itself as ignorance or not, you literally are confronted with Reality, and there is a truth that goes beyond the limits of the ignorance that is present to be discerned.

I will tell all of you, that to the degree that you have a conscious intent to listen for answers that resolve ignorance’s or problems, you are expressing a confidence that you cannot have a problem without an answer. You are bringing into play a practice that could be called—taking a problem, as the indicator of an answer that is present, seeking your recognition. The problem becomes a dinner bell calling you to move right past the dinner bell on into the dining room for the feast.

This can change the nature and the tone of your day, especially when there are bumps. And I will also tell you that that day—even though there were a significant number of bumps—did not stand as any particular form of learning for you. It was just another typical day, with typical opportunities to be the transparency for truth, to be the threshold of love. You just had many opportunities to see peace, instead of something else.

QUESTION: My question is pretty similar. For the most part I’m a pretty happy guy, and I always have been. But on occasions there’ll be two, three days in a row where I don’t particularly feel happy. And I could probably best describe it as losing my passion for life: just sort of an overall depression, despondency with my life and how it’s going. Now can you shed some light on that?

ANSWER: Always, when that happens, it is a manifestation of not being in touch with yourself. Because whenever you are in touch with yourself, whenever you are not blocked off from yourself, you feel energy for life.

Literally, it is like a muscle that you use, without a break in its use, that finally says, “I cannot continue further. I am exhausted.” And no matter how hard you try, you cannot tense it up. Prior to these days of no energy for life, no enthusiasm for your life, you have, without being in touch with yourself, activated such a level of ego activity that you have become exhausted. And this quiet time that you unavoidably end up experiencing is simply the opportunity for you to

connect with yourself again, and hopefully not repeat the intensity that brought you to that point of let down.

Again, if you are not feeling the vigor and vitality of life, it is because you have become disconnected—out of touch with yourself in your simplicity—and therefore the call is for reconnection.

Now this is what applies specifically to you. For the sake of the rest of you, there are other circumstances in which you find yourselves not feeling the vigor and vitality of life, and what is actually going on is that you are experiencing peace and not knowing what to do with it, because the stimulation of ego dynamics are not hooking you.

QUESTION: May I take this to mean that we need to play more, and take ourselves a little less seriously? Sometimes it's hard to make yourself go out and play, when I know quite well that I should. It's easier to find excuses to do something serious.

ANSWER: Something productive?

QUESTION: Um-uh.

ANSWER: Indeed, yes.

PAUL: The feeling is that he's throwing the ball back in your court. Do you have a "yes, but," or anything?

QUESTION: Nope.

QUESTION: In three years of counseling, I've pretty much learned that I have a right to be who I was in the first place. It's a hard-won right. I also have a right to be treated with respect.

And I am at a crossroads, Michael is at a crossroads; our relationship is in a crossroads. The love between us is very strong and very deep, and I believe that we are good for each other. But he has low self-esteem and he has a knee-jerk reaction to try to control me. And he does it in the way he talks to me, and it hurts.

So about three weeks ago we decided that we were driving each other nuts, and we decided to go our separate ways. And I heaved a big sigh of relief. He went on a cruise to Southern California to deliver a sailboat. And I think in that time I've done some serious growing up. And I have chosen to be whole. It's not just a head choice; I think it's from deep inside of me, and I've chosen to be who I am. And I see this choice in me as an opportunity for Michael to also choose. I can't ask him to change, or expect him to change, but my choice to be different may be a door to him.

I don't know why I'm crying?

ANSWER: We will wait.

QUESTION: So anyway he's coming back, and he's done some thinking and he wants to stay with me. And we're going to do some talking, and I'm obviously scared. Do you have any comments?

ANSWER: Do, indeed, talk, but remain in touch with yourself, remain in touch with this feeling that you have the right to be who you were in the first place, and that you deserve respect. That very acknowledgment within you is called self-respect. It is not appropriate for you to override your own integrity by behaving in a way that is inconsistent with it.

And if you will stay in touch with yourself, it will become obvious to you whether or not Michael is willing to respect you in the context of the manner in which you are respecting yourself. Also, to the degree that you do remain in touch with yourself, you will obviously convey to him, naturally, that you are not vacillating, you are not unsure, and this will thereby not open up for Michael the opportunity to get in there and help make things clear for you, which is experienced as attempts at control.

You are here to be you and let the chips fall where they may. Be true to yourself; it is a part of your growing up, yes. And it is time for you to dare to be you and rest with it, even though you will grow, and being you a year from now will not be the way you be you now. But honor you as you are now; that is the way you get connected. And then you present a clear self to Michael that makes it easier for him to know what he needs to do.

QUESTION: When I was out to dinner with you and Susan and we were talking about surrendering, and it just seems like this last four years with Michael has been so much hard work. And you have kept saying that this is a good relationship, and I see that the potential is for that. But I was thinking while we were talking that perhaps the relationship is at that point of surrender—of making a commitment and surrendering into it—and not having to work so hard at protecting myself so much.

ANSWER: You're not here to surrender to Michael. You are here to surrender to you—to your essential divine Self. And that will always feel like a surrender, because you will have to give up the sense of yourself that you have created. And so you surrender into your essential being. It always feels like a loss of control, and it is. But in surrendering to who you are, in surrendering to self-respect, you then have the balanced, clear perspective that allows you then to make a commitment to another—not a surrender, but a clear commitment.

And yes, indeed the real nature of relationships is that it promotes surrender. That is its purpose—surrender to one's essential being, surrender to being Real, because that's when the gift of you is made. And when the gift of you is made, the relationship ceases to be a special relationship and becomes a holy relationship. A relationship where the fundamental common denominator is wholeness—not a

fragmented sense of identity, an incomplete sense of identity that is getting its completeness from the relationship.

QUESTION: I've been wondering about dreams that I've been having. And they were about my husband, Bob. And in those dreams I expressed an anger that I didn't know that was in me. And even though I have a sense of what it means, I would still like clarification about it.

ANSWER: Literally, the dreams are registering with you at, the conscious level of awareness, a release of anger that has been occurring while you have been sleeping.

Now, you are likely to have two or three more dreams like this, because you are engaged in a spontaneous release of anger while you are sleeping. And there is a little bit more to release.

Now, what I wish for you to understand is, that having the dreams is an indicator of an already existing release having occurred. It is not appropriate for you to become overly interested in what the anger was or why you were angry. What is important for you to, shall I say, focus in on is the fact that release is occurring. There is a spontaneous healing occurring, and I encourage you to embrace that and appreciate it, and dare to feel relief, instead of assuming that you now have a task before you to understand what this anger is. Let it simply go and be grateful that it is going.

QUESTION: You mentioned to Nancy about clear commitment. For me right now—I don't know if this is for everyone or what—but what is the commitment to? For me I can only see committing to be who I am and tell the truth. So could you talk about that in terms of a relationship, a love relationship in particular?

ANSWER: It is a commitment to specifically be who you are, with one other individual on an enduring long-term basis. Now why would one do this? The answer is, because it is too difficult to do it with everyone at once. The time will come when all of you will become so defenseless, so free of any need for self-protection, that such commitment will be made to everyone.

That is the way unity of the Brotherhood is experienced; where one is not guarded in any way against his brother or his sister. But you get practice at developing the experience of safety with another, with one person. In this way you do not bite off more than you can chew and overwhelm yourself.

QUESTION: I come here today or this weekend, in a state of exhaustion. And my question to you is perhaps giving me some insight on how to prevent exhaustion, and maybe what the exhaustion is, and how to prevent it from coming into my life.

ANSWER: Well, there is a great need for a better expression of common sense. There is a need for R & R, if you will. There is a need for balance, so that

you are not intensely applying yourself, whether the application is physical or not. You can exhaust yourself by intense mental application, by constantly being mentally active in, as I said earlier, productive ways, where there is no frivolous use of your mind.

You need a little frivolity. You need to value a balance between, let us say, work and play; between being productive and having fun, where there is no obvious product other than the fact that you have experienced some joy. You keep yourself on the hook all the time—and you need to let yourself off. And you need to recognize that that is as absolutely essential as the work that you do.

QUESTION: I have a personal question for you this morning. I come from a family of four siblings, and we're very, very close and always have been. And for the first time I'm experiencing a great deal of anger from my sister. I wonder if you could tell me why and how this will end or persist?

ANSWER: Whether she will admit it or not, she is experiencing jealousy. She feels a lack of something that you have. Allow her to move through this. Do not be upset with her, do not rile yourself up. But, also, as long as she is in this process that she is moving through, it is wise to give her space and not be in it yourself.

PAUL: This is me, Paul. The picture that he's giving is that it really is not appropriate for you to know the specific dynamics. Sometimes he refrains from answering a question, if having the answer would be the equivalent of being a mental Peeping Tom. And evidently this is something very private with her, and it's not appropriate for him to explain the specifics of it.

ANSWER: It could well be November of next year before she comes to terms with this. That is not an absolute prediction; I am simply saying that at this time point the likelihood is that she will enjoy her distress, her jealousy for that period of time before she tires of it. I mean by that that she will feel that it is a valuable and meaningful thing to engage in.

Absolutely none of you does anything for no reason at all. And when you are angry there is a reason, there is a justification, there is a pay off, if you will, else you wouldn't do it. Not one of you does anything idiotic, for no good reason. You always do it because it seems completely justifiable.

Indeed, everything we are talking about this week-end is a matter of beginning to discern the difference between what is really justifiable and what is not. And what unjustifiable things keep you from experiencing your peace and your joy and your integrity.

No matter what you do, your sister is likely to find her expression of jealousy and her feeling of jealousy justifiable and satisfying to her for approximately a year. Let her have her rough year.

It is very much like when Paul felt like he was growing up and becoming more mature, and decided one Christmas that he was going to acknowledge that

there was no Santa Claus. He would have nothing to do with that nonsense, and let everyone know that there was no Santa Claus, and made it absolutely miserable for everyone else.

When the end of Christmas day came, he found that his day had been lacking the meaning, and the joy, and the fun that all of the previous Christmases had embodied. And so when the next Christmas came, he did not indulge in a seemingly satisfying expression of “grown-upness” called denying Santa Claus. He knew there was no Santa Claus, but there was no satisfaction from making an issue about it.

All of you must arrive at a point where something seemingly justifiable is recognized not to be satisfying. And then it is easily released.

QUESTION: I’ve been doing quite a bit of writing lately, and I’d like to have a Reality check on that.

ANSWER: I will confirm to you that you have been doing quite a bit of writing. What is it you would like a Reality check on?

QUESTION: The Reality of it.

ANSWER: Indeed, it is valid and it is valuable. And you’re engaging in the writing needs to continue.

BILL HENLEY: I woke up at 5:00 this morning and it occurred to me that maybe it wasn’t a very good idea for me to be asking questions about yielding to someone who allowed himself to be crucified. And I thought this is not what I want from all my yielding. And it occurred to me that—wouldn’t it be better to be able to fix things?

And so my question concerns my life experience for the past few months, which has been quite difficult and out of my control, and tiring at times. And yes, I do what I can to see the perfection—see beyond the problem. But it still is overall quite a grind. I don’t know whether it’s purposeful to ask how long it’s going to be this way, because I know you might not answer it. And yet what is it I’m supposed to get from it so that it will be better. Because it really is almost to the point of feeling harmful; there are manifestations of it being harmful or unhealthy. I don’t have even that much control.

And I’m trying to see how God’s love can be manifesting this way. It’s like 5% of what I see is God’s love, and the rest is I don’t know what. I’m trying to see—“Yes, oh, isn’t that God’s love? Thank you, thank you, give me another one.” And I just find it too God damn hard to continue. And so whatever you might have to say would be appreciated.

ANSWER: As long as you are yielding with an ace up your sleeve, you will find yourself quick and ready to judge the things that happen. Because in effect, you are not yielding.

Now I am not saying that you have not been yielding. But the end of the yielding will come when you throw away the ace. And then you will find your world configuring in a way that not only you but everyone else will be able to recognize as fulfillment and as expressive of integrity. You are in the enviable or unenviable position of being stripped of that which is valueless.

BILL: Except for my ace, right?

ANSWER: That is correct; that you will have to throw away.

There is no way I can gloss it over, yielding is not easy, because all of your conditioning is geared to being in control. Yet every vestige of control that you still manage to save and employ acts as an absolute distance between you and your experience of your integrity, and your experience of your oneness—inseparability from the Father and the Movement of fulfillment—which is another way of describing the Movement of Creation.

You are being effectively weaned from your will. And the only reason that any success is occurring is because you have said “Yes” to it, even though you have brought along an ace. Because you have said “Yes,” the weaning will become more intense until you either say “no,” and then attempt to retrace your steps and become a little more ignorant and idiotic, or you say “yes” and let go of the ace and allow, as it were, Reality to pop into focus.

There is still a feeling that a little bit of will is of benefit. And you say, “I will give up that little bit of will when I have demonstrated proof that it will really be valuable for me.” Having that little bit of will means that you do not have willingness. And willingness is what we could describe as an untethered boat caught in the current of the river.

Now I am being very direct and straight with you; I am not saying anything new, and I am not suggesting that you haven’t been flowing. It is just that you have created a very long rope. And although your boat is floating with the current, it has not come to the end of the rope yet, and so you feel as though you have fooled the powers that be. This extended length of rope is under the water, and it is tied to the dock below the water level, and it is tied to your boat below the water level. And for all practical purposes your boat is totally free-floating.

Now you have gone to this great trouble of having a long rope and attaching it in this way, because indeed you want the experience of not being tightly tethered. And that is to be honored and credited. I am just letting you know that if you will go ahead and reach over the side of the boat and snip the rope—get rid of your ace—and totally surrender to the river, you will find your integrity manifesting immediately.

You are still testing. And it is excellent that you are testing, but it is time to give up the testing. You fully intend to go all the way. And to a certain degree, the having of the long rope is a bit of a charade. So I encourage you to go ahead and be totally Real, totally committed to what you are already committed to.

Your fulfillment, the fulfillment you are asking for is no further away from you than the thickness, let us say, of a sheet of paper. And the thickness of that sheet of paper is constituted of your ace. Give up—all the way! You are giving up into your Wholeness.

BILL: Well, this goes back to whether or not I feel comfortable trusting God's Will. I mean, since that is what one is yielding to, and as I mentioned flippantly about the crucifixion, I mean what if that pops into one's idea: "Oh, that's what God's Will is for me." It has to get worse.

ANSWER: If I had thought a crucifixion was what was happening, I would have died. Why are you defining the crucifixion in a way that I did not, and then using that as justification for not being willing now in your experience—willing to not define yielding as being an inherently traumatic experience.

BILL: Well, the crucifixion, perhaps, is misunderstood here, you see, and all the information we have on it is that it was sacrifice. Now I don't believe that. But for anyone other than you, maybe crucifixion would be traumatic, you see. So that's why we define it that way, because the truth has not come out. I mean we hear what you say, and this is new, but we have all of that programming. I don't even know why I'm saying this. But we have all this programming about what the crucifixion meant. And so we have become convinced that God's Will can have a lot of pain. I'm not justifying...

ANSWER: Even historically speaking, you have no great expose of some pain or great pain that I went through.

BILL: No, it's religious tradition. It's not what happened. It's how it's interpreted now, and the whole idea that somehow God's Will for us is arduous.

ANSWER: What did it say? It said that God's Will for you was Eternal Life. Now you tell me how on earth the illustration of Eternal Life could have been demonstrated without a resurrection from that which everyone unequivocally recognized to be what they call death?

BILL: Oh, I agree, I agree. But I'm saying that emotionally when one is under a lot of stress and pain and what their focus is is yielding, I mean—"By god, I'm going to try to do God's Will; I'm going to yield," and then things get worse and more difficult and more cumbersome. Then you begin to say, "What's up, Doc? What's the story here?"

ANSWER: What you are yielding to is not experiences of limitation; you are yielding to honesty, you are yielding to the genuineness of you, you are yielding into the essential you, and you are sacrificing or giving up a limited false sense of yourself.

Now it is not the demonstration of Eternal Life that is needed today. It is the demonstration of the fundamental, essential divinity of conscious human

individuality. What does that bring into play? That brings into play trust. The demonstration of Eternal Life brought into play, by necessity, an event called death.

Throughout what everybody observed, you could say that I stayed on the Homing beacon or tone of the emergence of the fact of Eternal Life. But that is not the dynamic involved in the uncovering and revealing of the essential divinity of conscious human individuality right here on this planet.

We are talking about coming into a deeper level of humility of which the holding of an ace behind your back is a denial. You have yielded almost to the bottom of the barrel, and I am saying yield all the way. Let go completely.

Now it is well for everyone to hear you say that it is a hell of an experience, so that when others in their process of yielding discover that they are holding an ace up their sleeve and they're experiencing what they might call a hell of an experience in the face of their conscious intent to yield, they will not feel peculiar.

Paul has been scraping the bottom of the barrel for eight years in his process of yielding, and then attempting to protect himself from time to time, and then learning to yield even more and not be in control. He is totally aware at this very moment of what is going on and is, at all times, in the workshop, but there is a part of him that would like me to spice things up. And he simply has to learn to yield. He cannot be in control. He cannot decide what is needed and what will best promote the work, and I cannot either.

When you see or experience divine Being present in your experience, you are observing no will but the Father's, being the absolutely perfect expression of divine purpose. You are not seeing an expression of great character or of great skillful control. And all of you will find essential and profound meaningfulness occurring and being experienced when there is a willingness to allow what will be to be. And that is not a matter of abandoning yourself to fate, it is a matter of abandoning yourself to the already existing Movement of divine Meaning, which is God Being and constituting you and constituting all that you are experiencing.

Now there is a part of you that sees this, and that is the part of you which is willing to yield further. But since you are not totally free of the ego, there is still part of you that wants to have an ace up your sleeve.

Now I want to home in on one other point here; it is important for you to understand. You have already made a commitment to go all the way. And so to a certain degree your expression of your concern is a farce. It isn't that you are trying to perpetrate a farce on everyone else. What I want you to understand is that you are unnecessarily frustrating and distracting yourself by something that you have no intent to honor at all. And if you are clear on that, you will not waste anymore of your time.

BILL: Thank you. I think I'll go throw some aluminum pie tins. I would like a follow up. Susan just reminded me and I forgot to ask, but would you tell me and everyone else what the ace is?

ANSWER: It is not a specific ace. It is an opting for safety in the face of feared danger, if you let go completely.

QUESTION: I'm glad that I got to ask a question after Bill, because it gave me some courage to expose myself for the flagrant back-slider that I am. I've had some tough times here recently, and the whole thing seems to center around my employment situation and my financial well-being. And I think it has quite a bit to do with my capacity for self-denial, and basically the same feelings that Bill gets, that if the willing God could encompass the crucifixion for you, then God knows what it could encompass for me.

ANSWER: Why does everyone insist on looking at the hole instead of the donut?

Well, if you are in the same fix that everyone else is in, then there is no specialness to your situation, is there? It is "the norm." And so "big deal." Now I say that because if it is "the way things are," then there is no need to give it any great significance and there is no need to, shall I say, give it your attention.

If lack is the norm, then don't waste your time energizing it. Give your energy to exploring its opposite. Give your attention to exploring what is beyond the limits of lack. Explore your potentials beyond the patterns you are already engaging in. Obviously not exploring new potentials leaves you sitting in things the way they are. Now to sit in "the way things are," and accept them—but also to grouse about them—is truly the equivalent of looking at the hole instead of the donut. You see, you cannot have a lack of nothing, just as you cannot have a hole without a donut.

And so there is something beyond this normal state of lack. Now one of the key elements that needs to come into play here is a certain element of fun at engaging in exploring beyond the norm. Exploration always involves abandoning the amenities and comforts of home. And if home is lack, then what's the big deal about abandoning "the amenities" and comforts of lack.

Too much is made about what needs to be gotten out of, and not enough energy, not enough joyful, lighthearted energy is put into exploring beyond the limits. And I will tell you that the withdrawal of the interests, and the motivation to explore, is the beginning of old age; it's the beginning of "dying."

Now you can never solve a problem from the level of the problem. So let's stop sitting in the problem—grousing about it, examining it, analyzing it. Let's do a little exploring. Let's let go of a few of the comfortable familiarities relative to the lack and be expansive, be open to that which moves you in new directions, new paths. And don't require that you know what's just around the bend before

you go around the bend. You'll have to go around the bend, and open up your eyes and see what's there. Now literally, all of you need to become adventurers, and explore purposely the unfamiliar.

Now relative to your work, I encourage you to be open to things that you have not been open to before, rather than making an assumption that you will have to move in a direction that reflects what you have been doing. Not only that, it is essential for you to dare to embrace the idea that the very essence of life, the very essence of having a conscious experience of existence, is one that is fulfilling.

Life is an energetic, active Movement of expression. It embodies the intent to be—to be something. That is the Movement of Creation: Mind, with a capital "M", meaning God, having the intent to be; that intent being a movement or action, which Mind then observes and recognizes itself in as self-expression. All that you experience is the visibility and tangibility of that self-expressing Movement of God, the infinite Mind.

Where do you fit in? You are, like the Father is, the observer of that Movement. And when you no longer define yourself in a tiny, separated way, you will also find that you are inseparable from that intent to be that constitutes the Movement that is rendered visible and tangible as All That Is—as the Universe.

With that in mind, you can dare to explore and feel safe. Certainly it will feel risky, because you have not explored for quite awhile. And when I say quite awhile, I'm not talking about lifetimes back, I'm talking about when you were a kid. Dare to think expansively. Dare to explore and know that in your exploration you are justified in expecting to discover something; that your work, shall I say, your gainful employment and your needs being met in the most practical ways is a reasonable expectation. But don't limit it to the means by which you have had these things in the past.

And above all, I encourage you to let go of the idea that you had them in the past, and you will have them in the future, because of your personal, tiny ego effort. You have them because it is the nature of your being to experience the fulfillment that is the result of God not withholding any of what He Is from his self-expression.

Although this doesn't happen to be the case with Bill, the ace that some people hold up their sleeve is a readiness to take control again if it turns out that God isn't really doing too good of a job. If the Movement of Creation isn't constituting as much fulfillment as one thinks he can create for himself.

I encourage you specifically to dare to be expansive, adventuresome, exploring with willingness, and being open to things that you would never have considered before relative to, shall I say, gainful employment.

There is a need to loosen up some with the expectation that, in your willingness to loosen up and look more unconditionally, there will indeed be something for you to see, because it is the nature of existence to be identified as a

conscious experience of fulfillment. Not what somebody else might find fulfilling, but what you will unavoidably find fulfilling. You simply need to give permission in a larger way than you have been giving permission.

QUESTION: One quick thing. You mentioned that it's been some time since I did exploring of this nature, and that it was when I was a kid. Could you relate that to some specifics?

ANSWER: No. I will only say this: Be willing to break a few rules—I did not say laws—but be willing to break a few rules. That was a means by which you explored potential as a youngster.

QUESTION: Raj, I'd like a progress report—sort of an assessment of my growth with oneness. And how my job at this time—the business that I started four years ago—continues to fit in, or doesn't continue to fit in?

ANSWER: It continues to fit in, but not in a fixed way, not in a fixed pattern. And there is necessity for you to be willing to let it grow and reconfigure. You have done that rather flowingly as time has passed, but I encourage you not to begin to see it as something which will settle down and become permanently identified without change. It is going to continue to develop and change.

There is a great deal more trust that you are practicing. There is some relinquishment of a compulsive need for control. Of course, there is opportunity for a more significant release of that, but as a general rule, you are breaking into new territory. You are, shall I say, staying as far forward as you are able to without overwhelming yourself in regard to practicing trust.

I do not usually do this, but if I were to give you a report card in this respect you would get a B+.

QUESTION: I've been finding that my business has been much slower than I've been wanting. And in listening to your responses to others this morning, I'm wondering if it's that I don't also recognize the time of quiet and peace. I wondered, in relationship to this, if doing socially responsible investing is still the appropriate path for me to follow? And if it is, is it time for me to be expanding my business, or enjoying the quiet?

ANSWER: Absolutely, socially responsible and environmentally responsible investing is wise and appropriate and meaningful. Now, indeed, you need to do both of the latter part of your question. You need to anticipate growth; you need to embrace growth—increased activity—at the same time you need to be availing yourself of your peace. Peace and activity are not mutually exclusive.

Now there is a need for you to give yourself time off from your “busyness.” Not so that you can become busy with other activities, but so that you can take time specifically to meditate, to specifically become still and reconnect with and remind yourself of what peace feels like. And then you need to reverse the tendency to be more aggressive—because business is slower and you need to do

something to make something happen—and attend to your business without letting go of your peace.

Now I have said it before and I will say it again: There used to be a time when it was appropriate to separate yourself from the world and go into a cave to become still enough to “achieve union with God.” But the day and the time in which you live is a day and a time in which you access your peace and live out from it in the marketplace—in the middle of your daily activities. Because, literally, it is time to discover God; it is time to discover the Kingdom of Heaven, Reality, right in the marketplace, right here on earth—not in the afterlife—right in yourself and right in your fellow man. But this takes, shall I say, a conscious intent to engage in your day from a place of centeredness.

Paul has experienced a great deal of centeredness in the rather nurturing and gentle nature of the Islands. He did not realize that when he came back to the Mainland and, you might say, entered the mainstream that it would be engaging, distracting, exciting. Now he knows. And when he comes again, he will be able to move into the marketplace and stay in his peace, because he will be aware of the tendency of the “busyness” of the marketplace to be distracting. I will tell you that it will not be wise for him to return to the Island and refuse to come to the Mainland again, because the marketplace is so boisterous and busy and noisy.

All of you need to have a shift in perspective, where in you accept that now it is not only appropriate, but it is possible to be centered right in the middle of activity. If you are willing to take that as a fact, you will begin to give your attention to it. You will give permission for it to happen, even though it seems not reasonable. And to the degree that you bring your attention to this, you will find that your sanity, and your peace of mind, and your wisdom, and your capacity to recognize truth is present, available and active in the middle of activity.

QUESTION: I believe I have learned to go with my feelings, and to make decisions based on how I feel about the situation, whether I know how we’re going to pay for it, or how we’re going to be provided for in that situation.

Now my daughter has a very expensive hobby, and hasn’t been doing well this whole season. Yesterday was the last time she was eliminated again, down in California. When I spoke to her on the phone, she said she wanted to go ahead and try again. And this felt very good to me. It felt like this was the proper thing to do.

My husband saw this whole thing as a failure. He said, “This hobby is too expensive, it has to go.” And I find this all very difficult. Am I guided correctly to allow her to go back down to California and try again?

ANSWER: Indeed. It is an important part of her growth and her development. And I encourage you to be very firm in your expression of your

confidence as to this being the right thing to do when you are speaking with your husband, and encourage him to relent, if you will. And I do not mind a bit if you let him know that I concurred that it is wise to let her continue.

QUESTION: I mean he actually called her a failure. And that made me kind of mad, even though I tried to stay at peace with myself. But I compared it to his business. And I said, “you have tried several times and haven’t succeeded.” And well this got him mad, of course, and he said, “that is a hobby and this is a business.” I find it very, very frustrating.

ANSWER: It is not that that is a hobby and this is a business. It is really that it is your husband’s leading edge and his point of emerging self-expression, just as it is with your daughter.

QUESTION: Am I not correct that if she wouldn’t be doing it—I know it involves an awful lot of money, it involves horses and all this—but he’s under the impression, I think, that that money will go into our savings account. Well I feel it is just provided, because we do allow her that.

ANSWER: That is correct. It would not go into a savings account, I will guarantee you.

QUESTION: When the business starts, I know it’s my guidance to work with him. And I know you said my enthusiasm isn’t too great about it, because I do not know that I’m going to be of value to that company. I mean he’s going to be the boss, he’s going to do it the way he’s conditioned to do it, while I will kind of try to bring in what I have learned, and to go out on the limb as I like to, and explore there.

ANSWER: I will be very frank with you: You already have a great deal of experience at bringing forth your point of view in a way that connects with him without him knowing that it connects with him. You let him be the boss, and work with him on his terms, but in your own inimitable style present what you have to present, until it occurs to him that it is his idea.

Don’t set up a problem for yourself by assuming ahead of time that it will not work. You will be needed. And I will tell you that once the business, shall I say, takes off, he is going to be more at ease, himself, and it will be easier to work with him. In the meantime, attend to the things you have at hand to deal with, and let there be some peace within you. Don’t imagine what will happen, and then react to what you are imagining before anything has happened. And know that you are playing a part in your family that is absolutely essential, and that you are fulfilling it well.

QUESTION: There are a couple of statements in A Course In Miracles—one is: “the whole reason for the world you see is that it is a place for you to express your anger at injustices that you perceive.” You started out yesterday with anger. And as I try to believe that statement, I watch

other people's little bits of anger justifying their stance in where they are. And I'd like some clarification on that one.

ANSWER: The whole reason for the world you see, as you see it at the moment is because, indeed, anger seems justified, jealousy seems justified, emotional reactions seem justified. And all of these things, as I have said, keep you blocked from experiencing the world as it is. It keeps you from experiencing the Kingdom of Heaven.

Now I use the words Kingdom of Heaven not as a religious description, but as a description of All That Is as divine, as having its source in God, as having its condition constituted of the nature of God, and therefore very different from the way you are currently experiencing it. If I only refer to All That Is as Reality, it is very easy to think of Reality as that which is Real, but which may or may not have anything to do with a divine, indivisible, harmonious, loving Source. And it is very important for you to remember that the very nature of the world is Love, because it is an expression of Love. And that is why I refer to it as the Kingdom of Heaven.

All of you are in one way or another slowly releasing the seeming need to be emotionally reactive—to hate, to be jealous, to fear, to suffer, to feel guilty, etc. When that seeming need is released, when the justifications for it are released, it will seem to you as though the world is transformed. Literally, visually some things will be seen differently—specifically and especially your bodies. And it is not really that the world will lurch and stretch and change shape, it is rather that your distorted perception, your vision, will clear and you will recognize everything in a new way.

It is obvious that anger is a rather dominant subject with this particular group of people in this room. And it has come up so that we might deal with it, and promote a clarity relative to its release for a number of reasons.

If you remember that your practice of anger causes you to be distanced from, separated from the experience of harmony and perfection and beauty and innocence, then it will begin to dawn on you that the expression of it is a luxury you cannot afford—it costs too much. And I am here to tell you that not only does it cost too much, it is utterly nonsensical. It accomplishes nothing.

The ego does suggest that it will promise you satisfaction; except that satisfaction doesn't mean a state of being satisfied, it means getting revenge. That is anger crystallized. But what gets crystallized? It's you! I mean, literally: hardening of the arteries, poor circulation, difficulty breathing, congestion. But oh, the apparent satisfaction of vengeance and justice—it never truly comes. But satisfaction is yours to experience. It doesn't come, however, out of revenge. It comes out of discovering the wisdom of not practicing, indulging, in reaction—the emotional response to your world when it doesn't conform to your expectation of

it, your concept of how it should be. Satisfaction is what you feel, the peace you feel, the joy you feel when you are not feeling at odds with your world.

What you see, literally, reflects what you are looking with. And if you are looking with anger, you will see that which justifies anger. And when you look with love you will see the Kingdom of Heaven. And the world that you saw through the eyes of anger will seem to be healed and transformed. But again, it will be a matter of the scales falling from your eyes as you stop looking for justice and revenge. Justice and revenge are aggressive acts of war, if you will, reflecting an inner conflict that you feel is fully justified.

Invariably, if you dare to look with the eyes of love, you will see the loveliness of your fellow man and of your world. And if some part of your world still insists upon acting as though it is less than the loveliness of God's expression, you will still find yourself feeling the absolute appropriateness of not forsaking your clear view of their loveliness and their divinity. And you will stand for that within yourself, whether the other one is receptive to it or not. And in so doing, as I also said, you will be exhibiting the fact that one with God is a majority. And thus you will be the inspiration for the transformation.

What is the second quotation?

QUESTION: The second quotation was: "If illumination could be continuously maintained, the body could not long be maintained."

ANSWER: Of course, the body as you see it, the dense body could not long remain unilluminated. In the experience of illumination, enlightened conscious awareness, where there is no suffering from a limited perception, one begins to become aware of the substance of all things as being Living Love, which is the illuminating light of All That Really Is.

And so the dense, dark, closed, defensive, tight, apparently organic, physical body will not long last AS THAT. And you will find it opening up. I mean by that, what could best be understood if you were to imagine that the atoms of the body were to move apart from each other leaving more open space so that, figuratively speaking, the energy of the atoms—the light—could break forth, thus causing the body of light that is right where your dense body seems to be, so that the body of light might be apparent, register with you and everyone else.

You see if you are going to express anger, you obviously have already accepted a sense of yourself as being tiny and vulnerable, capable of being hurt, and thereby needing protection.

Anger is a combination of fear and aggressive self-protection. The aspect of fear associated with anger is identified as a tightening up, a densifying of your body so that it feels more substantial and impervious. The anger then comes forth as attack, through space, outside of you, towards the source of the danger. Thus you tighten up your body—you densify it—you squelch the possibility of seeing the body of light that you are. And this is an act of aggression against yourself.

And then you use the body as a tool of aggression to protect itself and you from the enemy in the world. And that is an act of aggression on your world.

There cannot be illumination within or without when that is the way you are using your mind and your body. You see how much it costs you to indulge in this sometimes delicious luxury of expressing anger, jealousy, fear, etc. And all of it is nonsense. All of it is literal nonsense—an absolutely irrelevant waste of time and energy. It doesn't accomplish anything. You can do it as long as you want, but it accomplishes nothing. It is so much tinkling brass. And because it is tinkling brass, because it is nonsense, it doesn't even warrant a judgment by the Father against it.

And so although your ego and your religious teachers tell you that you are accruing guilt, the Father is watching that which means nothing, and sees nothing to respond to, and loves you. And you are free to stop anytime you want, without a reprimand, without any comment.

Nothing, as you are experiencing it in a limited way, will long last in the face of illumination. And Awakening is giving permission to let yourself become illuminated—filled. That is why the word “yield” is so important. Because yielding is de-densifying yourself; yielding is letting go, opening up. And when you open up you are spontaneously filled, and that which you Are is uncovered, that which you have always truly divinely been is uncovered, uncovered as your conscious experience. Not just an idea about yourself, but a new inner sense and experience of yourself, in which you are undeniably lovable, and you can spontaneously love yourself.

And so you see when one has an ace up their sleeve, when one is cautiously yielding, one is simply bringing into play another nonsensical, meaningless activity that simply delays the discovery of what I have been describing.

And again you must understand that it is okay; you can indulge in this nonsense without being judged. And then when you stop, you can once again enjoy the conscious experience of who you Are, the conscious experience of the Kingdom of Heaven, the conscious experience of the Body of Light—not only of yourself, but of all forms—and also a direct access, you might say, to the infinite conscious experience of All That Is, so that you are able to be simultaneously, specifically aware and universally aware.

QUESTION: I kind of need a Reality check. In the last month I've been experiencing waves of, I call them, little pin pricks in the body. And they're more so when I'm meditating or focused. Is that what you're saying, that the cells are actually becoming lighter or something? It's a wonderful feeling. I feel it more so in the morning and then at night when I'm meditating. Not so much during the day. And I feel it more in the chest and head, but I'm starting to feel it in the stomach and legs now. And is that the

same thing you meant when you said, “If thine eye is single, thy body be filled with light”?

ANSWER: Absolutely. Yes. Now the little pin pricks you are speaking of, these are not to be confused with occasions where there is a spontaneous release of tension—of energy—wherein there is also a similar sensation of pin pricks. But indeed, what you are asking about has a different sensation; similar, but different. And there is a great sense of energy associated, almost as though it is a little burst of energy which it is very easy to conceive of as a microscopic explosion of light; that is very often the spontaneous sense that one has when that happens. And it happens to be true, yes. That’s the end of the answer.

QUESTION: I’ve been having a lot of trouble lately making decisions. Well, I get confused, because there are the things that I want to do, and I have another set of ways of looking at it that I’m trying on.

My question is how to reconcile a couple of things that seem in conflict. One is my deep concern over the state of the eco system—the earth’s environment—and what I understand as damage to it, and my responsibility in that and how I make choices in my lifestyle that effect that; both the earth itself and the other beings, human and others that share the planet.

And growing out of that, a belief that at its crudest way of describing it is: “live simply so others may simply live.” And the belief that there is an order to this; that God’s order is in fact operating in this too, and that the limitations that I’m seeing may in fact not be limitations. And I want to know what the Reality of that situation is.

ANSWER: It certainly is possible to become quite complicated and complex, intellectually, so as to create unnecessary confusion. But if you are willing indeed to live simply, if you are willing to become simple, if you are willing to let go of arrogance—I’m not addressing this only to you, I am speaking generally of mankind—if you will become less arrogant, if you will allow yourselves to become humble, you will find it infinitely easier to feel at home where you are. And in the valuing of genuineness, not egotistical arrogance, but simple genuineness, you will in the most practical terms begin to be able to be absolutely appropriate relative to your planet.

So many of the destructive things that are being done on your planet, relative to the ecology, are done in the name of money. I don’t just mean in the name of making money, but I mean it in the sense that to alter what is being done that is unhealthy to the planet will cause a loss of money that can’t be justified, because money is the all-important god. To stop doing some of the things which are harming the planet would require everyone to become a little bit more responsible and not have things done for you that involve chemicals, and smoke, and other elements that are harmful to the ecology, as well as harmful to life.

Now it is not necessary for everyone to become farmers again, but it is necessary for mankind to arrive at a point of acknowledging that it is an integral part of life on the planet. Man is not the lord of the planet, he fits in—he has a place. As I indicated earlier, I am not in charge of this weekend, and I am not governing it and neither is Paul. We are fitting in. And we are allowing the Movement of divine intelligence to occur in language of present perception so that the greatest fulfillment is brought forth.

It is the same thing with mankind's relating to the planet. Man is not going to feel the unity of everything if he holds himself arrogantly apart and superior to it. And so there is a need for enough humility to pay attention to what really means something.

Now I could sit here and I could talk for hours, and sound just like your ecologists, your Green Peace, your people who are intent upon not continuing the wholesale destruction, not only of your Rain Forests around the equator, but your beautiful forests here in the Pacific Northwest. But you know what? Those things need to be expressed. But what needs to be brought out more emphatically, here and now, is the need for each of you to dare to humbly see that you fit into a Wholeness, and be willing to yield to it with honor and respect.

We have spent this weekend talking about yielding to the Father; yielding to your capital "B" Being; yielding to your Birthright; allowing; letting go of control; learning to operate at a level of genuineness and humility—all of this relevant to Awakening and your coming into your Right Mind, your natural Sanity, with a capital "S".

All of this is not just going to happen in your head, as I have also said, it is going to relate to the way you behave with others, and to the way you behave relative to your world and the way you treat yourself. And it is going to involve what will be radically altered perceptions and awareness. You are going to feel different about yourself, not think different about yourself.

Now if Awakening is a matter of yielding to that which is beyond your present concepts, and if in that yielding you come into a direct experience of unity with All That Is—meaning, let us say, God and the Brotherhood of Man—it is necessarily going to also be reflected in a willingness to yield to and fit into a larger whole called the infinite expression of God. And so it is going to mean treating your world differently. In fact it's not going to be a matter of treating your world at all, it is going to be a matter of no longer acting separately from it—treating it well or treating it poorly.

Your divinity is accessed right through the center of your humanity, not by rising above your humanity. Your divinity is going to be found at the essential core of your humanness, with all of the apparent flaws that you presently conceive your humanity to hold or embody. The reason is that, that's where the least amount of arrogance is. It is humiliating to get into your humanity, to be utterly

human. But that's where the essence of your divinity is. And every attempt to rise above your humanhood has been a denial of the very place where your divineness is deposited for safe-keeping for you to access.

The more Real you allow yourself to be as a human being, and the more Real you allow yourself to be as part of the flora and fauna of this planet, the more you are free of arrogance that would somehow set you apart from it all. And there is a peace there that is the threshold of your discovery of the unity of it all; not in a limited human aspect, but in its divine Reality.

So indeed, you have money that you can spend. And that is not a sin. And it is not something to be distressed about. But if you are willing to be genuine—humane—you will know how to spend it so that it stands in support of humaneness.

Stop dividing the experience of existence into divine—with a gold star, and human, with a black star. Stop demeaning your humanness. Being human is where you find yourself to be at the moment. You are not experiencing yourself in some marvelous light-filled divine sense. And if there is anything, it is my intent to communicate to you—by virtue of our being together—that this divinity that I have been talking about and encouraging you to embrace is smack dab in the middle of your humanity. It's right smack dab in the middle of your not knowing what anything means, really—which none of you like to say that is the truth.

But you see, when one is willing to let himself into a place where he doesn't claim to know anything about anything, he puts himself at the threshold of revelation. And when one let's himself be genuinely and simply human—as I said yesterday, willing to simply be with another without defenses—that's when the magic happens, that's when, what I will call the grounded revelation of divine Reality occurs.

And so let it start with the love for your planet as well as the love for yourself. And don't gripe if you have to separate the paper from the tin, from the food—it's an act of love.

There is indeed so much that you use to live that is not needed, and it does pollute. Use what you need. And the things that you need, let them be exquisite. You cannot afford to have exquisite things, because you must have so much of everything, when you really need so little of it. You would experience a much greater sense of wealth if you surrounded yourself only with what you need. And because you don't need as much as you use, you could afford to have exquisitely beautiful things, which in the long run would, shall I say, create a greater market for individual creativity—handwork, artwork.

And individuals would find themselves experiencing more fulfillment, because they could do those things which are truly beautiful, because there would be people who could pay for it, because they haven't spent it on so much that is nonessential.

And thus, you would find yourselves visiting with each other and enjoying each other's homes. And it would be, if I may put it this way, like walking into a museum. Which at the moment is literally the only place where utterly beautiful things are present to see. And these beautiful things should be in your homes, and should contribute as an expression of your value, of your divinity.

Now it is not appropriate for all of you to get on the bandwagon and get out there to create a raising of the conscious awareness relative to respect and love for your planet and a willingness to fit into the whole. But those of you who can raise a voice—do. And the rest of you live it to the best of your ability.

One final thing. Do not feel guilty if you have been arrogant. Guilt undermines your peace and your experience of your integrity. And without your peace and integrity you will not be available and present to be an agent for change in the manner that I have described, in terms of effecting changes in behavior relative to your planet.

If you are learning to look at your fellow man or woman with a willingness to recognize that which is Real in them—in other words, their Christhood, their divinity—extend that same willingness to everything in your world: be willing to look at it with a willingness to see God's expression of fulfillment of purpose. If you do both of these things, your behavior toward your fellow man and your world will naturally change. And that will be part of the transformation.

This is, indeed, the Kingdom of Heaven, and you are indeed Christ's. And we are brothers and sisters. And it is time for all of us to claim our Birthright, consciously and together, and behave as the Sons and Daughters of God. What does that mean? Obedient children? No. Truly it means claiming no other mind than the Mind that God Is that is expressed in you as You. Where? Relative to you and your fellow man and relative to your universe. This is where the joy of life awaits you: in that experience of being who you Are, Truly.

Love yourself, love your fellow man, love your planet and learn to be willing to fit in. Learn to be so unspecial that you can really feel your oneness with your fellow man, right straight through from whatever level of ignorance and incompetence you might be feeling now, to the full revelation and experience of your absolutely competent wholeness.

It might be insulting to your ego to acknowledge that you're in the same rotten place that the guy next to you is. But I'll tell you that when you don't have to put up the front anymore, it becomes possible for you to say, "I'm in a lousy position, but you know I know I'm worthwhile." And the person next to you will say, "Boy, you know I'm in a lousy position and I know I'm worthwhile. It's the shits isn't it?" Ah, and now you are together. And you are together in an acknowledgment that things are not so hot, but that somehow it doesn't make a statement about you—either of you. And there is a beginning of awareness of oneness with a positive sense, a divine sense.

And if there is that awareness coupled with an experience of union with your fellow man, it is as though you can link your arms together, not to overcome the world, but to simply embrace what is true about you together, without any sense of superiority or inferiority. Just an experience of lovingly being together without the burden of having to put forward a false pretense, a front. It is laborious to try to be something that you are not.

All of this ties into the process of yielding that was brought up earlier today. How far do you have to yield? Well, all the way to the bottom. Everybody wants to rise to the top. But you know what? It's at the bottom where the essence of what you truly are is. Being an ego is always an attempt to be more than you are.

Now if you existed before your ego—which all of you did—then you existed as the present and full expression of God. If the ego is an attempt to be more than you are, then the ego is an attempt to be more than what God is. And literally, when you begin to let go of the ego and sink back to the bottom, you're sinking back to the top. You are sinking into that humiliating place—as far as the ego is concerned—of your utter perfection and innocence; something that is constituting you just because that's the way being is. And that is why coming Home will be a relief. And that is why you always feel better and more congruent when you give up trying to be successful, trying to be better.

Again, your divinity is accessed right through the middle of your humanity. Your divinity is accessed right at the bottom of what your ego has been trying to be. So if you let go, you'll end up at the top of the heap. And the more you can let that register with you, the more you will be able to let go of the ace up your sleeve and the less you will be inclined to approach your spiritual path as a test.

I will tell you something: It doesn't take any skill to wake up. It takes giving up to wake up. And when I say giving up, it has no connotations of failure. It means allowing yourself to be human and loving it—humane, loving to be humane, letting go of preconceptions and judgments, and being willing to see that which is Real in each and everything right where you are today—now. I will get off my soapbox.



Gathering In Menlo Park, CA –1990

By: Raj Christ Jesus -

QUESTION: I would like to ask if Raj has a message for me?

ANSWER: Indeed, it is very important for you—not in a sense of urgency, but because of the promise that it holds for you—it is very important for you to learn to interpret waves or unsettling movements in your life in a way that causes it to support you, rather than overwhelm you and drown you, rather than standing sometimes tentatively looking over your shoulder to see whether something is headed towards you, with fear.

You need to become like a surfer who looks over to see whether the big one is coming that you have been waiting to catch. Because in catching it, it will move you, carry you forward. If you are unprepared, or if you are resistant to the wave it can turn you topsy-turvy. But if you are willing to be sensitive to the nature of the wave, you can utilize its power so that it moves you, rather than drowns you. It is not the wave that is the problem, it is the way in which you are anticipating it.

Don't become rigid, remain flexible so that you truly can be sensitive to the dynamics of the movement. It is very important for you to more consciously embrace your life, your life experience, the dynamics of your day which constitute your life experience, in the context of there being expressions of life, which are therefore life supporting, rather than haphazard events of a world of chance, where order and harmony and intelligence are not likely to be what is being expressed, or what is coming into manifestation.

The wave is a wave, whether you choose to catch it or resist it. The wave in itself, the Movement of Life in itself, is not good or bad. It is what is. But what Is is life affirming, is a Movement of Life, not life and death, not right and wrong.

I have not answered your question in terms of specifics, but I have made my point. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I'm real skeptical, but I'm going to leave that behind and just ask a question.

ANSWER: You think you are not having a real experience?

QUESTION: I've never seen anyone who has channeled to do what you do. But regardless of that, the question I have it won't hurt to ask—just as specifically as you can. Why am I here? What is my purpose? Or am I ever going to feel like I have one?

ANSWER: You cannot exist without having purpose. Nothing exists that does not express intent or reason for being. The only thing is, that most people are looking for an intellectually created purpose. And I will tell you that at the present time in your experience—in everyone's experience, in mankind's experience—the call is for doing something far less impressive than you think.

Your purpose is not a purpose in the world. Your purpose, truly, is to regain your Sanity. And what I mean by that is, it is a call for each one of you to come to a point of such familiarity with who you Are, at the most essential level of your Being, that unity occurs. So that you are not cognitively, reasonably, logically arriving at a sense of purpose, but are connecting with yourself, which is a Movement of Being, so completely and so humbly and so trustingly that the already existing purpose of the Movement of You can become obvious to you.

When one is not paying attention to one's essential Self and is functioning out of the level of beliefs and mindsets and conditionings and socially accepted processes of behavior, one is not integrated, one is not experiencing his or her integrity. And so as a result, you don't know who you Are. And the whole world misses out on the gift of who you Are. You are essential to the whole.

You are essential to the whole, not your intellectually arrived at purpose, not what you do in the world, but you in your simple essence, just as you sit there, are a gift, a gift of, if you embrace it, integrated wholeness, of one who is in his right mind, who is not disconnected from himself. And as a result of not being ignorant of who you Are, able to be sensitive to and recognize who everyone else is also. You are not here to make a mark in the world. You are not to be different from the world, not to be so arrogant that you are out of touch.

The white man came into this country that the red man inhabited. And the red man didn't separate himself from his world, did not think he was better than it, did not hold himself apart from it, and as a result was able to operate in harmony with it and feel a unity with everything that the white man still doesn't feel. Because the white man feels that he is superior.

Your scientists even tell you that man is, let us say, the end product or highest point of evolution, and therefore superior to all that came before him. And everyone is believing it. And everyone is not relating to his world, because it is insulting to feel that one is nothing separate, or different from, or better than something else.

We're talking about simplicity here, your purpose, the call is for becoming simple enough, and humble enough, non-arrogant enough to be in touch with yourself and then in touch with your fellow man, and then in touch with your world.

Now the simple fact is that the result of such a simple purpose actively allowed will constitute major social changes in the world. And even more, it will constitute perceptual changes, where illusions that had been the result of selective receptivity of life that cause one not to be able to perceive what it all really is, dissolve.

In religious terms, one could say that you will begin to recognize that you are in the Kingdom of Heaven. In non-religious terms, we could say that in coming back into your right mind, into your simple sanity, you will see Reality as it is.

And Reality is not separated into different parts that stand alone in inferior or superior positions. There is still an infinite expression of life. But when no one is holding one's self apart from any other part, and there is enough humility to be congruent within, unity with it all begins to dawn in one's conscious awareness—changing, literally, one's perceptions, because there is less defensiveness, less resistance, less blocking.

Reality is not being perceived by you in its Totality at the moment, and the reason is—and I'm not singling you out here, it is true of everyone—the reason is that there is too much intellectual busyness, too many attempts to fulfill other people's expectations of you, too much honoring of pre-established rules that may or may not have arisen out of a connectedness with one's Being, to the point that there is a feeling that you don't need to sense into anything deeper or more essential than the intellectual processes you have learned and been taught to value.

It is very simple. Get to know yourself and you will find that you know your fellow man, not by virtue of what he or she presents to you, but by virtue of an undeniable experience within you of what existence or being means. Which by virtue of the experience, proves to you that the same thing is true about your fellow man, and alters your perception and causes your behavior towards him or her to change, and the same with your world.

I will tell you the whole reason that there is a subject called psychology, and the whole reason there is therapy is because everybody thinks and nobody experiences. That's the end of the answer.

QUESTION: I have a lot of health questions that have been puzzling me lately. And I wanted to ask you: How can I communicate with my inner healer?

ANSWER: By simply consciously expressing a thought or an idea or a desire to the inner healer, whether you get a response in recognizable words or

not, I guarantee you that your inner healer hears every single thing that is addressed to him—and him is not proper but neither is her, it is for convenience that I use the word.

Now there is a further thing you need to understand, and that is that your body has a purpose for being. It isn't just a physical organism that is the temporary host for your Individuality. It exists for the purpose of identifying the presence of your Individuality perfectly.

Therefore, whenever you express a desire to experience health, you are expressing or practicing an intellectual process that happens to be in perfect harmony with the already existing intent of your body. That congruence allows for health to begin to be able to show forth, or for healing to occur.

When you're worried or fearful about the body, when you begin to doubt that it is on your side, etc., you set up a dissonance between the intent of your body and the negatives and the emotional charges that you are bringing into play by virtue of your doubt or fear. And this dissonance disallows your experiencing healing to occur.

If you understand that it is the intent of your body to identify the presence of your Individuality perfectly, and you abide with that, and you embrace your body in the fullness of the meaning of that statement, you may well find that you don't even have to call upon the healer within you. But if, indeed, you feel the need to call upon the healer within you—do it! And know that your healer will address both your body and any tendency on your part to think inconsistently with the truth about your body and promote that better alignment or congruence.

The inner healer will not just get rid of the physical symptom, but also of the inconsistent and, shall I say, the ignorant thought processes that are used by you to create an inner dissonance that becomes reflected as disease or physical distress.

You will find that one of two things will happen; either the mindset or conditioning that is at odds with the intent of your body will simply dissolve without your ever becoming aware of what it was, and you will experience healing. Or you will find that inconsistency brought to your attention at the level of your conscious awareness so that you may examine it and see its inconsistency and consciously set it aside—then experiencing healing.

Your body is on your side. And I will tell you something else, you will always have it. You will always have that which identifies your presence. You will always have a visibility and tangibility of the presence of your Individuality. If you pass on, that which seems to be left behind is everyone else's inability to follow you where you are going with your body. And they will have to dispose of their inability to follow you further than their concept

allows. But you will find yourself having an uninterrupted conscious experience of body, or visibility and tangibility of your presence.

I say this so that you might begin to honor it a little bit more than you do if you just interpret it as a physical organism caused by the joining of a sperm and an egg, which you will ultimately leave, and which therefore may be more of an impediment to you than a help.

The more at peace and the more appreciative you are of your body, the more you will find it reflecting back harmony and health. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I hear your answers, and intellectually I understand them. My trouble is dropping those answers to a heart level. Can you give me some clues as to how to do that?

ANSWER: I would encourage you to meditate upon them in this way: I would encourage you to take the points that you want to bring to a heart level, and sit down, and become still. But not absolutely, totally in a meditative state, or else you will simply forget to do what I am going to tell you. Become reasonably well centered and at peace, but conscious enough to carry out an activity, a mental activity.

Once you have become still, take the point that you wish to bring to a heart level, and as it were, set it in front of you in your mind's eye as though it were a jewel, you might even imagine that it is sitting on black velvet with a light shining on it that illuminates it totally. And then just be still with it.

Now every idea that has truth to it is a living or active presence. And every idea that expresses truth has the capacity to illuminate itself to you. Everything that has meaning has the capacity of conveying its meaning to you. And so I encourage you to use an active will to bring this point into a place in front of you and then simply be present with it. Don't try to figure it out. Don't get into any reasoning process. Simply abide with it quietly and sensitively and listen. In other words, be undefended and open to its meaning beginning to register with you.

Now I have told you on purpose that it has the capacity to disclose itself to you. And I have told you that so that you may know that you are not required in this exercise to figure anything out. And I have told you that so that you will not engage in figuring anything out.

I will tell all of you that to the degree that you begin to be present with your world with a sense of it having an active presence and intent and purpose of its own that it is capable of disclosing to you, and you dare to let it in, you will begin in that experience to feel the unity of you and your world, and that there truly is not the division that you are so convinced of. And communion

will begin to be an active part of your life that will render the meanings of the world and the meanings of what I am saying relevant at a heart level.

Everybody says, “Well, it’s just a piece of plastic, or it’s just a bunch of plaster, or it’s nothing but concrete or asphalt.” Well don’t be too sure. If it exists at all, it exists as an expression of meaning, meaning that is a manifestation of life. And at the bottom line, the only kind of life there is Life, with a capital “L”. I mean by that, Life that cannot be polarized, Life that embodies perfect intelligence and order and harmony.

So, when you understand something intellectually and you would like to feel its meaning, take that thing into your meditation and simply be with it, with an awareness that it has the capacity to disclose itself to you. And if you are having any degree of desire to understand and experience its meaning, that communion or communication will occur. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Raj, I have a question. When I meditate and feel very centered, my body begins to rock. And I’d like to know what that is about.

ANSWER: It is about rocking. It is about you being defenseless. It is about you being in touch. It is about you not judging. Afterwards you judge, but at the moment that the rocking begins you are simply being unconditionally there.

Now you must watch it because your ego wants to put everything into patterns—predictability, dependability—so that it can everything pegged and be in control. Do not be surprised if you meditate and no rocking happens. What is that about? It is about no rocking. And it is about you simply being. Be with whatever happens.

I will tell you something, when you move into peace as a result of meditation, it is not just the absence of anxiety, it is not just a phenomena like anxiety but different. When you become centered and you are experiencing your peace, you are having a direct experience of your Being. You are feeling You. You are feeling the nature of You, which is perfect peace. It is a direct experience of Self, not just a wonderful means of relaxing your body and lowering your blood pressure.

And if you abide in that peace and pay attention to it—just pay attention to it—you will begin to find that joy begins to be felt. It begins to be felt because you are feeling your integrity, you are not as estranged from your Self as you were. And heaven only knows what you will do when joy starts coming forth.

But I encourage you to entrust yourself to this unconditional willingness to be present, to be unguardedly present, because that is the threshold of your introduction to and new acquaintance with who you always have been.

I will tell you something else: Don't try to understand it. Learn to abide with experiences, and learn to let the experience disclose its meaning to you. Once its meaning has been experienced you will know how to think about it. But you won't arrive at knowing what to think about it by creating an understanding of it in your head.

You see, things have gotten backwards, the cart before the horse. Everyone uses thinking to arrive at understanding, instead of experiencing in order to arrive at understanding, which then allows you to think truly. You will not be able to reason yourself into ultimate clarity about life. You will only be able to reason yourself to appoint to yielding to the experience. And then by virtue of the experience you will know. And then you can think and speak about what you know. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I was wondering if you had any specific advice on the direction my life should take at this point?

ANSWER: I would not be so arrogant as to think that there was a direction that could be provided. Your life has its own direction, which it would be a good idea for you to feel for and yield to. You cannot exist and be purposeless. But arriving at purpose again does not come as a result of figuring out what the best thing you could do would be, and then figuring out how to accomplish it.

Again, the necessity is for you, as an intellect, not to be at odds with you at the essential level of your Being, any more than man should operate at the level of his intellect, and not be connected with his world.

QUESTION: But what I'm struggling with is to feeling wants in my heart and kind of wishing that it could get out into the world.

ANSWER: You are going to have to learn one thing: You aren't going to be able to twist the universe's arm to give it to you when you want it. You aren't going to be able to twist your Being's arm to disclose to you its purpose when you want it.

Now that does not mean that the universe or your Being is withholding it from you. What it means is that the act of aggression, the act of the assertion of control effectively and absolutely inhibits your discerning or feeling what direction your life is moving in. And so you are going to have to dare to take what might seem to be an irresponsible stand, and assume that you are important enough to simply abide with, without any sense of urgency, and feel into your Self.

If you cannot experience fulfillment without being connected with yourself, then why would you do anything else aside from willingly, unhurriedly, patiently, infinitely patiently abiding with yourself so that the

degree of arrogance that you might otherwise use will be completely absent, and in quietness you might feel yourself. There is a saying that, “death is life’s way of saying slow down.” Well, that is an extreme, but the fact is that one does slow down.

I encourage you to slow down, to stop being impetuous and anxious and aggressively assertive on behalf of your finding your direction, simply because those dynamics block your ability to be quietly sensitive, and make that connection. You know there is no deadline. I don’t care how convinced you are that there is. To operate on the basis of deadlines causes you to lose your peace. And when you have lost your peace you cannot have the clarity needed to be in touch. And if you are not in touch, you do not have the ability to be appropriate, effective, you are not where the gift of you can be made, because you can’t even sense into it do to the conflict.

There is a saying, “infinite patience brings immediate results.” And that is what I am saying to you. Dare to have infinite patience. Dare to discard impatience and a sense of urgency and deadline as useless. And actually as detrimental to your experience of your integrity, or your clearer experience of your integrity.

If you want to feel and experience your purpose, dare to go into the void. Be absolutely goalless, absolutely unintense, purposeless. It is a paradox: When you become purposeless, your purpose has the opportunity to register with you. And you deserve whatever—I mean, you, as that which deserves to be fulfilled—deserve whatever technique you can bring into play to allow yourself into the void, to allow yourself to be purposeless.

You certainly deserve to be well fed, don’t you? You deserve to be warm, you deserve to be sheltered, you deserve to be loved? Then you deserve whatever love, whatever form of love it takes to allow you to connect with your Being. That is where your purpose is already imprinted in you. And now that I have used the word “imprinted,” and you get the point, I want you to forget the word “imprinted,” because your essential being, your essential purpose is a living, moving, changing thing. I use the word “imprinted” because it is in the void in you, it is in the quietness within you that your purpose is present to be felt, fully developed, even though it is a perpetually, unfolding, fully developed purpose.

Now every single one of you in this room can proceed with your life, trying to get hold of it, trying to manipulate it with the greatest intelligence that you can bring to bear upon your environment. And you can ultimately arrive at a point where you discover that it isn’t working. And then you can give up, and go into the void and connect with your purpose, and immediately begin to find your presence in the world having meaning. But I am suggesting that you do it

now, and don't waste your time finding out what doesn't work. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I feel a little bit stuck somewhere in my journey. I would like you to give me an advice or a next step.

ANSWER: You're not stuck, you are integrating growth that has already occurred. Enjoy the respite from the learning, more will come. That's the end of the answer.

QUESTION: I've asked my dreams to help me deal with what I feel to be a core issue involved in shame that I am looking at. And I would like to engage my inner spiritual guide to assist, look at the same issue.

ANSWER: Your desire has already been heard by your inner guide, and your inner guide is already responding. But understand something, the issue isn't shame, that's simply what is getting your attention and pointing to the issue. The issue is your purity and innocence. Do not expect an understanding of your shame to be revealed to you. It is your innocence and your purity which will be revealed and will negate, invalidate this conditioned sense of shame. It will invalidate it because it wasn't ever valid to begin with, it is constituted of a set of beliefs which you are accepting as true—which aren't—and which you are then controlling your feelings by means of.

Again, you do not want to become fixated on the shame or an understanding of it. You already understand it beautifully, and you are suffering from your understanding of it. What will be forthcoming, what will be revealed is your innocence that never went anywhere—and your purity.

Your biggest problem is what other people think. But what they think isn't what is governing you, and what they think is not what is energizing shame. It is what you think. They can think whatever they want for eternity, and for that whole time no matter how untrue, and negative, and critical, and judgmental their thought processes are; you can feel your innocence, and your purity, and your loveableness, your worthiness of love.

This sense of shame has been drilled into you. Why? So that you could be more easily controlled. You have been lied to. And not knowing that it was a lie, and because there was an element of trust in your teachers you took it to be true. You are playing into a game of manipulation when you are energizing the shame in you. You engage in an unreal drama.

But I will tell you something, there is not one molecule, there is not one atom, there is not one aspect of the energy of all of you that is shameful. Instead of telling you a ghost story, somebody told you a shame story, and you are scared to death. But there are no ghosts, and there is no justification for

shame. And I will tell you something else, you are effectively surrounded by people who love you, by people who see you and accept you. And you know it.

But I will tell you something else, you are not valuing it. You are preferring to value homing in on those who do not love you because of your shame. And I will tell you that the suffering that you experience is because of that simple but ignorant choice. You are more intelligent than that. And there is no benefit in store for you by beating yourself down, by giving your power away to those who ignorantly judge you. And not experiencing the power of joining with those who love you, feeling the integration of the you that has always had integrity.

There is no benefit from engaging in inner conflict that undermines your capacity to feel your integrity. Again, remember that the issue is your innocence and purity. Do not become focused on the wrong thing by calling it the issue. Shame is not the issue. It is the obscured innocence and purity of you that is the issue. Its coming forth and being embraced by you is the issue.

In the context of the love and the support that you live in, I encourage you to become open to the revealing, the uncovering of that innocence and purity. And then I encourage you to be irresponsible enough to embrace it. And experience your peace and your integrity, without having to become what someone else thinks you ought to be. And just be out of that peace and the joy that will emerge, and let the chips fall where they may. Enough said.

QUESTION: I'd like to ask Raj about the energy which is coming all over, which is increasing in frequency and affecting the DNA in a beautiful to everything and everything on this planet.

ANSWER: First of all, there is only one amount of energy, it is infinite, it is every present, it is omnipresent. What appears to you and to others to be an increase of energy is another way of expressing the increased experience of it by virtue of the decrease of defensiveness that mankind is experiencing and allowing. As any of you becomes more unconditional, more defenseless, more is able to reach you and register with you. And it will always feel as though it is an increase, whether it is an increase of energy, whether it is an increase of love, whether it is an increase in the sense of the size of you.

Now indeed, your scientist are going to find that the DNA molecules will be undergoing changes. But it is for the reason that I mentioned earlier: It is the intent of your body to identify the presence of your Individuality perfectly. Your Individuality is not the same as your personality or ego. Your Individuality is the essential, pure, awareness that embraces all of conscious experience, including the conscious experience of form.

All form, that you call your universe is the visibility and the tangibility of the infinite Mind, which some of you call God—the Movement of Creation, which is a Movement of Intelligence or Mind.

Now as there is a greater sense of, I'm going to say personal security, it becomes possible to begin to release one's personality, and begin to allow for an expanded experience of one's self as the Individuality that one Is. And as that influx or increase of self awareness as Individuality—not as personality—grows, there begins to be the evidence of regeneration or greater harmony, physically speaking, as your body begins to reflect back to you the presence of your Individuality more perfectly.

You see, this process of change is representative of the increasing actuality of unity, the unity of conscious Individuality. And for awhile your scientist are likely to look for a physical cause for the restructuring in the DNA, and they will observe it as a physical phenomena. But the fact is, that it will simply represent the fact that your body is identifying the presence of your clarified experience of conscious Individuality more and more perfectly, because you are not employing personality or ego to the extent that dissociation can be manifested, and so unification, or the uncovering of fundamental unity occurs.

Indeed, it is a wonderful energy, as you put it. But you know what the energy is? It is the energy of love. Now I will ask you, how can there be an increasing flow of energy, called love, if there are not individuals being willing to embody it? This should be very pleasing to all of you—I am not going to say exciting—it should be joyous news. Because the fact that the energy is increasing is not because entities beyond your realm are showering you with it, it is occurring because more and more individuals right where you are, incarnated individuals, are being willing to embody love—to be the presence of love. And I encourage all of you to contemplate that, whether I'm real or not.

And ask yourself whether you dare to be the embodiment of love, whether you dare to be the embodiment of joy, whether you dare to be the embodiment of truth, whether you dare to be the embodiment of wisdom.

You live in wonderful times. Because mankind as a whole has arrived at a point of, what I will call, spiritual maturity that is allowing for greater level of trust to be employed. And it may not be hitting the newspapers, but it is occurring and it is being felt and it is supporting further investments of trust. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.



Gathering In Pacific Palisades, CA –1990

By: Raj Christ Jesus -

OPENING: Good morning. As we begin this weekend, I do not want any of you to become too serious. I do not want any of you to approach the weekend and whatever you imagine might happen, with a sense that you must be studious. That you must be absent of humor, absent of joy. Because, after all, if anything meaningful is going to happen here this weekend, it must, of necessity, be happifying.

Now, I want you to imagine three people coming to the city of Los Angeles for the first time. One is a landscape architect. And one is a young single man. And we're going to say, that one is Paul.

And the young man who is single, will drive through the city and he will notice all the pretty girls, especially if he desires not to be alone. He will notice all the girls and his attention will be caught by the pretty ones. And he will be relatively free of any sense of over crowdedness of the streets. His attention will appreciate the fact, that there is an abundance of pretty young things, if you will.

Now, the young landscape architect, is a young man, who is very much enthralled with his work. It is new to him. And his greater desire in coming to this city for the first time, is not only to notice how other landscape architects have planted and what kinds of plants they have used, but also an awareness of the buildings. How mirrored surfaces have been used to amplify the sense of space, when actually the buildings confine the space. His attention will be attracted to architecture and landscaping, that relates to how people are able to function comfortably, in a setting, where there is intense congregation of human beings. And where claustrophobia and tightness, et cetera, can be distracting to their wanting to be in a city.

And then you have Paul, who has come from an environment which is very quiet, very unbusy and gentle, where there is only the stimulation of, shall I say, exceptional beauty. And he sees hustle and bustle, what to him looks like frenetic, chaotic activity. And a tremendous abundance of goods and great input, that promotes the buying of goods, et cetera. And, in fact, when he emerged from his hotel room this morning and looked out at the freeway, he felt intensity and tension and a sense of rushing, that he took negatively. I happen to be with him at the moment and triggered in his awareness, the fact that, many of these people

were expressing an act of joy in getting away for the weekend. And immediately his perception of what he was seeing, changed.

Now, the reason I am bringing this out, is that every single one of you approaches your day and, indeed, is approaching this weekend with certain preconceptions, certain mindsets, that cause you to engage in, what I will call selective seeing. And I encourage you to let go of that. To allow yourself to be, what I will call, full open consciousness. Let go of your preconceptions, because they cause you to single out, from all that is going on, only those things which either match your expectations or fit your sense of what is right. And to the degree that you are indulging in selective seeing, you are denying everything else that you have not selected. This is particularly important, because in the process of waking up, in the process of becoming fully illumined, this selective seeing, must be released or you will not be able to experience the unity of All That Is, of everything that you are experiencing.

And literally, to the degree that you are denying some of what you are seeing; because as with Paul, it is being conceptualized negatively, you are in fact, denying God. You are denying the infinite manifestation of the First Cause or Life Principle. Now, this is more important than you might think, because you each are the direct expression of this First Principle. You might say, that you are this First Cause, this Life Principle in action, embodied. And, therefore, if you are in a state of denying some aspect of what you are experiencing and you are, therefore, denying some aspect of what God is Being, you are also denying some aspect of yourself. And you are denying yourself the joy, that it is your birthright to be experiencing, when you do open your eyes up and look and see your world.

Paul walked back into his motel room, with not a sense of noise and intensity and unpleasant activity, but rather with a sense, that all of this energy that he had been thus defining, was an energy, for the most part, of joy that was being expressed and anticipation on the part of those who were driving on the freeway. And so, he felt better about being where he was.

To the degree that you are not enjoying being where you are, you are engaged in selective seeing. And as we move through this weekend, it will be my intent, to help diminish that selective seeing. So, that more of the infinitude of your Essential Being, can be embraced in its Reality, rather than being biased by your preconceptions or your selections, of what you are going to validate and notice. I look forward to this time with all of you.

ANSWER: We forget to be happy. And when we squelch the joy that is in us and we become deadly serious about living, we squelch our capacity to be grateful. We squelch our capacity to be unconditional with ourselves and we depress ourselves. Go ahead.

QUESTION: I experience a lot of joy, and what feels like, almost, freedom. And then they're times like now, when I have a painful headache. And I don't feel what is my natural feeling of joy.

ANSWER: No, there are times when you let go of the joy, and have a headache. You do not have the headache and lose your joy. Continue.

QUESTION: One thing I've learned is, that I don't want to focus on the headache. What I want to focus on is, whatever is an impediment or a concept, that I am holding on to, that would free me to do what you just said, to not let go of the joy. And so I'd like some help with that. A lot of help. Any help.

And also, what's been in my mind, is my desire to live without pain and without fear. And if that is in some way an impediment and ties me to the pain and the fear. But right now my desire, I would say, is to be in joy without any sense of drag or heaviness.

ANSWER: Then you must let go of all sense of obligation, to fulfill someone else's expectation of you. And you must also be willing to let go of feeling, that if you are not fulfilling someone else's expectation of you, that you are, indeed, guilty of something.

Now, in order for any of you to experience pain or fear, you must somewhere along the line have become convinced, that you are a person. I mean by that, a finite limited ego. If you will observe, you will find that, whenever you are feeling guilty, you have been confronted by someone, who has attempted to promote the concept, that you are not the very presence of God embodied. But, indeed, you are this puny little mortal, this puny little organism, called a human being, that is absolutely and even inevitably capable of making mistakes, that are judgeable.

Now, in the process of waking up, there is a shift that occurs. It is a shift from identification with the body, to identification as Mind. As that conscious awareness, in which the experience of all form is occurring. That is a shift from identifying with, what I will call, the specific identification of you, to the universal presence of You. Whenever any of you are feeling guilty, it is because, either your own inner conditioning or the words of others, have caused you to bring your focus of attention back to this apparently finite, puny little form, called your body, and the ego that supposedly inhabits it. And in your tinniness that you are experiencing, you cannot help but feel vulnerable and, therefore, fearful.

Now, very often mothers are able to convince their offspring, that they are little, that they know not enough, and that their behavior ought to conform to the mothers concept of what is right. But if the mother is not identifying herself with

conscious awareness, but with her own tiny sense of self as body, then her concepts do not embrace your fulfillment, or hers.

Fathers do this too, but it is your mother who bugs you, that manages to trip the switch, that brings into play, your sense of tiny ineffective presence. Now, your freedom lies in your absolute disregard for her point of view, and your willingness to embrace yourself as the offspring of the Father/Mother God, the Life Principle, the Infinite Intelligence, that is absolutely flawless and, therefore, You are absolutely flawless.

Because, you cannot stop being what the Father is expressing and embodying, you cannot possibly be guilty. Again, the only way any of you can become convinced of being guilty of anything, is if you can become convinced that you are the body, that you appear to be. That you are nothing more than an organism, which has evolved and developed a capacity to think. And that the thinking is, therefore, the ultimate expression of limitation. In other words, of physical form, rather than the ultimate expression of an infinite Divine presence, called the Life Principle, the First Cause, Father/Mother God.

You need to switch parents, here. Because, you are the embodiment of what God is Being, you are not the embodiment of what your, so called, earth mother or father, even though they would both love for you to be the embodiment of them and all of their values. But you are not here to embody their beliefs. You are not even here to embody their understandings. You are here to be the unfettered, unconditional expression of God. And in that unfettered, unconditional expression of God, you will experience your integrity and your validity, and your worth. And the gift of who You are, will be made in the world and everyone will be blessed.

Now, not only is your human parent and her concepts, not worthy of being governed by, they are not worthy of being, uptight about. Let her be herself. Because, as I have said before, she is on the threshold of her own learning, just as you are. And so, let her be in her tight space, but understand that that poses no requirement upon you, to be in a tight place yourself. And so, let go of the reaction. This is your weekend. This is your day. This is your moment, to Be and to Be fully, and to enjoy. And if someone else whom you love is fretful, let her be fretful, until she's sick and tired to being fretful and decides she wants to utilize her capacity to be conscious, in another way. And not see her world, with that particular mindset, that keeps her uptight.

You are not here, to embody her ignorance or express it. And likewise, you are not here, to embody or express her intelligence. You are the embodiment of intelligence yourself, regardless of her. And you are the embodiment of joy, in

this moment, regardless of her. If you will simply say, “Yes, okay.” Which I can see you are doing, and will do.

You are absolutely free in this very moment, to be happy and to be comfortable. Every single one of you are. Because, at the bottom line, you are not a puny little organism that has achieved a capacity to think, but who forever remains limited in your capacity to think. Because that capacity has arisen out of matter, out of that which is limited and polarized. That which you are the expression of, is an indivisible and, therefore, unpolarized Life Principle, Mind, with a capital “M.”

And you no longer have to play into a role of puny little mortal, trying to lift himself or herself by your boot straps, and somehow become more, than you were destined to be, by virtue of your starting point of clay. You never started out as clay. And you never have been, truly little egos. You have always been the Divine presence, of the infinite Movement of Mind, called Creation, that is the action or activity of the First Cause, God.

Your mother may attempt to have strings on you, and move you about like a puppet expressing her will. But I will tell you something: You have scissors in your pocket. Use them.

QUESTION: I’d like to follow up one part of that. I seem to not notice, this last visit with my mother, that I was slipping out of my joy, until I noticed that I had a headache.

ANSWER: Indeed, your body is useful in that way.

QUESTION: It seems once the experience of an ego attack, called headache starts, I don’t know how to get the scissors out and cut the strings. I’m conscious. I’m aware. I meditate. I talk to my guide. I let go, as best I can. But, if there’s anything significant you could say, and not necessarily just about my mother, because I do have headaches from other circumstances. Anyway, I could use some real practical advise, regarding what I might do to help myself once there’s a physical reaction in process.

ANSWER: You must understand, that your body is not self-acting. The belief is, that once by virtue of your reacting to your mother, your body begins to be painful. That somehow, something physical has been set into motion and that there cannot, therefore, be an immediate evaporation of that physical symptom, because it is going to take awhile for matter to reconfigure or settle down. There are nerves involved, there are muscles involved, relaxation must occur, et cetera, and physically speaking, this must take time. This is absolutely false.

Again, it is the intent of your body, and I’m speaking in Divine terms here. It is the intent of your body, to identify the presence of your Individuality. Not your ego, but your Individuality, with a capital “I,” perfectly. That is it’s function.

It is here to render visible and tangible, the presence of God, called Individuality, right where you are. Therefore, it is absolutely capable and more than willing to spontaneously behave in a manner that identifies your perfection.

So, you must let go of the belief that you have acquired, that once something physical has been started, it can only subside according to, what we will call physical laws, or laws of physics, or laws of the function of an organism. Your body is quite fluid and quite capable of spontaneously reconfiguring, if you will, whether we are talking about a disease or simple muscle tension. Understand that your body is on your side. It is there to identify your presence perfectly, not imperfectly. And because it is, at the bottom line, absolutely Divine, it is not governed by physical laws.

So, let go of the idea, that it must now take time and physical processes, for the pain to subside. Simply forgive yourself. Which means, withdraw judgment against yourself. Embrace your innocence. And also, embrace your mother's innocence. Don't forgive yourself, but neglect to forgive her. Don't neglect to withdraw self-judgment and neglect to withdraw other judgment, judgment on someone out there. And then fully expect to see your body immediately, if not instantaneously, reconfigure and re-identify your perfect comfort.

You see, this is not unlike other circumstances, where somebody says, "well the physical condition that I'm having to deal with took a long time to come on, and, therefore, it's not reasonable for me to expect it to disappear instantaneously." And that is a bunch of poppycock. It isn't True. You can expect to see your body reconfigure and identify your health instantaneously. Because at the bottom line, it's not the stodgy, physical organism that you interpret it to be. It is a Divine function, acting. And that function is, the identification of the presence of your Individuality. That is what it truly is.

In fact, your approach to your body, as though it is a physical organism, that is somehow different than your Spirit. That concept, causes you to resist seeing reconfiguration and healing. At least, resisting the instantaneous manifestation of it. And that sense of body, as being a physical, material organism, constitutes a false sense of body. And if it is believed, you are believing in an illusion. Because, you are believing your concept. Which blocks you from watching the natural, spontaneous, reconfiguration, called healing; when you are not resisting seeing it, because of your conviction that it can only reconfigure very slowly, if at all.

QUESTION: I wonder if you could give me some guidance on my job situation at the university?

ANSWER: For the sake of everyone here, share the nature of the "dilemma." Briefly.

QUESTION: My job may be in danger, either due to budget cuts, or problems with an evaluation. And I'm wondering how to handle this situation, or what my responsibilities are?

ANSWER: The challenge, of course, is to your sense of your integrity. What you really need to know is that your integrity, does not come from your job. Your integrity is inseparable from you. Therefore, as events unfold here, it is essential for you to engage with them from your undeniable, already existing integrity.

If, in fact, you end up leaving, you must leave and move forward, I'm going to say, riding on the back of your integrity. However, the likelihood is, that you will not be effected by, either, as you put it, the evaluation or the budget cuts.

The point to understand here, is that you have, as does everyone else, an uninterrupted, unbroken, unalterable integrity. And the necessity is to act on the basis of that integrity, no matter what the external events are. And if you act relative to those events out from your integrity, you will bring forth integrity, in those external events. If, however, you begin to feel as though changes in the work situation, reflect a change in your integrity, and, therefore, a potential lose of integrity, you will begin to act out of fear. And you will set your integrity on the back shelf, as it were. Because you cannot get rid of it, and it cannot really go anywhere. And then your behavior will tend to bring forth, a lack of integrity. It will begin to reflect your fear. Your integrity, is absolutely yours. It isn't derived from anything. It isn't gotten from anything. It is inherent in you. Because, can you imagine a God without integrity? Is an absence of integrity a capacity that God has? Absolutely not! Because of the indivisibility of God and, therefore, the absence of polarization or conflict, there is absolute integrity and that is reflected or embodied in your presence, as You.

I encourage you to get up each day, regardless of rumors, regardless of hearsay, and approach every aspect of your day, with an active expression of your integrity. Honor yourself, and honor yourself right through whatever dynamics occur. Because no matter what happens out there, your intelligence remains intact. Your skills remain in tact. Your ability to reason clearly remains intact, unless you become fearful. But your ability remains intact. And no matter what happens externally, you will still be the same qualified presence of intelligence and dignity, that you are right now, when everything seems to be identifying it. Your integrity is, what I will call, an eternal constant. It is inseparable from you. And you can move through troubled waters with it. And you can move through smooth waters with it.

Now, I encourage you to relax. Take one day at a time. And in each moment, honor yourself and act out from your integrity. And begin to embrace the

fact that changes in circumstances, cannot affect your integrity. The tendency is, to gather ones sense of integrity, from how things are going in ones life. But, that then makes you the puppet of circumstances, which is always uncomfortable. It is always impractical.

Your integrity would be present, if there were an atomic war today. And everything around you that had identified normalcy and dignity, et cetera, were whipped out, but you were left, your integrity would be one hundred percent present. And if you did not sacrifice it by ignoring it, because of circumstances, that fundamental integrity, that is you, and is not a possession of yours, would find expression in your subsequent actions. And integrity would once again begin to be embodied in your world. Now you are not faced with a holocaust. Don't let go of your integrity, just because there may be reconfiguration, in your environment.

This will make things smoother and more joyful between now and the time that a reconfiguration occurs. And it will allow you to move through it, shall I say, unscathed. If others around you, are running around like a chicken with their heads cut off, because they are reacting to their fear and their sense of potential lose of integrity, it does not mean that you have to join them. And you may appear to be the idiot, because you are too happy, considering the circumstances. But you will not be contributing to the sense of conflict and the fear. And there may even be those who will say, "how is it that you are managing to remain calm?" And you can share it in your own words and it may inspire them to withdraw from the hen party, if you will.

There is absolutely nothing occurring here, no matter what form the reconfiguration takes, that calls for you to fear a lose of integrity.

QUESTION: I've been helping my fourteen year old grandson, every day with his homework. And I'm doing this, because I have a strong feeling that this is what I'm suppose to be doing. It also gives me a great deal of joy. And Johnny, his name is. He's a child that is not highly motivated, at this time. And he doesn't take responsibility for his homework. He's intelligent enough. But unless someone's with him and working with him, he wouldn't do it at all. But, I also have the feeling, that this is a great learning experience for me, in participating with him.

But, I don't have a great deal of clarity, at this time, about who Johnny is. And what will work, in bringing about this motivation and this willingness for him to take responsibility for himself. So, my question is, what will work for Johnny, based on who he is, and who I am, as someone that's working and being with him daily?

ANSWER: You are asking for a picture, a sense, a pegging of who he is, if you will, and of who you are. And, indeed, this is a way of arriving at a point,

where you don't have to pay attention. Where you don't have to be, on the spot. Where you don't have to be, present attentively, in the moment, that you are experiencing.

Now, the simple fact is, that you are being appropriate with him. You are identifying fulfillment for him, his fulfillment. There is absolute order here. And instead of looking for a label, if you will, or a static definition, of who you are, or of who he is, I encourage you to be in the flow, as you are being. Because you truly are allowing yourself to be with him, whoever it is that he might be. And whoever it is that you are. You are being present with him unconditionally.

I will tell you, that if you can peg who he is, and you can peg who you are, you will stop being unconditional. You will stop being open and sensitive into the moment, as to what is appropriate in the moment. And you will begin to treat him, as this definition. And that would be sad.

You don't have to have him pegged, in order to be with him. Don't worry, he will grow up. Inner maturity will develop, just as surly as he is physically developing, getting taller, becoming more mature. He can not stop that from happening. And there is nothing that can stop, this inner maturity from happening, that will result in his, actively taking hold, if you will, and being self-motivated.

You are nurturing him, while this motivation is developing. But, that motivation is developing, outside of your grasp and even outside of his. Trust that it is there, because it is. And don't try to peg, who he is. Just be willing to be fluidly, in the moment with him, present with him.

You see, if you arrive at a point of having a definition of who he is, then you will begin to hold him to that definition. But, he is a flexible, fluid Movement of Being, just as you are. And he is not going to remain always in conformity to that definition. And if you are sure you know who he is, you will constantly be attempting to hold him to something, that he will always be out-growing. Just learn to be with him, as you are already doing. And stop looking for something definite.

Understand, that the word definite means, that which is not moving, and is, therefore, specifically definable. Life is moving. Being is a movement. Conscious identity is the movement of Being. Would you like me to have a definition of you? If I did, I would lose touch with you, because you are growing. You are a movement. Would you like me to take you at this very instant, and describe you as you are at this instant, and then say that is you, don't change? No, it would stifle you. It would kill you.

Let him be the ever moving presence of conscious awareness. And trust that he is essentially Divine, just as you are. And that he cannot escape what he

Divinely is. And that in his own time, and in his perfect way, this motivation will arise. Trust the movement that is happening and be willing to be part of it.

QUESTION: I know that I have questions, but I'm having difficulty coming up with a specific question. I'm actually interested in why I'm having that difficulty. You know, why don't I have a more specific question? The one that seems to be pressing on my mind is, how to be... Well what I do is teach yoga. And what I would like to do is, like be a clearer channel for teaching, what yoga is actually about. So, how to be a clearer channel?

ANSWER: Literally, the need is, to allow yourself to be more centered. To be less conceptual and more sensitive, deeply sensitive in the quietness or the void within you.

Indeed, the practice of yoga, emerged out of centeredness. The sensitive, flowing with the capacity to be absolutely appropriate. Appropriateness is expressed in many forms: Art, the activities of life in general and including the postures of yoga. Then, as time past, and there were students of yoga, the postures or forms became more important than the centered, sensitive, quiet abiding in the void, that allowed for the positions to come forth. The positions were a manifestation of centeredness, of connection, at the level of ones Being. Now, the postures are used to get into that place.

I encourage you to let yourself be, I will say, more intuitive. This is the way, in which you will become a more effective teacher. And it is the way, in which you will begin to evoke in your students, a similar preference for centeredness. For abiding in the void, where the Movement of Being can be felt and then come forth into expression, as what have come to be called postures.

Now, you are already well equipped for this. And to some degree, you are already doing it. The simple fact is, that I cannot tell you what will come forth. I can only tell you where to place your attention. Because, what will come forth, will always be fresh, shall I say, original. And it will always connect those whom you are teaching, more significantly with their essential Being. And what will do that on one particular day, will not necessarily do that on another day.

You are not particularly blocked from the experience, that I am directing your attention to. I am simply substantiating for you, that that is where to give your attention.

QUESTION: With regards to your first two answers, physical reactions to relationships, be they parental relationships, whatever. You made a couple of analogies to: Puppet strings, cutting the strings, reacting to a parent, or to a love relationship, as though, they were a switch.

I have two questions about this. One is, your answers seem to be, that it is our idea of ourselves that creates that physical reaction, rather than that physical reaction being inherently physical.

I'm curious about that. Because, speaking for me, I often react to things, in what seems to be a physiological way. In other words, one statement will create a certain consistent response, or one idea or attitude will create a certain response. I'm wondering, if there is any physical basis to this at all, any neurological basis? And if not, then how does the healing team work, and why does the healing team work? In other words, why do they need to come back over a period of time? Why can't they just do a one time switch?

ANSWER: Indeed, healing can occur in one healing session, if the inner shift is allowed for by the one who is in need of the healing. I will tell you, that at the bottom line, nothing ever has a physical origin. The physical dysfunction, is always a manifestation of a mental resistance, of one form or another, a mental denial. And at the bottom line, any denial that one engages in, has to be at some point, self-denial. Because after all, you are confronted with the infinitude of your Being, which is the infinite manifestation of God. And you are the embodiment of God. Then your experience, is God's experience of what He/She Infinitely Is. That's the fact, at the bottom line.

Now, when you engage in any form of self-denial, it is as though, you decrease the illumination of your Being, the glow of it, if you will. You might say, you get dark spots. And since, those dark spots do not reflect you truly, there is a dissonance that is felt. You say, that you experience physical dysfunction of one form or another. But the fact is, that the source of the condition is mental.

Now, when a healing session is occurring, what is happening, is that the healing team or those individualities who are responding to your desire for healing, are addressing the mental concepts, the conditionings, the denials, that have been brought into play. That are manifesting in this form or that form. They are not just addressing the physical condition. Because, it is obvious to them, that what you call a physical body, is entirely mental. And that the blocking, the denial, the fear, the hate or whatever it might be, is also mental. And so, there is no body/mind confusion, that they are suffering from.

If you or anyone else is desirous of healing, but unwilling to give total permission for it, then the healing may not be experienced instantaneously. But, if there is complete willingness, then, indeed, the healing will be experienced instantaneously. What you would call miraculously.

I will share with you, that there was a gentleman who called for a healing session, for recovery from an injury to his back. There were three healing

sessions. After which he questioned, why he wasn't healed. And I simply shared with him, because he wasn't willing yet to give up his workman's compensation benefits. As long as he was experiencing the discomfort, he would get it. But the moment the discomfort or the moment the healing occurred, he would cease to get it. And that required other major changes in his attitude towards his life. And he was not willing to give permission for that. When I brought this to his attention, he said, "you're absolutely right. At this point, I cannot afford to be healed. And I would like to discontinue the healing sessions." He did not want to be free of it, even though at the surface, he wanted to be free of the pain.

Now, the healing team cannot override your free will. None of us, who are awake, can force you to embrace your Good. We can encourage you to, but we cannot force you. Every healing that any of you have had, has been because there was an element of permission given.

For those who are very young, there is a natural expectation of healing. One cuts himself and he expects the cut to heal. One experiences a childhood disease and expects to get well. That expectation, is a form of permission given. And then as it happens, as one "gets older," one begins to say, "there is less and less reason for me to expect healing. Or, there is less reason for me to experience, a rapid healing. My educated peers tell me, that as the body gets older, it begins to lose its capacity to regenerate itself. And I choose to believe this nonsense. And so, I begin to withhold permission or expectation of a rapid, regenerative healing." And as that permission is withdrawn and willfulness in that form of inner conviction as to what the truth is, is brought into play; less and less spontaneous, quick, regenerative healing is experienced. But, it is simply because the permission, begins to be withheld.

Now, waking up, and experiencing ones full illumination, one experiencing himself or herself in his or her right Mind, with a capital "M," is a healing. It is the result of, giving yourself permission to access your greater capacity to be aware, Divinely speaking. I don't mean religiously speaking, but I mean, speaking in terms of perceiving the essential Truth or Reality, of a thing. And the reason everyone doesn't wake up instantaneously, is because, everyone has preconceptions. And some of them are: "I am not worthy. I don't have what it takes. My soul needs to be tried a little bit more, in the refiners fire. I don't deserve it, et cetera." Or, "I am so far off track, that it is going to take ages for me to get back on track."

But, I am going to tell you something and I have said this before and I don't mind being repetitive. Every single one of you, at this moment, is sitting smack dab in the middle of Reality. Smack dab in the middle of the Kingdom of Heaven, with your eyes all squinched up, saying, "I cannot see the perfection." Well, it's

not that it isn't there. It is that permission to open your eyes, has not been given. And literally, all that distances you from the experience of Reality, is that willingness to open your eyes up. The giving of permission. There isn't more to be learned, except, if I may put it this way, how to stop arguing against it. And thus denying yourself the experience.

So, indeed, physical manifestations of disease, are manifestations of a form of mental denial. Which must, therefore, be a denial of some aspect of the infinitude of your Being, and it never is actually physical. If you are existing in a state of reaction to family, or if you are existing in a state of reaction to your environment, it is simply because, you have not yet given permission for yourself to exist without reacting. It isn't that her mother really is a bitch, anymore than the trees or animals in your experience, are truly affective, affective negatively speaking.

It simply is, that neither one of you, has yet arrived at a point of allowing them to be what they are. Realizing, that there is absolutely no call for you to be resistant to them. And thus, you haven't let yourself off the hook. But the potential is there. And the moment you just make this little inner shift, of saying, "wow, I don't have to react. There truly is nothing physically, factually, present that is affective. It is just my little quirky mind, that is not yet giving permission, that seems to cause the headache or the physical reactions to your environment. And I'm not going to do it anymore. I don't have to. There's no Divine requirement for me to be in pain, or in a state of physical reaction and suffering. I'm just playing out a conditioned process, purely mental. And my body is identifying the fact, that I am being inconsistent with what is True."

QUESTION: I have a follow up question to that. There's an element in your answer, that because of my own conditioning, makes me feel a certain sense of blame. That I'm not capable of healing myself, because I can't get this concept—that kind of a thought. I know other people have run into this sense of blame, when they're faced with an illness, that they have not yet been able to heal, combined with a belief system that's been told to them, that says that, in fact, it's within their power to heal. And I wonder how that concept works in regards, to adults with serious illnesses; such as, cancer, aids, things like that. And also, small children with serious illnesses like that. Where, as you said, a child looks at a cut and sees that it will heal. And yet, there are children that get serious illnesses and die, from things like leukemia.

ANSWER: You must understand, that you are in a situation very similar to, shall I say, a resident of a mental institution. All of you, I'm not singling you out. And you are functioning, in a less than full embodiment of your mental capacities.

As a result of the engagement of your full capacities, everything that you do, will seem to express less than the full capacity.

In other words, if you are experiencing a significant degree of ignorance, it will seem that everything you do, even in the process of gaining back your full capacity, will occur in an ignorant way. It is, as though, the cards are stacked against you. Because, you are attempting to become sane again, using capacities that are characteristic of insanity. Thus, your steps are not solid. They do not usually express one hundred percent intelligence or sanity. And experientially speaking, it is as though, you are up against an impossible task. How can one who is insane, using whatever capacities are present, access that which apparently exists outside of insanity, something called sanity. And yet, the fact is, that in your current ignorance, whatever degree of spiritual ignorance you might be experiencing, there is present in you, all of your Divine capacities. And as a result, there is in you all, a desire to access them more completely, even though your steps are likely to be awkward, because of your current incapacity.

I will use a kinder illustration. If you have injured your legs, and you need to go through therapy, you will attempt to do something that you cannot do easily. You will attempt to walk. You will practice walking. You will attempt to do something, that you cannot do well yet. And, by virtue of attempting to do it without skill, you will acquire skill. An even kinder example is, that you want to learn how to play the piano. And you sit down, and you have heard others play the piano well. And you sound clumsy, and you are clumsy. And you do not have facility, with your fingers or the keys on the piano. And you must use your hands awkwardly, in order to discover your ability to handle your fingers and the keyboard, with dexterity and skill and a clear expression of the beauty of the music. But, you acquire the skill, through the use of lack of skill.

Now, the fact that you sit down to the piano and you touch it, and you try to do the simple exercise or the simple piece that your teacher has given you. The fact, that when you sit down to do that, it does not sound beautiful, is that justification for self-criticism or blame? After all, until you sat down to the piano, you weren't confronted brazenly or boldly with your inability. You sit down, and all of a sudden, it's obvious to you and everyone else around, that you lack skill. You could ask your self, why? What's wrong with you? What did you do, that doesn't allow you to sit down and simply play like an accomplished pianist? But you don't get hung-up on that. You stay with your desire to play. And you know that your awkward practicing, will result in greater and greater facility and skill and ability to express the music, as it is suppose to be expressed.

Likewise, when you are confronted with a physical dysfunction, indeed, you may have been responsible for it. But through your persistence to experience the

healing and to not become preoccupied, with what was wrong with you, that got you into the mess, you will get out of the mess. It is a tricky situation. Because, until you realize that it isn't anything else outside of you that is responsible for the way you are experiencing your life, you cannot discover your capacity for changing what you are doing. You will not realize that you have the power. You will feel, that the condition does or that the environment does or the virus does, et cetera. And then you are powerless, to experience change of any sort.

Now, everyone must dare to access their greater capacity to be aware, even though at the moment, you all seem to be experiencing an inability or lack of capacity. And all of you must dare to embrace, your birthright of perfect health. And your ability to experience it, in spite of the current definite limitation. Because, that is what will begin to get you past the limits. That is what will bring you back into your sanity, your experience of your right Mind.

Understand, that the landscape architect, seeing only the things he's selected to see, is not experiencing himself in his right Mind, which would embrace the totality, without resistance to any part of it. Being able to fully be aware of the aspects of what he is looking at, of landscape architecture, but not singling it out.

To whatever degree, you are not embracing the Whole and experiencing its unity, you are using selective seeing. Which is a nicer way of saying, a form of insanity. Your freedom to experience healing, from what are believed to be terminal illnesses, must be embraced. You must put it into practice. You seem not to have justification for it, because "those in authority, those in the know" have said, there is no cure. You must, indeed, be willing to challenge that authoritative expression of current ignorance. And I am not saying that, as a judgment. I am simply pointing out, that even humanly speaking, ten years from now, they will not say the same thing. Because, they will have given themselves permission, to discover the cure. And so, they are authoritatively expressing the current limits of their awareness.

No one is a victim of a virus. No one is a victim of a disease. Everyone is a victim, of their unwillingness to take a radical stand in consciousness and claim their birthright, to experience their health and their Wholeness because, they are not a physical organism, but the direct expression of a Life Principle, that is absolutely indivisible. And, therefore, all that is needed, is the willingness to give permission to see healing, a miracle, a radical and instantaneous manifestation, of the integrity of mind and body. Because, it is the intent of the body to identify the presence of your Individuality perfectly.

This integrity is so complete, that we can put it this way: If you are the direct expression of God, and it is the intent of your body to identify your presence perfectly, it is the intent of your body to identify the presence of God perfectly.

There is the unity. And what is needed is the daring, if you will, to give permission to yourself, to experience that fact.

And giving permission involves, letting go of your confidence in even your most skilled persons of authority, called physicians and scientists. Your physicians and your scientists are exploring the leading edge of, what they call the mind/body connection. But they are not telling you that they are exploring it. And they are not telling you of their hopes, aspirations and confidences. They just come across, with what saves their derrière, in a legal sense. Because, if they tell you that you have reason, unreasonable, reason for hope and you embrace it, but don't embrace it completely enough, and you seem to suffer from it, you will sue them. And so, they will not step out on a limb.

And I am telling you, dare to stand out on a limb. Because, you cannot sue me. And so, you will take the step, without laying responsibility for it upon me. And that willingness to take the step yourself, constitutes that investment of trust or faith, if you will, that is necessary to bring into focus experientially, your health, that supposedly wasn't available to you.

From a vantage point of insanity, it seems impossible to embrace, whatever the meaning of insanity might be. And yet everyone is doing just that. And everyone is succeeding slowly. I am giving you encouragement to do it, with even more vigor and more expectation. So, that you might see your fulfillment come into view, your sanity come into view more rapidly.

QUESTION: We've done a lot of talking today, or you have Raj, about the greater expression of the Divinity through us, and moving from a place of identifying with the smaller ego, and so on and so forth. And all that, kind of comes in, through the head. And I'm sure, that we've all heard it and striven in a hundred thousand different ways, to embody that. But sometimes when you're in a bad state of mind, those ideals seem a million miles away, and it feels like your hanging from the thinnest filament of just intellectuality. You're sort of reminding yourself that, oh, I heard Raj say something. Or, I heard somebody else say something. But you can't translate it into anything, that is going to help you, at the moment you're there, you know, struggling.

And sometimes you think, well this is all just a fantasy, you know. And I don't even know anyone in my life, that embodies this. And I feel sometimes that this, although I grasp this intellectually, the physical. The experience of it, in my bones or in my cells, is something that has eluded me, except, maybe here and there on certain drugs. So, I guess my question is, I'm coming around to a question is, is there a discipline. Is there, other than just talking about it and sort of being encouraged and inspired, is there a way to, or how, what would you say, and I'll say it as it reflects to me, for me.

I don't know if anyone else could tune in on whatever we're talking about, here, to really get that experience, of the larger Being. The real experience, that you can hang on to, when you need it.

ANSWER: First of all, you don't wait until the dire circumstance, to do it. What you do is, you start out with an unloaded, uncharged situation. And you listen for guidance, or you be open to an influx of clarity, regarding something, that as I said, is uncharged. Should I go to the dump, today? Is today, the appropriate day to do that? No big deal, if you don't do it today, it won't be the end of the world. And you listen, in that uncharged setting, where there is no threat of lose of integrity. Should I ware my red tie or my blue tie? This may sound very ridiculous, but you will come to understand, that everything has it's place, in the Divine order. In the Divine unfoldment of fulfillment of purpose.

And if you begin to make inquiry within yourself, of your Divine guidance, of your Divine awareness, as to what is appropriate, as to what fits where, at times when the answer is not going to make earth shaking differences in your life, you will begin to have the experience. You will begin to find out, after the fact, why a certain choice was perfectly orderly. And you will begin to acquire, what I will call a body of experiences, that will ground you more firmly, in the practice of trust. So, that when you finally do have occasion to deal with something major, that really does hook you emotionally, you will have this experience sitting behind you, that will allow you to listen, from a more centered place. And hear guidance, without it being distorted, by the presence of fear.

There is nothing too inconsequential to want to know the Truth about or to want to know where it fits in to the, shall I say, larger tapestry of Life, with a capital "L," in the Father's grand design of fulfillment of purpose. The suggestion may be presented to you, that if you are checking everything out, that you are then just believing in fate. And I am suggesting, that all that is happening, is that you are allowing yourself to become congruent with the Movement of God, the Movement of Creation. And because of your inquisitiveness, you are not relying upon your best conception, which may or may not be congruent with the Movement of Creation Itself.

And so, if you will, this is the practice that I prescribe: Listen, listen, listen. And listen about everything. Because, to the degree that you become aware of how this fits into, the Divine order of the Movement of Fulfillment, you will begin to realize how completely you are surrounded by, embraced by, the Movement of God. And that in itself, establishes a foundation for your letting go, even further. Letting go of control, from a limited standpoint, even further. And trusting into an underlying universal order, that is relevant to absolutely every little aspect of your daily life.

Listening for guidance, can be misconstrued as giving ones power away. But Divine guidance, always leaves you standing more clearly present, as the embodiment of God's purpose. And doesn't leave you feeling like, a piss ant mortal, inconsequential. It helps bring you into your sense of the tapestry of life, as well as everything else. So, that you know that nothing is left up to chance. And that there is such Divine order, that you can let go of your attempts at control, and surrender into the active experience of the Movement of Creation. And what I mean by this, is that, when you are not holding yourself separate, as a puny little mind, or a puny little ego, attempting to be something important. As that defense mechanism is released, you begin at the point of conscious experience, to come into an experience of what God is consciously experiencing, while God is in the act of Creation. And this is the way, in which you find yourself, literally, your Self, with a capital "S." Because, you come into the direct conscious experience, of the act of Creation. So that you experience being inseparable from the act of Creation and the action of the Creator.

But the only way you come into that experience, is when you let go of trying to be separate, a separate, affective, creative human being, or personality. Your movement into that conscious experience of being inseparable from the act of Creation, comes as a result of, beginning to listen. Listening with the inconsequential things. So that you become more comfortable and more confident with that process, and are then able to maintain your equilibrium and your peace and listen when you are faced with, let us say, more strenuous dynamics.

This is the way you begin to discover, that you are not a body. You are not a personality. But you are that pure conscious awareness, in which everything is embraced. And in which your security and stability and your invulnerability, is present for you to experience. This is the beginning.

QUESTION: I have had so many wonderful things happen to me recently, in the last month, that I'm just so deeply appreciative, and deeply appreciative of your help.

I feel as though, in the very near future, there's a lot of not only inner changes coming up, but outer changes. And perhaps a different stress, a different focusing on what I'm doing. I feel that I have been very strongly cooperating with the part of me that wants to put tremendous pressure on me. And that this pressure, has been very useful and it is culminating and allowing me to push through it, in some areas. And, I'm wondering, do I really understand that? Am I really clear, as I feel I am in that area? Not that I'm clear across the board at all, but perhaps in that area.

ANSWER: When you are talking about pressure, you are truly not referring to the intensity of conflict. It is what I would call, the pressure of your Divinity.

It is very much like, the opening of a flower. Because, the stem grows and there is a tiny bud on the end of it. And the stem gets to its full length and the bud begins to swell. And as it begins to swell, it begins to press against the outer covering of green leaves, that are sheltering the bud. And literally, the very center of the flower, is pressing up and out. And it causes the outer covering of green leaves, to separate and then the pedals begin to show. And as the flower comes into full bloom, if you were to watch it in slow motion, you would see the center of the flower, pressing out to show itself. And that is what is called, the opening and the blossoming of the flower. And indeed, while there is the resistance of the outer covering of green leaves, there is a certain sense of tightness. There are no two ways about it.

Now, the pressure of your Divinity, is another way of speaking of, the penetration of who you are Divinely, into the limits of your present sense of yourself. You see, there always has been and always will be the presence of what you infinitely are. But at the present time, all of you are experiencing, only a small circumscribed part of what you are in your totality. And that which separates the small circumscribed part, that you call you, now, from what you are Divinely, infinitely, are ego structures, beliefs. Beliefs, that are the results, of selective seeing.

Now, it is unnatural for you to experience yourself, in this separated or even dissociated way. Where, what you are in your totality, is partitioned off, as it were. And so, because of the integrity, the actual indivisibility of you in your totality, there is this constant, I will say, attempt, occurring to reestablish equilibrium. And this is accomplished by the undoing of the belief structures, that create a separating shell, between you as you currently experience yourself to be, and what you are in your totality.

Thus your Being, with a capital “B,” is constantly attempting to penetrate the shell of your ego structures, always at its weakest points. This is why the saying is, “man’s extremity is God’s opportunities.” When you are pushed to your limit, and you become too exhausted to maintain your conditioned sense of yourself, there is almost always, what I call, break through—penetration.

And as a result of the penetration, of what you Divinely are, into your limited sense of yourself, there are major and often miraculous changes that occur in your life. And you feel as though you have felt the hand of God, rather than the hand of circumstances. Even though the experience, is one you wouldn’t want to go through again. Now, it isn’t because the penetration of what you Divinely are, is in itself unpleasant. It is just that, from the ego’s standpoint, you have to be in such a state of disrepair, (Ha, ha) and, inability to maintain the ego defenses, that it feels, from the ego’s standpoint, like failure. But of course, wherever the ego

structures fail, is where the penetration can occur and the transforming enlightenment, can take place.

So, the word pressure, is not a bad word. What you Divinely are, is constantly pressuring, what you think you are, to give up the ghost. What you Divinely are—your constituting, capital “I” Individuality—is constantly pressuring the ego sense of personality, to give up the ghost. And of course, that is humiliating to your ego.

Now, this is important to understand, because it will allow you, to begin to interpret the experience of humiliation, differently. Because, humiliation, is that which leads to humility. It is that which leads one to the point of saying, “I of myself can do nothing.” Which from the ego standpoint, is the ultimate insult. But when one gets to the point of saying, “I of myself can do nothing,” one is in such a weakened ego dynamic, that ones capital “S” Self, can penetrate and radically alter his or her experience of life and of identity. And then your self, can be exalted. Not the ego, but the capital “S” Self, that you are, can expand and fill the place, where this arrogant little private ego sense, had been operating, or seeming to operate.

Now, this process, is not in itself strenuous. There may be pressure. But to tell you the truth, the pressure is like a friend, putting his arm around your waist and saying, “come on let’s go.” And providing that little bit of embracing push, to encourage forward movement. It is a kind pressure, And it only seems to be strenuous, when one says, “wait a minute, I’m not quite ready,” and digs in the heels, thus creating resistance, that was not intended in the warm embracing encouragement to move forward.

QUESTION: That’s what happened this weekend. I was demanding to understand, and I can’t do that.

ANSWER: You certainly can’t. Understanding isn’t what is truly needed. A feeling, is what is needed. A feeling. A feeling that includes peace. A feeling that includes invulnerability. A feeling that includes unreasonable confidence. Confidence that just simply is there. Of course, the confidence is there, because of this embracing urge, that is being provided. You will grow. And grow is not the best word. You will find expansion occurring.

Now, I mentioned earlier, that all of you are in a process of accessing your sanity, from a place of lesser sanity. Which makes every effort to become more sane, occur in an awkward and unskilled way.

You must understand, that you have support for accessing your capital “S” Sanity, because of the penetrations of your capital “B” Being, the penetrations through the ego structures, that help trigger the remembrance of who you really are. And it is because of these penetrations, that you feel a confidence, to move

beyond the familiarity of your current insanity, into the unfamiliar experience, of who you Divinely are.

Now, I mentioned that this process occurs awkwardly, because it is occurring from a level of ignorance. And, as a result, it is important for you to constantly give yourself the benefit of the doubt, to not engage in self-depreciation and self-criticism.

The point you need to also grasp is, that as you engage in this expansion, as you embrace more of your true sanity, there is constantly present, a greater and greater degree of intelligence and less and less awkwardness to your expansion. And thus, if you do not become side-tracked, by the awkwardness of your forward movement, you will find the forward movement being self-substantiating. In other words, each successive step will by virtue of the increase presence of sanity, cause each succeeding step to be more sane, and more intelligent, and more embraceable.

As I said it is tricky. It is a fine line. Because, the moment there is insight, you immediately become aware of the degree of ignorance, you just stepped out of. And you can become sidetracked by how ignorant you were, just before the enlightenment occurred. Your attention can be grabbed by it. And that can cause you, to not fully embrace quickly, that which the enlightenment has uncovered about your health, your Wholeness, your Divinity. Again, each successive step will be easier. Because, there will be more of your native intelligence brought into play, with each succeeding step.

Every single one of you needs to be aware, that because you are going through this “journey of awakening,” from a position smack dab in the middle of the Kingdom of Heaven, you are guaranteed of arriving there. And the pressure of your Divinity, is really constituted of the dynamics of the Kingdom of Heaven, that are going on around you, pulling you out of your negative reverie. And if you understand that this is the context, even though it is an intellectual understanding. If you understand this context, it will be easier for you, to become less and less serious about the process.

You can look at it a little bit more lightly. And I’m going to say, let yourself into the humiliation more willingly. So that you might arrive at the experience of humility. That experience of humility does, indeed, feel like a void. But it is simply a void, because it is empty of willfulness. And when you begin to value the void, you will begin to see the void filling up with, the clearer experience of Reality. The clearer experience of your True Identity, healing, increased Sanity. And as a result, a willingness to go into the void again, more smoothly.

QUESTION: Am I simply being impatient? Am I really on the right track? Am I right Minded as it is?

ANSWER: You are on the right track. And your ego is suggesting to you, that you ought to be doing more, and you ought to be doing it faster. And I encourage you, to tell it to, jump in the lake. That you are going to yield into this, not control yourself into it.

QUESTION: Over the last several years, I've spoken to you about my marital and domestic situation. And to ask you about leaving that relationship. And more recently, ask you, if there were any loose ends that I need to tie up? And you assured me, that there weren't.

So, after six months of discussion, I've decided, just less than a month ago, to move out of my home of thirty-six years. And to move into, continue in my direction, which is very different from my wife's. This is going to give me a great deal of freedom, compared to what I have had.

And among the things I've done, in the past, is to do workshops and seminars. And I have a friend that I've known for four years, in another part of the country, who has invited me to join with her in presenting workshops. And so, I would just like your feedback, in terms of that feasibility and the probability of joining forces, in doing something of that sort.

ANSWER: Indeed, this is a most appropriate avenue to explore and to enjoy. I will not say more, because, I have said all that needs to be said. And I want it to remain simple and clear with you.

QUESTION: Raj, I've been trying to formulate a question out of feelings that I've been having. And I don't really have a question. But I would welcome your insights or anything you'd have to say, about, kind of a current experience I'm having of myself, and have been having for months now.

And I preface in my expression of that by saying, yes I have just had a baby. And I know that does make tremendous change in your life. And it requires all of your energy and all of that. I really do recognize that. But it feels to me, that this feeling of, like depression or lethargy that I've been having for months now, is something beyond just that.

I've felt, I'm still very functional. And I get on with my life. And I see tons of people. And you know, there's a tremendous part of me, that is still very available to functioning in my life and my friendships and everything.

But there is a part of me, I've been experiencing as lethargic and sad and so exhausted. I just feel tired, to the point, where I feel like my intellect has been affected. And I've always prided myself on having a very above average memory, for example. And I'm very sharp on details.

And I know that you're going to say something about just having had a baby. But I feel within myself, it's beyond that. It's disturbing to me. I even feel like I'm in a fog, half of the time. That I'm just a few steps removed from behind my eyeballs or something. And it's really like I'm not feeling it so much now. I've just had lunch. I'm kind of energized. And I feel nice and all this. But it's kind of a constant thing, in my life and has been for a while. And it's really depressing, just a sadness, a lethargic feeling and almost rudderless, even with having a new child. I always, you know, thought that that would be very galvanizing. But even with Martin, I love him so much, I feel like I'm not quite on the mark with him or something. Not as intense as I would like to be.

You can see, I don't know what my question is. I'm really expressing a whole state of being, that I've been experiencing, that is distressing to me. But I'm kind of in a fog or I'm just not sharp. I wondered if you had any insights?

ANSWER: Oh, indeed. As you said, you have felt that you have always had a good intellect and a well functioning intellect. In effect, you have always been able to feel relatively in charge of your life, in a very wonderful and orderly fashion.

I am not going to blame, what you are experiencing, upon you having a child. But in the having of this child, you truly found yourself for the first time, engaged in flowing with something that you were not intellectually responsible for. You literally, had to yield to the event of the birth.

And in effect, it is as though, an anchor which had been cast near a dock or in a bay where you could feel secure, had been lifted, brought on deck. And your vessel has become caught in the current. Part of you is very much enjoying the movement of your vessel. That part of you that is enjoying it, is the feeling part of you. But it is a part of you that you have not connected with significantly, because of the high degree of intellectual expertise, that you have had. And in effect, we could say that it is your intellect which is feeling sad and depressed. Because it truly isn't having as much opportunity to get exercise and fulfill its role.

Now, what I am saying here, is that, you have been graduating, literally from head to heart. You are connected with your son. No, I'm going to put it this way, you are connected with yourself, as a result of, yielding into the experience of motherhood. And there is a movement, there is a certain connectedness, a centered connectedness with the movement of your Being. It is not totally familiar to you, but you are yielding to it. You are not being able to grasp it intellectually. And, it is my hope, that you never will. It will be well for you to learn to find your security in the movement. I'm going to say, in the movement of your relationship

with your son. Because, that is what is connecting you, with the movement of your Being. And that is what is going to connect you more significantly, at a feeling level, at an experiential level, with your spouse and with your friends and with your world.

The part of you that has prided itself on its facility and skill, simply isn't being brought into play. But it has been replaced with a new enlivening within you, of your more mature connectedness with life.

I encourage you, to be very patient with yourself, as the full meaning of this inner shift, reveals itself to you. Again, it is not going to reveal itself, in an intellectual way. It is going to reveal itself, in a feeling way. And there is another aspect to this, that I encourage you to be alert for. And that is, that you will find yourself having a greater capacity to love yourself, because, at a feeling level, you will be more comfortable with yourself. When you are uncomfortable, it is because you are thinking too much.

You see, with Martin, you manage to allow yourself to let go and simply be present with him. And this is laying the ground work, for you to simply be present with others and with your world, without any intellectual process to it, more heart to it.

Your intellectual foundation, has laid the ground work for this shift. But the intellectual ground work, is literally, like the scaffolding that is used to build a building. And when the building has been built, the scaffolding is removed.

Ultimately, your intellect and everyone's, is there to help you arrive at, indeed, an intellectual grasp of the absolute orderliness of life. The absolute principledness of life. I am going to say, of the Allness of the Life Principle, or God. It gets you to the point where there is such a conviction in the life affirming nature of Being, that you can let go into it, abandoning the intellectual controls. Not abandoning intelligence, but abandoning the structure, the scaffolding. So that what is Real, is all that is left and all that is being experienced. And as I said, this constitutes a shift, from head to heart, or from head to soul, if you will.

Be very patient with yourself here. As you pay attention to what it feels like, to be caught in the grasp of the current of your Being, which is moving, rather than stationary, and is feeling, rather than understanding. You are very Real. And Martin is very Real. And Robert is very Real. And the Reality of all three of you, is what you are in the process of beginning to embrace, from the feelings. It is a wonderful transformation that is occurring. And it will be relatively enjoyable, as you allow it, rather than resist it. There is reason for joy here, even though you are getting stretched a little.

QUESTION: I understand the answer. But I wanted to ask about one more aspect of that. When I'm saying I'm spending my time with Martin,

which is most of my time. And say, we're on the floor playing, or doing whatever you do. I will literally, it's like I see where my third eye should be, like a fan that's like gray and blank. And it's a physical experience. I feel like there's nothing there. It's really an uncomfortable physical experience, between my eyes, where a third eye should be, of it just being vacant. And I feel, I struggle with that, because, I feel this is what I'm talking about, when I say, that I'm kind of in a daze or a fog. It's like a physical experience of blankness.

And I feel that distress. And I'm communicating nothing to him. That he's so, kind of, psychically vulnerable and open now. I feel that somehow that feels like something not totally dynamic is happening. Is that because I have always been so identified with my thoughts and thinking and intellect? And that now it's not working?

ANSWER: You've got it.

QUESTION: But it is like a physical feeling there, of a gray blank place.

ANSWER: Indeed, it feels gray and blank, because what is there, you are not familiar with yet. It is like the void. The void is always full.

It is always full of your real experience of yourself, or your experience of who you truly are. But when you move from your typical everyday surface willful frame of reference, to the point of interface with who you truly are. That point of interface, feels empty by contrasted. But as you abide with it, you begin to feel it filling up, even though it has always been full. It is just that it is not registering with you immediately, because it is constituted of a subtler conscious experience. Where is, your everyday sensory experiences, are less subtle, I will say, more gross.

Now, this gray area is already full. Let it be. It is uncomfortable, because it is not aggressive, and you are used to aggressive. And aggressive means self-respect and a comfort zone, at the grosser level. So, when you notice the gray, remember that before you noticed it, you weren't feeling anything there. And, therefore, the sensation you are experiencing, does constitute an expanded conscious experience. Now, just abide with it and let it begin to provide you with more definition, as to what it is and what is there.

Now, there is something very important for you to know: And that is, that Martin is not just an extension of you. He is an individuality in his own right, already, was before you even saw him for the first time. He has his own inner motivations. He will reach for life, because he wants to reach for life. He will embrace it or even reject it, because he wishes to embrace or reject it. And although he loves you, he is not hanging on to your every thought or word, to

define his life. And, therefore, you do not need to be so self-conscious. This is not a test.

QUESTION: It's like that. It's like performance anxiety. Am I being rich enough in the moment; or, am I being, you know, a well spring of inspiration, or warmth; or does he want to be with me; or am I interesting; or am I just a warm body? I do have some insecurities around being a rich resource of a person for him, you know.

ANSWER: Do you love him?

QUESTION: Yes.

ANSWER: Are you half-way intelligent?

QUESTION: Yes. I think, I'm not really sure anymore.

ANSWER: Indeed, I will confirm to you that you are half-way intelligent. Are you prone to hateful thoughts? Are you spiteful?

QUESTION: Recently yes, actually that was another part of my question, but I just figured I couldn't cover it all in one question.

ANSWER: But, that is a result of frustration, from not being able to be in control.

QUESTION: Right, a lot of anger, and like bordering on malice, I would say.

ANSWER: That is because you are conditioned to be a very proper, obedient, young lady. But you happen to be a real human being. Now, you are a very valuable real human being. And you are not being called on to perform, you are only being called upon to simply, be you. You are not ignorant. You are not uneducated. You have experienced and know what a loving relationship is. Everything about you, except your concern at the moment and your frustration, is absolutely healthy. And you, therefore, constitute a rich resource, yes.

But I want you to understand, that Martin is not going to reach for you, as the only resource and is not now, reaching only to you. And, therefore, in that sense, even your false sense of burden does not represent the fact. You do not carry all of the burden. The trees carry some of the burden. They must be trees for him. He looks at them. They must be something for him. But do you think they are worried? They just be trees and drop leaves and grow leaves and be dormant and blossom in the spring. And they just be themselves and constitute a rich resource of experience for him.

You may be a nourishing resource for Martin, but there is a lot more to his world, than just you. And, therefore, you can afford to relax and help him enjoy all of the resources, that are available to him. And there will be times, that the way in which you let those resources be of value to him, is to not be so actively present in his experience. So that he has the opportunity to explore, because he is

motivated to explore. So part of being a resource to him, is learning to leave him free to explore. Instead of setting him up a wonderful, what you might call Easter egg hunt of delightful life experiences, for him to discover, because you have thoughtfully laid them out for him.

In other words, again, I am encouraging you to relax. To understand that he is going to explore life, and life is going to be available to him, and will define itself to him. And it isn't all sitting on your shoulders. It truly isn't.

QUESTION: I'd like to receive whatever guidance you may offer.

ANSWER: Just a moment. Specifically, I encourage you to have infinite patience and not tire of saying, "I love you." Although at times it might seem to be an unheard expression. And although doubt may be expressed by virtue of, shall I say, continued requests for verification of your love, that would seem to call your love into question or the validity of your statement. Realize that you truly have nothing better to do. It is a wonderful opportunity, to express what you truly feel. Hang in there. Persist.

QUESTION: I wrote a question down at lunch, if I can find it.

ANSWER: How many pages long is it?

QUESTION: Just two. I'm interested in how to discriminate between euphoria of the ego and joy, as I think you'd define it, of the spirit. And how it relates to special love, as a term used in "A Course In Miracles." I want to learn more, how to recognize love or a reflection of love, as opposed to the dependency needs being fulfilled, that I may seem to think is love.

I'm in a romantic triangle. I'm exhilarated sometimes and that through being gently honest with both partners, that they're responding in a way that communicates that everyone is benefiting, despite the jealousy and the fears, somehow. But I know that it's not likely that the triangle will continue. Nor do I want it to. I don't think. One or neither person that I'm involved with, will end up being my partner.

If it's one, I want to share my life with that person, in a fairly conventional and committed or monogamous relationship.

ANSWER: Fairly?

QUESTION: Definitely monogamous. I've hedged on committed, because that seems so absolute. But not on the other one. The woman toward whom I'm most currently leaning, and I have leaned back and forth.

(Laughter) I thought somebody might laugh at that. The newer partner is someone I've been involved with that way, for a couple of months and who I've known for several months on the job, before that. Seems to make me feel extraordinarily comfortable, and we seem very compatible.

Anyway, I'm afraid I'm falling into some emotional codependency. And my original partner and I—so that's one of my concerns—and my original partner and I who—the first person in the triangle—who I've been involved with for over a year. And who lived with me, until about three months ago. And who had an extraordinarily fiery relationship, through which there seems to have been, a tremendous learning and healing. I'm concern, that I may be leaving her, to substitute or, as is discussed, in the healing relationship in the "Course"; for a new person, with whom I can pursue primarily ego goals. And thus slow or make more painful, my awakening.

So the issue is then, that I would like more understanding or some help with, is euphoria versus joy, special love, co-dependency, substituting another relationship for the pursuit of a seemingly more comfortable ego goal. And how can I be helpful, for all of us in this situation?

ANSWER: Indeed, joy is a soul experience. And euphoria, is a false high and ego satisfaction; almost always experienced with fear, never experienced with peace. Joy is always experienced with peace. It would seem incongruent, but the fact is, that peace and joy are inseparable. It is from the very debts of the peace of your being, that your joy arises. And as it arises, it does not unsettle the peace. And yet the fullness of the joy, is not minimized by the presence of this absolute peace. This causes the joy, to be absolutely stable. Whereas, euphoria is always unstable and it never lasts.

Now, euphoria is something you experience when you get something. And joy is something you experience when you give something. It is really that simple. Love is what you experience when you give. Feeling embraced by, consumed by love, is what you feel when you give. And this is absolute.

Love or being loved, is not something you necessarily feel, when someone else gives to you—loves you. It is possible to be loved by another and feel totally unloved, because you are not giving. And until you are giving, you will not feel the very substance of your Being, which is Love. And you will not feel loved or even lovable, until you are making that gift of You.

So you must examine your situation. And take note of whether you are feeling whatever you are feeling, because you are getting or because you are giving. And that will tell you, whether there is any substance to what is happening. And then you can govern yourself accordingly.

Right now, you are providing yourself with an arena, in which there is much to pay attention to. Now, simply pay attention to it in light of what I have shared. And you will become clear.

Special relationships, always involve getting. Holy relationships, relationships of Wholeness, always occur, when giving is occurring.

QUESTION: How do I differentiate, between giving and indulging someone? Indulging someone's neediness?

ANSWER: If you are indulging someone's neediness, they will be the focus of your attention, and they will be the governor of what you do. You will be sensitive to their behavior and based upon their behavior, you will either continue what you are doing or modify it. That is not really giving. That is not being in touch with you. That is not being in touch with the love, that you are. Because, when you are, you will also know when not to give, because, it will be indulgence if you do. But in order to know that, you're going to have to be in touch with you, not in touch with the one you would avoid indulging. You get the picture?

QUESTION: I think so. It's a little foggy to me actually. Indulging someone's neediness, I can tell that, when they become the focus, rather than me. I'd just like you to expand on that a little bit.

ANSWER: Very simply, if you are indulging someone's neediness, you will be being very attentive to them. In other words, you will be watching to see what you are going to get from them, so as to know, whether to continue or cease what you are doing. If you get nothing back from them, you will modify your behavior. If you get, shall I say, confirmation, if you get a lot of attention, if you get showered with affection, etc.; then you will not change your behavior. And so you see, the indulgence of another's neediness puts you not in the position truly of giving, but in a position of being attentive to what you are getting. And in that process, you become dishonest. You become the puppet, of that ones neediness.

QUESTION: On the other side of that, how do I tell when I'm being not loving to them, you know, when I'm being ego centered directly?

ANSWER: You will never be at peace, when you are ego centered. Again, the necessity is to pay attention to how you are feeling. Peace and joy are inseparable. Peace and love truly are inseparable. And when you are not at peace, you may know that you are ego oriented, ego centered. And so, you must pay attention to yourself. And when you are in your peace and your joy and your love are available to you, you will find yourself spontaneously motivated, to do or not do certain things at certain times. And you will feel the congruence of it. You will feel the integrity or unconflictedness in you. You will feel at peace, and I might even say, you will feel strong about what you are doing. Strong in the sense of not being vulnerable and, therefore, not having to be on guard.

QUESTION: From your point of view, will you share something about, what is the role of Mary, in...

ANSWER: Mary?

QUESTION: Yes, Mary, your mother, in our time? And her interactions with us at this time? Perhaps, even in relation to how this fits into your role?

ANSWER: To my...

QUESTION: Your role, as you see it. In your interactions with those of us, alive at this time.

ANSWER: All of us who are totally awake, have one task, you might say. That is of reminding those who are caught in the limited or finite sense of themselves, of their infiniteness. Those who are caught in a guilty sense of self, of their innocence. Those who are, shall I say, very distracted by the sensory data and the interpretations of the world, that are based entirely upon that sensory data; of the mental, the Divine, the nonmaterialistic nature of the world. It is only in the human experience that there is; mother and son, mother and daughter, father and son, et cetera. Because in actuality, we are all brothers and sisters, if you will, offspring or expressions or embodiments of the Life Principle, the Father/Mother God.

And so, my experience of her, is not as mother now, but of equal, of a sister, you might say, truly companions in expressing the Father's Will. And in promoting the desire to express the Father's Will, in those who are still enjoying a false sense of self and a limited experience of will, which is all consuming. And I will tell you, that we take any opportunity that presents itself, to convey the Truth about man, to man, to you. We do not have roles to fulfill. We have the expression of Truth, to Be at all times, with utter appropriateness.

QUESTION: Well, I would like to follow that up, with a question relating to the experience that my friend Lisa, here, and I have had in communicating with Mary, the way Paul communicates with you. And to get any guidance or insight, you might offer us, in pursuing that relationship. And that opportunity, as you say.

ANSWER: Well, of course, I encourage you to be as nondefensive as possible, without feeling totally vulnerable. Mind you, it seems a little unconceivable that anyone would feel vulnerable in the presence of Mary. But you see, the ego sense of self, this tiny sense of self, feels insecure, because it doesn't represent the Whole Truth. And, therefore, every single one of you, if you were confronted by or knew that you were going to be confronted by utter Divinity; would on the verge of being confronted by it, avoid it. Because, you would feel that it would uncover some fundamental guilt in you, rather than exonerate you totally of that sense of guilt.

So, I encourage you to be as defenseless as possible. And I also encourage you to be as honest as possible. Don't put on airs or she like I, will pop your false

balloon or your balloon of falsehood. It is very important for all of you, to become comfortable with who you, are at the moment. So that you may be secure enough to receive new information. If you are on guard and uncomfortable, you will not be, shall I say, responsive to that which triggers new and greater insight. And so, if you are really upset by something that is said, say that you are upset. If you do not understand and what you have heard seems unfair, don't squelch it, express that you are distressed. And ask for further guidance. Ask for further explanation. But be yourself, exactly as you are at the moment.

And I will tell you, there is another reason for doing this: If you are willing to be, what might seem to you to be, a reactive self, whose reactions would be totally inappropriate, in the presence of one who is Divine and, therefore, such reaction would necessarily bring forth judgment upon and against you; your expression of that reactivity will disprove your belief. Because, you will find yourself unquestionably loved and not judged.

And unless you are willing to be this, so called sinner, that you have been told that you are; until you're willing to be it and find that the wrath of God does not come down upon you and that judgment is not given, but love is and understanding and compassion is, then you begin to be able to, at an experiential level, let go of your fear of judgment. And accept this unconditional embrace, that is extended to you. And then companion with her or companion with me or companion with your guide, in your forward movement, with less fear. That is what I would tell you.

And this applies to everyone, who is desiring to be in touch with guidance or insight or revelation. Be willing to simply be who you are at the moment, without apology. If you want to apologize you can, but it is not necessary. Because, no judgment will be made, that the apology would fit, or be appropriately responsive to. I will tell you, it is going to be very difficult, to let go of a sense of guilt, until you find that you are loved, not penalized, whether you are feeling guilty or not. And that is when you will begin to be able to grasp, that maybe you are really innocent. And maybe you never were really guilty. And that is what she is present to work with you on, your fuller embrace with yourself with self-love, instead of judgment and criticism. And instead of a burden of guilt, that the church has created, in order to keep the pews full.

QUESTION: Good afternoon. The question that to me has the most energy behind it, is the one that I am most terrified about.

ANSWER: Wonderful.

QUESTION: And it has to do with my acting. And the reawakening that I'm having about really committing to it, on a really deep level, as never before. And along with other things that I'm doing, one thing that I'm taking

steps toward, is moving to New York for awhile, which I love. And I kind of want to get your feedback; as to my relationship to New York, its relationship to me, the theater that's there and my relationship to acting. And I'm terrified about it all. Because, I'm wondering if its in line with my purpose; even though I know it is, even though I question whether it is or not. And I go back and forth, simply because, I think I haven't had reflected back to me, this time around, as it were; jobs in acting, which I had before, in what feels like another life, which was about ten years ago I worked all the time. And I haven't now since I've had a break from it, doing other things. I'm now going back to it totally committed, totally new, but terrified. And I want to get your impression of it.

ANSWER: I can only tell you what you already know. It is absolutely congruent. And I will be very frank with you, it is time to be through with talk about it. It is time to be through with thinking about it. It is time to do it. To just do it. Because, the doing of it will bring forth the substantiation of the fact, that it is what you should be doing. I am not going to waste my time or your time, attempting to convince you, that you are perceiving what is true for you, correctly. I encourage you not to look around for further confirmation, because it is a delay tactic. It is as though, you are standing on the board on the high dive. You have your bathing suit on. The pool is full of water. Thinking about diving, is no longer relevant, it's time to make the dive. That is very simply the answer.

QUESTION: Well, I've been trying to decide which question to ask. I think I'll ask in relation to Joyce's first question, it will probable fall in there somewhere.

I have an older sister. And when my father was dying, he chose me to handle the trust, the family trust. She being an older sister, feels that she should have been the one chosen, and is trying to prove me incompetent and quite pitiful, in handling the family trust. I feel, because I won't comply with certain requests that she has made, she is no longer speaking to me. I'd like to...

ANSWER: That must be a relief...

QUESTION: In a way it is, but I want to express love to her. And in so doing, it's like a wall or something, I think there's something I'm denying within myself. But I want to see what's in myself, that's preventing me from loving her.

ANSWER: What is love? Love is the recognition of that which is Real, in each and everything. It is the willingness to recognize that which is Real, in each and everything. To be unconditionally loving, means to withhold judgment

relative to anything. However, being unconditionally loving, does not mean becoming a doormat to everyone else's ego perceptions.

Now, I will tell you, that the only thing you can do, is to refrain from engaging in judging her and condemning her, within yourself. But you cannot force her to receive the love you have to give. You cannot, by virtue of being unconditionally loving, force her to change. Loving or being the presence of love, is not a matter of becoming a tool for effecting change. If it could be, then it would become part of the ego's bag of skills for manipulating relationships.

So when you refrain from judgment and you engage in being the presence of love, and she continues to be unpleasant; do not ask yourself what you are doing wrong. As though, if you were doing something right, she would automatically change. She has to arrive at a point within herself, where being judgmental is so unfulfilling, that she decides not to utilize that as part of her repertoire of behavior in the world. And until she makes that decision, you can only refrain from indulging in judgment yourself. And you can only be willing to acknowledge her Divinity, even if she refuses to embrace it, as a practical and real thing in her life, relative to you.

Now, you're responsible for handling a trust. It is a trust that was placed in you. A trust in you, placed in you by your father. It has nothing to do with you and what you might think. And it has nothing to do with what your sister might think. This was an act of conscious intent expressed by your father, a placement of trust with you. It is really not open to question.

And it is your sister who, is being disrespectful, not of you, as much as of her father. And I encourage you not to be distracted by her behavior or her attitude. I encourage you to be true to the trust, that your father placed with you and in you, and let the chips fall where they may. And you handle that trust, according to your best and clearest judgment, because that is exactly why, he placed that trust in you. This truly is not open for debate. And I encourage you to be matter-of-factly clear within yourself about it, and let whoever else doesn't like it, just tough it out.

QUESTION: Well, you must be aware of these levels that I've been experiencing, that are, you know, kind of absolutely to a point of great need for clarification at this moment.

For some months I have been experiencing—and not necessarily in a disturbing way—levels of experience that there is something going on out here, which seems to be offering me various enticements and possibilities. And there is a dream level of activity, where for weeks, every night I'm on the road. I'm with a group of people and we're going from conference to conference or we're going somewhere. And there's various symbols along the

way, people from my past, but its movement also. And the other level, that seems to be going on here, is this is both professionally and personally.

And the third level seems to be in the last couple of weeks, where when I've been quiet, wanting to speak with you or with my guide, I've heard this little voice just say, (?) And its very clear and very sweet and very loving and its different. The way I feel is different, than with you or with Thomas. And somewhere in this whole experience, I must have asked who it was. And I got the word Sybil. Which is a name I never would have thought of in a million years. And so, now, what I have here is a triangle. And I experience you as teacher and I experience Thomas as a companion and I don't know what Sybil is. But I work in three's a lot. And with the triangle, I'm in the middle of it, it's around me, its inner/outer. And I would like to have some place to stand now, that I've had all these experiences.

ANSWER: The place you must stand is, as the one who is paying attention, without preconceptions. Paying attention as unconditionally as possible.

I will put it very simply, you are like a walnut that is being opened, so that the meat may be gotten to. So that, the meat of the walnut, the essence of it, is no longer hidden. This opening is a self-opening. I mean by that, that you are engaged in a process of self-discovery. It is simply time to pay attention and allow this movement of opening, to fulfill itself. You do not want to help it along. What you want is to maintain an equilibrium of balance, in which you may pay attention, because disclosure of you to you, is in the process of occurring.

I also encourage you, not to take any of the symbolism that you have expressed, as though that is what expresses the absolutes of this movement. The movement that you are feeling, is itself the absolute. It is what I have referred to as, the opening of the walnut. The opening of the shell, that covers over the meat of the nut.

The part of you that clamors for control, is not satisfied with what I have said. But the part of you that clamors for control, even the amount of control that would come from, a general overview of what is happening, that part of you, is what has constituted the shell. And the shell is being broken open.

And so, I encourage you to notice the part of you that clamors for control. Just notice it and let it, let it be there. And then take this part of you that is noticing the ego, let this part of you that is noticing the ego, abide with the movement. Because, it has the patience to let the disclosure occur, in its perfect timing. Perfect in terms of, your conscious experience of your fulfillment.

You won't arrive at the sense of what is happening, through an intellectual process. It will finally make sense, because disclosure is what is occurring. And once the disclosure has occurred, it will have made sense out of itself. So, I am

encouraging you to learn from the movement itself, rather than learning by means of a logical process.

QUESTION: Yes, but...

ANSWER: Indeed.

QUESTION: I feel like...

ANSWER: You are like a young woman on the delivery table, knees up in the stirrups saying, "Yes, but, it would be easier if I was on my side." Continue.

QUESTION: Most of the time it feels fine. And I'm enjoying the journey, really. And then comes the time when I need to make a decision about this. You know, am I going to stay in this apartment? Am I going to move some place? And its like I do not have enough information.

ANSWER: And if you do not have enough information, then you cannot come to a conclusion, and you must stay where you are. If you do not have the clarification, it is not time for the clarification. And the fact is, that you are not blocking clarification. You are wanting it, sooner than its perfect and appropriate timing.

QUESTION: Can you tell me or will you tell me rather, if I will receive some clarification, beyond where I am now, by the first of the year.

ANSWER: I will say that that is very likely. Understand, that I am not here to satisfy your ego. But to promote and substantiate the essential You. Which is not available to be run around, by the ego.

QUESTION: I have for most of my life been in a depressive state. And I'm really tired of it.

ANSWER: A depressive state?

QUESTION: Yea, I think so. Well that's how I would call it. Something less than joy. I suppose experiencing my joy and connection, mostly through my own mind. Experiencing a happiness in relationship, mostly in my imagination. And combining that with thoughts of death, in whatever way, heroically, or in various ways. And seeming to have the feeling connection to body, mostly through that experience of imagination. Can you clarify that, or help me understand it and be done with it? Or find a better way the world?

ANSWER: The great lessons, the great insights, the great learning's, the great awakenings, if you will; all tend to occur spontaneously, in moments of utter simplicity, in the middle of utter mediocrity, in the absence of specialness. They do not happen in the height of frenzy or excitement or of great spiritual dynamics. They happen in the place of humility. And as I said earlier, from the ego's standpoint, in the places of great humiliation. In other words, they happen in the very spot, that you are complaining about being in.

One tends to deny his or her opportunity for joy and fulfillment, because nothing grand is happening. But I guarantee you, that the great things that have happened in this world, have arisen out of ungrand, simple, mundane moments. So mundane, that there were no great dynamics to distract one from the insight or the revelation or the discovery.

Now, your question was for the most part, asked on the basis of ego activity, ego thinking, ego reasoning. But the fact is, there is a part of you that values this space, that you have found yourself in for such a long time. It is a space, an experience of being, that you actually feel is more spiritually advanced. You would not actually trade this experience, this space, for what your friends or people you know have; who seem to love themselves, who seem to be happy, who seem to have evidences of fulfillment.

And I am here to confirm to you, that that part of you that values this absence of, what I am going to call false success, is honed in on the Homing Beacon. And it doesn't really constitute a depressed state. The part of you that asked the question, is the part that is looking for stimulating excitement and dynamic success, which the more dominate part of you really would not accept, if it were given.

Because you are very dedicated to your enlightenment, you are very dedicated to being spiritually clear. In other words, you are very dedicated to experiencing, being without any distortion or bias. Now, I point this out, so that you can see that, indeed, there can seem to be at the same time, two parts of you operating. When you really become distressed, is when you begin to pay attention to the part of you that asked the question. And when you are feeling your inner strength and, I'm going to call it your spiritual strength, it is when you are honoring this part of you that is humble; that is not full of excitement, that feels its stability that arises out of a much deeper level than the ego.

Just be aware of this. So that when your ego acts up, you can say, "Oh, my ego's acting up again." And then don't honor the tantrum that it is throwing, too much. The moment it finds out you're not going to hook into it, it will stop and find some other approach, that it thinks may hook you.

QUESTION: Then my yes, but, is: Why do I cry so easily? Why do I cry just raising the question?

ANSWER: Because, at the bottom line, you are very connected with your soul and you feel a lot. You experience, shall I say, more of the depth and breadth of your capacity to feel. And, indeed, much of your crying, generally speaking, is a result of your remembering Home, with a capital "H." Experiencing a connection, that you cannot put into words. And, it is not an uncommon thing. It is the way in which a deep joy emerges.

And I will tell you, that the time will come, when that deep joy will emerge as laughter. But right now, it emerges as a very beautiful feeling, that your human experience, can only interpret as sadness. But it is a very beautiful feeling of joy, that comes out in this fashion. You need not resist it. And you need not wonder, what in the world is wrong with you.

QUESTION: Well, my question is kind of based around words. Mainly the words of the Bible. My problem is, I'm not really sure how to understand words, especially in terms of the Bible. I don't know if I'm to believe that what I interpret from the Bible today, is actually what was meant, when the story was written.

And I guess my question to you is, is it important for me to place a value on the words I read, or just accept them from whatever form of the Bible I chose to read. Whether it's King James version or Old Hebrew Testament or whatever? I guess I'm asking you, is there one more valid Bible, than another or should I place any value on it, at all?

ANSWER: I encourage you to place value only on that which triggers, promotes an inner conviction, as to the Truth. You must understand, that much of the Bible has been altered down through the centuries, to suit the purposes of the church. And so, it is necessary to read the Bible with discernment. And as I have said before, you must dare to trust, that you have the innate capacity to recognize Truth. And then honor that, by trusting your perception of Truth. If you do not have an innate capacity to recognize Truth, then you are lost. And, indeed, it would require a miracle, for you to become aware of Truth and know that it was the Truth.

But absolutely everyone of you has the inherent, innate capacity to recognize Truth. Because, at the bottom line, what Truth is, isn't separate from you. You are the embodiment of Truth. And because you are, you have that in you, which is able to recognize it. Now, that which discloses to you more and more clearly, your essential Divinity or your essential Worth or your essential integrity, should be valued. And that which tends to undermine your sense of your integrity and worth and value, should be trashed. That which unsettles you and causes you to become confused, should be avoided. And that which promotes greater equilibrium and balance within you; a clearer perspective that is able, by virtue of the peace that it operates in, to come to correct conclusions, should be valued. And you will find places in the Bible, that do both.

You cannot know what was truly intended, because you are not reading the original, in the original language. But it doesn't matter, because you have the innate capacity to recognize Truth. And so, read the Bible with discernment. And value that which allows you to yield to God. And do not value that which causes a

gulf to grow between you and the Father, causing you to be fearful to come close. Because, obviously, if you get too close, you will be convicted of that which you are guilty. You see, that sets up a barrier, a spontaneous and natural resistance. The love of God uncovers God's Son, as what He Really Is. Which exonerates you of any guilt and relieves you, of the belief that any penalty is do you, that you must pay.

Whatever confirms your Divinity, value; whether it is in the Bible or not. Also, it is not so much the words, as it is the feelings, when you are reading the Bible. Because, always your return Home, occurs as a result of, what I'm going to call, remembering the feeling of Home. And the remembering, is not an intellectual remembering, but a feeling remembering. Value whatever connects you with the feeling or experience of your Divinity, and that which more completely discloses your innocence, your guiltlessness, your integrity and your inviolability. That is what will allow you to function in the world, out from your integrity. And as I mentioned earlier, deal with interruptions of forms or patterns of living in your world, without experiencing any interruption, of your sense of your integrity.

QUESTION: Thank you. One more question, I guess, it's kind of my own personal ego question. Was Joseph Smith a prophet?

ANSWER: Indeed. Indeed. So, what do you do with a prophet? What do any of you do, when there is a prophet in your mist? To whom do you listen? Yourself, that is correct. And you see whether what the prophet says, adds up, when you measure it against your deepest level of knowing. You do not become the obedient servant of the prophet. You are not here to serve another's vision. You are here to experience the fact, that others have visions and make the spontaneous connection that, indeed, that is your prerogative, to be the one to experience visions.

In other words, to be the one who experiences a direct connection with Reality. The one whom Reality can penetrate and register with, so that you can be utterly appropriate in the moment, utterly congruent with your fulfillment of purpose.

A prophet is, indeed, suppose to be a way-shower. Not in terms of saying, move here, move here, move here, move here. But, in terms of what he embodies, himself. So that you may realize, "Ah, I can embody that also."

So, I have said that Joseph Smith was a prophet. That may or may not have anything to do with you, in this moment, on this day, at this time. It is a fact. It may not be relevant though, to you, today. And you will only know that, if you take that little bit of information within yourself and measure it against your deepest level of knowing. And then trust your deepest level of knowing.

QUESTION: I'd like to thank you for your smiles. And the sense of peace, that I feel when you're with us. I was wondering, if you could offer some insights, to my present leading edge of awareness or feeling about myself currently?

ANSWER: Well, I will tell you this, there is such a significant level of evenness and peace and, what I am going to cautiously call, self-satisfaction, without any negative connotations to it. That you are significantly primed for break-through, for, I will say, further expansion. And yet, that word expansion in this respect, really means, experiencing a more all inclusive awareness of yourself, where in, there is a diminished sense of separation between you and your world, between you and your fellowman. And I'm not talking about this at an intellectual level, I am talking about it at an experiential level. And because of the degree of peace that you are experiencing, this expansion is likely to be experienced very smoothly, very gracefully. Because, there is a sense of inner security and an absence of any significant sense of vulnerability.

You are in effect, in a permissive state. Not so much a matter of consciously giving permission, as being in a permissive and, therefore, yielding state. And this is wonderful. I do not tell you this, so that you will look forward to it and loose contact with where you are. I tell you this, so that it can simply be embraced, in your awareness of where you are. And I also tell you what I have told you, so that you will not be inclined to think, that maybe you ought to be experiencing something other than this equilibrium.

The evenness can seem to become monotonous, unstimulating. And, of course, the ego thrives on stimulation. And so, it always inserts itself and says, "create a little drama in your life, this is very dull. Because it is dull, it certainly cannot represent Divinity. Divinity must be significantly meaningful." Well, it is. But I want all of you to understand, that the experience of being Divine, is an ultimately natural experience. It is an experience of being more you, than you have ever been before, not more different from you, than you have ever been before. It is an experience of coming down to the essential Self, which is going to feel like you, even though it is far more expansive than what you have experienced to this point. And so, I encourage you not to brace yourself for the break-through.

QUESTION: Raj, I seem to recently realize that, at least it appears to me, that I have chosen for the majority of my lifetime, this time, to be a loner. Or when I haven't been a loner, I haven't felt comfortable and I go back to being a loner again. Therefore, I'm wondering if that really has been appropriate for me to have operated in that style, during this lifetime?

ANSWER: I will tell you, that it has been essential for you. It has been an essential part of your arriving at a point, of owning your own integrity. Owning

your integrity to the point, that you have found it unnecessary to be with someone else, in order to experience it. You see, before a relationship can become totally fulfilling, before it can fulfill its Holy purpose, each member of the relationship must arrive at a point, of being aware of his or her independent integrity. Where his or her sense of identity, is not gathered from the other member of the relationship; but is clearly derived from the First Cause, the Prime Mover, God.

Once that connection is made and once permission is given to embody ones own Wholeness, then it becomes possible for the gift of ones self, to be made to the world. And then those who are in relationship to you, all greatly benefit. It is by virtue of your “aloneness,” that you have found yourself coming into a fuller experience of your health, a clearer experience of your invulnerability and your peace.

I will put it this way, you are nearing the point where you could engage in a relationship. And the potential for that relationship would be very, very full, because you would not be gathering your sense of yourself, from the relationship. You would bless the relationship, with the gift of who you are.

QUESTION: I wanted to ask about joy. And it seems this morning, I have a different headache, not the same one. And with all your help, and with Paul’s healers and my healers, I got through the day more comfortably yesterday. But I had a raging, really bad headache, with nausea, last night. And I tried to be with the things that I know are true and that you shared yesterday, about embracing my innocence and forgiving and all the other things and doing the authorization. At some point, it gets very jumbled and all I can do is pray for help.

And I want to go on here a minute, so I can bring up all these things that have been, kind of a constellation of things, in this. Somehow, what you said yesterday about humiliation, has stuck with me. I don’t know if there’s something I’m missing, in all of the inner work that I’ve been doing, or in my heart I believe I’m not doing anything wrong, and yet I still have a great deal of pain.

The pain isn’t acceptable, and yet, I also think maybe I need to accept, that at this time in my life, this is how it is. And I still hold the belief, that life of freedom from pain and fear is possible. And like, pain and fear are connected for me. And also, because I feel so much joy. Okay, so, last night, what I’ve come to in my own awareness with my guides help; is to allow and yield into and through a headache, specifically a headache.

And I persisted and that headache left. And now there’s this small other headache. Am I missing something, or what could you share with me to expand on—I’m confused again—about what the role, if there is a role for

pain? And what I need to understand for myself, so that I can live in freedom?

ANSWER: It is not well for you to conceptualize, that there is a role for pain, as though it were an actual presence, with an actual intent, that could benefit you. Pain is always, the way in which you experience unacknowledged Good. That is another way of saying, that it is the way you experience the act of resisting your Good. However, it puts a different emphasis, because it makes it clearer, that there is something there to acknowledge and it is not the pain.

When you were willing last night, to simply be with the pain, shall I say, to go into it, rather than denying it or resisting it; you also found yourself experiencing a feeling along with it, a self-feeling, a negative self-feeling. When you do not resist the pain, and I'm going to say, if you are willing to abide with it, the feeling; I'm going to say, the lie, the negative that is covering up some aspect of your Good and your experience of well-being, surfaces. And you can see, what it is you are feeling about yourself, that constitutes self-denial. Then it becomes possible for you to see the ridiculousness of that denial, and the fact that it isn't truly relevant now, although it may have seemed to be relevant in the past.

Allowing yourself into the pain, rather than trying to rise above it and separate yourself further; is, indeed, another way of describing the process of humiliation.

Now, I want you to understand something. I want all of you to understand something. This process of ego humiliation, that allows you ultimately, to move into the experience of your humility, with which there is no pain associated, is very much like a roller coaster ride. Where you reach the crest of the upper curve and begin to plummet downward. And I want you to imagine, if you will, that instead of coming to the bottom of the plummet and ascending again, you continue to move forward parallel to the surface of the earth. In the process of this humiliation, you literally pick up momentum.

In other words, it is not just a downward movement of unpleasantness, of sadness, of a sense of failure, etc. It is a downward movement, only from the ego's point of view. It is actually a picking up of momentum, as you move into your humility and the clearer experience of who you Divinely are, of who you Really are, and not of who you believed you were. And so, when you reach the bottom of the descent and you begin to level off and move forward, it is with great speed. Now, that speed, is the equivalent of the power and the strength and the substantiality of what you Divinely are, which is now being experienced, as a state of humility.

And if you stop and think about it, the words humility and grace are almost always used together. Because, when you are experiencing humility, when there is

humbleness, when you are not arrogantly believing that you are something important, from a conceptual and conditioned standpoint; you, indeed, come into an awareness of your essential validity, your essential worth. Which has nothing to do with any accomplishments. It has nothing to do with anything you have done or anything you are planning on doing. You are in this state of humility, a total absence of arrogance of any kind, which to the ego's point of view, is the pits. And, in that unpretentious being, you experience your integrity. You experience your indivisibility and, therefore, you find yourself absent of conflict in any form.

So, this process of humiliation, is truly a movement into the essential power of your Being, which has nothing to do with credit that you can claim, as having been caused by anything you have done. That is the meaning of the word grace. It is experiencing your essential value, your essential integrity, without being able to claim any responsibility for it. It is simply there. And it is always there in your humility.

Now, there is still a part of you, that is feeling irresponsible. And that irresponsibility, is being judged by your ego, as bad. That is what is hooking you, and that is the nature of the headache, today. But the simple fact is, that you have become irresponsible from the ego's standpoint, but you have not become unintelligent. You have not abandoned simple wisdom.

You are obviously functioning in the world, well. Even though you are not functioning in the way you did, two years ago. You are flowing intelligently, rather than controlling intelligently. That is intelligence. When you are living in this fashion, you are embodying intelligence itself, which is the nature of God or the nature of the Prime Mover. That is called congruence. And because it is new to you, you are not gathering from it, fully, the sense of your integrity. You are not seeing that your integrity is fully embodied in that. And so, the ego still has a little place to hook you, and say, "but you are not following the accepted norm, of being a responsible human being, a responsible parent, etc."

But I am telling you, that you are simply moving into a new manner of dealing with the world, by not dealing with it; but flowing sensitively, paying attention to inner guidance, paying attention to a wisdom that is going beyond the concepts of wisdom, which you have been raised with. You are beginning to express more originality, not ego originality, but originality in the sense that you are managing to be intelligent. You are managing to function well, without exercising a personal sense of control. It is a spontaneous intelligence and wisdom, rather than a calculated intelligence or wisdom.

Everyone will find that, as they begin to allow for the embodiment, the practice, if you will, of spontaneous wisdom; that your ego will hook you. It will

try to get you back within the fence of obedience of practices, obedience to the continued reinforcement of fixed patterns. It will tell you that you are being disobedient, except that now that you are adults, it will tell you, that you are going crazy. It will tell you, that you are being irresponsible. It will tell you, that you are not expressing intelligence. And it will picture for you, impose upon you, the old patterns, from which you used to derive a sense of being intelligent.

I will tell you something, there would be no growth of anything that you see, trees, grass, there would be no movement of the universe; if all of it were actually functioning within the confines of a pattern. The growth occurs because the growth doesn't abide by patterns, by fixed structures. And that is why an embryo divides and grows and becomes something totally different, from a sperm and an egg. And that is why one tree doesn't look exactly like another tree. And that is why no two sets of finger prints are the same. Because life doesn't have anything to do with patterns, fixed, stable, structures. It is a movement. And if there is anything happening here, in the process of awakening or the process of enlightenment, it is that you are beginning to learn to let go of patterns, and be the flow. To be the Movement. Because that is what you have always been.

Humanly speaking, it seems as though, you have a very short time, in which to make this shift, from rules and concepts, to the spontaneous movement of intelligence. The spontaneous expression of wisdom, that is not calculated, but is a response to your world, in the moment that you are experiencing it, without preconceptions governing.

Now, everyone says, that it is by virtue of memory and the ability to examine history, which is embraced in memory; that it has become possible to be civilized. And that, therefore, the past and memory are absolutely essential. But the time is coming, for not absolutely governing your present according to memory. Because if, indeed, that is successfully accomplished, change will no longer occur. Life will be stifled, you might say. And, of course, that will be cataclysmic. Because the power of the movement of life, cannot be squelched. Now, it is scary to be spontaneous. It is scary to be in the middle of movement, change and activity, and deal with it, by means of your wits.

Now, student pilots practice in a simulator. And they know, that if they goof and crash, no one will be hurt, because the crash will not actually happen. If you were to practice driving in a simulator, you would feel safe. But the time would come, when you would need to put into practice what you had learned, on a real road with other cars that are real, that are not programmed by a computer onto a screen, and which seem to be driven by other potentially erratic and undependable egos.

And then you are smack dab in the middle of change and the need to respond, not according to what happened in your practice sessions in the simulator, but “Johnny-on-the-spot” on the highway, at the time that life is happening. And so, you do not drive in a calculated way, other than that you know where your destination is, usually. And so, you learn to be on-the-spot when you are driving.

This movement of awakening, this willingness to be sensitive-on-the-spot to life itself, and not to respond to it according to memory or according to mental calculations, is what is frightening to everyone. It literally, is the straight and narrow way, that few go in. Because you might say, it takes guts. It is much easier, to have everything pegged. To have everything fixed and dependable, so that you don’t have to be sensitive. You don’t have to be aware. You don’t have to be fully conscious.

And so, as you move into this practice, if you will, of being spontaneous in the moment and not responding to everything on the basis of what you have come to believe it is, you are from the standpoint of your old conditioning, becoming irresponsible. You are stepping out on the water, as it were. Not absolutely solid ground. You are catching the wave, as it were, and learning to be in a process of movement, rather than standing on solid ground; that will likely be there for ten thousand years. And if you never move, you’ll never have to think or be sensitive or responsive.

You are in a process of letting go of conditioned thinking and responding to life in the moment. And your old conditioning is hooking you and saying, “You are being irresponsible. You are breaking the rules. Therefore, you are being disobedient and punishment must be experienced.” And that threat, that suggestion, whispered out of the recesses of your memory; cause you to feel guilty and defensive. And that defensiveness, results in a physical tightening up, for self protection. As though, tensing up makes you more dense and, therefore, more invulnerable. And you use your body to defend yourself against the punishment, that has been whispered into your ear, as what is coming. And it is not the potential punishment that was whispered in your ear, that you are suffering from, but the fact that you are using your body, as a defense against this supposed punishment. Again, pain is always, the way you experience the presence of unacknowledged Good.

You are always confronted by one thing only, Reality, the Kingdom of Heaven. Now, I keep using the word Kingdom of Heaven; it simply means All That Is, experienced without any distorted perception at all, experienced as it is being expressed by the Life Principle, the Life Force, the Father/Mother, God. You are confronted always with that which is Real, with a capital “R.” And if you

are defended against any aspect of it, for whatever reason, and you attempt to densify your body for solidity and protection like armor, you will experience pain.

Only value the pain as an indicator, that you are confronted by a good, that you are not embracing. There are times that you can simply acknowledge that, and there will be a spontaneous giving of permission to experience that good and the pain will fade, without ever having become aware of what the specific self-doubt or self-criticism or fear was. But if the pain doesn't spontaneously disappear, then as you did last night, allow yourself into it and pay attention to the emotional feeling, that is also present with the experience of physical pain. You may find, that it is a sense of worthlessness. You may find, that it is a feeling of being unloved. It may be a feeling, of being treated unjustly. But whatever it is that comes to your attention, once it has come to your attention, you will realize that it doesn't justify, it truly doesn't justify the degree of defense that you are bringing into play, and the misuse of your body that results and which results in pain. And the nonsensicalness of it, will trigger your willingness to let it go. It will be to ridiculous to continue to embrace.

Now, I say this cautiously, because there will be a tendency on the part of some of you in the room, and on the part of some of those who will eventually listen to the tapes; to begin to value pain and look for every opportunity, to get into it. And it isn't the focus on the pain, that is important. It is not resisting the pain, and giving your attention to the emotional feeling relative to yourself, that you find emerging.

Growth, is not in itself painful. Pain is not inherent in growth and enlightenment. It is only experienced when one is resisting it, because, one is seeing it as threatening to the status quo, or threatening to ones current sense of what is right and wrong. The growth is expanding you beyond your current limits. Just as the growth of your feet constituted an expansion beyond the size of the shoes you were wearing and your shoes began to get tight and uncomfortable.

Now, you are doing very well, in terms of becoming intelligently irresponsible. And you need to hear that. All of you need encouragement, as you are breaking old patterns, not to engage in self-criticism and self-doubt just because you are experiencing something new, that is causing your perspective to take on a new flavor, if you will. As children, all of you embraced growth, with enthusiasm and joy. And, there was great curiosity to see what remained yet undiscovered. But, as you have grown up and become adults, you have tried to become responsible. And, you have tightened up and begun to limit yourself and abide by the principles you were taught as a child. I will tell something, the principles were taught, so that you could become an adult, that you could survive, if you will, growing up.

Now, it is time to let the rules take second place. Just as the one learning in a simulator, must eventually give up the characteristics of that experiences, which were always absolutely safe, for actual engagement in driving on the freeway, for actual engagement in life, which is not predictable. And if you have grown up being told, never drive if you're not in a simulator or you will get twenty demerits. You will have to override that conditioning and access your freedom to be intelligent spontaneously and flowingly, on the spot, while engaged in the undependability, or shall I say, the forever freshness and newness of life itself.

This process of awakening, indeed, constitutes a next step, if you will, in your developing maturity, as what you Divinely are. I will tell you, once you get this point, once it really clicks with you, then as you proceed even further you will manage to be able to get past the whispering of disobedience in your ear more gracefully, without hooking into it and beginning to defend yourself, by densifying your body. I'll tell you something else, to the degree that you use your body as a defense, you are significantly identifying with and as body. And you become trapped further, in that you neglect to access the conscious experience of the infinite nature of your Being as Mind, as conscious awareness.

It is not outer space that it is time to explore, although that will happen, it is the infinite actuality of you, as conscious awareness, that constitutes the new threshold of exploration and discovery.

QUESTION: I need clarity about my nephew, John Dean. He's forty years old. He was a schizophrenic and then he was healed. And he has a great deal of determination. And has shown determination and effort to get a job. Which he has a nice job now, driving for a messenger service. And I've been assisting him, to get settled in his new place. He has a nice room with a family. And he's not capable of managing his own income. So I've got a budget set up and he brings me his check, and then I give him what he needs, for gas and food and so forth. And then we save each week towards his rent, that will come due.

But he disappeared all of a sudden. I got him settled in his place and no one's seen him for several days, since probably Thursday. Although, he may have been to work on Friday and I didn't happen to contact his work. So in the past, he did this once before, he took off for Las Vegas and spent all his money there and then came home broke.

But my question is, well, I could first ask, is he okay? And will he be back?

ANSWER: Indeed, the answer to both questions, is yes.

QUESTION: Okay, good. Did he go to Las Vegas? I might as well know that.

ANSWER: Indeed.

QUESTION: Okay, so he's following an old pattern. And it's been at least two years since he did this very same thing. So I want to know what my responsibilities are towards John? I've loaned him money, and I feel very comfortable about having done that. It'll either come back to me as income later on or it'll be a gift. And either way I'm comfortable with.

ANSWER: I'm going to interrupt here. Your responsibility is not so much to him, as it is to yourself, monitoring or paying attention to yourself. So you see that you are never violating your own clearest sense of, what is appropriate for you. You must always do what allows you to remain in your comfort zone. And I mean that emotionally, as well as financially. As long as you are doing what feels right to you and is not jeopardizing you, then you are fulfilling your responsibility to yourself. And that will bless everyone around you.

Simply, don't do what is uncomfortable to you. Don't do what creates conflict or distress within you. And when you arrive at a point where you cannot do more, or perhaps you cannot continue to do what you have been doing and remain comfortable, then simply state, unapologetically, that you cannot do it.

Again, the responsibility, is for you to remain congruent with yourself. To do that which keeps you in your peace. Because it is only in your peace, that you easily have available to you, the perspective that allows you to be appropriate.

For instance, Paul was late this morning. And he was feeling responsible for all of you and how you might be feeling. And the fact, that he did not keep his word, etc. And he began to drive more hastily and, I will say, more unconsciously. And he rather quickly discovered, that he was feeling uncomfortable. And that this was not what he now recognizes, as natural to him. And he decided that what needed to happen, was for him to experience his peace, and let the chips fall where they may. He did recognize that if he continued to rile himself up, he would not be fit for sitting here and listening to me. And that he would at some point have to take the time, to become still, to become centered. And so, he chose to do it, on-the-spot, while he was driving.

And thus, he was able to get here safely and what we all were intent upon doing today, began. Now, he could still criticize himself. But what benefit would it have? The only thing that would result from it, would be that he would be less able to be appropriate in the moment. Less able to experience the order, the fulfillment, the meaning that each moment holds.

And so, if you truly want to be of help, pay attention to yourself. And do what you have to do, to be in your peace. Stay within your comfort zone. And don't defer to everyone else, because that will tie you up in knots, sooner or later. It is your integrity which needs to be expressed. And you will have to pay

attention to yourself, to know what your integrity is, at any given moment and how it is best expressed in the world.

QUESTION: What my fear is, is when John was a schizophrenic, he was out on the streets. He chose this, cause he didn't want to be medicated, otherwise he could have been in a board and care home. But anyway, he got healed. But my fear is, of him being out on the streets, again, if I'm not available. Maybe I won't recognize that part of my integrity. I'm not sure. So that's my fear. And this is my ego, I know, drawing all these pictures that could happen.

ANSWER: Indeed, and it is also a false sense of what real help is. Because you are dealing with only one person and maybe two, in your life, that you are helping. The unreasonableness of your approach, does not stand out as much, as it would if you had a hundred or two hundred people.

You are not God. You are not your nephew's, capital "R," Resource. You are not, that which is embodied in your nephew. It is God, that is embodied in and as your nephew. And it is God, that is embodied in and as you.

Now, humanly speaking, as I said, you must pay attention to your comfort zone, and I mean, in extremely practical terms. And then you must also entrust your nephew to his Divinity, to the capital "S" Source, that is embodied in him, as him, truly. And you must not try to take on responsibility, that is God's. And you must dare to give him the freedom to explore his leading edges of discovery, whether they are in ways that you would choose for yourself or not. Be sure that in your process of helping, you are not taking on the position of controller, else you will find yourself beginning to feel burdened.

Now, the only way in which you will not recognize what is appropriate for you, is if you are not paying attention to yourself, but you are trying to fulfill a role or a concept of helper, of being the only one who can appropriately fulfill his need. The justification seems to come, that no one else will do it. Well his Divinity will. His Divinity, just as yours, is always operating in his experience, in spite of his ignorance, in spite of your ignorance, in spite of everyone's ignorance. Each one's Divinity, as I said yesterday, is insisting upon registering, is insisting upon penetrating whatever the false limits are that are binding one. And I will tell you something else, Love, Divine Love, always is able to manifest itself, in language of your current perception, in language of your current limitations. It is always able to register with you, as that which meets the need under the circumstances.

You are not God. And yet, God is all there is of You. But you are not here to function as the ultimate Resource, for another's well-being or Wholeness. And instead of making spontaneous assumptions, that he does not have within him

what is needed for his well-being and, therefore, it falls to you, to be that. Correct it. Because you are projecting upon him as though it were a fact, your belief that he is incapable, that that essential something is not in him. And if he is believing that, he now has a partner in that belief, that strengthens it. And you are not able to be present as an agent for change in his life, which is really the meaning of a helper.

If you are going to help, truly help, you will be that which triggers the awareness in him, that he is Whole, that he has integrity, that he has what it takes. It has been said, that the best charity, is to show someone that he doesn't need charity. I encourage you to keep that in mind as your motto. That is truly Love. And that is truly helpful.

QUESTION: Raj, thank you so much. I can feel the Truth. And I can trust myself. I have the feeling that I can trust my feelings and just take a step at a time. And I'll know the best way to help myself and to help John, as I'm guided.

ANSWER: Indeed, it will be your emancipation. Remember to trust your feelings and not your emotions.

QUESTION: And if this had perhaps happened yesterday, at this time, I would say, "Raj, is this really happening." I don't have to. Because I know that I've made some tremendous progress, by coming. And I'm very deeply moved by it. And it could not have happened under any circumstances that I can see, except these right here. It had to happen in a workshop, I think. And I know it had to happen in a place where I fully trusted the leader, completely.

ANSWER: But you see, you are the one who had the trust.

QUESTION: Yes, I trust, I trust you completely.

ANSWER: It was all You.

QUESTION: I see that. And I believe I've hit the jackpot. And I don't have to ask you, I know I did. Its the very basis of many lifetimes of clearing the fear. I haven't done it. I've opened the door and I've opened the door quite a bit.

ANSWER: And when you, do the fresh air blows in. I say that, so you will not conceptualize, that you must now step over the threshold, before anything else can be experienced.

QUESTION: I feel, I have already done that. I already am there. I am there. And, of course, the main fear is based in the root chakra. And I had some wonderful conversations, wonderful conversations. And God bless those I've talked with. One woman especially, sitting across from me, Sally. God bless you. The work you've done with yourself, I'm so grateful, so

grateful, what I've learned from you. And Raj, I ask you to qualify that, what I've learned. I know that's the direction I'm going. I know it. And, that's my question.

ANSWER: You are feeling and experiencing You, with a capital "Y." What you are feeling, is your integrity. I just encourage you, to remember that it is a moving thing. It is really, as though, at this moment you have climbed into your integrity, as though, it were a wagon or a vehicle. And if you continue to leave the door open, as you put it, and abide with it, it will move you. It is a feeling of congruence, with your capital "S" Self, that you are feeling. That is all I need to say.

QUESTION: My question was—I didn't make it clear. I'm interested in knowing—well, here I go with wanting to know again. Is it a matter of my just simply being patient and waiting and see how it all happens. Or I guess I'm just plain curious.

ANSWER: Well, you can be impatient and still wait to see how it all happens.

QUESTION: All right, lets do that. The conversations this morning from this lady, were about working with root chakra energy, through Eastern philosophies. And, a lot of that has come my way already, not a lot, but some of it has come my way, already. And I'm wondering if that is appropriate for me? Like for instance, what do I do about the?

ANSWER: The what?

QUESTION: The(?) The Eastern term for energy moving in an erratic way, at a point of time where there are high energy around.

ANSWER: In all cases, what is called for, is what I will call relaxing, letting go. That which blocks the flow, is the practice of control, of being tight, up-tight, tense, defensive. It is not that you need to do something, with the energy at the root chakra or at any other level. It is this willingness to give permission to let go, that allows the natural movement to occur, unhindered.

QUESTION: You spoke earlier today, about the patterns being broken. And, how important that is to move away from that mechanical repetitive way of responding to life. And I think I've broken a lot of patterns recently in the last couple of years, which has enabled me to move as I have recently.

ANSWER: And in each case, there has been a greater investment of trust in your essential Self. I'm not talking about your ego, but your essential Being. There has been a greater honoring of It. And that is why there has been an experience of emerging freedom. Continue.

QUESTION: In reference to this, concurrently with my decision to move away from the former patterns that I'd been in, a lady has come into my life, that I've known for some time, but has spent the last four or five years working on moving out of her patterns. And so, we have a great deal of freedom and equality, as we come together. And I'm very strongly moved to combine forces with her and move together, as we break other patterns, and continue to realize our Wholeness and to facilitate each other...

ANSWER: ...Could you repeat the last part of what you just said.

QUESTION: I would like you to comment on the feasibility of my combining forces with her, in a partnership arrangement, where we would work to facilitate the continued growth and development in each one of us, as a person and as a couple.

ANSWER: I will simply say, that it is feasible and that it is appropriate to allow it to unfold. And I will also tell you something else, you will not be moving into this relationship "on the rebound." Because you have not suddenly left the old pattern, but have left it over a period of time. And you are not in a state of reaction. You are in a place of noticing your greatly increased freedom, but you are not like a jack-in-a-box, that has just popped it's lid, where you are suddenly in a new frame of reference. Again, I encourage you to let this relationship unfold.

QUESTION: Yesterday, when I asked you the question about working together with a person in doing workshops and seminars, there was quite a smile on your face. And I'm wondering if you have any recollection as to why you were smiling.

ANSWER: Simply because, you were experiencing doubts about it, and it is so plainly appropriate. The doubts reflect a certain caution, out of habit, that is totally, uncalled for.

QUESTION: I believe that you defined love as, that which recognizes that which is Real...

ANSWER: Not that which recognizes, but the recognition, the action of recognizing, Yes.

QUESTION: Would you say more about that. I mean, it seems to be a matter of letting go of what you think you know, in order to recognize what is actually there.

ANSWER: Indeed, that is why the very first lesson in "A Course In Miracles" is, "Nothing that I see means anything." The purpose of that statement or that acknowledgment, is to jar one loose from his or her convictions, about the meaning of the thing. If there is a willingness to assume that you do not know what a thing means, there is a spontaneous activation of curiosity. If I don't know what this thing means, then what in the hell is it? In other words, there is an

opening of a door of willingness, to understand what the thing is. Because, it is impossible for you to say, this doesn't mean anything and have it continue to be there in your experience, without beginning to experience wonder. I wonder, what it's doing here. I wonder, what it's purpose is.

You see, you all block yourself from further discovery, by assuming that you understand what a thing is, or that you understand who this individual is, in your experience. Except, that usually what you mean, when you understand what this individual is in your experience, is that they are what you perceive to be a set of behavioral patterns. And yet, if someone else looks at you, and treats you as though you are a set of behavioral patterns, you become indignant. It is insulting for any of you to feel, that you are nothing more than a statistic in an evaluative report somewhere. And that that report, by virtue of reflecting patterns of behavior, has captured the essence of you.

All of you are defended against experiencing Reality by means of your convictions, as to what a thing is, as though you now understand it. Actually, your reason for understanding a thing, for coming to an understanding, is so that you can quit giving it your attention. You have come to a belief, that there is a point that you are suppose to arrive at and where you have a grasp of everything, and you will, therefore, have "grown up" and won't have to learn anymore. And actually, learning is the definition of, embracing the ever new Movement of Creation, as it unfolds Itself.

The willingness to recognize the essential Moving Reality of a thing, is Love. And what love amounts to, is the willingness to be undefended against the experience of the Real meaning of a thing. Love is defenselessness. Love is a letting in. Love is extended, by letting in the full meaning of that which you are experiencing. And when I say a full Meaning, I mean Meaning with a capital "M", implying again, its Divine or True Meaning, without any perceptual distortion whatsoever.

You look at the plaster walls here, and you imagine that underneath the plaster walls is tar paper and chicken wire and nails, and underneath that are the studs and the plaster has been mixed, etc. So you sense or you have a feeling, that you grasp everything there is to grasp about it.

But I will tell you something, and some of you in this room have had the experience of an illumined state of awareness, where what you were observing, that looked like plaster or any other substance, was living, moving, its substance was love. And there was an absolute awareness, that it was the presence of God in expression. And thus, this plaster and lath and tar paper, etc., was discerned to be something far more Divine and far less mundane or material than you thought it was. Absolutely everything that you are observing and experiencing at this mo-

ment, is the manifestation of the Divine Movement of Creation, constituted of the substance of what God is, which is Love, Spirit, Life. Absolutely everything you see, whether it is the wood of this chair or whether it is these flowers, is alive. Not organically alive, as you think of life, but alive in that, it is, at this very moment, the active expression of the Father's intent. The active expression of the Movement of Infinite Divine Intelligence, the Life Principle, God.

If you are not having a direct experience of it, then you don't yet know what these things mean. Which means that you stand always on the threshold of discovery, if there is a little bit of curiosity and a willingness, not to be so sure of what you think you know. Love is the willingness to go out into your day and dare to see the presence of God. And much to Paul's dismay, I am going to say, that you even have the opportunity to experience that, on a crowded freeway, literally, a Holy experience.

Love, is—the willingness and the acknowledgment of—the willingness to acknowledge and the acknowledgment of that which is Real, with a capital “R,” in each and everything, in each and everyone. The fact that you think you understand what these flowers are or what this building is; literally limits you, literally confines you. Your conviction about their meaning, convicts you to that single limited perception. Love is the willingness to become defenseless enough, to let the Real Meaning of these things penetrate, at the level of experience. So that, you in your state of illumination, have the opportunity to discover that life Itself, right here, is a Divine experience, profoundly Holy. Which doesn't mean, profoundly religious. It means profoundly Whole, profoundly complete in every aspect. So that, the connection of the thing being observed with the Father, is inescapable.

Now, there is another aspect to this, and that is, that in this state of illumination, which truly is your natural state of Being; it is also an inescapable fact, that what you are observing and recognizing as the presence of the Father, is also inseparable from You. And You are inseparable from It. And the Love that constitutes Its substance is You, is inseparable from You. The absolute unity of it all, without loss of its infinite Individualized expression, becomes clear and you are embraced in that unity.

And what's more, in the moments of illumination that some of you have had that I am describing, you have not experienced any tininess. You have not experienced the limits of the ego. And what makes this experience profound and Holy, is because it is your Wholeness, your Infinity, that becomes apparent to you. And there is joy.

Remember when you hear the word Holy, don't think of churches, don't think of religions. Think of it in terms of Wholeness, an experience of indivisible

Wholeness, that you are not separated from. In which the unity of the infinite expression of God is experienced without any, I'm going to say divisiveness. The infinite expression of God, will still have infinitely diverse expressions or manifestations. But the diversity of them won't separate them from each other, nor will it separate them from you. Love is the willingness to have this experience. The willingness to acknowledge, right where you are, this experience of Wholeness and utter perfection. There isn't some place else to go to have it. Because, what is causing you not to experience it here, will cause you not to experience it there. It isn't in what you are observing, but it is in the manner that you are observing it, that the problem lies.

And it really is time to wake up. And it is only your conditioning and it is only the suggestions of your limited frame of reference, that causes you to assume, that it is going to take vast amounts of growth and refinement of your soul, before you can have that experience. And that is part of the dream that can occur, when you don't have your eyes open. And it might seem as though a great process must occur, to extricate yourself from the dream. And the only thing that needs to happen, is for your eyelids to flutter open. Which has nothing to do with any of the dynamics of the dream, you might be having while your eyelids are closed.

Now, I'm going to share a point with you. Many of you, as a result of your various studies, have heard the term dream used, relative to the human condition. And, of course, we are talking about waking up, awakening, etc. It is time now, for you to conceptualize or understand the word dream. Not to reflect a night dream, but a day dream, where you have become distracted by memory or even imagination, from what is Really going on, right where you are. You are where you are suppose to be. Reality is what is happening. But you are distracted from it, by a thought or an image or a series of images. In this way, you will be able to understand that what is needed, is not a heavy duty process of rousing yourself out of the heaviness of sleep and a night dream, but rather a simple shift of attention, back to what is going on right in front of you. And in this way, you will begin to understand, that you do not need to believe that there is a great deal of process that must occur, in order for you to have this experience of illumination, that I have described. The one element that is needed, is curiosity and the willingness to acknowledge what you will see, as a result of your curiosity, that is Love.

And so, each of you might as well start with the things that are right in front of you, the pain in your knee, the pain in your head, the relationship, whatever. And let that be the place or the point where you are willing to see the presence of God. And then watch, because sometimes the ego will say, "Oh boy, if I do that, then I'm really likely to get stuck in this relationship." No, Love emancipates. And what does not fulfill purpose to be together, will not end up being together. It

is only in our ignorance, that we function inappropriately, incongruently, at odds with the divine order. But when love is practiced, when one is willing to acknowledge that which is Real in each and everything, then it becomes easy to allow each one and each thing, to be where it needs to be. And one doesn't compulsively grab for, that which one thinks identifies Reality. One lets go of a concept of Reality, for Reality itself. One lets go of a concept of fulfillment, for fulfillment itself. And so emancipation occurs, healing.

And then, let me ask you something. Does any of you know how to be intensely curious? Curious in a heavy duty manner? No. Curiosity, if it is curiosity, is always light, I will say, airy, not insubstantial. But there is a light-heartedness to curiosity. And the image of children in a park, chasing after a butterfly or a dog laughing gleefully, expresses the real nature of curiosity. And, of course, we are coming back to the subject of joy, because it is inseparable. So when you are curious to experience that which is Real in each and everything or each and everyone; don't do it with intensity, do it with curiosity and let there be a lightness to it.

You will find, however, that if you are willing for there to be lightness to it, you are going to have to let go of all the arguments you have against seeing what is Real. Because, those are heavy. You see someone you love and they are not behaving in a manner that is pleasant to be around. And they haven't behaved in a manner that's pleasant to be around, for ages. And now here they are again in your experience. And you brace yourself, because "experience has taught you," that its going to be the same again. Your reasoning, based on your experience and your memory, locks you into self-protection. And you approach this one, with no consideration of what might have happened since the last time you saw them. Because, of course, if something happened, it would have had to have been a miracle and miracles don't happen. And, in effect, you hold them to your old concept of them. And if they have begun to change, they find you to be a resistance to their expressing it. And you are not expressing Love. And your ego says, it is dangerous to express love, because then you are likely to be the brunt of their historically, substantiated likelihood of misbehaving now. And that is the way you defend yourself, against experiencing change in others.

Now, what I have been saying here in this example, relates to the human level of experience, let us say, a manner of behaving toward your fellowman, that psychologically certainly would promote change. If, indeed, you were willing to look at this one, with a sense of curiosity. But there is more to it than that. Because it isn't your goal and it isn't my goal, for you to just experience yourselves more happily in a social context. It is your goal and it is my goal, for you to experience each other in the Real context, the Divine context, the Infinite

context of your Being. Where the Christ of your fellowman and the Christ of You, is being fully and profoundly experienced.

Now, let's be clear about the definition of the word Christ. The word Christ means, that conscious awareness of existence, that in no way holds itself separate from the Infinite Mind of God and God's perspective. It has nothing to do with a historical figure. It is the natural estate and nature of conscious individuality, at every point of its expression, at the point of every Individuality.

And when one has yielded to the Father, it means that one has yielded up a private, personal sense of conscious awareness and a private, personal definition of everything that is seen. Which, of course, is exactly what Adam and Eve did. They sat down and defined again, everything that had been created. They gave their own definition and lost the experience of the Kingdom of Heaven, because they believed their definitions. And they lost the Kingdom of Heaven, right in the middle of the Kingdom of Heaven. And they did not make a new creation. And, they walked around in the Kingdom of Heaven and called it earth, the human condition.

The Christ is Individuality, which derives every meaning of its presence, only from the Father. And thus, does not experience a conscious experience of everything, different from what the Father intended it to be, by His act of Being the Infinite Movement of Creation. The Christ is conscious Individuality, experiencing the full Movement of God, because that Individuality, is claiming no separate sort of existence. It is what each one of You are. And the experience of it comes through the act of Love. The willingness to see that which is Real in each and everything. Which means, the willingness to abandon your firm convictions, in what everything is. To abandon your definitions. And the ego says, "abandon your definitions, and you will be left with chaos." And the fact is, that what you will be left with is Sanity, and the conscious experience of the absolute order and beauty and integrity and Wholeness of Being. And everything will be opened up to you. In Biblical terms "The veil will be lifted." The veil of ignorance.

So start with the little things, the immediate things, as I said, the headache, the sore knee, the sprained ankle, the chicken pox, the thin wallet, and let there be a curiosity to see what is Real.

Now, I realize that I am going on at some length here, but this is important. And it specifically addresses your question, and you did ask me to elaborate.

Be careful, because there is a tendency when you desire to know what is Real, to define that term Real, in old terms. If you want to know what is True or what is Real, you can come to the conclusion, that it is true that you live in an existence, which it would be a good idea to get out of. You could come to the conclusion, that it is true that this is a hell of an experience. You could come to

the conclusion, that the truth about what you are experiencing, is very far removed from what God is. You could come to the conclusion, that what is true about what you are experiencing, is that, it is an illusion.

So, when I say, that love is the willingness to recognize or acknowledge that which is Real or that which is True; I am saying, that which relates to God; and the perfection, the unavoidable perfection, of the Movement of God, the Movement of Creation.

You need to be curious to see the perfection where the headache seems to be; the perfection where the sore knee is, the perfection where an unlovable ego, called you, seems to be. You are needing to be curious to see, that which goes beyond your present definition of who you are and what a thing is.

Contemplate the words, perfection, beauty, harmony, love, joy, integrity, wisdom; as expressions of the nature of the Movement of God. And, therefore, as the substance and the nature of You and of everything. These are not other worldly terms. They are not terms that apply to the afterlife. They are terms, that properly define what is Really going on here, and now.

Everyone says, in the by-and-by or after I pass on, I can expect to experience the Reality of God's Creation. And that is the way you deny yourself the experience, here. You say, in effect, "I am not going to give myself permission to experience it here, because I have come to the conclusion, that it is not here to be experienced, but after I die, it will." Well, I will tell you something: After you die—IF you do—you will find that the ignorance you were suffering from here, has accompanied you. And you will still find yourself in the middle of the Kingdom of Heaven, needing to give yourself permission, to experience it.

Love is a big word. It is a big word, the results of which, are life changing. But the act of Love, is simple. It is the willingness to acknowledge Divinity, right in the middle of your humanity. The willingness to allow the utterly, incredibly, perfect perception of the Movement of God, of the Movement of Life, with a capital "L," right now. And the willingness to let go of, the tendency to try to hold your walls in your current definition of them, and your fellowman in terms of your current definition of them. It is what will uncover your physical perfection. It is what will uncover your deathlessness. It is what will uncover the transformation of your world, and the transformation of your social behavior.

And if there is anything that this world needs right now, it is a little joy. You are having great manifestations of justification for joy on the world scene, or you have over the past two years. And even now, what seems to be spoiling the causes for joy that you have experienced, is constituted of an awkward outbreak of intelligence; and should not be interpreted in the manner that your media is

presenting it, or even in terms of what some of your best thinkers are judging it to be. Now, I have talked enough. I have answered your question.

QUESTION: You were talking about perfection, a little, in the last answer. What is the perfection of the pain in the knee, or...

ANSWER: It is not the perfection of the pain. It is the perfection of the knee, which is painless. The simple fact is, that all of you do understand the word perfect. It means flawless. It means manifesting no conflict. Perfection feels good, looks good, smells good. So don't become confused and intellectually arrive at some complex explanation of perfection, that somehow embraces what is obviously imperfect.

QUESTION: How does something obviously imperfect exist, in the perfection?

ANSWER: How is it, that all of you can sit here this morning and not see Heaven? How is it, that you can sit here and appear to be nothing more than physical organisms? It is possible, because you do have imagination. And you can imagine anything you wish. And then you can take your imagination and you can treat it, as though it were Real. And you can give your imagination, defined as real, preference to Reality.

Like the student in the class room, gazing out the window, daydreaming about swimming down at the swimming hole, who is not hearing the explanation of a principle of mathematics. You can seem to exist in a space, meaning the classroom, without consciously embracing it. Now, if that child were to begin to behave in the classroom on the basis of his daydream, he would run into trouble. He would experience dissonance, such as bumping into a desk, or falling over a wastebasket. His actions based upon his daydream, would be incongruent with where he was. And the reality of where he was, would begin to interfere, would constitute a dissonant experience, simply because he was being incongruent.

You can, by virtue of resistance to Reality, experience Reality uncomfortably. The dissonance, no matter what form it takes, is always representative of your not being congruent with what is Real. The problem is, that most everyone gets caught up with the dissonance and bemoans his or her fate, rather than saying, "what does this dissonance represent?" So, that there can become an interest in becoming sensitive enough to what is True, to be congruent with it and experience the harmony; whether it is physical harmony, social harmony, national harmony, et cetera. Something is going on. Something Real is going on. If you are experiencing dissonance, it means you are not congruent with what is going on. And the incongruence or the dissonance should spontaneously foster a curiosity as to what is really going on, so that one can act congruently with it.

Now, the fundamental flaw, if you will. I will say, the fundamental error that is being made is, that everyone tends to define his experience, based on an assumption, that he or she is the physical organism he or she experiences himself or herself to be. And that, indeed, Darwin's theory is correct. And, therefore, everything that is going on, has no direct relationship to, let us say, a greater intelligence than physical intelligence. And when I say physical intelligence, I am speaking of natural atomic order, that has allowed for the formation of a universe and the appearance of life, because of a random joining of fundamental atomic structures, that have allowed for a spontaneous generation of what is called Life. The interpretation of existence. The interpretation of the conscious experience of being, that everyone is having, based solely upon, the evidence that can be gathered by the five physical senses, does not provide the opportunity to connect with, what I am telling you is the capital "R" Real knowledge of what is really going on. And from within that limited definition of Reality, that your scientist have arrived at up to this point. Based upon that limited understanding, you are locked into the belief that life and the body, which could be called a life support systems, is brief and temporary. And that, indeed, there is a point at which the body naturally reaches its peak, and then begins to decline, and become a less and less effective life support systems. That is a very limited comprehension of life.

Now, it is no accident, that down through the centuries of life, perceived as I have just described it, there have been seers. Seers in all countries and in all religions, who have been willing to listen, to be sensitive beyond the data gathering means of the five physical sense. And, indeed, they have, in so many words, allowed for the penetration, that I spoke of yesterday, of Reality. The penetration of the perspective of the Divine Mind, that really is what is moving and appearing as everything that you see. And as a result of there doing so and sharing it, you could say, that the further penetration of the human experience by what is Divine, has occurred. And to the degree that that penetration of the Divine has been embraced and even lived, and to the degree that the definition of man or the definition of the conscious experience of Being, has been based upon what has penetrated the human condition, there has been transformation. I mean by that, physical transformation, called healing. In many cases instantaneous healing. And this has left an indelible mark, historically speaking, that has served those who have experienced an awakening curiosity within themselves, to pursue their curiosity further.

And in the last hundred years, there has evolved, what has been called, metaphysics, and metaphysical healing. Which has been based upon a fundamental principle, that man is not the result of physical evolution, but is the direct expression of the infinite intelligence, of which all that you see is the

manifestation. And as this new manner of self-identification has been embraced and, I will say loved. And as the conclusions that have been arrived at, based upon evolution, have been called into question, there have been more and more dramatic evidences of healing.

Now, the simple fact is, that everyone has, Divinely has, the capacity to view Reality forth-dimensionally, three-dimensionally, two-dimensionally or one-dimensionally. To view Reality, which is forth-dimensional, from any of the lesser dimensions, constitutes a limited experience of it, but doesn't change the Reality that is going on. But the more limited experience of it, is not natural to you. And so, it is not experienced comfortably. And that's something that is innately inherent in you, meaning your Divine origin asserts itself at some point, reminding you that your discomfort, your illnesses, your disease, your distress etc. don't represent.....?

?.....to generate the curiosity necessary to rouse yourself. Mankind is greatly more roused now, than a hundred years ago. And it is making it easier and easier for, what I'm going to call the Divine awareness of Reality, to register, and to grow, and to be embodied. So that those who have become enamored of the limited three-dimensional frame of reference, are beginning to be able to let go of their compulsive hold on it and to let go of, the apparent challenge that it represents.

Physical healing of every disease and even of, what I'm going to call, imbalanced proportions of the body, will occur, as one begins to make the shift from a body identification, to a mind identification. If you want to play with the essential factors of awakening and explore the possibilities, begin to take time observing everything from the standpoint of your awareness, rather than from the standpoint of you as a body, seeing. That is a very practical way of beginning to open up and to become defenseless.

And understand, as I said yesterday, that what you are in your Totality, what you Really are, in spite of the limited perception that you are using to experience it, is insisting upon reestablishing the integrity of its wholeness and undermine the false concepts that seem to separate part of it, from the rest of it. Meaning you in your present sense of yourself, from what you are in your Totality. And so the moment there begins to be slight curiosity, there is a weakening of the ego structures. And what you are in your Totality immediately takes advantage of the weakness, using it as a point of entry, thus connecting with you and inspiring you to further curiosity.

So you are not doing this all alone. You are not lifting yourself up by your boot straps. You have help from the rest of what you are, that you are not

embracing at the moment. There is an intent of your Being, to experience its undivided integrity.

Your question is very much like asking, “I have eyes, how could it be that I might not see with them?” And I would say “well, if you simply close them for a moment, you’ll see that you are quite capable of experiencing an inability to see.” And yet there is no dysfunction going on. You are not blind. Likewise you can be the undistorted presence of and the embodiment of God, and yet seem not to experience it without there being any fundamental error or fundamental dysfunction in the Allness of God going on.

It is possible to experience Reality, from any of the four dimensions. And to experience it from the third or the second or the first, does not constitute a disobedience, it is simply an experience that is available. It is an experience of limitation. But I want all of you to know, that the fact that you are experiencing it, does not mean you have been disobedient. And although, it has been called the fall from grace, it does not constitute an act that elicits judgment from the Father.

You are not sinners, by virtue of having opted for a temporary experience of Reality, from the third level, as it were. But because it is an experience of limitation, and because it is engaging, and because it does cause you to feel small, rather than infinite; it does pull you into an ethic of defense, of challenge and of overcoming the challenge. And it becomes easy to forget to come back into your right mind, if you will. To come back into the infinite view, which it is natural for you to be experiencing. And the fact that one can tend to get stuck, and forget to come Home. And because, that stuckness represents a dissonant experience, does not mean that you are being punished. It just means, that there needs to be someone to say, “Hey, over this way, come on. Remember? Remember what it was like? Come on, ah that’s it! Come a little closer. We’re making it.” And that’s what I am doing. And that’s what your Being is doing, every time there is a little bit more illumination or penetration. Because, it is not natural for you to be stuck in this viewpoint.

QUESTION: This morning, Joyce, was speaking about humility and joy. The question that I had originally framed before I came into the group today, came out of a feeling of discomfort. And the word you used was dissonance. And I’ve been experiencing yesterday, and the word pride came to me, and still my question was around humility. And the way I experience it, is that although intellectually and conceptually and in some way with my heart, I accept and feel together with everyone. There is an emotional holdout, that always seems to—well not always, but less and less, but it did while in this situation—holds me like a step away, instead of in union and that’s very, its a real form of suffering for me.

And I remembered or dreamt or something, that when I was little, that the identification that we were all given as children, was that we were different, we didn't do things that other people did, and that difference made us better, and that it was something to be proud of. And intellectually I've known for a long time, how terribly set up we were, to feel separate always. And I have a sadness around that.

And then I came upon what humility was some years ago, which was that humility was not(?) Humility was in recognizing, that which is true and acting in accordance with it. So your use Raj, with the word humiliation, brought up this old past anguish and whatever I am experiencing here, brought up the feelings, of not quite having that wonderful sense of communion, of being totally with my companions.

I'd like to know what's the truth about that? And I'd really want to bridge that gap, and be where I have been a lot of the time recently, which is feeling like, like that wonderful feeling I'm just like everyone else and isn't that wonderful.

ANSWER: Indeed, that feeling of being like everyone else, does come at the end of, shall I say, the process of humiliation. Humiliation is, your process of coming to the end of your rope. And, literally, the rope I am speaking of, is the rope of roles. The rope of the masks, that you present to others, that causes you not to be seen. And yet, this mask that is presented, just a moment... is treated as though it really constitutes your identity. And again, I'm not addressing only you. Everyone is, to one degree or another, presenting their best face and as a result, not simply presenting who you are.

When you get to the end of your rope, you get to that point where you are so tired and exhausted, that you don't have the energy to put forward the mask. You don't have the energy to put forward your ego presentation of yourself, your good manners, your fulfilling certain expectations of others. And, of course, since that mask is what you have identified yourself as, this loss of the mask, truly feels like a loss of identity. It is when you let go of the rope, that you find yourself in the state of humility, because you simply have ceased to desire to put forward the mask, you have ceased to put any energy into it, and you are left with You.

What isn't immediately apparent as you let go of the rope, is that this you, that you will be left with, is what I will call, the You, with a capital "Y." Your essential Self, your honest expression of yourself. Not an honest expression of ego. But an honest, genuine presentation of, I'm going to put it this way, whoever you find yourself to be in that humility. Because of your conditioning, this feels very uncomfortable. The process of arriving there, feels very uncomfortable. But the freedom you feel and the joy that you feel, at being released from any self-

directed obligation to put forward a mask, is Heavenly. It is not that you suddenly become an angel or suddenly exhibit Divine qualities, it amounts to coming to a point of utter self-acceptance. It is a matter of arriving at a point where you are not trying to be anything, you are not trying to be different from who you are and what you feel at that moment. This does not constitute a coming into an experience of your Divinity fully. What it constitutes, is arriving at a threshold where what you Divinely are, can begin to emerge.

One of the first things you notice, is that you feel a great stability, a great evenness within yourself. You become aware of how unsettling it had been, to attempt to put forward this face, this mask, this sense of being better than everyone else, that there was something significantly unique about you, that set you apart and above everyone else. This evenness, this equilibrium, is a real direct experience of the peace of your Being, your Divine nature. And what also emerges, is a conscious awareness of what you are feeling, is Divine. What you are feeling about yourself is Divine, is Holy, in the sense of being Whole, as I said. This still does not constitute a full embrace of what you Divinely are. These are the first emerging glimpses at an experiential level.

You begin to discover that what your ego had defined as a problem, is the solution. The ego says, to be humiliated is a problem. But to come to the end of humiliation and let go of it, and move into the experience of your humility, is the solution. When you come into this experience of humility, you make no claim to know anything, there isn't even that much arrogance. And there is a willingness to insist upon not knowing anything of yourself, based upon your past experience or your best judgments. And that is the element that contributes to this direct experience of the Divinity, the Holiness of You, the God connectedness of You.

And then is when a realization occurs, that you in your essential humanity, you in your essential humanness, are the ultimate, that is where your Divinity is. And because you have discovered that your Divinity lies in your essential humanness, it is inescapably obvious to you, that because everyone else is also human, this must be true about them as well. And that is when you experience being the same. Except that this sameness, at the level of simple humanness, turns out to be Divine and that is a cause of great joy within you. And then you find yourself, because of feeling identical with them, able to relate to them, without your mask. And because you are coming to them undefended, they immediately recognize that they do not need to be defended with you. And this is the way transformation begins.

Again, this is inseparable from the act of love. Letting go of the rope, letting go of the mask, is the releasing of defense, whereby, it is possible for you to let in the recognition of what is Real in your fellowman. It happens to be very

undramatic, the happening of it does, but the impact of it is quite great, not overwhelming, but most significant.

If you want to know more than you know, then you have to erase from the blackboard, as it were, of your mind, what you know. Or, at least, you have to be willing to not let it be standing out so boldly, that there is no room for anything else to replace it. And that is why, I have referred to it in the past, as the not knowing place, the void.

In no longer being present as the mask or face that you put forward to the world, and being present without that sort of self-identification, you have the opportunity to discover what it is that has always been present behind the mask. And what is present behind the mask, is, indeed, the presence of God. The presence of You in your unapologetic genuineness. The key to genuineness is, being free of an attempt to be anything, and just to be present.

That which was distressing to you yesterday, was the fact that you thought you knew what needed to happen. Or you thought you knew what was appropriate, and what was happening was not what you thought was appropriate. Your thinking got in the way. When that happens it is well to say, “I don’t know what needs to happen. The I, that thinks it knows what needs to happen, is an illusion, a mask. I am going to be still. I am not going to activate this reaction. And I am going to pay attention to what is happening, to see the fullness of it. I am going to yield to the flow and not wish it was different. I am going to allow myself not to know, so that I might become aware of what I need to know.”

QUESTION: It’s funny, this has to do with humility too. I’ve never really understood the idea of humility, as a virtue. Certainly, we’re taught in this world, to act in the opposite way. And then I think about the memo, in the S&L scandal, that the sales people, who were trying to sell the junk bonds, wrote among themselves, where they were instructed to prey upon the weak, the meek and the easily deceived, or something like that. I wonder if you could, Raj, if you could talk about the phrase, “the meek shall inherit the earth.” What the word meek means there and what it means to inherit the earth?

ANSWER: Indeed, there is a connection between the meek and the humble. Out of what, does arrogance arise? It arises out of a fundamental belief, self-belief, of incapacity and incompleteness. I mentioned earlier, that within the three-dimensional frame of reference, there is the experience of challenge and then the thrill and ultimate pride of overcoming the challenge. The only reason there seems to be a challenge, is because one is not experiencing himself wholly, w-h-o-l-l-y, and thus experiencing all that is going on within his wholeness, with perspective.

When one is experiencing himself in a partial way, he feels as though he is a small part of the totality, of things. That is a misperception. But if it is accepted as true, then life becomes something to cope with, instead of experience the harmony of. And so, one begins to try to achieve control. One becomes arrogant, assertive. But this assertiveness arises out of an incomplete perception, that is being taken as though it is total. And so, it becomes a compulsive act, that is not based upon clear balanced perspective. Ones acts inevitably occur at odds with Reality, at odds with what is going on, as the Movement of Creation.

When one has adopted this stance, when one has accepted it and identified with it, then the concept of meekness, is equated with vulnerability and stupidity. The statement “to prey upon the meek,” can only be made in the absence of an understanding of what the word meek means. It interprets the word meek, to mean vulnerable and stupid. But meekness and humility constitute a description or definition, of one who is not behaving out from a sense of incompleteness, because there is a very significant groundedness that that one is experiencing. There is not a feeling of vulnerability that that one is experiencing, and thus his perception is not biased by a need for self-protection.

And in this marvelous state of equilibrium, one cannot be taken advantage of, because one is not overlooking himself and being dishonest, to impress others or to protect oneself from others. The meek cannot be violated. The meek cannot be used or abused, because they are so in touch with themselves and so unapologetically, unafraid to declare themselves, as who they are at the moment, that there is no opportunity for deception to occur. It is only when one is unself-conscious that he can be deceived.

“The meek shall inherit the earth.” The only thing is, that to the meek the earth is Heaven. And they inherit Heaven, because they are allowing themselves to be the Christ. They are allowing themselves to be the threshold of the perception of Reality.

QUESTION: Raj, you have talked about pain, as originating in a mental pattern. I have noticed that behaviors, responding to another persons behavior or responding to a situation, are also patterned. In other words, you can recreate a certain behavior, trigger a certain behavior, repetitively. A parent can do that with a child, relationships. I asked a similar question yesterday, and I want an elaboration, please, today.

When you talk about, all things seem to originate as a thought, a lot of our activities, behaviors, pain, etc., seem to have a basis in thought. Some thoughts such as, where to have dinner or what to wear, are readily changeable. Other thoughts, which are reactions, behavior patterns, are very difficult to change. Can thoughts be like mental computers, or mental

templates, where they're reproducible almost as a physical reaction is reproducible? So that that is why we have difficulty releasing certain behavior patterns, because they are almost as tangible as physical reactions. In other words, are there levels of thought, almost like a physical level of reaction? Does that question make sense?

ANSWER: Indeed. I'm going to put it this way, right as you sit there at this very instant, there is present a body of light. Right there where you seem to be experiencing a dense, physical, organic body, it is perfectly visible to me, as the body of light, that is the real manifestation; or shall I say, the True manifestation of You.

Now literally, as one moves from the forth-dimensional conscious experience of Being, the undistorted conscious experience of Being, to the three-dimensional frame of reference; the body of light moves with that one into that frame of reference, it is not immediately, shall I say, snuffed out. But as one becomes involved with the, shall I say, unusual and distracting elements of the three-dimensional frame of reference and the means of experiencing it and begins to feel the way everything appears; in other words, tiny, a small part of something infinite, and one begins to feel a need for defensiveness; one begins to tense up, to become tighter.

In other words, one begins to create, by virtue of the need for defensiveness or the perceived need for defensiveness, to contract and create a shell, where this, I'm going to say intangible body of light has been. As this closing down occurs, as this act of defensiveness occurs, it is almost as though the atoms, the energy of the light; becomes so densely packed, that it begins to block off the light. Now mind you, this is still happening at very subtle levels of energy, if you will. But as it continues, the body begins to not show forth the light, at least, from your point of perception. And there is a certain relief at that, because you now have a more solid feeling of presence, that seems to give you a feeling of being less vulnerable. And eventually you arrive at a point, where you are experiencing your body as you now experience it. Mind you, I said, as you are now experiencing it, because, in fact, every single one of you in this room, is grandly illuminating this room with the effulgence of the light that you are. But you are not experiencing it, because of the mental act of defensiveness that you are engaged in and which seems to be justified by your environment, your circumstances and the fact, that you do not feel your Wholeness, your Infinity.

Now, now we have arrived at a level of, what you would call physicality, it is not subtle any more. We are not talking about subtle defensiveness, we are talking about physical defensiveness. For those of you who are students of the "Course," this whole process, describes using your body improperly, using it as a

defense, using it as a tool of defense. Now, once you arrive at the level of a physical dense experience of what cannot actually be changed from a body of light, you then still find yourself still needing to protect yourself.

And so, after the experience of birth, and as you are becoming familiar with this experience, certain events in your life trigger your perceived need for further defense. And you pick away, you pick a pattern, if you will, to densify your body further. And you do this by tensing it up. You do this by, almost literally, solidifying it, so as to give you an even greater sense of impenetrability and, therefore, greater safety. And, indeed, your mother may have at one time, for the first time, said (very loud), “Leslie;” and you responded spontaneously and tightened up a part of your body, to gain your equilibrium after the surprise of the tone of voice and the way it was said. And then the next time it was said that way, you spontaneously repeated it. You had established a pattern of self-protection.

Now, the patterns are not inherent in the form, and they are not inherent in the idea, they are inherent in the spontaneous way in which you used your body to provide further protection. And so, indeed, it is as though you create a pattern of response, that repeats itself, until you finally, at some point, invalidate that pattern and simply do not utilize it again.

You could call this programming, in the sense of computer programming. But the first time in which that particular response was used, was totally original. I’m not meaning Divinely original, but totally original in the use of the body in that way. And so, it isn’t as though there is a mental body, behind the physical body, that has a structure of its own. But there are ways in which you have used the body, that have established a pattern, that I suppose you could call a mental body, because it is a mental way of using the body for defense, that is always consistent.

It is, as though you create a groove, that it is easy to slip into and establish your safety, through the use of your body, as a means of defense. Now, this means that the habit is not in your body, physical or mental body, the habit is entirely mental, but not as a mental body. And the moment that you release yourself from the supposed need to protect yourself, from your mother, or your mate, or your environment, what happens is, you don’t spontaneously use that avenue anymore and you can be instantaneously release from that pattern.

Now it is important to understand this, so that you don’t conceptualize that there is a physical body that must go through a change, and there is a mental body that must go through a change, before you will be released from this habit. A simple shift of attention, a simple shift of consciousness, is all that it takes. And something as simple as the statement in your mind that, “this pain that I am experiencing is illegitimate,” may be all that is needed to make that shift. A

simple remark, “that’s ridiculous!” made in an off handed manner, but one that expresses the truth to you, maybe all that it takes for the spontaneous instantaneous release from that pattern of behavior.

I encourage you, I encourage all of you, but I specifically encourage you, to play around with off handed remarks, that disqualify or negate what have been standard patterns of response. You are likely to find them working in releasing you from spontaneous physical problems, that have occurred in the past, out of that simple habit, that I have described.

QUESTION: So then, by releasing habit patterns progressively over time, do you release or relieve physical density, which allows you to then perceive your own light better?

ANSWER: Indeed, yes. And actually, through out the weekend here, everything that I have been saying, has been addressing each of you individually, relative to your making a shift of consciousness, that spontaneously triggers the release. So that, you might experience yourself leaving the weekend and subsequently discovering that changes have occurred, that you did not have to work hard for. So that, you might then allow yourself to become lighter, less intense, less concentrated in your spiritual growth. And thus, might effect the shifts, without the hard work, that you have engaged in, in the past.

QUESTION: Raj, something you just said, reminded me of a time, about five years ago, when I started feeling a severe pain in my side. And it just occurred to me, out of the blue, a line kind of from the “Course,” but it seemed to come to me, very spontaneously, “I’m a Holy Son of God and I cannot suffer,” And the attitude was, “this was ridiculous, that I have this pain.” And the pain went away. And it was a kind of chronic pain that I had been having for weeks and it went away and was gone for quite some time. I’ve had it since then but, I haven’t been able to repeat that kind of experience. It’s just that, at that point in time, it wasn’t just an affirmation or something, it was something I actually thought. And so, you spoke to this and if you could say anymore, that might be helpful in how to do that some more. That wasn’t my original question, but it occurs to me anyway.

ANSWER: It will be easier for you to make such an off handed comment in your mind, if you will embrace the fact, that pain and illness and every manifestation of imperfection, is an illegitimate imposition upon your birthright to experience your perfection. Even just the acknowledgment that this is illegitimate, whether it is the headache or whether it is the knee or whatever it might be, may be all that is needed to facilitate this shift, which actually constitutes a withdrawal of an investment of trust or faith in the condition you are experiencing.

Now, the reason it is important to know that these things are illegitimate, is because the word illegitimate means, having no valid source. And, therefore, it constitutes an invalid phenomenon or illusion. The best way to release an illusion, is in an off handed way. Because, in effect, you are not honoring it enough to get intense about it. The way to dismiss something that is invalid from your experience, is literally, in one way or another, to laugh at it. To not be serious about it. Because, the moment you become serious and intent about it, you are treating it as though it has substance that requires that kind of concentrated intention, concentrated attention.

QUESTION: Isn't that sometimes denial, psychological denial, therefore, making it stronger, my belief in the thing that I'm trying to tell myself is not real. And how would I know the difference.

PAUL: This is me Paul. Would you restate the question?

QUESTION: Yes. To do that sometimes, would seem like psychological denial. And, thereby, making it stronger, the belief in the pain or whatever. Am I correct in that?

ANSWER: The word denial is too strong a meaning. Denial is an attempt to annihilate.

You must rather be like a King, who is giving audience to his subjects, on a particular day of the week. And one of his subjects comes into his presence with a frivolous thing, that the King knows he doesn't have time for. And so, he simply dismisses the subject from his presence, "you are dismissed, next." He does not deny the existence of that subject. He does not get into a process of removing him from his experience. He knows his authority. He says, "you are dismissed, next," immediately shifting his attention to the next subject, who is waiting for audience with him. The King's guards will eject the subject that has been dismissed, if that subject does not want to leave, but the King knows that is not his job. He dismisses him, in the way he would wave off a fly. That is not denial. That is not engagement in conflict or contest. It is just an awareness, that it is not something that you have to deal with, because it is not legitimate.

QUESTION: So, I've been going to a therapist for about the last month or so. And the goal is, for me to become aware of things I'm defending against. To become aware of the ways, that I defend against being in touch with myself. It's like, we're searching to recognize what defenses I'm using, getting sleepy or being preoccupied with things that are not.....? About a year ago, I think, I asked you if therapy would be a good idea for me, specifically, and you said no. And now I'm doing it.

ANSWER: And how is it going?

QUESTION: I think it's going okay. I think I've had some awareness', well I have had a couple of awareness'. I've become aware of some kind of chronic anger and sort of a cruel streak in myself. My question I guess is, is for me personally, is continuing therapy a useful thing for me to do? And in a larger sense, is continuing to look for things, that are ways, that I'm holding myself back a functional thing to do.

ANSWER: It is appropriate and valuable, for you to continue with the therapy. It is not particularly productive for you to go on an internal witch hunt. What is of value is, for you to have the conscious intent, as you go through your days, aside from the time you spend with the therapist, with the intent to be present with what is going on. Because, your intent to be present with what is going on, is what will bring into play, any habits of resistance that you unconsciously utilize. And then, you will feel yourself being distracted from being present with what is going on. And because, you are doing this consciously, you will be able to notice those things which will need to be dealt with, with the therapist.

You see, it is the conscious intent to actively engage in life by being present with it, that will uncover spontaneously those techniques that you have developed, for avoiding experiencing life directly. Don't just sit there in the therapy session, racking your mind to find out how you might be blocking the full experience of your life. Actively engage in your life, and you will naturally come up against those blocks, that you habitually bring into play.

There is an additional point here. Those things which will come up, are the things that you will be most ready to deal with and release. And once having released them, then you will find yourself being confronted with subtler means of defense. And those subtler means of defense, cannot be dealt with appropriately, without the grosser means of defense being dealt with first. But, if you sit, going through a mental or an intellectual process, you may attempt to deal with some of the subtler things first, and find no real progress occurring.

The key is, the active engagement with life, the conscious intent to be present with it, while at the same time being alert for the experiences of withdrawal that happen "against your will." Then you will have the material that is ready to be dealt with, to take with you into therapy. Or to consider within yourself, with the desire to experience illumination relative to them, so that you can release them, without the therapist.

The key is to handle them in their proper order and their proper order will be uncovered, as you consciously and, shall I say, conscientiously engage in living.

QUESTION: I'd like to ask you about Mitreya. And any clarification you can give me about his relationship with you, and his present circum-

stances or—let me be more specific—I guess any clarity that you can—and then to the whole topic of Mitreya and the fact that—so you hear that he is living in London. And exactly who this being is, in relation to Jesus, Buddha, you know, all of the great masters. And specifically address this whole phenomenon of the crosses of light, that keep appearing now in the most mundane places, like peoples bathroom windows and things. But I am very, very interested in Mitreya and hear little dribbles of things and have read some of the Alice Bailey material and know that there’s been, you know, kind of a gradual release of more focused information about him.

ANSWER: I will tell you, that the gradual release is quite orderly, and literally, it is not appropriate for me to gradually release a little more, at this time. Now, the presence of Mitreya, the presence of Myself, but not in physical form, on your globe and the presence of other phenomenon around your globe, are all manifestations calculated to trigger a solid conviction, if you will, within mankind. That the spiritual teachings that have been handed down, have been based in fact and not fantasy. That they are still relevant to the age in which you live. And that, indeed, there is more to the conscious experience of being, on your planet, than you are presently experiencing. So, as to instill the curiosity necessary to give permission to yourself to experience the more, that is present to be experienced.

Now, as I have said before, at this time there is some question as to whether or not it will fulfill purpose for Mitreya to make his presence known, globally. The process of awakening, the shifting of consciousness that has been represented by the events and the changes in Russia, as well as in Germany, and so on, are beginning to obviate the necessity of a fully manifested man on your globe, for the purpose of promoting or facilitating, the more rapid process of the shift of consciousness. Nevertheless, he is still at work, but not in the forefront.

And also, as I have said before, there is one other Individuality on your globe, who was not born into your experience. He is just being on your planet. As I said, He is or appears to be an itinerant traveler in the Himalayas. But He, together with Mitreya and Myself and others, that you do not even know of, who are not on your globe, are helping to support, what I will call the tone. As some of you might put it, the vibration of Love, that supports the experience of inner security, that allows those who are curious, to give permission to experience awakening. To experience the influx of revelation and enlightenment, of the sort that we have been talking about this weekend. I mean by that, the very practical, down to earth, experiences of physical healing, of experiencing the forms in your world as alive and constituted of living Love.

We cannot force any of you, as I said, to awaken, but we can support, by joining with you at the level of your Divinity and your willingness, your giving yourself permission.

It isn't so much the presence of Mitreya and Myself or anyone else that is important. It is the movement of dawning awareness, of enlightenment, of the embracing of the truth about you, in you. That is important.

And so, I do encourage you not be too curious about teachers. Because, I will tell you something, if there are going to be teachers here, someone is going to be the student. And that means, that the student will be engaged in his growth, and the teacher won't be the focal point. So don't be too quick to want a teacher, unless you want to experience the growth. That is not a threat, it is just a fact. And I do not want you to be side tract by some grand sense of what a teacher is. A teacher is that which promotes growth. Where, in the teacher? No, in the student.

I am helping to promote a shift of awareness in those who are listening to me, which allows them to engage their growth, totally as a result of their own inner desire, rather than, because they are being nudged by a teacher. So, that you might feel the integrity of you, in every step of your progress and thus avoid the tendency to acknowledge the integrity of the teacher.

I thank you for asking that question. There is one other thing, you asked what is my relationship to Mitreya? You must understand, that my relationship, is with the Father. Mitreya's relationship, is with the Father. And because we are claiming no other mind except the Mind of God, and because we are not functioning out of a mind separate from God, we are each acting in concert, you might say. Not by virtue of mutual agreement and not by virtue of position, but by virtue of the fact that we are expressing the indivisible, nonconflicting, harmonious, integrity of God's Will.

My oneness with you is not through space. My oneness with you, exists by virtue of the fact, that God is all there is of Me, and God is all there is of You. And the unity and congruence of that, is truly only experiencible, as one gives up a sense of private selfhood, which we have called the ego.

QUESTION: And my follow up was, that Mitreya refers to the crosses of light, that have appeared, say in Monrovia here or in someone's bathroom window or some very mundane place. And I recently heard, I think it was last week on the news, that one had appeared in a bathroom window in Louisiana. And I wondered what, if there was any substance to these crosses of light?

ANSWER: Absolutely, these are the phenomena that cannot be explained, that get the attention of the people and open them up, reluctantly though it may be, to the fact that, there is more to Reality than what is being consciously embraced,

at the moment. And that there are laws, let us say, above and beyond, what are called physical laws, that operate and are actually governing, what you call the universe. They are triggers that cut through the reasoning, and illuminate the fact that you don't know. They spontaneously move individuals into the not knowing place, which immediately, as I said, brings into play, curiosity, which opens the door. And there will be more and more signs.

QUESTION: I have two questions that I would ask of you, relative to the last discussion I had with Paul, before lunch. But before I do, I would like to follow up with the issue of humility. And I think it was rather well followed up by the questions concerning neatness, specifically applicable, was also the questions concerning behavior patterns and the difficulty overcoming them.

I have for a substantial period of time, been going through various processes of self-evaluation in many different forms and manners, to try and divest myself of some of the arrogance and some of the masks, that I find myself wearing in public, and even in my private relationships.

And I have found that it is extremely difficult. It involves a process beyond mere recognition and mere observation and throwing aside, to adopt a new form and getting in touch with yourself. It's an extremely difficult process, even after recognition, there becomes a period of stagnation. I guess, where your fear of change wrestles with your recognition that such change must take place.

Overcoming that fear is one aspect, which I think I appreciate and I'd like to avoid discussion necessarily created with that, but to focus on the process of overcoming those steps, which are really in addition significant to progress, in that evolution of self, recognition of self. I would like to hear your comments on what processes you would feel would be tailored, and I hate to be selfish, but to me, for that. And, I say I hate to be selfish, I want to be, but I hope everybody else will understand this is a question of import to me. And I feel that it will allow me to relate to other people and to my environment on all levels, in a much better and more significant manner.

I would like to have some insight into this aspect of change and personal growth techniques. I might use, ways I might adopt, to approach this.

ANSWER: You are quite correct in your observation, that this process is not always easy. I point out, that it is not necessarily hard, but the fact is, that if it's easiness were perceived, more people would have already woken up.

One does not let go easily, of those things which have provided a sense of security. More than anything, I have been meaning to communicate the reasonableness, the desireableness, of breaking old habits and the justification for

it. And that, indeed, it isn't a matter of creating something entirely new out of yourself, but uncovering the greater aspects of yourself, which you have not been accessing. This in itself, conveys the fact, that it is not the laborious hard work, that it would be if, indeed, you were creating something entirely new in yourself.

Now, you will not overcome old habits and access new more genuine parts of yourself, if there is not a desire. If there is not an inner motivation. And if there is not an inner motivation to do so, it does not mean that something is wrong. As I indicated yesterday and earlier today, that of you in your totality which you are not currently accessing, is insistent upon registering with you, with everyone. And so, there is this constant, you might say, undermining, pestering of the ego structures which do confine you, even though you may not be uncomfortable within them, at the moment. Therefore, you can trust that as a natural course of events, an unsettling will occur, which will give rise to motivation or curiosity...

QUESTION: Raj, I'd like to interrupt you just a minute.

ANSWER: Okay.

QUESTION: I don't think the problem for me, is a motivational one. I recognize and desire change in these areas of my life. Specifically, in my manner of approaching and addressing others, and the way that I express who I am, and knowing myself. And I think, that's more an area of change, instead of recognizing that I need to work with this, I've been doing this for some time. And I recognize the aspects that I wish to change, to a large extent, I'm sure I don't recognize all of them. But I'm having difficulty overcoming the set behavioral patterns that I have.

I can relate them back to my childhood, my upbringing; my father, how he was; my mother, how she was; my brothers, how they were and all these things. But they don't seem to help me. I guess, I work better with a process or a procedure, that I can understand. I don't see myself breaking through these behavior patterns, even though I desire to do that. I don't think they're terrible wrongful or destructive, but I do think that they have to have an inhibiting factor, into what my fullest potential could be.

ANSWER: Indeed, what I was leading up to was, that you can dare to allow yourself to be exactly where you are. Because, whatever is needed to promote the release of the mask, will naturally come forth. It is the same as I put it yesterday, regarding your son, when I was speaking to your wife. That she does not need to feel personally responsible for being the ultimate resource for him, because there is that in him which is insistent upon taking hold of the fullest potentials. And it is the same with you.

You are already abiding with a desire to be more genuine, to allow who you are, rather than old patterns of behavior, to be what comes forth and not be colored

by the old patterns. That desire in itself and abiding with it, is what will provide the degree of attentiveness needed for you to, shall I say, open up. And there is not a call for you to apply yourself more specifically than you already are, else the process will become laborious, when it does not need to.

You see, what I was bringing out, was that there is a natural movement in you, just as in everyone else, that does promote your being on your leading edge and moving over it. And it is already happening with you, in language of your work, in language of your life. It is commendable that you consciously desire to facilitate this, but it doesn't call for you to do anymore than you are already doing. And you need to know that, so that you may allow yourself to be where you are, engaging in this process, in the way you are engaging in it, and be at peace.

QUESTION: In essence then, you are reiterating your advice of yesterday, that I need great patience. And must continue with my efforts, as I am. Would that be paraphrasing what you...

ANSWER: I am saying that patience is needed, because there is no need for patience. I mean that, you are right where you need to be. It isn't someplace else that you need to be. And you, in the language of your own experience, are doing what I will call, threshold work. Even though it may not be the same threshold that your wife is on, or the language of the threshold, may not be the same language as hers.

QUESTION: That brings me to the second questions, actually set of questions. Recognizing that my wife and I have in these ways some significant differences and in that, I point out, that I know we have a loving relationship, and that there is a lot that keeps us together and there is mutual interest that we also share.

It seems to be a source of frustration, I feel probably more for my wife, than for me. That she's so willing to fly, if I can express it that way, with concepts of self and concepts of meaning and life and activity and relations. And my interests have not been devoted in a strong way, in this area. My interests have been more on an either pragmatic or day-to-day basis. I don't know whether I would say materialistic, but there is an element of that I'm sure.

Is there a way that I can foster and support my wife's interest, that will be more comforting to her, while being honest with my interests, as they are?

And the second part of that question, which I'm sure will relate. Obviously, I have a very beautiful young child, both my wife. And any comments you have with regard to appropriately approaching these subjects with him or in growth with him, would be appreciated as well.

ANSWER: It is important for the two of you within the relationship, to emphasize those avenues of connection, that do already exist. And not allow them to be demeaned or minimized, because there are a couple of other areas where you are not meeting or interfacing well. It is so important to understand, that the elements of relationships which have substance, are the elements of love, and communion where they exist. And again I say, it is important for those elements of communion that do exist, not to be undermined by the elements where that communion does not yet exist.

It is not possible for you at the moment, to, shall I say, be a stimulating partner, relative to her particular engagement in her spiritual growth. But that does not mean that you are not engaged in your spiritual growth. I encourage you not to try to be something you are not, and not to try to do something you cannot do. But what you can do, do. Where the communion exist, I encourage both of you to value IT. Because, it will serve as a foundation for expansion and growth, where it really matters.

In that environment, in the peace and the joy of it, it will be possible for the two of you to ease up and come to a greater sense of peace. That will contribute to and allow for, let us say, expansion that will allow for either a direct interface or, what I am going to call, an interface by virtue of translation. Where the same elements that are operating in your experience and your growth, which come to you, in other words, than the words she is familiar with, will become identifiable as interchangeable, and you will be able to say, "Yes I understand what you are saying, because with me it happens this way." And dialog will be able to open up, without a requirement for both of you to speak without translation.

It is perfectly all right for translation to come into play, and for the two of you not to speak the identical language. And there is an added advantage to this, because the ability to make the translation will broaden both of you. And help both of you to come to a mutual understanding, that it isn't the language that is important, but the experience.

You both have the opportunity to discover that you are doing leading edge work, if you will, that is of equal value or significance, even though the language of that leading edge work is different for the two of you. The fact is, that the difference will contribute to stimulating even further growth, without narrowing things down into such a myopic or limited manner of expression.

But I will tell you something, again, it is not the language of your growth that matters in your relationship, it is the places where you are experiencing communion. Lock on to those and value them, because they have substance. And because there are so many people who are together, who are not experiencing communion, but are insisting on remaining together.

QUESTION: I hate to do this, but I just want to ask. There's a tremendous amount of frustration, because of the significance of these areas. Frustration on my wife's behalf, because she wants to fly with her life-mate. Frustration on my behalf, because I want very much to be with my wife and to be able to support her this way, but also to be honest with myself.

And I really appreciate your answer, because I think it was very significant to me. But, how do you deal with the moments of, I would say, conflict? But it's not really conflict, it's more like an explosion.

ANSWER: I will tell you, this is a place where humility comes into play. Fly in the areas where communion exists. I realize that I am being monotonous here. But fly together where the connection exists. Valuing that connection and flying together where you connect, as I said, will broaden the base of your love, will broaden the base of your communion. So that, ultimately, it can embrace these areas where you cannot fly together at the moment. But don't undermine the essential relationship, by insisting on flying together in areas that you can't.

The place where the humility is going to have to come into play, is literally, on your wife's part. Because, she is the one who is so desirous of being able to fly in this language, with you. The humility and the simpleness of flying together where communion does exist, will seal your union, if I may put it that way, and provide the bases upon which the two of you can grow together, expand together, with substance and duration to the relationship.

Fly where you do connect. Fly together in the areas that you do connect. This is very practical advice for all of you. Fly where things work. Do what works. Love yourself as you are. And in the environment of that love, you will find your capacities expanding. But, if you hold yourselves, in one way or another, to be less than you ought to be, and then you criticize yourself for it, even though in many areas you are all that you ought to be, at the moment. You will lose the stability of the awareness of the areas in which you are all that you ought to be, at the moment. And you will create for yourself, an on going experience of frustration, which is not a contributing factor to your expansion and growth.

I have made the statement before, to always work with the clay that is at hand, instead of rcaucusing(?) about the better quality clay, that comes from such and such a place, but which isn't available to you at the moment.

I am not frustrated, because I am not working with more brilliant people. And I do not require anything of you. And I acknowledge you and love you, right where you are. And where we can talk, I talk. And I enjoy the interchange. And for instance, the fact that you and I are not able to pass through each other as bodies of light, and experience, what could be called the far more fulfilling experience of communion, than what we are experience in this way; does not

cause me to value the places where we are communing less. It does not cause me to value it less. And I joy at whatever degree of communion we are able to experience, because I know that that promotes our being able to access greater connection.

The barriers are coming down. But the barriers in a relationship, only come down, when those places where connection exists, are valued and embellished by the attention that is given to it.

QUESTION: My question is going to be on a more wider topic, what I consider a wider topic. But I'm curious about it. My sister, who lives in the northern California area, has two birds, Pete and Repete...

ANSWER: Pete and?

QUESTION: Repete. They've been acting quite strangely lately. For instance, one has been walking across the top of the cage, which it does not usually do or has never done before...

ANSWER: On the inside of the cage?

QUESTION: Un-huh, upside down. Because of the birds peculiar behavior, about a year or so ago, she became sensitive or more aware of an earthquake, which they did have. And then there's Humphrey, the hump back whale, who got lost in San Francisco Bay. And some activity in the Mona lake, Mamaths lakes region, which is a volcanic area. It's as if the earth is beginning to wake up again. That's my curiosity about it.

Are there going to be more earthquakes, is there going to be more volcanic activity, is there anything really going on?

ANSWER: I will put it this way, there is adjustment occurring. It is not a matter of the earth waking up. It never was asleep. The adjustments are adjustments of equalization, rather than radical movements of reconfiguration. That is the simplest way I can put it.

I will tell you, that at the turn of the century and especially at the turn of a period of a hundred years, oh that is the same, there is always an expectation of new beginnings. And as a result, there is also a certain willingness to gullibly entertain expectations of catastrophe. It happens that at the present time, because of the shifting of consciousness that is going on, and the more definite connectedness with, what I will call humane values on your planet, there are not only manifestations of healing socially on your globe, but manifestations of healing physically on your globe. Thus, you are experiencing movements of adjustment of the crust of the earth. But these are manifestations of healing. And because they are manifestations of healing, you will not find them fitting the definition of global catastrophe.

I encourage all of you, not to indulge in speculative fear. But rather, a willingness to be curious to see and expectant to see further and further manifestations of harmony and health globally, and I mean that physically, including the closing of the hole in the ozone layer. It is inappropriate for everyone to climb on the crape hanging bandwagon, and energize that kind of thought, that kind of energy. Because why? Because, it will distract you from your peace. It will distract you from remembering, that there is a fundamental harmony and order to life, that is available to all of you anytime you chose to become open to life, from your center, rather than from your conditioned thinking.

This is not a time of catastrophe, that you are entering into. It literally, is a time of fulfillment.

QUESTION: There is sort of a follow up curiosity. And around the year 2000, the planets are suppose to become aligned. Will that have any effect on the earth? Will it change magnetism or anything weird like that?

ANSWER: It will facilitate a shift of the axis of the earth. It will not cause it, but it will facilitate it. And as I have indicated before, this shift will also be part of the manifestation of healing. And will, therefore, not be accompanied with physical catastrophe. It will happen very gradually, very gently and will not inundate coastal cities with large amounts of water.

It is extremely important for everyone to begin to approach this shifting that is occurring at all levels, with a sense of it being God manifest. And, therefore, inherently expressing and embodying the nature of God, which is harmony. Healing is not traumatic.

QUESTION: I have a heavier question. I'm presently separated from my husband. There's a lot of unfinished business between us. What can best heal each of us, our relationship, whatever that may be or become? And my relationship with all men, and the masculine and/or Father aspect of life in my own being?

ANSWER: Well first of all, I would encourage you to identify God as the Father from whom you will gather the characteristics of fatherhood, which will then illuminate for you the true qualities of manhood. And will allow you to be more forgiving, to be more willing to withdraw judgment. Remember that forgiveness is the release of judgment, within you. And it really has very little to do with the one who is forgiven. Forgiveness is you, engaging in the act of love, the willingness to recognize that which is Real, with a capital "R," in each and everything.

Now, the unfinished business, as it were, that you have to complete, will most easily be able to be done, if you will not conceptualize your husband as your adversary. Because, to the degree that you hold him in your mind to be an enemy

or an adversary in anyway, you will be in a mode of attack. Because, you will be engaged in a judgment, that is not based upon what truly constitutes him.

And it doesn't matter what he thinks constitutes him. It matters what you think constitutes him. Because, what you think constitutes him, will govern how you act. I'm going to put it this way, it will govern whether you are able to act, or whether you are in a state of reaction. And if you are in a state of reaction, you are in an attack mode. I cannot put it more simply than that. And when you are in an attack mode, he is going to become defensive.

Now, I encourage you to understand that when you adopt the attitude of acknowledging his Divinity, that will not be the same thing as becoming unintelligent, unalert and undiscerning, to what is appropriate or inappropriate. And you will not say, "well, he is the Son of God, and, therefore, I can trust that he will do the right thing, and I can just be unattentive, unaware." And that certainly is not intelligent.

So, what you do is, you hold yourself in your peace. You allow yourself to abide in your peace, which you accomplish by not engaging in judgment. And then from the standpoint of your peace, you be conscious. And you discern between what is appropriate and what is not, and what is reasonable for you and what is not. And you trust that feeling within yourself, and you hold to it. Not out of defensiveness. Not as a form of getting even. Not with any element of reaction to it, but just out of simple clarity. When you do that, the element of attack will be absent in your behavior. And although you may need to negotiate, the negotiations will not occur, in what would otherwise be an open state of war. And, therefore, peaceful negotiations and settlements will more easily occur.

QUESTION: Is the marriage ended completely? Between us?

ANSWER: Indeed. And that is your blessing and his blessing. And I say that, so that you might generate a little bit of curiosity. Just a little bit of curiosity, to be open to recognizing the blessings as they come. Rather than digging in your heels, with a certain amount of distress and frustration, for the first few miles of your freedom, before you finally relent and embrace the freedom and the blessing.

QUESTION: I have one more statement. I seem to want to ascribe to some big cosmic deal, to this whole event, that has taken place between my husband and myself, three or four years ago, when the separation occurred. It was like...

ANSWER: I really encourage you, to embrace it, as a simple manifestation of nothing more than common sense, simple orderliness. The movement of the Divine in the human experience, is ultimately simple. And connects, you might say, at the level of the humility, that we have been talking about, the genuineness.

All that is really very unprofound, except, that by virtue of it's utter simplicity, it is Profound.

There doesn't have to be cosmic significance, to a manifestation of simple intelligence. And it does not have to have cosmic significance, in order to be worth what you went through. For it to be simply intelligent and express simple common sense, is where the wonder of it is. Just as it is in the exquisiteness of who you are in your humility, in your simple humaneness, that the presence of God, finds expression.

The ego always has all of you strive for the ultimate. But it has you look for the ultimate in a place other than, simply who you are as the conscious experience of Being, of existing. And thus, you always miss the point. And if you begin to get close to the point, oh boy, does the ego speak up.

Always you will find the experience of illumination, of enlightenment, of revelation, occurring when you least expect it, when you are being least controlling. And very often, it will occur only when you are at your extremity and feeling utterly humiliated. And that is because, it is in that simple place within you, that that which is truly meaningful is present to come into expression. So, I encourage you to let this divorce, this moving of each of you in new directions, to be something utterly and simply intelligent and wise.

QUESTION: Raj, would you please indicate to me, how things are progressing, so to speak, with establishing for myself, more of my own genuineness my worthiness?

ANSWER: Very well. But he is obviously throwing the ball back in your court.

QUESTION: In relation to that, I would like to ask the question about the incident at the motel last night, also. I'm not sure how that relates, but it was an uncomfortable time for me. And could you tell me, whether or not the action was action or was it reaction? Was it an expression of anger or an expression of intelligence?

ANSWER: Well, I will tell you this, the actions that you took, expressed integrity, dignity and self-respect. The fact that you delayed in taking the action, expressed an uncertainty within you of what did constitute self-respect. And, indeed, you attempted to go through a somewhat metaphysical process, of seeing through the situation or of not engaging in judgment, as though you would be able to arrive at a point of peace within yourself, where the continued disturbance was undisturbing.

That is like having a healing of cancer, without the cancer going away. It was necessary for this disturbance to stop, it was out of order. And you finally arrived at a point, where going through a metaphysical process of seeing this

correctly, was released, in favor of what was really appropriate. Which was the call to the management, to let them know they needed to bring this to a stop. Then congruence occurred.

It is important for all of you to understand, that arriving at a point of spiritual clarity, does not mean saying yes to everything and then not being bothered by what you have said yes to.

Spiritual clarity, indeed, unconditional love, involves arriving at a point of clarity and includes the use of discernment. Discernment, that allows you to separate the tares from the wheat. Even though in the parable, the tares and the wheat were allowed to grow side by side, discernment was still utilized, and there was a point at which the tares were separated from the wheat. That did not constitute judgment against the tares. It constituted a simple act of intelligence, that allowed the wheat when it was young and would be disturbed by the removal of the tares, to grow until it was ready to be harvested, at which time, if they were disturbed, the full growth of the wheat would not be lost.

Discernment is different from judgment. I have said, that all of you have the capacity to recognize Truth. Well, if you have the capacity to recognize Truth, you then have the capacity to recognize whatever is pretending to be true, but is not. That does not constitute judgment. It constitutes clarity, that allows your actions to be effective and reasonable. And so, you know when to say no, and you know when to say yes. You know when to stay home, and you know when to go out. You know if, indeed, it is necessary to pay a particular bill today, when you seem not to have all the money necessary to pay all the bills. And whether it is appropriate to pay for it next Monday.

It is possible for you to distinguish what is appropriate, so that you may be in your right place, at the right time, doing the right thing, that identifies fulfillment of purpose. And that necessarily means, not being somewhere, and not doing that thing, at another time. That is discernment. That is clarity. To become the expression of unconditional love, does not mean becoming a doormat for all of the egos in the world. For all of those, who still see themselves as egos. You do not end up judging them, but you end up discerning what is real and what is not. What needs to be joined with, and what needs not to be joined with.

And so, last night you came to the end of your rope. And suddenly did the real and genuine thing that needed to be done. You registered what is called a complaint. But, what you did was, you registered self-respect and said, “this does not coincide with an expression of self-respect, and I do not join with it. I do not tolerate it, period.”

QUESTION: Just as a short follow up, Raj. Do I engage in too much of this metaphysical practice, and hesitate too often in doing just what you've indicated I should have done, sooner than I did?

ANSWER: Not particularly, no.

ANSWER: The time has come. I have enjoyed being with you. We have, together been a great deal of illumination for each other, and to the degree, that more willingness to give permission to experience clearer views of reality right where you are, has occurred this weekend, it has lessened the density of the dreaming, of the distraction, that those who do not have their attention on the Kingdom of Heaven, have suffered from. I appreciate your being with me, and I have enjoyed being with you. That's the end of this comment.



Gathering In Princeville, HI –1991

By: Raj Christ Jesus -

OPENING: Good morning. Welcome to yourself. Because all that you see is some aspect of the infinitude of your Being. And all that you will hear is some aspect of the infinitude of your Being. And when you go back home to your own residences you will be experiencing some aspect of the infinitude of your Being.

From the very beginning of the development of this workshop, I insisted upon having the workshop in this room. It is the most expensive room that a workshop has been held in. And Paul knew full well and good that we had held a workshop here two years ago in a tent that only cost \$250 for the weekend. He was very well aware that there was no need to have great expense in order to have a gathering of meaning and of fulfillment. And so he asked why? Why were we to do it this way, which seemed to him to be more difficult, financially speaking? And I said, “Because it is as good a part of the Kingdom of Heaven as any other part of the Kingdom of Heaven.”

You are in the Kingdom of Heaven. And when you go back home you will be in the Kingdom of Heaven, because there is nothing else available for you to experience—there is nothing other than Reality available for you to experience. We could end the workshop right now. But we will spend additional time, if you will, elaborating on that simple, ultimate, profound fact. Because at this point all of you need language—words to express that simple fact. And not all of you have a familiarity with that fact that you may embellish to help you relinquish all of the confidences you have that you are not in the middle of the Kingdom of Heaven, and indeed there is a material world and universe that you must deal with before you can get to the Kingdom of Heaven.

And so all of you, whether you are consciously on your walk, consciously on your spiritual path of Awakening, all of you are in need of experiencing life more truly.

Now, this means that you must let go of the concept—and it is just a concept—you must let go of the concept that you are in a less desirable place having to one way or another earn your way to the place you all want to be. Which literally is a place without strife, without care, without concern, without suffering—that’s a negative way of putting it. What you want is a place where you

are experiencing peace, where you are unconcerned, where you are not constantly thrown into experiences that create self-doubt.

Now, for those of you who have heard what I have said in the past, there are some things I will repeat this weekend, because they need to be heard over and over again. And one of them is that at this very instant all of you are sitting in the middle of the Kingdom of Heaven with your eyes all squinched up saying, “I cannot see the perfection.” But it isn’t because you are in an unreal place, it is because you don’t have your eyes open. And you are not looking, because the assumption has been made that there is nothing Heavenly to see where you are—that Reality isn’t truly available to you yet.

It isn’t that it isn’t available, it is that you are not giving yourself permission to see, because you think there is nothing to see. And you also, for one of a million reasons, do not feel worthy of experiencing it yet, because you have been convinced that you must go through struggle and strife and must earn the right to experience Heaven, to experience union with the Father, to experience the Father’s point of view. I am telling you that that concept is utterly false.

I am here to remind you in as many ways as it is needed that the only thing confronting you is the Kingdom of Heaven, the only thing confronting you is Reality, and the Father’s point of view is your Birthright to be experiencing. There is no legitimate call for delay.

Now, there is a book, Graduation, The End Of Illusions. Well, I’m going to tell you something, don’t get hung-up on graduating. Don’t get hung-up on the pomp and circumstance, the cap and gown, the sheep skin and diploma. Get the hell out of school! And do it by beginning to realize that because it is your Birthright to experience everything that you are experiencing from God’s point of view, it is already available to you, it is already your birthright. You don’t have to earn it. You don’t have to work to get to it.

Oh, I know many of you say, “Well, I’ve left the church. I’m not into obedience’s and rituals to earn my way.” But you know what? You have—most of you—traded the religious obedience’s for getting your mind straight, thinking clear correct thoughts, because you think that your thinking is responsible for the world you see.

And so now you are going through mental disciplines—mental obedience’s—in order to begin to discipline your thought well enough to deserve the influx of the perception of truth and Reality—and you’re still caught in process. And so you’re still working your way through. There is no justification for you to feel better than those who are still caught in religious observances and obedience’s. You are still caught in the ethic of effort, except now it is a mental discipline.

No one by virtue of their thinking is creating anything except distortions in the perception of the only thing there is available to perceive: Reality—the presence of God being the Movement of Creation that is called the conscious experience of Being, which looks like this. The infinity of which you do not yet have available to you, because you are thinking that all that you see is not the Kingdom of Heaven, that you are tiny and stuck in the middle of it and are working out your salvation.

What a wonderful thing to realize that everything that you are observing is Reality, either clearly seen or seen in a distorted fashion, but that nevertheless it is Reality that you are seeing. Do you see how that awareness helps you to more clearly place yourself in a context of being divine, not having to work into the Kingdom of Heaven off in the clouds or after death? And can you see how that fact helps you to invoke (if I may use that word) curiosity, where you had felt that curiosity was useless?

You see, you are not behind the point of perfection or advancing toward it, you are at that point and you must understand yourself there from. You are neither behind the point of perfection, nor advancing toward it, you are at that point and you must understand yourself there from. But there are some of you who love the advancement, and the struggle, and the overcoming. What I am saying is too easy.

But I will tell you something. What you mean is that what I am saying takes away from your ego the opportunity to take credit for arriving in the conscious experience of the Kingdom of Heaven, because I'm saying you're already there. It is the use of your ego, by means of your thinking, that you blind yourself to being smack dab in the middle of the Kingdom of Heaven.

Those who want struggle and process will not hear what I am saying and will not glean from it the experience of relief that is available to all of you at this very instant if you can dare to let go of the valuing of your processes.

“How do I improve myself,” you say. Well, you do it by letting go and just loving yourself. Why do you want to improve yourself? Because you have been convinced that you are less than the best, and whether you have left the church or not, you embrace and embody and express the idea that you are sinners.

That is a harsh farce that has been laid upon mankind and held in its face, in its nose. And you are not sinners and you were not born in sin. You are, everyone of you at this very instant, the direct expression of the Life Principle, the infinite Mind, the Father/Mother/God. At this very instant you are nothing less than that.

Now, have you come here to learn from a master, a great teacher? Because if you have and you don't realize the meaninglessness of that idea, you will go away with some wonderful stimulating ideas, but you will not go away with a clearer, truer sense of who you are and who I am. Beware of teachers. Not

because teachers are dangerous, but because your projection of your concept of what a teacher is and who you must be as not being a teacher, creates a distance that isn't real and causes you to feel separate in the presence of the opportunity to experience unity.

I am your brother. We are family. And I don't happen to have a dense, stupid family to relate to. I have equals who cannot truly be anything less than I am, because we are all nothing more and nothing less than the direct expression of the Father/God, the Mother/God, the Life Principle. In other words, each of us truly at this very instant is the experience of consciousness that is the infinite Mind that is God, being the Movement of Mind that constitutes conscious awareness, which experiences its conscious Being as ideas, which are perfectly tangible to the mind that is experiencing them. That is what each of us is, not independent from each other, but in absolute unity.

And so, as we move through this weekend I want you to understand that you are not here to think. You're not here to get some good metaphysical treats and triggers that will stimulate you further in your awakening process; but rather imagine that the last day of school is out, and that we're going to have a party. We are going to enjoy being together experiencing communion—family in its truest sense.

I will tell you something. What promotes your so-called process of awakening is your realization that you are not alone and your willingness to let yourself be with, not be with something, but be in a state of witness, of not holding yourself apart. Don't make me greater than you or you will create a distorted perception. Not only of me but of yourself.

And I will tell you something else. I am not going to brow beat you, like an older brother, into your enlightenment. I am simply going to be with you in confirmation of who you really Are. And I am very glad to be with you in this fashion, at this time. And I look forward to the time when everyone of you will be able to enjoy being together without any sense of separateness at all—no sense of difference.

Paul is very unhappy at sitting so much higher than you, because he is aware of the fact that the difference of position implies what should not be implied. But it is for the comfort of your necks that he is where you do not have to crane to see him.

Now Paul greeted and welcomed you to Hawaii; I am going to welcome you to the Kingdom of Heaven, because that is where we are all the time—Reality is what is confronting you all the time. And we have always been together, even when you have been dreaming by means of your incorrect, unclear thinking that

you are in a place that is not Heaven, where Reality is not available for you to experience until you have deserved it.

QUESTION: What can I do in order to receive more of my answers from within. And how can I be sure that the answers are true and from the Higher Self. Will I be able to get answers instantly without going into a twenty minute meditation, or not?

ANSWER: I will tell you first of all—and this is for everyone—when you listen, do not make any requirement for what is heard to be true. To the degree that you make requirements, you are expressing faithlessness, doubt, and you are not truly yielding into that place where the knowing can occur. You will be on guard.

In the beginning, in the first few weeks that Paul and I were conversing, he wanted to hear four or five words before he would repeat the first one into the microphone so as to not look foolish if the answer was wrong.

It is necessary to be unconditionally listening, and when you are making a requirement of any kind you are in a state of self-protection. Self-protection is defense. And defense definitely blocks your willingness to hear. It is willfulness, not willingness. The more trust you allow, the more you can depend upon the answer being heard truly.

I will tell you that the answer will always be exactly what you need in terms of your clarification and Awakening. What happens is that when self-protection, doubt, distrust come into play, you are blocking, and what you hear is likely not to be what is being said.

Waking up is literally a practice of trust. It is well for you to ask and to allow whatever “comes through” to come through. You can analyze it to death afterwards—and you will. But be unconditional in the listening. As a result of listening unconditionally and benefiting from what you hear your trust will increase, and then you will be more able to listen unconditionally with less feeling of need to protect yourself.

I will tell you something, it is only one who is Awake, one who is totally enlightened who can communicate with you when you are listening within. Those who are not Awake are as bound as you are by their limitations, their three-dimensional frame of reference. And so, you’ll only be hearing, ever, one of two things—either it will be your ego or it will be true guidance.

Now there is a difference and there is a measuring stick that you can use to tell the difference between your ego and your Being, with a capital “B”. When you are truly listening unconditionally, there will be peace in the area of your solar plexus. But when your ego is what is being experienced, there will always be an uneasiness in the area of your solar plexus. Some of you will experience that

sensation in the chest area, but for the most part it is felt in the area of the solar plexus.

I will tell you, when you come unguarded into communion with your guidance—with your guide—you will experience peace, and there will be no distorting presence present. When you begin to do this you can tell your ego that it will have its chance when you are through listening. And then you dare to be unconditional and make no requirements whatsoever upon what is heard.

I will tell you something, you don't really know what you need to hear. And you don't really know what is true, that's why you are having problems and are asking questions. And what is true is going to require you to be open beyond the level of the problem, else all that you will hear is what you already know, and that hasn't solved the problem for anyone yet.

And so you must be willing to hear whatever is said if you want to hear something beyond your habitual thinking that is keeping you in "the human condition." So it may sound unintelligent to say, "don't require what you hear to be the truth." But you see, I am not saying let it be a lie, I am saying, don't be defended in the process—be unconditional in the process. Because you can't, as it has been said, solve a problem from the level of the problem.

Why else would trust be absolutely essential to waking up if it weren't for the fact that you are having to be willing to operate at a level beyond your habitual thinking structures, a level that you are not apparently familiar with. You have confidences in what you are already familiar with—no trust is needed there.

So, understand that trust means listening, being conscious unconditionally. And in that state of unconditional listening you will hear most perfectly. And what you will hear will move you out of your ignorance.

QUESTION: This is another version of the same question, and so thank you for asking that. I am able to wake up in the morning and say I'm listening, and then I find incredible chatter going on in my head—and I'm not listening at all. Also I see a great deal of sparkle in front of my eyes continuously, which is my defense to seeing and listening perhaps. I would like to be in that clear space where I'm able to listen. I request reflection on that.

ANSWER: I am going to suggest that you, when you notice the chattering going on, begin to breathe and give your attention to the bridge of your nose and the sensation of the air there, and let go of the chatter. Simply gently bring your attention to the bridge of your nose. Breathe slowly and deeply. If the chattering continues, let it, but give your attention to the bridge of your nose. Do not concentrate on it! Do not tense up! Do not try to block the chatter! Simply

withdraw your center of attention from it and give it to the sensation at the bridge of your nose.

QUESTION: This is interesting that the questions that have been raised already certainly feed right into a problem of mine. I feel I am not a good meditator. I can't keep my mind quiet that long.

ANSWER: That is because you value thinking so much.

QUESTION: That's right. And I seem to be stuck in that. What I have done is, when I was initiated into Sugroot one of the gifts that we received was the ability to cause testing—you ask a question to get a “yes” or “no.” If I have succeeded in tuning into the Holy Spirit, my hands go to my heart involuntarily, and then I ask my questions, and I get “yes” or I get “no.” And I let that guide me. I think I really do relax into the true answer and try to be in neutral. So where do I go from here?

ANSWER: You use that as your starting point. That is connection. That is communion. I encourage you one of these days to ask a “yes—no” question: “Do you ever have more to say to me than `yes` or `no`?”

Now, the great value of the point you have arrived at is that, in being able to hear the “yes” or the “no”—the affirmation or denial—causes you to experience your connection. And so I encourage you to begin a session, if you will, of dialoging with three or four “yes” or “no” questions and then ask an open-ended question. But don't make it too profound a question. Don't ask it, “what is truth?” Because then you will tense up, feeling that you are unprepared for what the answer really would be, and you don't remain unconditionally listening.

Hearing or experiencing the “yes” or the “no” helps you in the same way that when you call a friend and they answer and say, “hello,” you know that the connection has occurred and now you can talk. If they pick up the phone and do not say anything, you do not know what is happening; you do not know if the connection has been made; you do not know if dialog can occur.

So the essential steps have taken place with you. I just encourage you to be open to more than a “yes” or “no.” And it will come. And it will come, because the reason you have guidance is because there is something you need to know, and there is someone who wants to share it with you.

Again, you are not alone. And you are not required to lift yourself up by your boot straps all by yourself. In fact you cannot do it. You cannot experience an illusion alone, and you cannot experience Reality alone. You experience illusion by joining with another in agreement that is at odds with Reality; thus, creating a special relationship that causes all experience then to be deluded—a distorted perception of, again, the only thing going on that is available for you to experience, which is Reality.

If you want to wake up you must withdraw yourself from this mutual agreement with an ego and join with that which is Awake—the Holy Spirit, the Father, your guide or any of the Awakened Brotherhood. This joining constitutes a holy relationship in which the communion illuminates Reality to you.

You see, if you are not experiencing the Kingdom of Heaven, it is because you have your eyes squinched up. You are in a state of self-protection and denial. But Reality remains what It Is, and who you divinely are remains what It Is. And the incongruence of this little, puny, thinking you with her eyes squinched up is met by Reality—because that’s the only thing confronting her—and that confrontation is experienced as a demand by you, but as a gift from Reality as it is. And that gift insists and insinuates itself into your tight thoughts and thinking processes.

So the communion is going to occur come hell or high water. And if you are experiencing the slightest curiosity to experience that communion, it means you are being less conditional, less resistant, less self-protected, and that facilitates that union.

And so, as you open up I encourage you to trust the nature of Being, or the nature of Existence itself—Existence with a capital “E”—because you are bound to experience that connection which will illuminate who you truly Are, to you, more clearly.

It seems unnatural to you to not be thinking. But that’s only because thinking is a well-established habit. It is not natural to you. Thinking is not natural to any of you. You use thinking to substitute for Knowing, capital “K” Knowing, which is what you experience when you are not claiming a mind separate from the only Mind there is—the infinite Mind that is God. But if you have turned your back, so to speak, on that Mind, then you have to fill the emptiness with something—and so you fill it with thinking. But it is not natural to you.

At the bottom line, it is one of the illusions that you will give up. In fact, if thinking is given up, you won’t be able to find an ego.

QUESTION: I won’t know what to do with myself.

ANSWER: Thank God!

I will tell you something. In the absence of knowing what to do with yourself, you will find yourself caught in the Movement of Life. And you will be busy doing, if you will, you will be busy being the active presence of Life, except it won’t be you being the active presence of Life at odds with Life itself. You will be an absolutely congruent Movement with Life Itself. And you won’t feel separate from it. You will stand on the threshold of “Behold, I make all things new.” That is the dictum of the Movement of God. God never stops to repeat

Himself. God is absolutely original, always. And you will stand at the threshold of the conscious experience of forever originality, and it will not be dull or boring.

And the you that you think you are right now may not know what to do with itself then, but the you that you truly are will, if I may put it this way, huff and puff to keep up with the originality of God—the originality of the Movement of your essential Self. And life will be vital and interesting without the aspect of fear or self-doubt.

I'm going to put it this way—it will include being absolutely appropriate. Do you think I am helping you.

QUESTION: Yes.

ANSWER: I am not. I am treating you like someone who doesn't need help. I am treating you as the divine one that you Are. And I will not agree with you if you want me to think that you are helpless. If I join with you in that, I confirm helplessness. So I am appropriate. And I am not appropriate from the level of your limitation. I am not appropriate from the level of your ego. I will not cater to your ego. It doesn't exist to cater to.

And so I relate to you directly, capital "S" Spirit to capital "S" Spirit. More accurately, I am being capital "S" Spirit with you—and there is no difference. You hear my words with your ears and your ego is picking them up and tasting them like a morsel on the tongue. But I will tell you that aside from that which is inconsequential, you and I are communing, are experiencing union at deeper levels of your Being.

I am doing this with all of you, because all of us are one. And there is no way for us to be having a teacher/student relationship. I will tell you that there's no way for us to have a relationship. And the sooner that begins to dawn on your thought, the sooner you will find realization being triggered.

You don't want to be a helper; you want to be the transparency for truth; you want to be that place where God is being and nothing else is claiming to be. That is what helps. It is the light that shines in the darkness and uncovers the fact that darkness is absent. It doesn't help the darkness.

You have developed concepts of what it means to be spiritual in the world. But what you define the world to be is not what the world is. And so, to be of help is going to mean something different from what you currently think it means. It might mean you dancing in the middle of the street, on the sidewalk, in the midst of everybody else trudging to work. And being that presence that causes those who are caught in their maze and their habits to say, "Wow, maybe I can be as crazy as she is. Maybe I do not have to confine myself to my well-established habit. She certainly looks happy, and she's not hurting herself and she's not hurting me. I haven't felt happiness of the sort that shines in her face."

Your dancing and being irrelevant to what is going on around you may be the specific thing that triggers that one to let go of the bondage's of his definitions of what is appropriate and how life has to be lived—creating a crack in his ego and allowing influx to occur.

You see how unconditional you all have to let yourself become. Everyone tries so hard to let the influx of enlightenment become channeled into specific little boxes constituted of already existing definitions of life, when it's going to blow the boxes sky high, because that limitation is unjustified. You really have to open up.

QUESTION: Hello my Brother and my beautiful friend. I'm so thrilled to be in this part of the Kingdom. Thank you for being with me on this long journey. And I'm so grateful for all of the beautiful gifts I've been receiving. All I really want to know is more of who I really am, and whether I've been doing the right thing with the healing work. And thank you for sending Dorothy to me when I was feeling doubtful and not trusting.

ANSWER: You are welcome. You, as I indicated earlier, are always gifted by Reality. You see, you are Whole, you are not an isolated part of infinity. You are that consciousness, that conscious experience of being that is the infinity in which all conscious experience is occurring.

And as I said, when any of you are dallying with the ego and enjoying the excitement and threat of its sense of things, the rest of what you infinitely Are continues to be what it infinitely Is. And as I said, constantly insinuates itself into your limited frame of reference that you are consciously, and even conscientiously, engaging in. And so Reality, which is the Wholeness of you, is constantly gifting you with Itself—and in the making of the gift, reminds you of who you Are.

So how do you receive more? By being willing to receive more. And how do you express willingness to receive the more of you that is present? Literally, as it says in the Bible, by going within, into your closet and praying unto the Father which is in secret, which is in the silence. What is the silence? The silence in the absence of thinking. The silence is the absence of a personal agenda of your own.

Well, as was said earlier, "I don't know what I would do with myself if I wasn't doing these things." Well, one of the things that automatically happens when you go into the silence is that you become very curious. You become interested because nothing is going on. In the absence of all of your conscientious busyness; in the absence of your definition of what you ought to do and what you oughtn't do; in the absence of that, you're still conscious. And so there is a natural inquisitiveness. But it is not an inquisitiveness about something in particular. You become alive consciously. And that is when the gift that is always being given has the chance to register with you.

Now, the healing work you are doing is excellent. In fact, when you stop and think about it it involves exactly what I have said just now. You are right on track. But remember, when I say you are right on track I don't mean like a railroad track, where you are going from here to there. Because truly, the only distance you are traversing in your process of Awakening is the distance from here to here. Remember that; because all of you conceptualize the distance as distance in time, rather than literally the distance between the back of your eye lid and the front of your eye lid and the simple opening of your eyes.

If you are sitting quietly, contemplatively with your eyes closed, and the cat jumps up on the sink and knocks a dish off and there is a loud bang, what do you do? Well you're immediately curious and you open your eyes.

Again—and you're going to hear me say this over and over this weekend—the process of Awakening is not a process of mental learning, it is not a process of mental obedience, it is not even a process of physical obedience, it is a matter of giving that permission to become curious in the absence of thought—which is the equivalent of opening your eyes. It is that circumstance or environment in which revelation can be experienced.

Revealing... isn't that what happens when you open your eyes. It is an uncovering of what is already there. And again, this is another part of the theme: You are neither behind the point of perfection nor advancing towards it; you are at that point and must understand yourselves there from. Revelation—divine revelation—uncovers what already is and always has been.

You have all already arrived, because you only ever left Home—with a capital "H"—Reality, the Kingdom of Heaven, in your imagination. And so the trek that all of you have been on is an imaginary trek.

And I am encouraging you to leave your imaginative process and let in God, let in your Self, let in the experience of Reality right now, because there's no other time to do it. And there's no process you must go through other than saying, "Yes, I'm curious. And when I look at my brother I am not going to assume that he is the bastard I always thought he was." Or the woman, and believed that she is the uncooperative (and I won't use that word) wench that you thought she was—that you were positive she was. And you will not convict yourself and imprison yourself by virtue of your conviction that he and she are what you thought they were according to the definitions you developed. Then the revelation can occur—the uncovering of what has been there all along. And what does it amount to? The falling of the scales from your eyes. Because not only they, but you have been in the Kingdom of Heaven being the Christ that you Are, the Real One that you Are, the whole time.

You convict and condemn yourself and your brothers and sisters by assuming that your current definition of them is true, and you never bring curiosity into play. Except you, when you are doing the healing work, do release your concepts, and you do allow yourself to be in that place of not knowing anything but the energy you are willing to let through you. And that causes revelation. Where? In you. And then your world, your patient, reflects back to you your clarity.

Now, what has happened here is that your clarity has caused a release of any mutual agreement you and that person had engaged in as to who they were and as to who you are. Your resulting clarification caused a shift of allegiance from the mutual definitions that you each had about each other to a new level, where your experience of them was less colored because of the revelation that had occurred within you. That caused you, as in every case of healing, to join with them at the level of what they divinely Are; thus providing them with greater ease in experiencing the revelation within themselves.

If they are yet unwilling to let that uncovering occur consciously in them, they will seem not to be healed—and that will not be your responsibility. But when healing occurs it is because someone let revelation occur. And the revelation lifted that one's perception to a clearer level of reality, which thus caused, I will say, the mutuality between the two of you to no longer be at a level of ego to ego.

And so the special relationship gets broken; then the joining—because there's always union—the joining occurs at the level of the divine perception. And that allows the one who was physically ill to more gracefully yield to the divine view, and discover himself or herself healed. Why? Because they deserved it, because they had earned it, because they had suffered long enough, and by the grace of God they were freed from their suffering? No! Rather it is because someone dared—and it started with the healer—to be quiet, to let go of the preconceptions and to become curious.

As I said, when you are not thinking, there is a spontaneous and automatic curiosity that occurs. It doesn't have to be generated. You don't have to do curiosity.

You can understand it this way—although this is not an accurate description: When one is bored, one becomes fidgety, curious, wanting something to happen, there is an aliveness there of the mind. Being in the silence isn't boring, but it isn't interesting either, and so curiosity develops, and revelation occurs and clarity is experienced. Mind you, all of this happens without a single thought process to it—no reasoning, no giving of definitions, no coming to conclusions, just simply Knowing. That is why the process of Awakening is called “Journey without distance.”

I want you not to leave this workshop without knowing that there literally isn't any place to go, there is no distance to traverse. You are already Here, with a capital "H". You are already Home. And it's time to wake up. It's time to no longer dally in the process of becoming deserving.

It is time to release your brother and sister, whether they look like mothers and fathers, or sons and daughters, or brothers and sisters, they are your brothers and sisters. It's time to let them off the hook by releasing your definitions of them that you project upon them and by means of which you hold them to their ignorance, or an attempt to enforce their imprisonment in your perception of them. That is love. Love is forgiveness and forgiveness is the withdrawing of judgment against. Again, "forgiveness is the withdrawing of judgment against."

Now, I know you were nervous about asking your question, but aren't you glad you asked it.

QUESTION: In your opening remarks you made several references to the church, which I hadn't noted before in your talks. But what do you mean by the church?

ANSWER: Any and all religious systems which one tends to blindly serve and to which one looks for the authority for their thinking, for their concepts, for their means of defining their world, rather than daring to be quiet enough and attentive enough and curious enough to discover the world for themselves.

The world is benign; I will tell you, the world is benign. It is the direct expression of God. But when you hold this world and universe to be material, to be of that which has no connection to God, when you hold it to be a level of experience that one must wake up out of into the spiritual life, you hold the Kingdom of Heaven in contempt.

Your attitude is an attack, because you are judging it negatively. You are treating it as though it is incompatible with you and with what is Real, you are denying it and you are attempting to rise above it. That is attack. That is not love. And you project your negative perception on it, and it colors every perception you have of it. And it seems to reflect back to you your negative perception, which seems to justify your judgment, and it calls for you to continue to even more firmly hold it in contempt.

I will say this: there is not one single religion on the face of your globe that does not hold your planet in contempt. I will tell you also, that one of the reasons I am speaking in this fashion, at this time, is because the one single document that is present on the face of your planet that could have helped move one beyond the act of holding your planet in contempt—and that document is A Course In Miracles—is beginning to buckle and become interpreted as a continuing justification of holding your world and universe and body in contempt. And that is not its

message. And if it becomes buried in that concept, just as all other revelatory religious teachings have, then we will have to have another book. And I am not lazy, I am not unwilling to give another book, but why?

It is religious thought that maintains duality as though it were a fact, and keeps you busy denying unreality and affirming reality which keeps one in a state of denying his world, denying his body, denying his sexuality, denying himself the experience of fun, because there is so much work to be done to overcome everything that is wrong with you. And the joy of life is not being experienced. The perfection of body, the perfection and beauty of union—and I do mean that sexually and in every other way—is being lost.

And you are not being able to be defenseless in the presence of your world and defenseless in the presence of each other. Again, defenseless meaning—not engaging in judging against. All of you are carrying on a tired tradition of mortality. And it's time to stop!

QUESTION: My question is about love. And I don't know where to begin, but well, I'll begin with myself. There are times that I'm really convinced that I love myself and then I lose it, and I notice how I mistreat myself.

ANSWER: You never do that except when you are feeling vulnerable and become defensive. And you see, you cannot be defensive only against things out there. If you are defensive it colors everything you are observing. You are holding yourself separate. And that is unfair to you, because that increases your sense of vulnerability, which increases your frustration, which increases your anger, and naturally you are going to blame yourself as well as anything else that happens to be handy. Why? Because there is something in you that knows that the suffering that you are experiencing is not legitimate. And rather than realizing that the whole situation, the whole dynamic is false, you attack things, yourself included.

What you need to be in touch with more clearly is not the need to find a scapegoat, but the need to find that the feeling you are having, that suffering is not legitimate for you. The need is to find that that is the truth so you can simply release the defensiveness. You won't even begin to play the game of duality and of contest and of friction if you neglect to go into an attack mode and you feel the illegitimacy of the suffering, and you say "Yes, that's right! I don't even have to play into this. I don't have to become reactive. This isn't my problem."

The only time you ever move into an attack mode is when you are feeling vulnerable and become defensive—put your shields up and lock yourself into a prison that separates you from your opportunity to experience your unity with everything.

If the apparent threat that causes you to feel vulnerable is an illegitimate, unjustifiable threat, you simply are not called upon to respond. And there is your freedom. If you don't need to be defended, then no defense is called for. And that is the simple answer, the simple solution that everyone overlooks because, as I said, this negative definition of yourself and your world causes you automatically not to feel innocent. And then whatever shit comes your way is certainly deserved. Not really, but by definition it does.

You see, every single one of you is at every instant innocent, unless you join in a mutual agreement with another ego and you agree to be guilty and you agree to hold each other to your guiltiness. And what is due someone guilty? That still doesn't make you guilty. It still doesn't affect your innocence. But as long as the two of you join in this mutual delusion you will, as you have, put yourself through hell and suffer and feel that it is justified.

You will not allow yourself to feel good. You will not allow yourself to have fun. And you will work like the devil to get this other one, that you have joined in mutual agreement, to arrive at a point where he or she will say, "Yes, yes, you deserve a little good." And then you'll say, "Okay." And then YOU will let yourself feel a little bit of good.

You see, it is you who cuts off the flow of good, it is you who ignores it, and then it is you who lets yourself experience some of it. It is never anyone else. And all the time that you are going through this dance of the human condition, you in your innocence stand innocent. And this whole dance is irrelevant. And all of you are simply at the threshold of discovering that it is irrelevant, which when it registers with you will allow you to experience the curiosity I am talking about—which is the act of giving yourself permission to experience Reality, to experience your good, your joy.

All of you are giving the word. And your word is either opening you up to the gift that the infinity of you is presenting to the tininess of you, or it is blocking it. But you see, that no matter what you are doing, it isn't changing Reality, which is the only thing that is going on here. It isn't changing who you Are, and it isn't changing the Kingdom of Heaven. But you're having this exciting, fearful, stimulating, depressing illusion—delusion—daydream if you will, that is distracting you from the direct experience of Reality and of your Self.

QUESTION: I'm curious about something. This past week I have felt like weeping. Maybe somebody will say something or I'll just suddenly feel like weeping. And sometimes I do and then....

ANSWER: But mostly you avoid it if you can, because you feel that you will lose control, and you don't want to be out of control. And you are not alone in this. But I will tell you something. Everybody tries not to cry, but when you do,

when anyone does, you connect with your Soul—not with a small “s”, capital “S” Soul—you connect with your capacity to feel the depth and breadth of Being. And it is not a negative experience. But the ego defines it as a negative experience, because the ego can’t get control of things.

Why do you think it is that when you have had a good cry you feel relieved and refreshed? I will tell you, it is not because physical tension has been released. It is because you have stopped being PROUD, you have become humble. Humility is flexibility as opposed to rigidity. It is that ability to flow. It is that ability to sense your validity without your having to proudly and with dignity be a responsible and intelligent and reasonable entity. When you connect with yourself you cannot help but feel good. Please continue...

QUESTION: It isn’t sadness that I feel, but I think what you’ve told me explains what is taking place. At the same time I will have also experienced, maybe a couple of times throughout that time, where I felt something bubbling up in me that was just joyful. And nothing outside me took place, it was just joyful. And I thought ‘Oh, that’s the way it should feel all the time.’ And it doesn’t.

ANSWER: Let’s leave off those last couple of words. That is the way it should feel all the time. Now, I do not mean to shove those last few words under the carpet. But the tendency is to take those last few words and say, “As a result, there is no point in enjoying this moment, and it is not a reasonable expectation that life will feel like that all the time.”

Now, joy will very often bring tears. And the tears very often will have the same physical sensation that you associate with sadness—but it is really joy. The point of it is, let this form of loss of control occur without defending yourself against it. All of you are far more capable of feeling than you can imagine.

I mean that you can look at any object in this room, or any mundane object such as a pencil, let us say a broken pencil or let us say a ball-point pen that doesn’t work anymore—something that you would determine to be useless—you have the capacity to look at it and experience it with deep meaning, with deep feeling. Why? Because if it exists at all, it exists as the presence of God. It exists as the expression of meaning. And no human process of thinking can create an experience, or what I will call an object that has meaning.

If you are constantly confronted with Reality, then you must necessarily be constantly confronted by divinity, whether it looks like a fingernail, or a pencil, or a sock, or a strand of hair, or wallpaper, or a doorknob, or a piece of glass, even if it is wavery glass. Something is going on everywhere that you are experiencing some thing. And the something that is going on is the Movement of God, period.

And so you say, “Well, what about a gun?” Something is going on there. But I will tell you that when through illumination and revelation you experience the clearer meaning of it, it will have no polarized, dualistic aspect to it. And you will see what it really is and you will experience its Real meaning. You must learn not to use what appear to be the exceptions to the rule as justification for throwing the rule out of the window. Either God Is All, or God is not.

That fact should set all of you into a state of curiosity to see the God in a thing, which will necessarily require that you release your pre-existing definitions of that thing.

That is why the very first lesson in A Course In Miracles says, “Nothing that I see means anything.” Wow! Where does that leave you? It can either leave you in a constant state of denial of everything, or it can move you into a space of great curiosity. You’re in the void. You are apparently in a place where nothing has any meaning. Well, that’s why it’s the first lesson, because it moves you into that place where you can’t sit still too long, you cannot be inattentive and uncurious.

But if you are willing to allow for the fact that nothing that you see means what you think it means, you open yourself up to that uncovering to what it really means, without coloring it with your preconceptions.

QUESTION: Thank you for a lot of the answers that I have heard already that pertain to what’s been on my mind. But if you could say anything more about helping, in particular, someone who defines himself as severely depressed!

ANSWER: This calls for you to decide what you are going to serve. Severe depression, when it is presented to you as a state of being, is almost hypnotic in its draw causing you, forcing you to have to make a choice whether to yield into it emotionally (I am not going to say feelingly, because when I use the word feeling it’s always associated with Soul with a capital “S”). But you are forced to make a choice as to whether to yield into that emotionally, or whether you are going to not sacrifice whatever degree of clarity and joy and freedom from depression that you are experiencing.

The ploy of depression is very difficult to deal with. It almost requires that you respond as though you’re insensitive. It is not that you are insensitive, but that is part of the dynamic of the ploy of depression. And I will tell you something: Depression is always a ploy. It is always a manipulation.

Now is it unkind of me to say that? Is it insensitive of me to say that? Or is it utterly wise for me to be speaking the truth clearly? And is it utterly wise for you or anyone else to be very clear on this, so that you can make your choice wisely—to not sacrifice whatever degree of joy and peace and well-being you’re experiencing.

Now, why not let the one who is depressed have the responsibility of joining you in feeling good, because you really don't care to do the reverse.

I will tell you something else. No one will waste a moment being depressed when they're all alone. So the depression is all for you, or all for whoever will respond to it. You say, "Well, I know people who have sat in their apartment and have not associated with people and they have been depressed for months, perhaps even years."

But I will tell you that there is a plot—it is being done for others. So that perhaps at the end of five years, or ten years, or twenty years, they will be able to say, "You see what your insensitivity has caused? It has caused me to waste my life."

Now I am aware that what I am saying is intelligent and reasonable, but very difficult to practice because of the nature of the ploy and the guilt trip that is laid upon those who cannot appreciate the depression and the suffering associated with it.

But I'm going to have to ask you again. Is there any justification truly for you to turn down your light? Is there any justification for you going through the uncomfortable effort of sacrificing your joy in order to commiserate with and help cajole the one who is depressed out of his depression?

You see, the depression is for the means of control. The one who is depressed does not want help out of it, because that one is getting a benefit from it. It is a benefit of holding someone else accountable—shifting responsibility. Why? For malicious purposes of holding the other one. Where? In a state of misery. Again, we have this mutual agreement, or the attempt to have mutual agreement of egos that stands in opposition to what is really true about them. And are you going to play that game? Or are you going to withdraw, leaving the manipulative one alone in that place where that one cannot long justify continuing to be depressed, because there's no one to impress?

So, how do you help? By being the light. As I said earlier—dancing on the sidewalk, being irrelevant to the ploy. Again, so that perhaps that one will have the opportunity to say, "Maybe I can be irrelevant too." This really means not being relevant to pre-existing concepts and pre-existing agreements to be ignorant. You see what I mean? Do you see what I mean?

QUESTION: I see what you mean. I do. Thank you.

ANSWER: It may not be easy to do, but it is essential that you do it. In effect, it says, "Come join me in joy, it is available. If you don't want it, that's all right with me. But I cannot come and join you." Oh-h-h and then comes the clincher: "If you are going to be so insensitive, I will kill myself. Life is not worth living with such behavior as you're presenting toward me."

More manipulation. We are talking brass-tacks. We are talking about something that I know is hard. But is it easy to be the puppet of unreasonableness and malicious intent? That's hell!

You are here to be the gift of you. You are not here to be the absence of the gift of you so that someone else can feel good in his misery, and exist in an ongoing state of attack upon you, with seemingly full justification and no call for examining whether or not a different point of view might be essential, all because you are going to keep your lip zipped and not be the joy and not be the light, which would make a demand on that poor manipulative soul.

You know why I am being unequivocal and hard here? Because the ploy of depression is malicious, unkind, manipulative and does not have your best interest at heart. The clearer you can become with that fact, the sooner you can release yourself from a feeling of guilt at not joining this other one in his or her misery. And the sooner you can be that clarity, which will place the demand on that other one to examine his or her motives. And as a result of that, perhaps grow and wake up.

“Well, I don't know if I want to be that involved. That's going to be work.” But again, the suffering that comes from being the puppet of that kind of manipulation isn't easy either. If you want to help, be clear. And be clear about yourself—be honest, not devious. If you're being honest you will not be manipulative, and you won't join with the one who that is manipulative.

You see again, I am not helping you. You sit in effect in the middle of the Kingdom of Heaven with a little pea-sized concept of who you are. And you are sitting right there, a body of Light, the Christ—I mean at this very instant. You don't need any help, you need a friend who will reflect back to you who you Are, so that you might become more curious about who you Are, than you are committed to your little pea-sized concept of yourself.

But your concept of yourself isn't changing who you Are. And so I don't need to change you from something that you think you are into something that you Are, I simply need to talk to you like the one that you Are.

So don't talk to this depressed one as though this one is a depressed one. Talk to this one as though he or she is fundamentally intelligent. And the fact is that someone who uses depression as a ploy is very, very structured and self-disciplined, is far from unintelligent and far from incapable of making a shift. And that one is consciously choosing the technique he or she is using. And it takes work to keep straight all the aspects of the manipulation so that nobody becomes confused. So start treating this one as though he or she is really intelligent, not deserving of any pity on your part, whatsoever.

So what if this one really does point a gun into his or her mouth and pull the trigger? Oh dear, you will have to live with it the rest of your life. That's what the message says—"you will have to live with this for the rest of your life." Another invitation to join in the special relationship: a mutual agreement to act at odds with Reality and believe that you have your own private world which requires suffering because, of course, you're both guilty.

You can say "Bullshit! Point the gun in your throat and pull the trigger. You'll still be the Christ. You'll still be in the middle of the Kingdom of Heaven. You will still have the same opportunity to wake up that you have at this moment. And I am not going to join you in this irrelevant folderol. And no, I won't feel guilty, because I know it is not my responsibility to prove anything to you. It's only my responsibility to be the presence of the Christ that I am, and let you choose to be either who you Are, or who you think you are, and provide yourself with whatever experiences exquisitely and succinctly put you at the threshold of discovering who you Are."

You see how special relationships work? They suck you in through guilt, almost always as an expression of a desire for help. To come into a mutual agreement that doesn't acknowledge God; because the two of you look to each other for the elements of the agreement, instead of listening within, deeply, so that what we might call the elements of Reality, the elements of God can be recognized and taken as that which defines the two of you.

Now I talked at some length here, because this is a significant issue and you need to understand that you can be the presence of Love, with a capital "L", the presence of Truth, the presence of Principle and not cater to the manipulative ploy of the ego, and feel clear, innocent, good, intelligent and wise. If you don't know that you can, then you are likely to succumb to the emotional draw of the dynamic of depression.

Anyone in this room who claims depression as a condition they are dealing with, I have just introduced you to yourself. And I would encourage you to ask yourselves why you are withholding from yourself the conscious experience of being loving. It's too high a price to pay for the potential benefit of the manipulation. Because your capacity to feel love, your capacity to recognize that which is Real in each and everything, your capacity to feel good is too great a thing to throw over for the so-called satisfaction of getting even. Because that satisfaction will never come. The ego is lying to you when it says you will get a marvelous payoff. All the time you are waiting for that payoff, you are suffering from the absence of your conscious experience of being loving and feeling your gentleness and your wholeness and your joy.

The ego is a liar and the father of it—the father of the lie. And if you will dare to look at this squarely, you will find in it your release from an unjustifiable imprisonment in depression and misery. Now I will give all of you a chance to breathe.

QUESTION: I want to know how I’m doing as far as trying to relate the Course to the people who come into my arena. And probably get some help or assistance as how to explain this to people. Like: “Where are you going?” “Oh, to Kauai.” “What are you going to do?” “Talk to Jesus.” Not that I haven’t said that, and I’m really thrilled to be here, believe me, but so that people don’t go, “She’s gone!” Anything on that?

ANSWER: No further explanation is needed. Let that peak their curiosity. Let that have the opportunity to register with them as a valid statement. Also be willing to let it register with them as a statement of an uncentered, unrealistic, stupid girl—meaning you. In other words, dare to just be as honest as you can be. And if someone else is having a problem, let them do the work. Don’t try to take on the effort of explaining and justifying and helping them come to some degree of peace within themselves. You be at peace with yourself, live your life, don’t get into games of secrecy or of, let’s say, keeping your mouth shut so as not to make waves. There need to be some waves. There needs to be that which triggers new perspectives. Don’t arrogantly be yourself, as though you are going to make a point or show somebody something. Just be and be simply.

And when you get back and they say, “Well, how was your talk with Jesus?” You can simply speak from your heart about how it was for you—and let it go at that. And go about your business.

QUESTION: What is my business?

ANSWER: Being You. Attending to the details of your life with as great a centered perspective as possible, with as little emotional reaction as possible. It is attending to life as it is happening, without letting it be biased by old habits and preconceptions. In other words, engaging in life innocently.

This is really important. Because it doesn’t matter what the specific thing is that you are doing, it matters that you are not doing it as a defense against life, it matters that you are not doing it as a means of creating a role for yourself—which is nothing more than a sense of identity, rather than identity itself. It matters that you engage in life with curiosity, with openness and with a sense that whatever it is that is confronting you is God, and not something different from God that is characteristic of a lifetime, or a place called a material universe. It means living each moment with freshness, not as though it were a test that you could pass or fail. It means setting aside an agenda of your own, and paying attention to the agenda of life itself, trusting that it is not going to be incongruent with your fulfillment.

Because if it is all God, it is not polarized, and therefore it does not call for defense on your part.

Now, you must understand that if you are flowing with life, that if you are not attempting to enforce an agenda of your own and that if you are not attempting to coerce the elements of your life to fit into a concept you have of what is appropriate, it is important for you to understand that this does not mean a loss of the ability to discern between what is illusory and what is Real. Until you are Awake, you must be able to separate the tares from the wheat, as the story goes.

Separating the tares from the wheat is a matter of discernment and not judgment. Therefore, it is not an act of defense; it is as simple as being able to tell the difference between apples and oranges. In fact, in this day it would be better if that parable referred to apples and oranges, because tares and wheat do suggest opposites—the good and the bad. The simple fact is that the tares aren't wheat, and therefore they do not provide that which is nourishing—but tares in themselves are not evil or bad.

And so you do not become devoid of discernment just because you are willing to yield into the Movement of Life and observe what it is, instead of attempting to make everything conform to your personal agenda. It does not mean becoming stupid. It doesn't mean becoming a cloud-nine-metaphysician, pie-in-the-sky and cotton candy.

It means truly being as Real and as practical as I was being during the last answer. For this one to be a helper and join with the one depressed, that is being unrealistic, that is being cloud-nine, that is being unconnected, that is not practicing discernment. That's the end of the answer.

QUESTION: You can tell your friends that the lady next to you is not only coming all the way to Kauai to listen to Jesus, but after that—on Jesus' encouragement—going on to hunt for fairies in Ireland.

ANSWER: Indeed, a highly respected woman in her community.

QUESTION: Licensed psychologist. I've been told by Raj and Jerimiah and others have been told, that we have an affinity for working with the elemental Kingdom, nature spirits, the fairies. And I've been meeting other people who have been told the same thing that I have, and I find not only that they are sane, but they're utterly delightful people to work with and be with. So I'd just kind of like a progress report, Raj, on what I'm doing.

ANSWER: Indeed, you are doing excellently. And the arena in which you are doing excellently is that of giving yourself permission to be curious about that which your ego calls unreasonable. You are giving yourself permission to move beyond reason. And indeed, yielding to the Kingdom of Heaven that you are in the middle of does require allowing yourself to move beyond reason.

Reason requires all of you to operate on the basis of memory: definitions that have already been arrived at and a process of coming to conclusions that do not allow for that which lies outside of your already existing experience. If you rely upon reason, you will indefinitely remain trapped in your current ignorance. This again is why the element of trust is essential to waking up. It is essential to the experience of revelation. Indeed, this world is full of more than you have dreamed of. It is full of Heaven.

And what is currently being referred to as the elementals, the nature spirits, etc., these are not fantasies of the imagination. Everything is in communion with everything else. Everything is conscious, even a stone. Everything is able to communicate its meaning to everything else. And its meaning is that which was set into motion and continues to be set into motion by the Movement of God, called Creation. And so each thing that exists has the means of communicating the meaning of itself that is derived from the Movement of God.

This trip that you are about to make is going to be a surprising trip for you, in that you will experience moving further into the unreasonable than you thought you would—which is what you desire.

I appreciate your asking this particular question, because so many will find upon the hearing of the question and the answer that I have given, justification for being a little bit more unreasonable themselves without judging themselves and without resisting opening up.

QUESTION: I'm having lots of confusion about my employment. And I feel that I need to change my job and possibly my whole environment. I have a feeling sometimes that I have made myself a trap, feeling burdened with things. If you could shed a little light on that, I would appreciate it.

ANSWER: I will tell you something. Even when you are moving forward without a great deal of resistance—let's put it this way—even when you are moving forward with willingness, because the forward movement always brings you into greater clarity than you previously had, at the moment that clarity dawns on you you will also be aware of the confinement that you had been in. And the tendency sometimes is to immediately define yourself as having been really pretty stupid to have put up with that. And thus, the experience of clarification that uncovered the unreasonableness of where you were before the clarification occurred gets turned against you. And instead of rejoicing at the clarification and the forward movement, you end up kicking yourself for having spent time being ignorant.

Now, I encourage you to not indulge in that. You are feeling movement, perhaps a sense of pressure of movement toward greater expansiveness or change. That is the pressure of your Being. I'm going to put it this way—that is the way

you are feeling the insinuation of the gift of your infinity into the current tininess of your point of view.

Now, don't jump to conclusions as to what the next step is going to be. Welcome the energy or the feeling of pressure and become curious, but don't think. You must think in order to jump to conclusions. But the insinuation of the infinity of your Being, with a capital "B", is bringing with it the clarification that you would try to jump to through a process of thinking. So be calm, be patient, and treat this like the birth of a child. Don't waste your time trying to force it, it will engage you in the coming forth. And any attempt that you put forth to bring it forth will wear you out.

There is a Movement. Allow it. Flow with it. Be at peace with it. And don't try to manipulate it so that it will occur a little bit faster. It's God unfolding! And can you push God? You can wear yourself out trying to, when the need is really for quiet, attentive, unconditional curiosity. And I don't care if your ego wants to know what it is faster than God is unfolding it. The unfoldment of Life, the Movement of Creation is flawless. And if you will dare to allow it to be what it is, it will be the most enjoyable "transition" or reconfiguration that you have ever experienced.

And I will not say anything more specific than that, because that is where your attention needs to be. Not on what is coming, but on yielding to and flowing with it as it comes, if I may put it that way.

QUESTION: Last night we spoke and I made a statement that I had absolutely no idea what I'm going to do. And that is still happening.

ANSWER: How are you tolerating it?

QUESTION: I thought I was doing real well. Every morning part of my prayers to the Holy Spirit is to just show me God's Will for me. And the other part is to help me remove the blocks and the fears that are stopping me from seeing this world and everyone in it as they Really Are. And I would have to say that my life was going along very smoothly.

Well, not too long ago, all of a sudden, out of the blue, I was given an opportunity for a position with a corporation in another state. And I looked at the opportunity and I said, "Oh God, not there!" And so I think, "Well, this can't be real. I mean, I don't want to go there." And so I went into the silence and asked, "Is this for me?" Well, I get a "yes" and a "no," and both of them feel the same. So I put myself in a complete circle here. I'm going, "Well, if this is where I'm supposed to be, why don't I want to be there?" So from your perspective maybe you could break down this circle in some language that I could understand?

ANSWER: When you get what are apparently conflicting answers, obviously wisdom says, “Don’t act yet.” What is appropriate is to continue to be curious. What is also appropriate is to become even quieter. What is needed is for you not to indulge in the idea that there is a deadline, and therefore you must come to a conclusion without taking time to be clear enough to hear a consistent answer. And then listen. In other words—continue to listen.

If you limited yourself to what you liked and what you could understand, there would never be any growth, because you would always stay within your comfort zone. And your comfort zone is constituted of that with which you are already familiar.

The only reason every single one of you isn’t wide Awake at this moment is because it requires you to go beyond your comfort zone.

It is difficult to embrace your good, because your good goes beyond what you are familiar with. And you do not have much trust at the moment in that which is beyond what you are familiar with, because you have been conditioned to believe that you live a polarized existence. Therefore, what you are not familiar with may be positive or negative, constructive or destructive, happifying or unpleasant. And so who’s going to risk the chance of moving into the unknown?

This is why it is so important to learn to listen, to learn to inquire and expect an answer, because it is what helps you move across the threshold beyond your comfort zone. The only reason you aren’t experiencing all of this as the Kingdom of Heaven is because you are defended against it, because your conditioning says there is no such thing as an unpolarized, indivisible, infinite expression of perfection.

Now, continue to lean into the capital “K” Knowing that is there, about what to do. There are times when I will tell you “yes” or “no” to a question of this sort. But at this moment the answer is not what you have need of. What you have need of is practicing—persisting in listening—with a greater degree of peace and less urgency being indulged in.

QUESTION: Hi, Raj. As you were saying in your opening comment this morning about our addiction to thinking and figuring out, I was listening and agreeing and thinking how wonderful it was. And you started handing around the mic and I was busy figuring out what questions I was going to ask. And I was into it for awhile before I realized what I was doing, only because it didn’t feel very good. It’s very hard to give up not doing that. So I thought, “Well, what’s the worst that could happen? I can get the mic and not have a question.” Which is kind of what’s happening.

But actually what I’m a little bit curious about is the time when I made a decision to incarnate on this planet. And I’m curious to know how clearly

was I seeing? And if I was still seeing only from a three-dimensional frame of reference, how wise was my decision to incarnate? Did I come here with specific things to accomplish or do? And wouldn't the really wise decision be simply to Awaken and Ascend in this lifetime? And hopefully that's the decision I was making when I made the decision to incarnate. But I wonder if you could maybe comment on that for me?

ANSWER: As it happens that was the case—that was your intent in this incarnation. Understand that the decision to incarnate is basically yours, but it is always accompanied with guidance. You might say that you had guidance counselors, such as school counselors, who help you set up the curriculum of your education, knowing what you have need of that you, at the moment, do not know that you need.

But ultimately, your decision to incarnate again is yours, even though it is an ignorant choice. And you are not corrected for having the desire. Because, after all, your ignorant choice or your choice for ignorance of who you are is going on in the middle of the Kingdom of Heaven. And you are the Christ. Therefore, no serious mistake can be made.

Now, why aren't you told that it is an ignorant choice? Because the decision to dissociate yourself from the Kingdom of Heaven is a choice that must be reversed by you for your own reasons. Now I used those words very carefully—"the choice to dissociate yourself from the Kingdom of Heaven." It really means the choice to dissociate yourself from your infinity, from the wholeness of your Being as a conscious experience. And so a dissociation mentally, you might say, occurs in which part of you in your Totality is being denied in favor of a part of you that is then treated as though IT were the whole.

Now, everyone is very close to waking up. But not everyone is close to being conscious that they are going to wake up. As it happens you are close to being conscious of it. And so it became part of your choice in this incarnation to incarnate and awaken while incarnated. And indeed, you are indulging in nothing significantly that would impede that happening. And so I will simply say that you are on target.

QUESTION: I have a strong interest in materials and art forms. And I'd like to ask if Devin is the right person to work with me in the fulfillment of this interest?

ANSWER: This is likely to be a temporary relationship, but a full one. It is not likely to be a relationship over a period of years. But I will tell you that it would be a shame to miss the association that you will have.

QUESTION: You mentioned about stone being conscious, having consciousness and meaning. I love to carve stone, and I would like to know how to feel or to become one with the consciousness or meaning of the stone.

ANSWER: I have said before that the most direct route to your fellow man is right through the center of your Being. Not through space. That is the way egos relate. But right through the center of your Being is communion. And so you be still and embrace the stone. Much as you already do. And you feel within yourself; not as a matter of being sensitive to the stone, but as a matter of being at peace and congruent and at one within and as yourself. And then the meaning will emerge. This truly is not different from what you already know.

QUESTION: When I talked with you, I asked about a job that you had said was coming up soon, most likely before the first of June. And you also mentioned a relationship that you said was likely to happen within 7 to 10 days. Neither of these has happened. I'm going to ask you to help me to understand the reason for the delay. Is there a change? What really is going on?

ANSWER: There is no change. The gentleman we were speaking of is still the gentleman. The job we were speaking of is still the job. And although it is a test of your faith, I must say that both of them are still imminent. And I am not using the word "imminent" in a universal sense that doesn't relate to your sense of imminent. I mean, indeed, that it can happen at any moment.

It is important for you to know that there is nothing in you resisting it or blocking it. You are not unwilling to experience it. What you must understand is that it is inappropriate to look for fault here—which is really what one asks for when they want to know the reason why something hasn't happened that guidance has indicated would happen. Was the guidance incorrect? Was the listener mishearing? Is the listener blocking the unfoldment, etc.?

What you must do here is to be willing to stay in the state of innocent, unconditional curiosity, not cluttered with self-doubt, nor doubt in guidance. There is no three-dimensional example I can give you in order to help you have, shall I say, an unconditional grasp of what is happening here. Because, literally, nothing is inhibiting it. And I am not teasing you, nor am I, shall I say, stretching you or increasing your patience by telling you that it is imminent and unchanged, even though I have told you that before and it has not happened.

QUESTION: I have a beautiful experience with my three year old grandson. But there's something going on in our relationship that I have a sense that if I understood better it would help me to understand myself better. And when you opened our meeting today with "welcome to yourself," it came to me: "Wow, Ryan is here for me in a way that I don't understand yet."

He is a little boy that is so full of life, and I have the joy of living in the same household with him. And there are times in our relationship when he is crazy to be with me, and there are other times when he will say, “Go away.” But he says it in a way that makes me think, “Oh, what’s in me that’s bringing forth this kind of expression?” And I had no intention of even mentioning this subject until this morning. But it came to me that I should speak to you about our relationship, Ryan’s and mine. Could you give me more enlightenment about what it’s about?

ANSWER: It is truly about freedom in the relationship. It is truly about not having a co-dependent relationship where each of you is playing on each other’s needs. I encourage you to delight in this youngster’s forthrightness and freedom to express exactly what he is feeling, without self-doubt. He does not express himself in a hateful way when he says, “Go away.” He simply, easily, in so many words says, “I want to be by myself. I want to do my thing. I don’t want to be with you at the moment grandma.” And he does not feel the need to cushion the news.

I encourage you not to allow a special relationship to develop with him. I encourage you not to allow a sense of need and need fulfilled to develop. I encourage you to be able to be with him or not be with him as a whole-souled woman—yourself—recognizing another whole-souled individuality, himself. And on the basis of that wholeness, be able to move together and apart without giving SPECIAL meaning to it. Because without SPECIAL meaning there will be a freedom and a joy and a fullness to the relationship. And neither one of you will begin to develop a need to be independent of each other and begin to push each other away.

Now, there is another point in your question that we need to address. As everyone is becoming more and more metaphysically enlightened, and the concept that we create our own experience has taken hold, you put yourself in the position of having to take responsibility for the results, for the events that occur in your life. And thus, anything good that happens is to your credit, and anything judged by you to be bad that happens is to your discredit. And you do not have the perspective to see that what is happening might be happening because there is a God, and you’re not responsible for it at all.

It is inappropriate to always take everything that happens back to yourself as though you were the cause. And it is an absolute requirement that whatever you experience be referred back to God. Why? Because if it is referred back to God (in your mind)--Who is indivisible and therefore undivided, Who is single of purpose, and Who withholds nothing of what He is from His Movement that is called Creation—you then are in a position to experience the revelation that I spoke of earlier: the uncovering of that which has been going on all along.

You see, though, that if you always refer everything back to yourself as that which is responsible for what is happening, you are not going to be able to get back to the indivisible, undivided, unpolarized Source of perfection that will move you through the appearance into the clarification that is needed.

In other words, you will not have the means to get beyond the three-dimensional frame of reference. You will not be able to get beyond whatever your preconceptions and mindsets are. Therefore, you will not be able to find freedom, even though you may have thousands of other individuals who agree that this is spiritually more advanced than what was practiced fifty, a hundred, or three hundred years ago—and which, therefore, is a worthy effort put forth by you.

If God isn't being it, it isn't happening except in the imagination. And to try to find the way in which you are responsible for every little thing that happens, usurps God—puts you as the author of Life. of your life—and you are not. It makes you responsible. It sets you up for being guilty and having to pay the price of your guilt. And it keeps you bound in your ignorance.

And I am not speaking just to you, I am speaking to everyone. Your spiritual path does not take you into blame, guilt and the paying of a penalty. It leads you out of, it helps you move through and beyond these dynamics of special relationships—which guilt is inseparable from, and personal responsibility is inseparable from.

Now this is a very hard thing for many to hear. Because if God is responsible for everything and you are not, and you have been gaining your sense of worth from your accomplishments, then if you cannot claim they are your accomplishments, you don't have any way of crediting yourself or feeling worthwhile. And that becomes a very difficult thing to do. And so everybody clamors for a sense of authority. Even authority over one's problems.

The tiny personal sense of yourself as a little mind living on the surface of a big planet in the universe—that concept of yourself can be the environment in which revelation or the uncovering of who you really are can occur.

Don't refer everything back to yourself. Refer everything back to the Father. And then the clear true perspective about it all, as the Father is being it, will become available to you, and you will not go through a period of paying a penalty. And there is something else that will occur: God's point of view will become available to you as your point of view—and that's called being Awake.

And so you will not be minus an experience of fulfillment. The Movement of God will be experienced by you as the movement of you, because you aren't holding yourself apart from God. But that of you which used to be able to claim credit, whether it was for the bad things or the good things, will not be claiming

credit. And you will not be experiencing that kind of worth, because that was a conceptual worth and not an experiential worth.

And when God's point of view is being experienced by you as your point of view, there is never any doubt about your worth, because it is felt. It is a worth that cannot be taken away from you, because you are not taking yourself away from God and holding yourself apart as a separate entity.

So you will exchange a sense of worth that is worthless for the experience of worth that is Eternal, but it is an experience of worth that you cannot claim credit for. That is what makes it difficult to embrace as valuable—it is your ego that wants to be able to take credit. Your Being doesn't need to take credit, because It isn't holding Itself apart. And so the fullness and wholeness of God is experienced as the fullness and wholeness of you.

Now, the issue here is not whether or not you are experiencing the fullness and wholeness of you that is the presence of God. The issue here is this practice of referring everything that happens back to you and claiming authorship of it as a personal, private, little mind. It must stop with all of you. The only thing you ever seem to create is a misperception of something Real. But you never ever create anything unreal.

And we will be going into that more as the weekend progresses. But this will give you something to contemplate—not think about.

FOLLOW UP ANSWER: I would like to address two points relative to things that were said yesterday. The first is relative to the statement that you must all understand: You are neither behind the point of perfection nor advancing toward it; you are at that point and must understand yourself there from. Now why is it important to understand that? It is important because it gives you a new measuring stick. It gives you a measuring stick that is more practical and more transformational than your, what I'm going to call, poor thought models—your concepts, your conditions, your conclusions that you have arrived at through limited perception.

If you begin to consciously embrace the idea (which is really a Fact, with a capital "F") that you are not working toward perfection, but that you are at this very instant the manifestation, the expression of perfection, then when you find yourself thinking or believing things about yourself that are incongruent with this measuring stick of perfection, you have a basis for doubting your preconception, and a basis for letting it go in preference to being curious to grasp the meaning of yourself on the basis of divine present perfection.

You will question your spiritual trek. You will question the validity of obedience's being practiced. You will question anything that posits your

perfection somewhere off in the future. And you will, as I said, have a basis for beginning to be curious to perceive your present divine perfection.

Now in a like manner, I said yesterday that instead of referring everything that happens in your experience back to yourself, as though you were the author and creator of it, whether it was bad or good, that you were to refer everything back to the Father. It did not mean, instead of blaming yourself, blame God. It meant to take whatever the circumstance that confronts you that is distressing as well as any circumstance that confronts you that is most pleasing and fulfilling, and referring it back to God—the nature of Whom is indivisibility, perfection, unconflictedness, absolute integrity. Because, as I said, if anything is going on at all it is God, or it is a distorted perception of God that you are engaging in. But the event, whether you are distorting it by means of misperception or not, is unchangeably God.

The reason for referring everything back to God is because here you have an absolute measuring stick, against which you may measure what you are observing. And if what you are observing is incongruent with the measuring stick of perfection, you may know that there is a misperception present. You may then engage your curiosity to see the perfection without engaging your reactions to your misperception.

The reason for referring everything back to God, rather than back to yourself is, because at the moment your sense of yourself is one of being conflicted. And so the measuring stick that you use doesn't give you the means of getting beyond the conflicted perception of your world that is distressing you.

So you refer everything back to the divine measuring stick, which will invalidate that which is illusory in your perception and allow you to get past it. And you will experience an inner shift, a transformational shift of perception, that will reveal to you, uncover to you, the perfection that has to be going on in order for you to have a misperception at all.

The reason for referring everything back to the Father is so that you may become free of the misperception and the distress associated with it. It is not so that you can have a scapegoat. There are many who do view God through a conflicted perception and see God as loving and wrathful. And that is only representative of the ignorant vantage point from which God is being viewed.

QUESTION: I guess the first thing I'd like to do is extend my personal feeling of gratitude for your presence this weekend, and our ability to be here.

ANSWER: I am grateful for your presence also. We are together, and in our togetherness there is this weekend to experience. Continue.

QUESTION: My question deals with situations that have happened at different times in my life that I can interpret as betrayal. And what I find in

each of those situations is that the aftereffect is that I question my discernment and my trust, and I close down a part of myself because of that. And what I would like to do is find within myself that which is attracting the situation that allows the betrayal to occur.

ANSWER: Oh, why don't you try to find that in yourself which doesn't allow the betrayal to occur and be finished with it?

QUESTION: Great, that sounds much better.

ANSWER: Let me say this. You are talking about trust, but you are talking about trust in an inappropriate fashion. Trust doesn't mean being in a situation where it is then appropriate for you to become unconscious. You are speaking of trusting someone so that you do not have to continue to be conscious, continue to be alert. You are saying that you want to be in such a safe situation that you can let down, and in effect not pay attention. That is not trust, that is stupidity. And everyone does it. So I am not picking on you.

Everyone looks for that point in their experience where everything is so secure that there is no further call to pay attention. It is like looking forward to graduating—finishing school—so that you can feel that you have arrived at a point of completion and never have to be in an attitude where you are engaged by life and moved in an expansive fashion by it. And you can settle down and just be—except that really means just “sog” in that point at which you have arrived.

Now I will tell you something. Until all of you are Totally Awake, you are all untrustworthy. Because the ego is still functioning. And so do not look at your fellow man, who is coming from an ego place, and assume that any of them are trustworthy. Now that may sound like a negative statement, a put-down. But I am stating a fact. Not even you are trustworthy at the moment, because you are not free of your ego. You cannot really trust yourself, with a small “s”, because it is ego bound.

Now where does that leave you? It leaves you at a point of finding the value of not trusting your present sense of yourself; and in that void, having the courage to listen beyond your present sense of yourself for guidance. This listening beyond can be a listening to your capital “S” Self, or listening to your guide, or listening to the Holy Spirit—or that which has been called the Voice for Truth.

Waking up is a process of abandoning the sense of self that you have all developed and believe is you, which is very confined and circumscribed—it is what we have called the ego—and leaning into, throwing your anchor into the infinity of your Being, into your capital “S” Self. And to this end you do have the Holy Spirit and you do have your guides to help reinforce the trust that it does take to do that.

Now there is another way of putting this that is easier to grasp, and it is described as becoming centered—being in that place within yourself where there is utter peace, because you have escaped the surface reactive ego level of your mind.

I said yesterday, that the most direct route to your fellow man is right through the center of your Being. It is right through that place of peace in you that is in every single one of you, constantly, if you will but take time to feel it. From there you have available to you the divine perspective.

So what do you do if you are not going to trust your fellow man? You are going to go within and connect with your fellow man from that centered place. You see, you cannot truly connect with each other through space, because you are not truly separated, even though the experience of space seems to prove that you are separated.

But when you practice being still, going within, becoming centered and then experiencing your world from that centered place, you know how to be appropriate with your fellow man. And then your “relationship” with your fellow man will be transformational, healing, fulfilling. Because it isn’t a relationship, it is communion. It is experiencing the oneness of us all—the oneness of you and the one you are “relating to.”

Now I’m making a distinction here between communion with your fellow man and relating. Because relating is something that must be done through space, and it must occur through mutual agreement of egos. And that is why I said yesterday, that ultimately and truly we do not have a relationship, because we are one. One must hold oneself separate from a thing in order to establish a relationship with it.

You and I are one. Not just in this fashion, but when you are all alone we are together. When you are all alone, you and all of the Brotherhood are together. And when one is Awake, not blinded by his finite tiny sense of self, one experiences this union of the Brotherhood consciously—all the time.

You see, when you have trusted, you have given your power away. You have said, “I trust you so completely that I no longer have to pay attention for myself, and I trust that you will do what is appropriate with me and nothing else.” In the future don’t trust like that. Don’t find a situation or a circumstance or a relationship where you can shut down and become unconscious—in other words, no longer pay attention.

But you say, “That sounds like being on guard, and being on guard is defensive and defense is attack.” And that is not what I am saying. I am not saying remain conscious because if you don’t this hostile world will hurt you. I am saying: don’t engage in unconsciousness, because if you are unconscious you do not have the opportunity to experience Reality. You also lose the full experience

of your Being as Consciousness, as that infinite Conscious Awareness in which all of the Movement of Creation is going on, and in which that experience is available to you, as you.

As you wake up, you are going to be more and more conscious than you have ever been before. You will also be more and more at peace, but that will not mean being less aware.

So be with your fellow man from your center, fully conscious from your center, and relate from your center; not paying attention to this other one and bouncing off of him, and finding out where you stand by reflection from him, so that then you may calculate what you will do based upon what that one is reflecting back to you. Simply, to the very best of your ability, be with that person from your center. And be sensitive to what you are feeling within yourself in the peace of your being.

Some of you are afraid that if you get in touch with the peace of your Being, you will not care about anything, and you will let anything occur. And you will be as though you are on a drug trip, where if the building you were in were on fire, you would watch it in all of its glory, not recognizing there was a need for you to leave the room.

Indeed, when you are centered, you can hear the word “no” as well as the word “yes.” Discernment, that I spoke of yesterday, is available without emotion attached to it. And thus, you are able to tell apples from oranges, the tares from the wheat. You can make distinctions without judgment. And so you will feel what is appropriate and what is not, without emotion, but with clarity and with peace. Without emotional response you will be able to easily say “no” from the tips of your toes as a simple expression of clarity. Or you’ll be able to say “yes” from the tip of your toes with clarity. And thus, because you will continue to be conscious, you will not be misused, because you will be being appropriate.

And I will tell you something. Whether the one you are with is interested in approaching life in the manner I have just described to you, he or she will find themselves enjoying being with you, because you are so clear and there are no games apparent—there is nothing underhanded or secret. They know where you stand, and because of that they can let down their defenses. And so relationships, in which even one of the partners is coming from his or her center, become fuller and more meaningful relationships.

And it is only in, I’m going to say, the unusual cases, where the one who is not coming from a centered place is so insistent upon being a manipulative ego, that that one will vacate the “relationship,” because you are unavailable for playing games, and that is the only way that one wants to relate. But it is only in the unusual case that your being centered would seem to foul up a relationship. And

really what it will do is establish for you the impossibility of being in a relationship where there cannot be growth and joy.

QUESTION: There was a person renting a house of mine, who had given every indication they were choosing to buy it. And intuitively what I felt towards the end of July was that that was not going to happen. This person was a very dear friend and had been for a long time. And their response was very negative, very manipulative. And then what came out of it was the fact that they had purchased another house, and they were leaving.

I listened to my intuition. But the feeling that doesn't work inside of me is the place where I feel myself shutting down somewhat. I feel the place where I'm shutting down a part of me, because of this, or because of similar situations. And I don't want to do that for anyone. I mean no one or nothing is worth that to me.

And in hearing what you're saying, I understand in terms of coming from your center. I can do that. I just got off the phone with this person, and I felt that I cleared it as much on that level of communication, withholding the aspect of communion beneath it.

ANSWER: Your ego is throwing a little temper tantrum. You, with a capital "Y", had an immediate recognition that your knowing or intuition had been correct. The news confirmed to you your oneness with what was really unfolding.

QUESTION: I was disappointed.

ANSWER: Your ego was disappointed. Your capital "S" Self recognized unity in the experience of your intuition that you had had, which meant that you were not confronted with a surprise at all. But your ego, that which is in a special relationship with other egos, is saying: "this one needs to be held to a point of principle or a point of fairness, justice is called for." And if you don't recognize this as a subtle ploy of the ego to disengage you from your recognition of unity, then you will get sucked into reaction for a while.

You must recognize that the ego can never enforce what it suggests, and you must also recognize that all the ego ever does is suggest. It whispers in your ear: "You have justification, righteous justification for being indignant. And this one needs to know what he has done to you." It whispers it like a hypnotist. I am not calling hypnotists into question here. I am pointing out the fact that the ego can only employ suggestion, and the rest of it is up to you. And you can refuse to validate the suggestion, and thereby remain free of becoming influenced, so that you are not able to function from your right mind.

And that is what is happening here. You are at this moment provided with the choice to validate the suggestion, or invalidate it and go forward with the confirmation that you have had—that your knowing is accurate. And, therefore, if

you continue to stay in touch with it, you will not be confronted with shocking disturbing surprises. Disturbing in the sense that it happens and you have no preparation for it.

FOLLOW UP ANSWER: I would like to take a moment to elaborate on a point. Everyone who is consciously on their spiritual path talks about and looks forward to experiences of enlightenment and transformation. But because of the intellectual foundation upon which they approach their spiritual path, enlightenment and transformation tends to be conceptualized as “Ah-ha” experiences.

In other words, experiences of intellectual realization of ideas fitting together in a new way, as though always the transformation will be a rearrangement of ideas, rather than an actually new experience of self. As a result, when an actually new experience of self begins to emerge, one is likely to feel as though he or she is going crazy. It is unexpected, because it has nothing to do with logic, or ideas fitting together in a new way, because it truly is an experience.

Now a few moments ago I said you cannot afford to trust yourself. And yet, in the past I have said that every single one of you has the capacity, the inherent capacity to recognize Truth. And I have said, dare to trust yourself. And, of course, everyone looks for inconsistencies, usually as a basis for disqualifying the source. And I do not want you to get sidetracked.

Now, as one indeed begins to find value in becoming still, going within—being there thought-less as pure Conscious Awareness—and begins to simply be attentive and finds that indeed there is an influx of Awareness—not thoughts, not anything that is a product of reasoning or intellect—and begins to find that the knowing or Awareness that is occurring is valid and valuable, one is confronted with apparently two different ways of being conscious.

One being the spontaneous habitual way of consciousness that everyone employs everyday in living their life. “Oh, I need a dozen eggs.” Boom—pop down to the store, get a dozen eggs, come back home. You’ve done it a thousand times. Why check in with guidance? Certainly you can do that little thing yourself. And you get back home and find out that you don’t have the bread that you need for the french toast that you got the eggs for. And you realize if you had stopped a moment and quietly paid attention, you could have saved yourself an extra trip.

Now the point is that once you find that there is another experience of being aware that is impeccable, you’re faced with having to make a choice between which mode of being conscious you are going to employ. The one that is impeccable doesn’t feel like you, and the one that is full of faults is the only one you have known as you. And so, if you’re going to make what seems to be an

obviously intelligent choice and choose for the impeccable, it seems as though you are invalidating the you that you thought that you always were. And this is confusing, demoralizing to your ego to say the least, and at times difficult.

But waking up really means change—not just a whole collection of new ideas to manipulate and play with and use to gauge your way through life. It really means experiencing the infiniteness of you directly—first hand—as your new experience of you. As this happens, you arrive at a point where you have to begin to conscientiously choose not to act without listening. You begin to have to choose not to employ the method of being aware that you have employed all your life which has given you your sense of identity. And you need to begin to employ the impeccable centered approach, even though it doesn't feel like you yet.

Now I am bringing this out so that as each of you arrives at that experience, you will not react simply because you didn't expect this to happen, you simply expected new ideas in your mental toy box.

Again, when you come to this place of choice, you have to choose not to rely on your old approach, your old sense of self. And it truly ends up being a choice not to trust what you have been trusting was you, all your life and trusting into something that is a direct experience of yours that doesn't yet feel like it fits you. So you will trust yourself, with a capital "S"—that impeccable knowing that is and always has been yours.

And you will withdraw your investment of trust in your best judgments, your best thinking, your best concepts, your most revered spiritual themes and ideas. You will give up your spiritual toy box of ideas, or shall I say, toy box of spiritual ideas. And you will abandon it for the direct experience of your spirituality, which is a very intimate, inseparable experience of you, which I have called Knowing, with a capital "K".

QUESTION: I have a confession, I am confused.

ANSWER: Would you come into the booth here?

QUESTION: And I know I'm so sure the only one here who feels this way. But my question...

ANSWER: You are that special?

QUESTION: My question concerns money and abundance. And I have a job currently, but I would prefer to be engaged in more of my creative interest. I find that I feel like I'm blocking the energy to do this, and not accessing my full potential. And I believe you have already answered my question, but maybe you could add a little bit more to it.

ANSWER: It is a very simple lesson that seems very difficult give yourself permission to have more. It is the Father's good pleasure to give you the Kingdom. In other words, the Father in His infinite Movement of Self-expression

withholds nothing of what He is from His Self-expression. Every single thing the Father creates embodies all that He is. And the only reason any of you are not experiencing infinite abundance is because you are not giving yourself permission to experience it. You are justifying less: “I can’t get a good enough job. The economy is bad right now. Nobody wants what I have in this location. There is an economic slump.”

But I will tell you something. If somebody forced your abundance on you, you would say, “Not so fast, not so fast.” Or you would sit in the middle of it and argue about it. “What do I do with it. Now I’ve got more responsibility. I don’t feel comfortable with this. I like it, but I feel very uneasy. This is not my natural habitat. This is not normal to me. I am not easy with it.”

Now I have said this before and I will say it again: You have exactly as much and exactly as little as you give yourself permission to have. And there is never any leeway in it. You never have a little bit more than you give permission for, and you never have a little bit less than you give permission for. You have exactly as much as you can justify having.

Now this is why you have need of a better measuring stick than your prior experience or your best concept. You allow most precisely just as much of your good as you can justify having—just as much as you will give yourself permission to have.

I am pushing your limits this weekend. I am telling you that you are more than you believe you are. Not to turn you into something that you’ve never been, but to unfold as a fact in your experience that you all have been more than what you think you are, but which you have not given yourself permission to experience, because it doesn’t fit within your limited beliefs.

If you are the expression of God—which is what we are going to use as the new measuring stick—then the experience of your life is inevitably infinite, abundant, full of creative expressive ideas. But as long as you say, “Well, I just have two hands and two feet, and there’s only so much I can do, and there are only a certain number of hours in the day, and I need a certain amount of sleep, and they only pay this much, etc., etc.” You can see how you stack the cards against you. And you believe what you are saying.

I’m going to encourage you all, from this day forward, to make this acknowledgment: “It is the Father’s good pleasure to give me the Kingdom. It is my Birthright, and I am curious to experience it.” That is the way you give permission. What does this do? It lifts the responsibility off of the shoulders of this one that has only two hands and two feet and a certain number of hours in the day, and on and on. And it opens you up to greater potential based on the infiniteness of God and the nature of God, and the fact that you as His expression

embody all that He/She Is. And realize that the manifestation of your abundance doesn't have to make sense. It doesn't have to come to you in an absolutely orderly way: you punch in at 8, you punch out at 5, you get \$8 an hour, therefore, you have \$64 that you can earn in a day—unless you get overtime, or unless there's a God, where infinity is not only the possibility but the actuality.

You have exactly as much and as little as you can justify having. That is the simplicity of it. And I suppose we could go on at length and become very metaphysical and logical, and give you systems and processes by which you could evoke out of the etheric substance of the universe more of what you conceive your abundance to be. But you will have to go to another workshop for that, and probably waste your money, and lose some of your abundance.

There really is a God, and you really are the direct and full expression of God, embodying all that God Is. That's really the truth at this moment. And so begin to be curious to watch the Father unfold the fullness of fulfillment for you.

The ego argues very subtly. And it says, "I don't know if I can accept unlimited abundance as a gift. I don't know if I can accept unlimited abundance that I haven't earned, because then I can't take credit for it, and then I won't know who I am and then I won't know who's receiving the abundance and all of my definitions of myself and my self-respect will be gone. And that will be hell. My abundance won't be satisfying my ego. Is that good? Oh, all of this is too confusing. Let me go to a workshop where I can evoke it out of the ethers, because at least then I can feel that I am responsible and that I have authored something that does meet my need, and then I can feel good about myself."

As you wake up, you have to let go of that which you can justify and embrace your unjustifiable good. Your ego has to justify everything in order to take credit and provide a sense of worth to itself. But if you are the Daughter or the Son of the King, and all that the King is and has is yours by Birthright, where does it fit in for you to be running around earning your little bit of good and feeling as though you are really somebody because you made it for yourself.

Being divine is unreasonable. It just is. And it is already the fact. And so I encourage all of you as a "daily practice" to acknowledge: "It is the Father's good pleasure to give me the Kingdom, and I am curious to see how it is going to appear. I am curious to see it appear in my experience." Because that curiosity is the way you begin to give permission. And all of the arguments against your really being able to have it are the way you withhold permission. Requiring it to come in a reasonable way is the way you block yourself from having it. And allowing it to come in a totally unreasonable way is the way you give permission for it to happen.

QUESTION: Thank you very much.

ANSWER: You are welcome. I encourage you to have fun with this. Don't turn it into another work ethic.

QUESTION: Yes it is morning, and it's had its moments of fun. I feel as though the question may be irrelevant, because you've done a pretty good job of supporting me facing my discomfort at the moment.

ANSWER: You're comfort that goes beyond your concept of comfort.

QUESTION: Truly. I'm not sure I like how unreasonable it's looking to me at the moment.

ANSWER: Reasonable will simply keep you a little bit longer in your comfortable prison. Continue...

QUESTION: Yesterday I found out that the lovely big house that my family and I are breaking the lease on, or changing our agreement on, has been rented. It's been a beautiful manifestation and actually the tenant is going to come in and take it pretty quickly. And it means that I need to find a new space to be, whether that's a tent or a house.

And yesterday I thought I surrendered pretty well, and I asked that the appropriate space be shown to me, for me and my family to live. May it happen easily and gently. And I got home last night from spending the day here and having an entertaining evening, and there was a message on my answering machine from the broker who actually handled the house that we are coming out of, saying that there was a place available.

This morning when I called her to find out about seeing the house before coming here, I found myself feeling as if perhaps it would be a unique experience to trust guidance, to just trust the manifestation in my life, that I in fact was getting the Kingdom of Heaven, that my curiosity was peaked to perhaps experience that differently this morning. And there was this little part of me who really wanted to see it before I came over here and find out if it was really the place, so that I could just relax into the day, you know have it all covered.

And I got over there and saw the house and freaked out. It's too close to the road, it's a congested neighborhood, it's blah, blah, blah, blah, blah. And it's as if I manifest exactly the quandary that I had been anticipating in not trusting my guidance, to just trust Spirit.

And as you answered the previous question, and as you spoke upon our return from break, I find myself tremendously curious about the Kingdom of Heaven being right in front of me, being right where I am. And I look right now back across the street at these beautiful people, that I don't even know. And I feel a little afraid to surrender to it. If that is the Kingdom of Heaven, to surrender my concepts that the house that was perfect was a little bit

bigger, or more spacious, or if their furniture wasn't so tacky, and just accept that this was in fact the very answer and the guidance that I'd asked for. And look, just love it, love myself, and love these beautiful people.

ANSWER: You will not find out until you go ahead and act on the basis of your inner guidance and your trust. And that is when you find the experience of the integrity of you listening and hearing guidance and the integrity of the guidance heard.

As I said earlier this year to someone else, you must be willing to give up the concept of fulfillment for fulfillment itself.

Now, Reality isn't static. Therefore, when you yield to the Movement of Fulfillment, you do not become locked into something absolutely unchanging. You lock yourself into a Movement that could be described as going from fulfillment to fulfillment to fulfillment. Because, indeed, the Movement of Creation is one of "Behold I make all things new." And that is a Movement, you could say, of—I'm not going to say renewing—a Movement of newing. It isn't a renewing of something old, it isn't a redoing of something old, it is the ever original unprecedented expression of life.

And so as you yield into the Movement of Fulfillment, know that you are yielding into a forever Movement. And so that which meets the need at this moment—without your being out on the street for an hour—does not have to be treated as that which you will have to be stuck with for eternity.

And so lighten up a little bit. And embrace what unfolds that meets the need, while not neglecting to continue to listen and be attentive as the Movement of Fulfillment continues.

All of you must not be too sure that your concept of good is right. When you are willing to let go of your concept of good, you become susceptible to the experience of Good, with a capital "G", that will necessarily move you off an old basis of perception, giving you new eyes and a new experience of self, and a clearer experience of not only your divinity but the divinity of the place where you are, disclosing to you more clearly that, indeed, you are in the Kingdom of Heaven needing only to un-squint your eyes.

Indeed, the process of trust and the process of yielding is unnerving and scary. It is utterly simple, but because it involves trusting into something that is not yourself as the authorizer, and because from within the ego's frame of reference you live in a polarized existence, this trusting into something you have no authority over may well be a trusting into God knows what—something negative, something destructive, etc.

There's only one thing ever confronting you, as I said yesterday. And trusting is the means of giving permission to more clearly discern the one and only

thing that is ever confronting you: the Kingdom of Heaven—Reality—creation that God is the Source of. And so you feel vulnerable and uneasy. This is the time to continue to listen. It is your ego that feels uneasy, because it doesn't have anything to grab hold of to secure itself with.

Great, this is excellent. But you—and I'm not referring to your ego—you have the capacity, even though the ego is scrambling for handholds, you have the capacity to continue to listen to guidance. You have the capacity to use God, the nature of God, as the measuring stick of the truth about your experience, no matter how your ego is defining it. And you have the ability to act in a manner that is congruent with your guidance, and you might say, test the waters of the Kingdom of Heaven so that you can get the confirmation of its reality.

Now I will remind you once again, because it is an important point for you. Be willing to give up the concept of fulfillment for fulfillment itself. And be willing to acknowledge that you don't know what fulfillment itself might really be.

QUESTION: I have a feeling of an expanded vision that is living in me now. And I wanted to allow that vision, expression, and experience it in my daily life. And I would like you to speak to that. And I have a curiosity that this expanded vision has a relationship with “Point of Power” being published.

ANSWER: First of all, this is not something that is now abiding in you that wasn't abiding in you before. I want for you to imagine a spotlight shining a circle of light on an otherwise dark stage. Or what we might call an otherwise dark Kingdom of Heaven. And you are in the center of the spotlight. As you begin to yield, as you begin to become centered, as you begin to let go of the exercise of authoritative control, the spotlight—the circle of light—begins to enlarge spontaneously, so that more of what is on the stage, more of what is in the Kingdom of Heaven, more of what is embraced within the Allness that is you registers or becomes visible.

Always your expansion, always what you call growth that brings you into new awareness, which seems to evoke or evolve new awareness, is simply uncovering the infinity of you that has always been present. That is why we can say that you are neither behind the point of perfection, nor advancing towards it; you are at that point and you must understand yourself there from.

And so how do you understand yourself? Not through an intellectual process of putting ideas together in a new way, but rather by becoming quiet and gentle within and with and as yourself.

Very few understand the significant and profound meaning of the statement that you are when you pray to go into your closet and pray to your Father, the infinity of what you are, which is in secret. In other words, which is in the absence

of the chatter of your thinking. It is in this centering, relaxing, invulnerable place of you that the light that you are, the circle of light, can expand, because you are not maintaining your defenses. And thinking is a defense. That statement is a radical statement, especially for metaphysicians. It is the truth and you are ready to hear the truth.

I will tell you that at this point the value of your thinking is that through it and the use of logic you can arrive at a conclusion that is so conclusive as to the Allness of God that you can abandon thinking. You can abandon the security of your clear correct thinking—that you thought was going to be your salvation—and yield into your center, which then allows the spotlight to enlarge. Which is another way of saying that is the way revelation occurs.

Indeed, this will be reflected in the unfoldment of the book, but it is not relative to the book exclusively. It has a larger scope. Let what will happen with the book happen. Don't let it become the focal point. Let the centering and the trusting and the silence become the focal point, so that the circle may increase and reveal even more of the infinity of you, which is identical with the infinity of the Kingdom of Heaven—Reality.

Please understand that when I use the words Kingdom of Heaven, I am not talking about a religious concept. I am talking about the undistorted conscious experience of Reality—the undistorted conscious experience of the ongoing Movement of Creation that God is being. That is what the Kingdom of Heaven meant in the first place.

The Kingdom of Heaven is You experiencing your Right Mind; you experiencing the mind of God because you are not claiming a right to any other mind. It means in the most practical of terms, pure sanity. And graduation means your release from the institution of life constituted of your ego concepts. And so I want to make very clear that when I speak of the Kingdom of Heaven I am not speaking of something idealistic, or off in the future, or off in the distance, or in another dimension.

You are experiencing the Kingdom of Heaven the consciousness of reality, in a distorted manner. And what you are releasing is the distorted perception of all that you are already experiencing. And so here and now is the where and the when of the Kingdom of Heaven that awaits you, awaits your giving permission to experience it, because you are ready to say, “I am not going to mess around with more process, process of Awakening; process of earning the right to be Awake; process of overcoming my sinfulness.

You're right on target. Continue to allow.

QUESTION: I wanted to ask you about the Star Child family. We arrived on the Island to live in community and did. And then we wanted to

expand that vision, and we wanted a piece of land for more people. And that has dissolved, or is going into another form. And I just wanted to ask you if there is still a desire in the area for us to live on that piece of land together. And I just wanted to know if you see what stage of development we are in?

ANSWER: You are literally at a point of letting go of all attempts to control it into manifestation. You are all at a point of being able to more consciously allow it to move itself into manifestation, which is an essential part of the integration of the family. Integration meaning: the coming into focus of the inherent integrity—natural, unforced integrity of the family.

The family is going through a process of unstructured unification. It is moving out of an attempt to create a structured unity. And so the family is in transition. The family is in the midst of revelation. And it is inappropriate for those in the family to consider abandoning it. There is still movement and there is still purpose and there is still fulfillment coming forth.

QUESTION: Can you tell me where I'm at in my level of attunement? And talk with me about the healing work that I'm doing?

ANSWER: At the moment relative to the attunement, as you put it, you are on a plateau. You have recently, within the last two years, yielded into a much deeper level of attunement, a significant abandonment of attempts to be in charge. Congruence has increased during that period tremendously. Now you are going through a period in which all of this is jelling, I'm going to say, congealing. It is a period of time in which the growth, as it were, is being fully incorporated, so that you are becoming very much at ease with it before more forward movement, in terms of even greater alignment, occurs.

Over the next three or four months you are likely at times to find your ego becoming demanding and impatient—let's get on with the show, let's have a little movement. And I encourage you to notice it, let it jabber, but don't pick up on it.

It is like the soup, where the kids in the commercial say, "Mom, is it soup yet?" You could say, your ego says, "Is it fulfillment yet? If it isn't, hurry it up." But when the soup is soup, it's soup. And when the fulfillment is fulfilled, it is fulfilled, and more Movement will follow.

Now, in what specific respect do you have questions about your healing work?

QUESTION: Is it appropriate to do that kind of work with other people now?

ANSWER: Absolutely, yes.

QUESTION: I wanted to ask for you to share your experience and viewpoint of what divine communion and commitment in regards to marriage is, and how it pertains to us in these changing times?

ANSWER: It is very hard to have divine commitment when you are not experiencing yourself as divine. But it is important for you to know that what is called a marriage commitment is a great—a significant—asset in terms of each one's Awakening. Why? Because a commitment to marriage is a commitment to not being alone. Whether the intent to join is divine or not, the intent to join puts you in an arena, if you will, which some people might term a cauldron, but an arena in which growth can most easily occur.

It is the arena in which selflessness is called into play, whether it is given or not. It is the place where love is continuously given the opportunity to come into play. And I am not speaking of physical love, and I am not speaking of human concepts of love, I am speaking of love as the willingness to recognize that which is Real in your partner—Real with a capital "R".

Marriage is not essential to Awakening, but it comes close to being essential. I do not mean that those who are not married are at a disadvantage. But it is much easier if one is single to escape involvement.

Now I have said that you don't get into the Kingdom of Heaven in groups, you get in individually. But it is also impossible to get into the Kingdom of Heaven without joining, without relinquishing an insistence upon independence, isolation and self-sufficiency.

Marriage provides this environment, just as does a jail cell or a hospital ward, anywhere where there's the opportunity to be with another over an extended period of time, where it becomes almost impossible to continue to act without consideration for another.

Now, there is much talk about holy relationships, and that it is desirable in all cases to have a holy relationship rather than a special relationship, but especially in marriages. As I said, it is hard to have a divine commitment when you don't feel divine. It is hard to have a holy relationship when you don't feel holy.

And so I will tell you, that essential to the establishment of a holy relationship is the necessity of learning to pay attention within, learning to be still enough to open up to the guidance of your Self, or the Holy Spirit, or your guide, because that is the holy relationship that will disclose to you your holiness, which will in turn provide you with an inescapable realization that the holiness that you are experiencing about yourself is the fact about your partner, or anyone else you experience.

The confirmation of your partner's holiness will not come from your partner, but from your direct experience of your holiness. This is a very important thing to understand. If you understand that, you will not look to your partner for confirmation of his holiness, nor will you push your partner to behave in a more

holy manner. Because that is not where the confirmation of his holiness that will mean something to you will come from. It comes as a direct and spontaneous result of an inner experience of your holiness. And that can only be provided to you by another who is aware of his or her holiness.

And at the present time you are limited to your guide, the Holy Spirit, the Father, or your capital “S” Self for that disclosure. Then when you have that experience, that undeniable, unchangeable confirmation of your partner’s holiness directly from the experience of your own, the manner in which you treat your partner will be altered radically. And that will provide the environment in which he can discern his holiness, because you are treating him as he divinely is; not from an ego standpoint, but from the standpoint of your actual experience of your holiness.

Now it does not matter that your experience of your holiness may not be permanent. You may feel it unequivocally, but you may not be able to sustain it. It will not matter. It is like having a revelation as opposed to an inconsequential night dream. The night dream you will forget, but the revelation and how it felt and what it was about will never leave you.

And although you may have moments here and there, as a result of your inner connection of your holiness, even though they may not be continuous, you will find that they will sustain you in your ability to approach your partner or your fellow man as the holy one that he or she is. And as a result of that, be an agent for transformational change in their life, or at the least, a really delightful woman to be with.

QUESTION: The other day I was riding down the road, and everything was going really smooth that day. I noticed that I still had some tension in my body and thought, “I can let that go now, because everything is unfolding wonderfully today.” Within a minute, I passed someone on horseback and watched them being thrown from a horse onto the asphalt. And I stopped the car and got out and came to the assistance of this person, who was in what I judged to be a life or death situation. It was unsettling to me. And the ambulance came and took the person away and medivaced them to brain surgery.

As I reflected on that, questions came up around, “what was that all about?” And I’m curious as to the lessons regarding that incident.

ANSWER: You will have to continue to pay attention in order to find out about the lessons uniquely relative to you and this incident.

I want to come back to what you said about what happened just prior to this incident. You realized that you could let go of some tension, because you were having a good day. And I will suggest to you that you have the cart before the

horse. You let go of the tension because it is incongruent with the nature of your being, and you will not find it reflected back to you in your day.

Before calling Lazarus forth from the grave, I thanked God. I did this so that everyone might know that you thank God before you have that which justifies gratitude. You express gratitude FIRST, because that is the nature of Real Being. And then you have nothing to obscure it.

Now, I'm not suggesting that you set yourself up here for this experience that was distressing. I am expressing a principle, if you will. If you are clear, if you are centered, if you are in a state of gratitude, it does not necessarily mean that you will not find someone else in your experience needing the blessing of being around someone expressing gratitude.

Yesterday we spoke about this idea of referring everything back to yourself—if you're having a negative experience, you must be creating the negative experience. Well, following that line of reasoning, it might be a good idea for us to break for lunch so I can find out what I have done to deserve the company of those who are ignorant—the company of those who insist that they are not my equal, that they are not at this instant the direct expression of the Father, that they are not in the Kingdom of Heaven when we are all sitting here together and it is absolutely obvious to anyone who will open their eyes.

QUESTION: You created it.

ANSWER: That is an interesting thought. No, I did not create it. The Father created all of us here in the Kingdom of Heaven. I did not create the fact that you are choosing to dream a dream. And I did not create the fact that the dream is being treated as though it is Reality. And you know what? It doesn't really matter whether you did either, because the fact is that we're all sitting here right in the Kingdom of Heaven, we are all the Sons and Daughters of God, we are all at this moment embodying all that God expressed of Himself as us—all that God is expressing of Himself/Herself as us.

You know what? Every moment simply calls for the Being of love. And no matter how the ego interprets that call, it is still just the call for love. And you were there that day to be the answer to the call for love. You were there to be the fulfillment of the need. But you did not create the accident. You were the evidence of the simultaneity of the question and the answer, the need and the fulfillment of the need.

And that will give all of you something to contemplate, not think about, between now and the end of the lunch break.

QUESTION: I want to ask about being an artist.

ANSWER: How can you ask about being an artist? How can you ask about a movement that occurs within you that you are not personally responsible for, and

that you find yourself having to yield to, just as a mother has to yield to the delivery of her child. It is best not to ask questions, but to allow it to happen.

Now, I am going to let you ask your question, but I want you to not get hung up on an intellectual assessment or concept of the movement of creativity, because the movement of creativity is always nonconceptual. It is, as I said earlier this morning, completely unreasonable.

Now there is such a thing as reason, and there are such things as ideas, but they are there to serve, to express the Movement of Creation as it has been experienced—they come afterwards. Everyone tries to think originally in order to manifest in an original creative way, but this is the cart before the horse again. One allows herself into the experience of the Movement of Creation that constitutes being an artist, and afterwards finds words and ideas to give voice to the experience of being the Movement of Art. I do want to hear your question.

QUESTION: Well, it's more of a little collection of things that have bothered me. And I understand what you're saying. I've felt a loss of confidence for sometime. And it seems clear that I'm not selling the things that I make. And I'm wondering if I should view what I do then as a gift, or the natural expression of being myself, and not get involved with it as a business thing.

ANSWER: Before we move on: Can you imagine God being the Movement of Creation called the universe, waiting for a buyer to come along?

QUESTION: No.

ANSWER: Indeed. Although you live in somewhat perverse times, there are few women who would bear a child so she could sell it. The Movement of Creation is itself self-fulfilling. It is always a gift. Otherwise you are a craftsman and not an artist.

Now you are confused and distressed because you are standing back from the Movement that moves in you, and you are assessing it, evaluating it. And when you are disconnected from the Movement of your essential Being, you cannot help but be confused and frustrated. It is like a light that is unplugged from the wall: it cannot fulfill its function and it cannot experience the fulfillment of fulfilling its function.

I know that the world attempts to turn everything into a profit, but a true artist doesn't join that method of operating. I'm going to tell you something else. When you finally let go and just connect with the Movement within you, and be the Movement because there is no other choice that you care to energize, you will find your fulfillment in all of its aspects manifesting, including your abundance.

And remember, as I said earlier, not to limit your abundance to a particular action, such as punching a time clock, or accomplishing a certain task. "It is the

Father's good pleasure to give me the Kingdom, and I am curious to see that manifest." And while you are curious to see that manifest, go ahead and be the Movement that comes forth as the self-expression of you that is art. Continue.

QUESTION: Could you be maybe a little clearer about why I disconnect from that Movement, which I experience myself as doing?

ANSWER: Because you become self-conscious. You begin to think about how another is going to view or appreciate or interpret or value or not value your work. You see, your work isn't the thing that ends up on the canvas, you work is Being the Movement, with the recognition that you truly have no other choice available to you, because nothing else constitutes the essential you—Being with integrity.

When Paul gets self-conscious he tenses up, it becomes difficult for him to hear me. And if he were to indulge in self-consciousness, you would find the workshop coming to a stop. There is nothing other for him to do that is of value at this moment besides being in that place where hearing can occur, because he has found that that constitutes the fulfillment of his Being. And because it truly constitutes the fulfillment of his Being, it is transformational, meaningful and fulfilling for everyone else as well.

He also finds that there are not those in his experience who do not value what is happening because their point of growth is somewhere else. And likewise when you will dare to be out from the Movement of You, without caring what anyone thinks, you will find those in your experience who will value the gift of you and you will be able to say, "Oh, I sold five paintings." But is the selling of five paintings what has happened? Or is it the manifestation of a choice on your part to be congruent with you, and letting the chips fall where they may. And as a result of that congruence, finding that your world is unified as well. And there are those in your experience for whom your being is meaningful.

QUESTION: Raj, I feel like I went out of congruence maybe ten years ago. That this was a natural thing I did until...

ANSWER: You feel as though that is the only time in the last fifteen years that you went out of congruence?

QUESTION: I don't understand.

ANSWER: I mean that you go in and out of congruence constantly. And I'm going to say, "So what!" What matters is that the desire is there to be congruent. And it will be much easier for you to get into and feel that congruence if you will say, "To hell with what anyone else thinks. There is something in me that moves and feels congruent, and I am going to allow myself to be in alignment with it no matter what anyone thinks. Because when I do I feel good."

You can go out of congruence twenty times a month and you can come into congruence twenty times a month. Don't make a mountain out of a mole hill. Just make the choice for congruence more often than you make the choice for incongruence.

Now, I interrupted you, what were you going to say about going out of congruence ten years ago?

QUESTION: I don't want to bore everybody.

ANSWER: I assure you this is not boring for everyone.

QUESTION: It seems from the time I was a little girl, art was a very natural, beautiful thing for me to do, and I had that sense of congruence, of connection with a higher force. And then I'm maybe in the last ten years, approximately, it feels like it left me—that's my perception. I obviously counted on that and it's been very disappointing.

ANSWER: It hasn't gone anywhere. It is just that you have begun to feel that you must answer to other people's opinions. And you have paid more attention to that, but that connection is there. And I will tell you a very simple fact: The connection has been expressed in your work, but your preoccupation with what others think has not allowed you to see it as clearly as others can see it.

QUESTION: Do you feel I should be open to new forms other than painting—that that's a good direction?

ANSWER: That is like a woman about to deliver saying, "Do you think I should be open to having a boy if it's not a girl?"

QUESTION: Okay, I get it.

ANSWER: If it's coming, it's coming! Whatever it is, whatever the form is! And so, yes, you had better be willing to be open to the movement of creativity and not have a preconception as to what it has to be.

QUESTION: Okay, I would have brought you one of the new forms, but it cracked in the firing.

ANSWER: When a child tries to get from the couch to the coffee table without holding on and falls down, he tries again. No big deal. Try again.

QUESTION: Thank you.

ANSWER: You are welcome. Don't be so serious. The Movement of Creation is a Movement of Joy, the Movement of that which is unreasonable, therefore, the Movement of the unexpected. Lighten up. Okay.

QUESTION: This experience that I had with coming across the threshold into this place of apparent ignorance, when I was being the Father's smile, we spoke about, and you assured me it was an experience of Reality that was as real.

There's a part I would like your reflection on. I was being that infinitude, but I seem to also be carrying something. And that something felt like the light—a bolt of light that Mary and then Mitraya showed me to walk on. And then you later said that they represented the love and the balance that they were giving to the earth. But what was the meaning of that experience, when I was the infinitude of the smile of the Father, what was the meaning of my also having this something?

ANSWER: The meaning of it was your Birthright. Indeed, when all of you, shall I say, departed from your full conscious experience of being the Mind of God, and explored the possibility of being a separated mind, you did indeed bring with you your Birthright, because it was not hidden from you yet. You brought the light with you, which gave you courage, if I may put it that way, to dally with the ego, to play with a sense of independence.

And as I have said, moving away from Home was easy, because there was no self-doubt. Whereas as you go back Home it seems to be hard, because you are doing it from a frame of reference in which doubt is a fundamental factor.

Since moving away, and becoming preoccupied with the sense of limitation, you have forgotten the Birthright that you brought with you. You have been too distracted from it. And so it is as though the light went out, even though it did not.

The answer to your question is that the light you brought with you was your Birthright. And this is true of everyone of you. And your Birthright is still with you and is still lit—still beaming, still radiating. But in your busyness, in your distraction by the sense of limitation, you do not notice it.

QUESTION: When you say you are what you do, and what you do comes out of what you are, I felt that Movement that I was not making a decision—as you expressed yesterday with someone about their reincarnation—it just felt like the Movement. It didn't seem to have anything that felt like making a choice. It just seemed to be the Movement. So where would the movement of ignorance—like we are what we do, and what we do comes out of what we are—where is the ignorance there? I mean there is no ignorance. What trick then... Do you know what I'm getting at?

ANSWER: Most all of you are sitting in this room with your eyes open. If you close your eyes, you become experientially ignorant of the appearance of things in the room. It does not mean that you are an ignorant entity. But as long as you are not looking, you do not see.

Indeed, what has been called the fall, which is nothing more than a movement into a limited experience of infinity, is or was a choice. And what all of you must understand is that it was not a sin to make the choice anymore than it is a sin to close your eyes and not experience what this room looks like at this moment.

But if you neglected to open your eyes up for the rest of your life, you would find life more difficult than you had with your eyes open. And you could become preoccupied with the difficulty as compared to earlier in your life. And learning how to deal with the difficulties you run into when your eyes are closed, rather than opening your eyes up, can become a distraction to the realization that all you have to do is open your eyes.

And that is all that this three-dimensional frame of reference, this limited sense of the Kingdom of Heaven amounts to. It doesn't amount to a sin. It simply amounts to a simple fact of ignorance—you are temporarily ignoring the Wholeness of your Being. And in the distraction, you have forgotten that all you have to do is open your eyes. You have forgotten that all you have to do is give permission and feel the desire to experience and know your Self and Reality truly, without all the folderol of processes and obedience's, etc.

How many of you have been very sleepy and you are watching the TV and you blink your eyes, except you only do half a blink. And suddenly you find that you are asleep, your eyes went to close and open and they didn't make it open. It is as though you are caught halfway through a blink. There's nothing wrong with it. Therefore, there is no penalty to be paid for it.

I cannot explain the fall any more simply than that. It is probably the most accurate definition that has been expressed in the world to date, that the fall of man amounts to half a blink. And now those of the Brotherhood who are caught in the half a blink are about to open their eyes and finish the blink.

QUESTION: That one called Mitraya, when he came over into this place he was the infinitude of the Father's smile, wasn't he?

ANSWER: Oh indeed, but his coming here didn't constitute a blink at all.

QUESTION: Right, well what's the difference? How did he keep his eyes open?

ANSWER: I will tell you that he did not go through a birth process to be here.

QUESTION: So I had the experience of releasing the illusion of birth from my mother, you know, like last year. Is that like making up for these little things we do here, that kind of cover the fact that you don't have to do these things?

ANSWER: That is correct.

QUESTION: And then you said to me recently, I'm a lot closer than I think, a lot closer than I imagine. So throwing thinking and imagining out, what is it?

ANSWER: Throwing those out, there is no way for me to define it to you, except that you are closer than you think. Therefore, let there be curiosity without

impatience. Curiosity without impatience constitutes balance, equilibrium, evenness—the condition necessary to slip through the little gap into the full realization of your Being.

QUESTION: Thank you, thank Spirit and myself for being present, and this opportunity. Somewhere along the line after this half a blink, and I'm here now, I'm wondering about something practical that I can kind of focus on to take with me now in a way that I can understand dealing with my situation, dealing with my energy.

It's very frustrating from a personal perspective of not having much energy day after day, week after week, and it's been going on for quite some time. And along with that, my enthusiasm for life, my passion for life has been kind of dampened. And I'm just not very passionate and I'm not excited about starting another job, a new job, which I'm beginning next week. And this energy affects my situation in a sense that it's just an effort to move the body through time and space. And it's difficult to follow my guidance in a sense. So if you have anything you could share with me? Thank you for being present.

ANSWER: You are being weaned from determined accomplishment. You are being brought back into equilibrium. There is not a single thing wrong with you. You would not do this voluntarily.

Do you realize that the very word “yielding” means involuntary movement—unauthorized movement, the absence of will, the absence of control. It is not that you do not have energy, it is just that, you might say, the energy of your Being is no longer continuing to allow you to subject it to inappropriate use. It is still there, but you cannot muster it up to abuse yourself with. You cannot gather enough of it together to continue to create the illusion that you are in charge.

Now when this point of development comes, your ego goes crazy. But at the same time, there is always a clear sense of a you, separate from this ego that is going crazy, that feels wonderful. Is this not correct?

QUESTION: Well, y-e-s-s.

ANSWER: Y-e-s-s. It is the ego that gave the little negative lilt to the delivery of that very clear answer.

It is just that it is hard to trust this very clear feeling that doesn't make sense. At least it doesn't make sense from the standpoint of your old conditioning. I mentioned earlier, that awakening constitutes a real shift at an experiential level in your experience of yourself. And it isn't just a rearrangement of ideas or a new package of updated ideas. You are going through a shift of experience of yourself.

Those who have been used to being clear-cut authorizers of their experience find this point of development very unpleasant. And it is not recognized to be a

point of development, but rather is defined to be a problem. This is exactly what is meant by the phrase, “entertaining angels unawares.”

When you are confronted by a point of growth that brings you into greater equilibrium with your Real Selfhood, and you find yourself unable to perpetuate the illusion of yourself and that which has been false about it, it is seldom recognized as a point of development. In the absence of being the successful authority over your experience, you will have the opportunity to come into a more permanent experience of equilibrium, a more permanent experience of your substance—the substantiality of you, a clearer experience of your invulnerability. And you will discover that you are no longer experiencing attachment to everything as though you needed it (everything) to give you definition.

To one who has exhibited the habit of gaining definition from the things in his experience, this feels like a loss of worth. It feels like abandoning yourself to a place where there will never be an opportunity again to experience worth the way you have always experienced it in the past. And that feels like a very dire circumstance or place to be in.

And every single one of you will come to this point of having to abandon—never to recover again—the sense of a tiny, separated entity being in authority over something for the purpose of demonstrating worth. Know that this point of development will be arrived at and that it is your salvation, rather than your crucifixion. Because in the absence of being the authorizer of your experience, an authorizer who gains worth by demonstrating the authority successfully, you will find experientially your Worth, with a capital “W”. And as I said earlier: When that happens, it discloses to you the capital “W” Worth of everyone else. Because it is inescapably clear to you, for no reason, that this is absolutely true about everyone else as well.

Now, you are going to have to endure this point of development. It is not something to escape from. And I encourage you as you endure it—which really means as you abide with it willingly—as you do this, stay in touch with the part of you that has emerged that feels the utter rightness of it, even though you cannot justify it intellectually in terms that your ego used to use to define what was reasonable and intelligent.

I do not mean to imply to everyone, by what I am saying, that you are all headed for difficulty. What I mean to convey to you is, that there are indeed going to be real intrinsic, intimate shifts that will constitute a changing of your experience of your identity.

If you are not expecting that, but you are expecting a new package of intellectual toys, you are likely to misinterpret, misunderstand, what is happening.

And you will call out the regiment of ideas of self-protection to send in to deal with this disruptive upsetting of the status quo of your identity.

And because this point of development is a point of development, it will not be squelched by the regalia of metaphysical attack forces, and it will feel like a struggle, and it will feel intense, and all of it will be unnecessary.

I will tell you one thing: You are not just hearing what I am saying with your ears, you are hearing it with your Being. And every single one of you in this room, and every single one who happens to hear a tape recording of what is happening right now, will remember what I have just said when this development begins to occur. And it will save all of you some time, because you will not decide to bring your clear correct thinking into play to battle against that which is actually, shall I say, raising you from the dead—raising you out of ignorance. That's the end of the answer.

QUESTION: I first wanted to say thank you for the responses to many of the questions today that touched me. My question right now is to touch with a state that I found myself in sometimes before I'm sleeping or in meditation, where I find myself coming out of—it's like waking, but I'm already awake—out of an altered life, another style of living, where I'm a player, a person in a place involved in relationship with people around me. And it's as if I go into that place, I become that existence, and then something clicks for me and I'm back here—in this body, in this mind, in this Being. And it feels as though I'm living in a Heaven; an option almost to live here or live there, when this is occurring. It's not something I bring upon myself in a conscious way. Could you tell me something about this?

And one more thing about the experience is that I'm in affluence. There's a feel of true abundance and fullness in that living.

ANSWER: I will tell you that it is all imaginative poppycock. When Paul gets up in the morning he has learned not to pay too much attention to himself, not to take himself too seriously until he is awake. And I am going to encourage you to do the same thing.

This is pure imagination, no matter how valuable or valid or desirable it seems. Notice it, but do not become too curious about it. The point is to wake up, so that you are able to function reasonably well in your ignorance during your normal waking hours. I mean by that, the ignorance of the three-dimensional frame of reference as opposed to the fourth-dimensional conscious experience of Being that constitutes being Awake.

This experience does not constitute a state of illumination.

QUESTION: So in this waking state, this three-dimensional, this state here now of me and my body, there seems to be a continual experience to look

to being Awakened—Awake. And I understand that meditation assists in this process of coming Awake.

ANSWER: It is as though it helps to clear the cobwebs away that distort your perception of everything that you see, causing the fourth-dimension to be three-dimensional only.

Now, this gives me an opportunity to say something else. If indeed you are being confronted by the Kingdom of Heaven or Reality at all times, it means that you are being confronted by the fourth-dimension at all times. It means that you are in the fourth-dimension at this very instant, but you are only allowing three of the four dimensions to register with you.

Everything you see is a fourth-dimensional presence. And that is why it is important to have a curiosity to allow yourself to feel the meaning of any three-dimensional object. Not so that you can get a sense of its three-dimensionality, but rather so that you might open up to the actual present meaning of its fourth-dimensionality, its divine intent, or reason for being what it is.

So remember that waking up does not mean waking up out of all this; it means waking up into what it truly is—waking up into what it truly means. What is the meaning that has found expression as this glass? And what is the meaning that has found expression as the water? It has fourth-dimensional meaning. It is an expression of the infinite creativity of the Father. Therefore, it is some aspect of the infinitude of your Being and, ultimately, it is some aspect of the creativity of you, because you really aren't separate from the Movement of Creation that God Is.

This twilight zone that you experience between sleep and being humanly awake implies a different place or different dimension in which to be more truly Awake. And I will not allow that to pass without commenting, so that you might understand that here and now is the fourth-dimension, and here and now is the place to experience it fourth-dimensionally. And it is a true perception of this glass that it is your Birthright to experience. That is the purpose.

It is not that there is a divine idea standing some place behind this physical manifestation. And that that divine idea that stands behind it is what you need to connect with. It's this glass. It's this water. It's this hand holding the glass. It's all of us experiencing the attention that is being given to this glass. All of this is fourth-dimensional Reality occurring, even though, at the moment, you are seeing it in a limited three-dimensional fashion.

So be cautious, be alert in the sense of not being distracted by the suggestion that there are truly alternative experiences of Reality—alternate dimensions that you can slip into.

I will tell you something: The only available dimension for you to slip into, other than the fourth, is the second, where there is an even greater experience of limitation, because then you only have length and width—you have no height, no depth. And it is not a natural inclination to move from the third into the second. Why? Because the third has already scared you so much, that you are unwilling. You will not even move into the fourth without some encouragement. And none of us are encouraging you to go into the second.

There was a general realization that occurred in this group in the last ten minutes. And from our standpoint, the light of you is displaying a greater rousing out of your slumber—movement has occurred, more concentrated movement has occurred in your process of Awakening in the last ten minutes. I share that to confirm the feeling of it that some of you ARE experiencing, and also to encourage those of you who are not really feeling it yet, to know that it has happened.

QUESTION: Only a moment ago it seems I shared with you a number of experiences with our “space brothers.” Well, I had asked if I had been aboard one of the ships. And you had shared with me that I had had an experience of a conscious movement. I wonder if you could share with me their culture? What are they doing at this time? And their plans for mankind?

ANSWER: Your very question expresses the lack of unity consciousness which I am helping this weekend to diminish. You see, the ego divides that which is One, that which is Whole, up into parts. And so you have this group and that group, this culture, that culture, that intent and purpose as opposed to that intent and purpose. And it does this add infinitum.

Those that you speak of as the “space brothers” are part of the Brotherhood. Do not think just three-dimensionally here, as though they are “space brothers” from another part of the three-dimensional galaxy or universe. They are Awake. They are not here for ego purposes. They are gathering, just as others gather, humanly speaking, for an event, whether it be a rock concert, or a Fourth of July display. It is a gathering for an event that is anticipated, because it is known to be going to happen.

Mankind is Awakening. And what I mean by that is those seemingly trapped in the three-dimensional frame of reference are about to experience their release. Not that their captors are going to come and unlock the doors, but literally because each of you is going to go and rattle the door and discover that it was never locked.

You must understand that those who are experiencing the three-dimensional frame of reference are not just those who are, in popular terms, incarnated upon

your planet at this time. Those who have passed on, but who have not Awakened, are still experiencing a three-dimensional perception of the fourth-dimension.

And all who are not Awake are in a process of waking up, because there are no longer enough sleeping to join in mutual agreement about their dreams to maintain the distorted perception any longer. There is not enough mutual agreement present for the limited perception of things to continue. That is why there is a breaking up of the dream, if you will. That is why there is more and more evidence of not being able to be the clear-cut authority over your experience. And it is happening to those on your planet to one degree or another. No one is excluded from it. And it is happening to those that you would say have passed on, who are yet to Awaken fully.

Those that you call the “space brothers” are here, you might say, to observe first hand; and also to act in support of this Movement of Awakening, by—for lack of better words—providing their presence energetically. There have been a number of instances over the last fifteen years, in which—for lack of better words—your planet has been layered or banded with energy of love, which is, of course, an integrating energy, a harmonizing energy, thus making it easier for all of you to give permission. Of course, love is noncoercive and so it cannot impel you to do anything.

Every single one of you must wake up for your own reasons, because you are feeling a Movement and a desire within you. No one can just willy-nilly move you into enlightenment. But support is being provided. It is preferable for you to think of the “space brothers” as members of the Brotherhood, which is the truth, rather than aliens or creatures from other parts of the universe, because they are not.

An image that would have somewhat relevant meaning for you would be that of a football game, where you go and sit in the bleachers around the field because the field, is where the activity is going to be. What you would call “ships” are literally parked on a grid in space around your planet, eager to see the show. Why? Not for amusement, but because, you see, you are part of the Brotherhood also.

And as long as you have been asleep and dreaming dreams and holding yourself apart from the conscious experience of your unity with the whole of the Brotherhood, the whole of the Brotherhood has not been experiencing its wholeness consciously.

And so where you would say that in your process of Awakening you are coming Home, they are awaiting the reuniting, the conscious reuniting. Now you might say, “Well, if they are experiencing themselves as the infinity in which all of Creation is occurring and all of Creation is some aspect of the infinitude of their Being, then they are experiencing every aspect of infinity fully. There is no need

for them to have ships, there is no need for them to be on bleachers, or in parking spots in your galaxy.”

But not only are you and everyone of the Brotherhood universal, you are also specific; therefore, it is possible for you to be specifically located at the same time that you are universally “located.” You are universal having specific identity, because the Father in His Self-expression cannot express unspecifically, nebulously, vaguely. And even though you are universal and experience universally when you are fully Awake, you are still specific and experience specifically when you are Awake.

The only thing is that one does not choose to experience specifically for personal reasons, for personal gain, for effect, or for any of the other ego reasons that egos do things. And so those who are here in your vicinity are here because it fulfills purpose, identifying God’s purpose. And as I said, they have been providing energy and, may I say, the mental environment in which it is easier for all of you to wake up. There are others of the Brotherhood who are engaged in fulfillment of the Father’s purpose elsewhere regarding other things.

But I will tell you this: All of the Brotherhood that is Awake, whether they are specifically located in your area, or experiencing your area from the infinite vantage point, all eyes are on you and those who are Awakening, because all look forward to experiencing the Whole of the Brotherhood consciously experiencing its Wholeness. And there is great support and encouragement of love that undergirds every step of Awakening that any of you are willing to engage in.

You see, not only are there not enough dreamers to support the ongoing illusion of a dream, but there are more who are Awake joining with you at the level of your divinity—at the level of what you Really are—in support of your Awakening. It is therefore inevitable that you will wake up.

And I will take this moment to say once again: No one will be left out, because there is no outside of the Kingdom of Heaven for anyone to be. So let us forget about this nonsense of a hundred and forty-four thousand being taken up and the rest left behind to sort of sog in their, well, I’m going to say, righteous anger at being left behind. You are not alone. In every way that you can imagine you are not alone.

QUESTION: I was wondering if you could shed a little light on the subject of dreaming for me—while sleeping? And if we should give our dreams any type of credibility in our lives, or if not, what purpose do they serve?

ANSWER: Dreams are always the result of something else. Dreams are the result of the release of physical tension. They are also the result of what you might call the processing of new data that you have experienced during the day. And also

what you might call little “ah-ha” experiences, such as you experience when you find a piece of the puzzle fits here, you say, “Ah!” You put something together. When that kind of assimilation occurs, there is a streaming of images. When a release of physical tension occurs, there is a streaming of images. The real event is not the dream, but the assimilation or the release of physical tension.

I know that there is much dream work that is done, but I do not encourage investing a great deal of energy in it. It is not wrong. Indeed, it can be turned to your advantage; but for the most part it ends up being nothing more than an amusing side trip into psychology that I do not encourage anyone to waste their time doing. I cannot put it more simply than that.

QUESTION: I would like to know when it will start to become easier?

ANSWER: I understand your question. There is a point at which the practice of trust will not seem to be so demanding, and will not seem to bring fear into play; when the practice of trust will not feel as though it is putting you in a vulnerable place.

Part of the problem, as I said earlier today, is that the word “ease” has really meant being able to be less conscious. And being more conscious has meant more work.

As I said, you all go through your day feeling quite confident in doing the grocery shopping, or driving to the post office, or jotting off a letter to someone, without even wondering if it fits into the divine pattern, or whether it identifies fulfillment of purpose. And so no one engages in listening beyond what they are spontaneously motivated to do by circumstances. No one does anything consciously—with a conscious embrace of the whole—so that there is available to you the experience of unity.

And so what seems not easy is the fact that you are insisting upon being more conscious which really is easier and more natural, but which your conditioning labels as work. It gets easier when you realize that it isn’t going to get easier.

QUESTION: Thanks a lot.

ANSWER: That can easily be misunderstood. It gets easier when you yield to being more conscious. It gets easier when you are not holding out in the back of your mind for a time when you’re going to be able to sit back, lay back and not pay attention.

You see, when that happens you will feel your integrity more clearly, in exactly the same way, figuratively speaking, that a youngster feels his integrity more clearly, or her integrity more clearly when he or she moves out of his parents, home and becomes, I’m going to say, self-responsible. In other words, where he is not leaning upon and depending upon his parents for his well-being. He cannot

just sit back, lay back and say, “Mom will take care of it, Dad will take care of it. I don’t need to concern myself with it.” He moves out and embraces, usually, with great willingness the added attentiveness, the added conscious awareness that is called for, and experiences himself emancipated from a state of dependence. And that feels good.

Now, the child who is not loaded with confidence, and who for whatever reason is experiencing a great deal of self-doubt, when that time of emancipation comes, experiences it as a potential burden that he may not be able to bear. Therefore, at that point of development there is a great fear. And he does not willingly embrace it. And to the degree that he resists it because it appears to be too much work, rather than an expression of Birthright, he will deny himself that experience of emancipation, that clearer sense of integrity that comes from not being dependent.

Now am I really being inconsistent here? You must understand that to be independent or emancipated does not mean separated. I will tell you that: the United States and England could not experience themselves in relationship or with respected unity until they were distinctly themselves. And therefore, a Declaration of Independence was essential. Until that happened they could not come together with equality, because there was what you could call a co-dependency that existed until the Declaration of Independence was expressed and embodied.

So to not be dependent does not mean to be separate. It is not until there is independence that there can be union, because there is not present that which is equal. And that which is not equal cannot find congruence.

You cannot find and experience your unity with me until you discover that you are like me, which seems to suggest that you are separate from me.

Now bear with me here. Right now each of you wants union or unity with the other; but you will not be able to be truly one with your brother until you discover your divinity, which then discloses his divinity, which then demonstrates to you experientially that you are One, that you are equal and that, therefore, you need have no defense. That is the way it works.

None of you are used to being that Awake. And on top of that, you thought when you got to be twenty-one you would have it made. Now you not only have learned that when you got to be twenty-one nothing special happened, you are now being told that there is growing up to do beyond even the growing up you thought there was—that there is further to go. And then you also find out that I am telling you that the further there is for you to go involves never coming to an end. And your prior concept suggests that there is a lot of work to do.

And so you ask, “When is it going to become easier?” It is going to become easier when you yield to the inevitable and experience your integrity, which will

constitute an experience of your power, or what I will call, eternal energy—energy to be you fully without any wear and tear.

When does it get easier? When you say, “What the hell, I’m not going back.” And you commit for your own internal reasons to moving forward. Then it will become easier. And you will learn to engage in the movement more gracefully, and you won’t wonder when the movement will be over. And a new experience of normal will develop.

Now, you are so conditioned to think in terms of accomplishing that you are hearing what I am saying as endless effort or more work than you bargained for. It doesn’t sound particularly inspiring. You must understand that waking up is going to happen because of what you already divinely Are, and work isn’t part of it. It is only from your limited ego-oriented frame of reference at the moment, that what I am describing could seem to sound like work.

The you you perceive yourself to be in a dream that you are having at night can’t possibly wake up the you that is lying in bed. But the alarm clock in your room can. It doesn’t address the you you perceive yourself to be in the dream, it addresses the one who is lying on the bed having the dream. You might say that it addresses the Real You.

Well, the Real You, divinely speaking, is cutting through the validations of the dream, because we’re all in the process of the reunification of the Brotherhood of man being totally Awake, and there aren’t enough to continue the dream. So it will become easier for you instantly if you all recognize the inevitability of change. Not just change of the evolutionary sort, but change in the divine sort, where a new sense of identity lifts you out of an evolutionary sense of self.

It is happening; and if you recognize that it is happening and that you are waking up in the Kingdom of Heaven where you have been all along, you will, as I said, become more curious, which is another way of saying, more enlivened consciously. And it will not feel like work, because it is you coming back into your Right Mind, and therefore your right motivation and energy.

Now I have said all of this so that you may have a most grounded and practical sense of what is happening. So that if it seems effortful, you will not assume that you are off track. And so that you will, as I said earlier, pay attention to the part of you that is unmoved by the ego’s misunderstanding of what is going on, and knows that there is something wonderfully all right about the uneasiness, and so that you will persist as the shift of the sense of yourself actually, experientially occurs.

I tell you so that you may have the courage to yield, rather than to resist. And the reason I can encourage you to do it is because there is no illusion going on, there is no polarity as a fact; therefore, you cannot be putting yourself in

jeopardy by practicing trust—trust that carries you beyond your concept of fulfillment and allows you into the experience of fulfillment itself.

As I said, it will become easier when you realize that it isn't going to get easier. It gets gooder.

QUESTION: I'm kind of curious as to what is going to happen. I had a couple of questions and now I'm not sure they're appropriate, so I need to take a minute here to see what is appropriate.

ANSWER: That is fine.

QUESTION: What comes up is that my connection with you or anyone has to do with my celebration for life. If I'm going to keep knowing that from moment to moment I can't help but keep tuning in and listening and appreciating what's always been here. And Heaven has always been here. And it's just the experiencing me that's opening into that experience and knowing how truly wonderful it is. And that's more important than anything else.

ANSWER: What is telling you that? What would make you feel that that is more important than anything else?

QUESTION: Who I am.

ANSWER: How do you know that is what it is?

QUESTION: I don't have any doubt about it. It's the fact that there is no doubt; that there's a certainty that all is well.

ANSWER: Indeed, that certainty does not come from reasoning, but from a deep connectedness and a trust in that deep connectedness.

Now, what I want you to understand is, that that isn't the last step but, the first step. Because it is that conviction that indeed allows you, with gratitude, to be curious so that the experience of the Kingdom of Heaven can replace the confidence or the knowing that it must be here, and that what you are experiencing is some part of it.

What I want all of you to know is, that it is not enough to look at that which is beautiful and even that which is ugly—according to your current perception of things—and say, “This is the Kingdom of Heaven.” Because until you see the wall paper in this room, or the leaves on the trees, and experience the substance of them as Living Love, radiating Love that you are feeling loved by, and until there is the experience of the fact that that Love which is loving you is the love that you are as well, and that there is unity, not separateness, to the infinite variety of expression that you are experiencing, you are not yet experiencing the meaning of the words the Kingdom of Heaven—that is not all there is to experience.

This experience of all form being Living Love is also an experience of it being light—illumination type of Light. The Living Love is Light illuminating,

radiating, and I am going to say, exposing the presence of God; which when you are experiencing it, constitutes the exposing of the presence of you because you are inseparable from God.

And so the experience of unity that you will have will not be just an intellectual idea that all of this is the Kingdom of Heaven, but a direct experience of it from the standpoint of God's experience of it. And so there awaits you more than just an appreciation that your fellow man is the Christ, and that everything that you see is a part of the Kingdom of Heaven. That is an idea still.

Your conviction that the acknowledgment of that is essential; and your commitment to gratefully embrace it as such is the first step. The commitment you are bringing to that willingness is indeed going to make—and I do not like using this word here—your process of Awakening more graceful and more enjoyable, because doubt will not be creating strain.

(Something missing here....?)

that which is ugly—according to your current perception of things—and say, “This is the Kingdom of Heaven.” Because until you see the wall paper in this room, or the leaves on the trees, and experience the substance of them as Living Love, radiating Love that you are feeling loved by, and until there is the experience of the fact that that Love which is loving you is the love that you Are as well, and that there is unity, not separateness, to the infinite variety of expression that you are experiencing, you are not yet experiencing the meaning of the words the Kingdom of Heaven—that is not all there is to experience.

This experience of all form being Living Love is also an experience of it being light—illumination type of Light. The Living Love is Light illuminating, radiating, and I am going to say, exposing the presence of God; which when you are experiencing it, constitutes the exposing of the presence of you because you are inseparable from God.

And so the experience of unity that you will have will not be just an intellectual idea that all of this is the Kingdom of Heaven, but a direct experience of it from the standpoint of God's experience of it. And so there awaits you more than just an appreciation that your fellow man is the Christ, and that everything that you see is a part of the Kingdom of Heaven. That is an idea still.

Your conviction that the acknowledgment of that is essential; and your commitment to gratefully embrace it as such is the first step. The commitment you are bringing to that willingness is indeed going to make—and I do not like using this word here—your process of Awakening more graceful and more enjoyable, because doubt will not be creating strain.

QUESTION: Hi, Raj. Thank you for being with us here today. I have a question about a consciousness called “Master Teacher.” My question is: Is

this an Awakened consciousness, and will I be moving to live with him, moving my home to live with him in the near future?

ANSWER: If I tell you that he is Awake, what will that mean to you? If he tells you that he is Awake, what does that mean to you? If I tell you that I am Awake, what does that mean to you?

I will speak for myself: I am Awake. But at the bottom line it doesn't matter to any of you whether I am or not, because you can't prove it. The only thing that matters is, that what you hear is supporting your definite conscious experience of waking up—whatever those words mean to you.

What I am saying is supporting your clearer embrace and experience of your integrity, because it helps you to conceive of the possibility that you really are at this instant divine and that you have the inherent capacity to experience it for yourself. And it gives you nerve to explore it; a willingness to embrace it that, in very practical terms benefits you in terms of promoting your clarity within yourself to yourself. And if Master Teacher does that, if Ramtha does that, if Lazaris does that, if I do that, if that is your experience of us, then embrace us.

But I am not going to give you his credentials. And if I give you mine, which I have, they are still relatively meaningless because who can prove it. So let's not fool ourselves and get caught up in irrelevant folderol. I say that with love.

QUESTION: I have another question. It has to do with the process of sitting in the quiet, and to enter into a state of non-thought. It seems like it is a stream of thinking or a stream of thoughts that go by, and I would like a little more elaboration on non-thought, on that place that you've been talking about.

ANSWER: It is a place beyond that level of the streaming of thoughts that you are describing. Depending upon whether or not you seem to experience becoming centered as a sinking beneath the surface reactive ego level, or rising above the reactive ego level, regardless of which way you seem to experience the movement, the fact is that you will always find that you move through a layer or band, as it were, of chatter—of streaming of thoughts.

This is—for lack of better words—a way marker. It can tell you that you are further away from the ego reactive level and relatively close to that centered place. Do not react to it, notice it and stay with your willing intent to become centered. You will move through that level coming out the other side and find yourself very quickly—for lack of better words—shifting into that recognizable state of centeredness.

This is not unique to you. And you can use it like a child uses a landmark on a long trip that is taken often, that tells him that they are getting close to their destination, even though he has no real sense of distances.

What I am saying does not apply only to you, and everyone else can use that layer of chatter or streaming of thoughts as a way marker. Simply let it be, do not care what the thoughts are and gently keep your intent upon the centering process.

QUESTION: My question is about realizing that I am the fulfillment of the need to serve my Self, with a capital “S”, versus serving the fulfillment of my little “s” self, that when I am experiencing pleasure, is the pleasure that I am feeling coming from the Higher Self big “S”, or a manipulation of the lower self ego telling me that it is the Higher Self? Am I being disillusioned by my lower self of what true pleasure is when I experience it in my body? And if in either case, why would I choose unpleasurable, fearful ordeals to go through, when really I’m trying to get to a pleasurable place?

ANSWER: Whenever you pick ordeals, it is because you are in some way justifying the ordeal, because there is a pay-off that will give you pleasure. Even if the pay-off is getting even, or extracting justice. That is why you would choose an ordeal, because there is a pay-off—in all cases.

Generally speaking, pleasure is that which gives strokes to the ego. That is the case until one arrives at a connection with himself, divinely speaking, at which time the experience of pleasure—if I may put it this way—takes on added and new dimension: dimension that is absent of fear, anxiety, distrust and the thrill of those three elements.

Now not any one of you is totally caught in ego dynamics. No one of you is a total ego. If you take the infinity of what you are and draw a small circle in the middle of it, or let us say, a sphere in the middle of it, the sphere that you create encloses some portion of the infinity of you. The sphere represents ego structures, beliefs. It is a thin sphere, a thin-shelled sphere. What is enclosed by this sphere seems to be governed by and defined by this sphere; and yet, the volume that is inside the sphere is the self-same presence as that which is infinitely present outside the sphere.

So there is always present in the you that thinks it is an ego belief structure—an ego self—there is always present in that, the divineness of what you Are. And that is why we can say that you never forget Home. And there is always that present within the ego spherical structure that remembers and is capable of desiring Home, even though Home seems to be unavailable to you because it is blocked off by the spherical ego structures.

You choose for that which gives the ego strokes (which is always a false sense of pleasure) until you begin to recognize the longing of the essential Self that

you Are, part of which is embraced, encased within those ego structures. And then you begin to have an unreasonable desire for more, or something different, something more valid, something more real than those ego structures suggest you are.

And then what you define as pleasure begins to be different from what your ego had defined pleasure to be. Then that of your infinity, which is embraced within the ego structures, begins to be more consciously in alignment with that of what you infinitely are beyond the sphere.

So now what is inside the ego structures and that which is outside the ego structures is much more consciously congruent. And it causes a weakening, a thinning, if you will, of the ego structures so that it begins to be possible for penetration of the ego structures to occur, and for that of you which is divine within the structure to experience union with that of you which is infinitely beyond the ego structures. And that is called an experience of illumination, inspiration or revelation that spurs you on further in terms of your yielding to that of you which is beyond the limits of ego structures.

That is it in a nut shell—an ego shell.

QUESTION: That the shell is dissolved, is that what I am hearing?

ANSWER: When the shell is dissolved you will be experiencing yourself infinitely. You will have the conscious experience of everyone of the Brotherhood and your unity with them. You will experience everything—wall paper, chairs, wood, finger nails, etc., as constituted of Living Love that is Light that illuminates the universe. It will be a different experience from what you are having at this instant. No, it is not dissolved at this moment, but it is getting very thin and penetrations are occurring that are bolstering your apparent courage to continue further.

Don't take these images literally. The purpose of the image of the sphere is simply to describe that which encloses something seeming to separate it from something else. It should be conceived to be a structure like Japanese paper that is used in Shoji screens—very, very thin, easily penetrable. It represents the same thing I described yesterday as the eyelid being the distance between being asleep and being Awake—very little.

And the shell is constituted of nothing more than beliefs which you are already aware are intangible. And so the image is simply a means of conveying to you that all of what you are is present, and the only thing that seems to divide it is something insubstantial, which a little bit of willingness from within the belief structures will penetrate.

QUESTION: Raj, I was the last speaker last night, and I have a question on the answer that you have given me. And that is that there are

times when I am sleeping and then I become conscious, but I don't open my eyes. And I feel like there is this overwhelming presence that I feel like is taking over my entire body, and I cannot breathe and then I feel like my heart is racing. And I feel that I need to literally pull myself out of whatever energy has me. It has happened so often that many times I say to myself: "Let go, let go, go into it, let it take you, let it take you." And I cannot do it.

And I wanted to know if at that time, based on the answer that you gave me yesterday, is that my ego holding on and not allowing me to go into spirit at that point, or is that something else?

ANSWER: Indeed, that is what it is. And the unwillingness of the ego is what you are experiencing as that which has hold of you. What you are feeling the inclination to move into is not what has hold of you. I'm going to put it this way: you are at a point of letting go of structure. I do not mean by that the structure of the body. I mean by that the ego structures that we spoke about yesterday that confine you.

Literally it is like a chick that is ready to expand beyond what the egg can contain. And so at that point the chick feels confined as though what had been supporting and nurturing it is becoming its enemy, its imprisonment.

So understand that it is not something outside of you which is getting hold of you, it is something that has had hold of you all along. But because you were not in a mode of release, of expansion, of yielding to unfoldment beyond the confines of the ego structures, you did not feel the confinement.

Let me assure you that the result of yielding into the movement of capital "B" Being, the movement of your essential self, the result of that will never be death—but as has been said, "will be eternal life." What do those words "eternal life" mean? They don't mean endless life, they mean life incapable of embracing the suggestion of an experience unlike it. It is life without any other option available to you, even as a thought.

The ego suggests, always, that if you yield into God, or if you yield into your Infiniteness, you will sacrifice all of this—you will sacrifice your identity, you will sacrifice those you love. But the only thing that will be sacrificed are the ego structures.

And that is the reason the ego directs you with lies, telling you that you will lose everything that has meaning for you. It does it so as to save its skin. It knows that when you yield into your essential Infinity you will not value or validate the ego any longer and it will seem to die, it will disappear from your conscious experience of yourself. So it says, "You will die. You will lose. It will cost you." And it does this to hold you within its confines.

So what has hold of you is not something larger than you, taking you over. It is the tininess of you that has been present, which you are at a point of expanding beyond. You remember that I said you cannot deal with the problem from the level of the problem? Well, as you allow yourself to embrace whatever is beyond the level of the problem, you will come to a threshold where the problem does seem aggravated and more confining, because you are at the point of violating that limit. And you simply need to persist, embracing that which is beyond the level of the problem, so that the larger perspective becomes yours, and you are able to see that the problem is not a problem—is not a dead-end—but what you might call a wall with a door in it. But until you get right up to the wall you cannot see that there is a door, an unlocked door that you can pass right through.

Do not be afraid of this: I have said before that the gate or doorway to the Kingdom of Heaven is surrounded by gargoyles. This is figuratively speaking, of course. The ego projects these fearsome images upon the gateway, you might say, the threshold of your Awakening, and it scares you. It comes up with its trump cards, you might say, in the game of illusion to keep you confined within your ignorance.

That is why you have help available to you. The Holy Spirit turns this to your advantage when you are willing to dishonor the images, the frightening images the ego presents to you that you will lose yourself; you will lose your sanity; you will become not respectable; you will be crazy; you will lose everything that has meaning, everything will go to pot. It has an endless list.

But you have your capital “S” Self, you have the Holy Spirit, you have the Father, you have your guidance, all standing in ready support the moment you express the slightest willingness to dishonor the limit that you have been conditioned to believe is real. That is why the joining is so important. That is why it is essential to the Awakening process to sacrifice the insistence upon being alone, self-sufficient, self-responsible, needing no other.

Do not be afraid of this experience. My having told you this will not necessarily allow you to yield into it totally the next time it happens, but don’t fret yourself about it. You will continue to have the opportunity and you will finally say, “Yes.”

QUESTION: You have said that relationships are the crucible to Awakening. My question or curiosity is about our relationship to our bodies, and understanding them more as light, the light that they are, rather than what we’ve always known up to now as density. And then, furthermore, how that figures in to or touches upon human sexuality.

ANSWER: First of all you cannot have a relationship with that which is inseparable from you. Therefore, you cannot have a relationship with your body.

The reason the concept of a relationship with one's body occurs is because it appears when someone passes on that the essence of them leaves the body and so it appears that they are two separate things.

Now, when you look at the sun or a bright light and then you take your eyes away, the image remains in your range of vision until it fades. Literally, when someone passes on, what you end up disposing of is the afterimage left in your eyes, because no one has ever left that which identifies them. No one has ever left the visibility and tangibility of their Individuality behind or anywhere. Not anyone who has passed on has experienced a loss of body.

And just as the afterimage of the sun fades because the sun is no longer there to support the image, the body that you bury fades—you say it decomposes. But it fades because there is no longer present in your range of vision that which supports the image. The reason being, that that one has simply moved beyond the limit that you are conditioned to allow yourself to experience. It is that simple.

I will tell you something: This room is not just filled with those of you whom you can see. It is a glorious assemblage, if I may put it that way, of all of you and your guides and those who stand in support of your Awakening with your guides, and the illumination of them, and truly the illumination of you at this instant. Because even though you are experiencing yourself in a limited fashion, you are present in your full glory. The illumination of us all is magnificent.

And all are present for you to see if, as I have been saying, you simply stop squinting your eyes. And as I said, the means of doing that is becoming simply curious—delightfully curious—as a child is curious. Don't work at it. Let there be a willingness to experience it if it happens. That's a good start.

Your body is the visibility and tangibility of your Individuality. Your Individuality is the direct expression of the Father/Mother/God. It is the intent of your body to identify the presence of your Individuality perfectly.

Now I have said this before, but it bears repeating: There is no such thing as unexpressed God; therefore, there cannot be invisible God. Therefore, there cannot be invisible you. Your body is the visibility of you. And because you are the Individuality that is the direct expression of God, from whom God has withheld nothing of what He/She Is, your body's intent to identify you perfectly is the intent to identify God perfectly.

Therefore, you cannot have a relationship with your body, because you are not something separate from it. You did not come into it at the moment of conception, you brought it with you through a doorway, you might say, called conception. As you begin to understand that your body is You identified—and I am saying You, with a capital "Y"—the divine You that I have been describing—you will realize that your body is incapable of acting at odds with you.

That which is single, that which is indivisible, cannot be polarized. That which is divisible is polarized, and that which is divisible can only exist in relationship. If your body is incapable of acting at odds with you, because it is You, with a capital “Y”, then that realization eradicates the fear you have that your body can act at odds with you. And in the absence of that fear, you no longer feel called upon to protect yourself against your body.

Do you see how inconsistent it is to distrust, be angry with, or protect yourself against something that is you? Can you see how unintelligent that is? How incongruent that is? And it sets up a state of mind that is in conflict, but it is an insane, unreasonable belief. In the absence of the conflict of a defended stance, you experience peace. And in that peace you find your body embodying You, with a capital “Y”—the presence of God that You/It is. And you say you have experienced a healing.

Beware if you think that the healing was the result of your thought, or your metaphysical work, or your clear correct thinking. It is the result of the fact that it never was divided and that it always has been incapable of acting at odds with you. And when the dissonance of your fear and self-protection were set aside, you were then able to experience it as it is.

Now, I am not going to speak at any length about human sexuality. I would rather direct your attention to what I will hesitantly refer to as divine sexuality: The experience you have when you are not seeing yourself as a mind inhabiting a body that is different from it, being an ego on the face of your planet in relationship with other egos on the face of your planet. Rather I’m going to speak in terms of the capital “Y” You that you are, the body that is the visibility of the You with a capital “Y” that you are, and the undistorted, unconflicted experience of communion, rather than communication or relationship.

Being—existing—is going to be always an experience, which means it is always going to feel like something. It is never going to occur and not be noticed by you.

Human sexuality is an attempt to experience union. It is an attempt, through space, to break down the sense of separation that is inherent in the ego’s frame of reference—what I have referred to as the three-dimensional frame of reference. As you allow human sexuality to be exalted in the awareness that you are divine, and that your body is the visibility of this divine Individuality that you are—just as you let your body be exalted by the realization that it cannot act at odds with you and the exaltation you call healing—you will find that the experience of togetherness, humanly speaking, will be subsumed or consumed—totally embraced—in the experience of communion, Oneness.

Defenselessness will be what is characteristic of the experience. Performance will be absent from the experience. Self-consciousness will be absent from the experience. And the attempt to convey something, with the potential for failing at conveying it, will be absent. And in the gentleness and the peace of this experience, joy that goes beyond any orgasmic experience you have ever had, will be what you will experience.

The joy, the nature of which is peace: those two words do go together in the divine experience. It will not be excitement, it will be calm all-consuming joy. It will be joy without any edge of fear.

Now, as I said yesterday, each of you, all of us are at one in the same time universal and specific. And I indicated that the specific visibility and tangibility of all of us is what you call the body. And the universe—the wholeness of the Creation of God—is the infinity of us. And we experience in our Awakened state the wholeness fully, but we also experience it specifically.

Those who are Awake do not engage in copulation. It is really a limited way of experiencing unity. I will tell you that when bodies of light pass through each other there is an exquisite and profound experience. It is experience of unity specifically, that all of us are always experiencing universally—infinity. I cannot convey the experience to you more completely than that.

What all of you look for in human sexuality is the experience of union. It is your best attempt at escaping being alone, of escaping the seemingly inescapable sense of being isolated. The motivation is indeed a challenge to the belief that you are isolated and alone. But since you are attempting to do it through space, through communication, you continue to substantiate the sense of isolation.

The only way to get past or beyond the sense of isolation is through communion. And communion only happens from the very center of you—that place that all of you reach when you meditate. Because it is in that center of your conscious experience of being consciousness that the actual wholeness, the actual indivisible and undivided wholeness of Creation is present to be experienced.

Now I'm not suggesting that you all become celibate and go into a cave and meditate so as to enjoy each other more fully. But I am suggesting that when you are intimate with each other, you stop trying to be a performer of an act that is supposed to be meaningful, wherein it is your responsibility to communicate or convey something to another to let them know that they are loved to prove to them that they are loved, and to prove to yourself that you are capable of being a good lover.

I encourage you to allow yourself to be at peace and to give up the idea of trying to be something effective and meaningful. I encourage you to approach your partner without judgment, but rather with love—the willingness to recognize

that which is Real, with a capital “R”, in your partner, that which is the Christ. And don’t tell me that it will make it impossible for you to make love to somebody who is the Christ, as though making love were inconsistent with divinity.

The recognition that your partner is the Christ is the acknowledgment that your partner is someone you need not be defended against. It is a way for you to give permission to yourselves, to let yourself be undefended, receptive to your partner. It is a way of letting your partner in. Forget about this religious perception of Christhood as being ultimately pure and therefore unlike you—a status that is unreachable. Christhood is utter simplicity. Christhood is utter humility, utter self-acceptance—being at peace with yourself at this moment and at any given moment without judgment being held in reserve in case you goof; and without holding judgment in reserve relative to your partner in case they goof.

We could go on for quite a while on this subject, but I have conveyed the fundamental idea.

QUESTION: I Thank you.

ANSWER: Have good sex. You are welcome.

Is it not amazing to you that as you open up to revelation, as you open up to that which is beyond your ego concepts, you do it with expectations. Is it not amazing that you find yourself having very definite ideas about what ought to happen. Already there are some of you here who are forgetting what we spoke about the first morning and the second day, that we are not here to get a bunch of new metaphysical toys; that I’m not here to give you a fix, a thrill, a spiritual ride, but rather we are here to be together.

The meaning is to be together with: it is an experience of inclusiveness, it is an experience of family. We could all be together in silence. But it fulfills purpose for us to share in this fashion. Again, what is shared is not the point, it is the gathering, if you will, it is the being together with.

Many of you notice that I am repeating things that I have said before in other gatherings, and there is an impatience to get on to something new. But you see, I am not here to get on to anything. I am here to be together with you. We are here to be together with ourselves. We are here to be together in a new way, a new way that contributes to spontaneous relaxation into the clearer perception of who you are, who we are.

I’m not speaking to the world today. I am together with all of you. And I am saying what is appropriate for us together. And I am not saying anything that I seemed to have said before in the way I said it before, because we have never been together before here today. Have we?

Again, recognize the fact that there is a tendency to open up to the larger spiritual view, as you might put it, and it is done with an agenda being provided for

that larger spiritual view to conform to. Do you see that your very specific expectation as to what the spiritual experience is going to be constitutes a bias, that you insert between you and the experience of revelation—and it constitutes a block. It doesn't constitute willingness. It doesn't constitute a yielding. It doesn't constitute unconditionality.

How on earth can you open to the unknown when you are looking for the known to be reflected in it? What you want and need to find reflected in it is what is Real.

We are not here to glean metaphysical morsels to roll around on our tongue, to add a little spice to life. We're here for a new experience of being ourselves and a new experience of our world as it Really Is.

I want to point out something else as well. When you have an agenda of your own relative to revelation, you are not able to be present with the revelation on its terms. And likewise, when you are relating to someone else and you have an agenda of your own relative to them, you are not truly able to be present with them. And so the value and the meaning of the experience is lost.

How do you be a teacher to someone else? By having no agenda, whatsoever—being unconditionally present from your center, being with, being inclusive, letting in that other. And in that state of defenselessness, finding yourself being able to be perfectly appropriate being the flow of the Movement of Creation that God is being right then and there, and watching the clarity of that expression emerge, rather than an ongoing experience of communication, separation, relationship and the stress of it.

I'm being with you. And we are all being appropriate together. And getting a fix, a hype, a stimulation, intellectually, is not the point. You need to realize that the ego would indeed have you search for something more and more stimulating. Of course, it means stimulating intellectually, with grand new wonderful ideas that keep you from feeling bored.

But the originality of you arises not out of stimulation, not out of excitement, not out of fantastic tidbits of intellectual, spiritual stimulation, but rather from the humble peace of your Being that allows you to be so present with that you are spontaneously in the flow of the Movement that God is Being, the Movement that your Individuality is being and the Individuality you are with is being.

You be a teacher by simply being, not being some thing in particular. You be a teacher by simply being you, and from that point being with every other one and everything.

So be careful of your own agendas. Let there be a curiosity to know what the Father's agenda is, because that is what is confronting you at all times. And I

will tell you that the Father's agenda is always more meaningful and fulfilling than your best thought out spiritual agenda.

QUESTION: My question has been asked, I'm sure, and you've given the answer, I'm sure, many times. However, I feel sort of like the donkey whose attention has now been gotten, and that's as far as it goes. For example, yesterday when you said that in the last ten minutes, we shifted or made some sort of quantum leap or whatever the term you used was, and I thought, "Shit, missed it again." And I've been trying to formulate an intelligent question, writing things down, but with no meaningful result. So that's my non-question.

ANSWER: The shift occurred with everyone, whether it registered consciously or not. And it will surface and register with you. You did not miss it.

Always stay with the Movement, the Movement you feel within yourself. Understand that you do not need to be in any particular way. In order to fulfill a prerequisite for enlightenment. When you listen for guidance, your questions do not have to be perfect. And it is not an imposition, it does not constitute an unpleasantness to those of us who are working with all of you, to have you ask the same question over and over again.

If that is where the Movement is in you, then that is where your attention needs to be given, and that is where you need to continue to be curious. It is only your conditioning that says that you should have gotten it the first time, or the tenth, or the thousandth time. It doesn't matter. If you haven't gotten it and you deserve to get it, then the only thing that is appropriate is to continue to do that which causes you to be in a state of receipt—a willingness to embrace. And you do that by means of your questions, your desire to know.

There is no formality that is required in working with those who stand with you as teachers or guides. There is no obedient respect that you must present yourselves with. The only thing that is required is for you to allow yourself to be genuinely you, totally honest.

Paul does not call me Jesus, because he finds that he cannot be genuine: he becomes awkward, he clams up, he has this conditioned feeling that he must somehow be free of problems before approaching me. And that is why we use the name Rajpur; because then he can swear at me, he can express his frustration, and I will say, be real, come to me exactly as he is experiencing himself to be at that moment. Of course, then that allows us to get down to brass tacks immediately, because we do not have to cut through this etiquette crap.

The ego keeps all of you in falsehood. It keeps all of you from being genuine, because you had better be a certain way in order to deserve what I have been telling you is already your Birthright. You're already part of the

Brotherhood, all of you. You are already constituting members of the Brotherhood, if I may put it that way. The idea that you need to do anything to deserve it is ridiculous. And until you will allow yourself to be genuinely where you are and express yourself genuinely, all you are doing is providing irrelevant garbage that both you and I and your guides must cut through before we can get down to fundamentals.

And so I encourage you to present yourselves to your guidance, present yourselves to the Holy Spirit, present yourselves to the Father by means of inquiry, by means of desire to know without any false sense of a need to be something in particular that is different from who you are experiencing yourself to be at the moment, and with feelings that are different than you're actually feeling at the moment. Thank you for your non-question.

QUESTION: My question is a little bit different from what other people are asking you. About 2000 years ago when Jesus was living, human population was only one million, that's the estimation by the scientist. Now we have about five billion people living on this earth. And the scientists are even expecting it's going to increase to twenty billion by the year 2050. What is the purpose for us? And I really wonder why we have to keep increasing ourselves and killing each other, what other beings never do. I don't think other beings ever increase their numbers that quickly. Who are we and what is the purpose?

ANSWER: I will tell you at the bottom line it is all ego oriented. It is an expression of authority, it is an expression of arrogance, it is an attempt to leave one's mark on the world; and indeed, it involves not being sensitive to the whole, because man is arrogant enough to think that he has no need to take anything else into consideration.

It is thought that the dawn of conscience took place some time ago in history, but the dawn of Conscience, with a capital "C", is literally beginning only now. Man has not seen himself as being part of the whole, and therefore has conducted himself in insensitive ways. It is a humiliating thing to mankind to think that he might have to fit in. That is where the arrogance is.

Mankind is at a point of the demand for maturity, much like a nineteen year old finds himself or herself in, where there is a call for greater sensitivity and less willfulness, less action without thought about its effect. There is a natural harmony to life, even three-dimensionally speaking, which comes into play when arrogance is released, when there is a willingness to be with the world, not apart from it or above it—this is the joining, this is the communion.

You see, we have been talking about communion, and the tendency is to think that it is communion with that which is divine—like inner guidance. But I

have been expressing the fact that that communion is to be experienced relative to this glass, and relative to the wall paper, and relative to each other, all of you in this room. That's being with, not holding yourselves apart—that is communion.

Now it happens that this dawn of Conscience, with a capital "C", meaning divine Conscience, is happening at almost the same time in which mankind as a whole is Awakening from illusion. And so there is not going to be a long period of time after the dawn of Conscience and the embodying of it, the living of it in the world, there will not be a long period of time for man to enjoy that level of maturity, because mankind is awakening out of the linear development and growth patterns that are inherent in identifying one's self as a body in a material world, living out a process of evolution.

You are quite correct that it is not natural for this great growth of population. Now the estimates at this time, as you stated them, are indeed the best estimates. But that degree of growth is not going to occur, because during the next twenty years there is going to be such radical spiritual regeneration occurring on your planet that this releasing of arrogance and this willingness to be present with is going to take precedence. A willingness to be part of and be sensitive to the whole will begin to dominate. And I share that with you as an interesting piece of information.

QUESTION: I'd like to take this time to express my happiness, my gratitude for the opportunity to be present in this sharing. And I'd also like to thank all who made it a part for me to attend this gathering.

My question has to do with "The Lord's Prayer." And would you please tell us the true original meaning of the words and please in a break down format of the phrases of the "Lord's Prayer."

ANSWER: First of all you must understand that a prayer is only reasonable and meaningful in a frame of reference that has as its primary characteristic the sense of separation. And a prayer is always an unconscious desire for the return of the experience of unity when disunity is what is being experienced.

"Our Father who art in Heaven." Well, that's a good start, because one is reaching outside of his present sense of things. It is an acknowledgment that there is something more than one's present sense of things. That is the beginning of what I have been calling curiosity. Until there is an interest in something beyond one's present experience, one simply exists in it unconscious of any choice and simply endures whatever he is experiencing and calls it fate.

"Our Father who art in Heaven," meaning: some place more real, some place happier, some place different from what I am experiencing. The first line of "The Lord's Prayer" is like the first lesson in the Course—"Nothing that I see means anything." The first line of "The Lord's Prayer" says, "What I am

experiencing is not so dominate in my life that it hasn't occurred to me that there is something more."

"Hallowed be Thy name." That is an expression of honor, an acknowledgment of the divinity of that to which the pray-er is reaching out. In so many words it says, "I do not know who you are that I am praying to, but I do honor you as being that which I need not be afraid."

"Thy Kingdom come." "I desire to experience your point of view. I don't know what it is, but I desire to experience it, because I am no longer absolutely addicted to my current sense of things. And I am willing to have something penetrate it. I am willing for the light that you must be to penetrate the darkness I seem to be experiencing."

"Thy will be done." I will tell you something: That is not, I'm going to put this way, that has not been the last line of "The Lord's Prayer." But in the present time it is. "Thy will be done"—not mine.

In another channeled work called Science And Health, which is not generally thought of as a channeled work, there is an interpretation of that line that is given that says, "Enable us to know as in Heaven so on earth, God—Good—is supreme."

Now "Thy will be done" is a relinquishment of any personal agenda, a relinquishment of willfulness, a relinquishment of arrogance, a relinquishment of dependence upon one's own best judgment. It is the ultimate invitation for the conscious experience of Reality undistorted by any personal private sense of self. It is the invitation for the sovereignty of God to fill the individual pray-er with that divine awareness that God Is, and that divine mind that constitutes the pray-er's real mind.

"Our Father who art in Heaven, hallowed by thy name. Thy kingdom come. Thy will be done." That statement practiced would cause no pray-er to be further present to finish the rest of the prayer.

When I first shared this prayer, no one was ready to finish the prayer there, or comprehend that that is the ultimate end. And just as I am being with you today, I was being with them then, in perfect appropriateness.

This first part of the prayer acknowledges that which is desired, the nature of that which it is desired from, and, to whatever limited degree, a willingness to stand in an attitude of receipt. But it was necessary because of the ignorance of the true nature of God to continue the prayer in a relative rather than an absolute manner—relative to the human condition. Because it was thought that God was a wrathful God, capable of love and hate, who could dish out catastrophe and disaster and famine and poverty, etc. And the people needed a new language that expressed a new concept of God more closely approximating the Reality of God.

“Give us this day our daily bread.” The very first word of that sentence was mind blowing, if you will. “Give us this day our daily bread.” Meet our need, our very human need, through a gift. It doesn’t say, “give me the opportunity to earn my daily bread.” “Give us this day our daily bread.” Initially that was an almost unfathomable concept of God—very transformational, in terms of Conscious Awareness.

Again, it was a matter of not only understanding God in a new way, but expressing again a willingness to stand in receipt of what now I would call your Birthright—their birthright. They deserved their daily bread just because they existed, because of what they divinely are.

“And forgive us our debts, as we forgive our debtors.” Ah, here was a little bit more conscience being introduced. In other words, as the pray-er was willing to forgive his brother, he should be forgiven of the Father—that love is reflected in love, that indeed one cannot expect to be forgiven of the Father without forgiving in return, relative to one’s fellow man, that they really are not two different things. It made it clear that one could not move into relationship with the Father and get the goodies and leave one’s fellow man out in the cold, because that isn’t the nature of Reality.

“And lead us not into temptation, but deliver us from evil.” Lead us not into evil, but deliver us from evil. This was a correction of the wrathful and hateful and spiteful concept of God. It allowed the people to more easily release this polarized sense of God. Obviously, only a God that is single of purpose—indivisible—could have the inclination and love and kindness to not lead one into harm.

Again, that was a new concept of God and was more deeply moving to those who heard the prayer than it is to you today; because, generally speaking, there is a more positive concept of God today than there was then. You see, “give us this day our daily bread and forgive us our debts as we forgive our debtors. Lead us not into temptation,” humanly speaking, “but deliver us from evil”—deliver us from temptation, deliver us from the whispered suggestions of the ego—that’s the temptation, the hypnotic suggestion.

These phrases all have reference to the human experience from which the pray-er is wanting release.

“For thine is the kingdom,” not mine. And therefore, my agendas are meaningless, and my agendas are not what I’m interested in. “And the power.” Thine is the power. These are powerful words. “Thine is the power.” I don’t have any power of my own.

You have heard the words, “I of myself can do nothing.” “If you have seen me, you have seen the Father.” If you have seen each other, you have seen the Father. It wasn’t just me. Thine is power. These words allowed for great

Movement to occur, great calling into question of the idea or concept of personal power. As I said the other day, the ability to just get up and willy-nilly go to the store and get a dozen eggs because you've done it, and why would you need to see whether it fit in or was appropriate. You certainly could accomplish it without catastrophe.

“For Thine is the kingdom and the power and the glory.” Not just for a few minutes, but forever. These last phrases refer everything back to the Father, as I have been saying in the last couple of days. This prayer, if it is halfway embraced, halfway willingly treated as though the words really meant something, brings into play, spontaneously, the curiosity that weakens the ego structures enough to allow for the penetration of truth to occur.

I would encourage all of you, presently, to finish the prayer at the line “Thy will be done.” This is an essential aspect of graduation, of Awakening. It is the equivalent of the last lesson in A Course In Miracles, which in effect says, “I will make no decisions by myself. I will forever listen for Thy voice. I will not lean unto mine own understanding. I want to Know, with a capital “K”, and I will listen.”

In this more distilled form, it will indeed draw greater reaction from your egos. It will not like you consciously reminding yourself, “Thy Will, not mine be done.” But in this more distilled form it will indeed promote more rapid and even more graceful transformation and Awakening: you all coming back into your right Mind, with a capital “M”, you all finding your eyelids fluttering open so that you may see the Kingdom of Heaven right in front of you.

Do not say the prayer as though it is a string of words, the rehearsal of which will do the trick. But dare to believe that the words really mean something and that what they mean will be the undoing of the ego structures that incarcerate you in a totally insane and false sense of yourself, causing your release.

QUESTION: It's wonderful being with you again. And I'm so grateful for this gathering. It certainly was worth coming for all the way from where I was. What I would like to know is what I need to know at this particular moment.

ANSWER: What you need to know is that you are right where you are supposed to be. I mean by that, when you are in the other part of the Kingdom of Heaven—the part you have come from, and you are there—to consciously embrace the awareness that it is the Kingdom of Heaven.

I will tell you this: The likelihood is that you will not be able to stay there indefinitely acknowledging it as the Kingdom of Heaven, but your presence there and your conscious acknowledgment of it as that is being the leaven that leavens the whole lump. It will become obvious to you when it is time to leave. And it

will be important for you not to insist upon over staying your welcome in the name of truth, or in the name of healing.

There is a point at which the catalyst is removed from that which it is creating ferment or change. And so when it becomes obvious to you that it is no longer appropriate to be there, say, “Thank you, I am glad that I have been able to be the presence of appropriateness, and I am ready and I am willing to go now where it is appropriate for me to be in order to identify fulfillment of purpose. What is your Will Father?”

QUESTION: I’ve recently returned from living eight years in Egypt. And I’m still uncertain of the real purpose of the great Pyramid. Also my studies say that in 1998 there will be information discovered hidden in the paw of the Sphinx, for the world. And in my studies it states that Jesus actually did his initiation in Heliopolis and afterwards spent three days in the great Pyramid.

Could you clarify this information for me, these concepts I’ve had? And also am I through in Egypt, or do I still have something to complete there?

ANSWER: Yes, your work is complete and you can sigh a sigh of relief and let there be unconditional curiosity about the present and about what is now going to identify fulfillment of purpose for you.

As regards my experience, it is still not appropriate for me to make any comment about the unaccounted for period of my life. That time will come, but it is not yet.

ANSWER: I am going to say one more thing to the last questioner. Avoid carrying forward with you, what I will call, an umbrella of your memory of the last eight years and its focus. You have emerged from that stage of your life. Do not let there be a sense of that purpose carried forward with you because it is so familiar.

PAUL: This is me, Paul. Sometimes when he gives answers there are images. And it’s as though this period of eight years, the imagery of it is like a tunnel. No meaning is given as to the tunnel, but the point is that you’ve emerged from this period. And in coming out of the tunnel, you’ve come out into the sunshine.

But if you carry with you, in the sense of contemplating what your experience has been and so on, it will be like extending the tunnel, or carrying an umbrella that doesn’t allow you to stand freely in the sunlight, to feel it. So the sense of it is, don’t carry that forward. Leave yourself free to stand in the light now.

QUESTION: I have a great curiosity about how I came to this beautiful Island. I arrived here two years ago. I did not really want to come. I had no

specific interest in coming to this Island. Not knowing anybody or knowing anything about this Island, I came here because I had this nagging little voice in me saying, “go to Hawaii.” And finally I packed a little bag and even made steps to where I would go from here to have an exciting trip. And I arrived here with a little bag and well, that’s two years ago. I stayed ever since. This is home.

What I would like to know is was it me who created the need to come to Hawaii straight from Europe, not knowing anything about this Island? Was it need within me that I create that maybe out of past life experiences. Or was it the strings of this beautiful glorious Island that called me? I heard the stories from other people that this Island calls people. And if yes, why?

ANSWER: I’m going to put it this way: Wherever the flower of you is blossoming, there you will be called to come. It is very simple you see. If you will imagine a tulip bulb, you put it in the ground. It appears to you that the bulb is all there is, but you know that that’s not all there is to the meaning of the bulb. There is a plant and there is a flower, and fourth-dimensionally speaking it is all present—the seed, the plant, the blossom and the seed—it is all present simultaneously. You plant the seed and you water it and a shoot begins to peak above the ground.

What is happening? What is happening is that the flower is calling the plant up to where the blossom of it is going to occur. That is the best way I can express the fourth-dimensional ever presence of the whole idea of the flower in three-dimensional terms. You experience the presence of the wholeness of it in a linear fashion in time. Where the flower is blossoming, if it is eleven inches above the ground is where it will call forth the plant to come. If it is ten inches above the ground that is where it will call it to, not eleven inches.

And so the unfoldment of your fulfillment of purpose, shall I say, pulls you to where your fulfillment is occurring. This Island has no capacity of itself to call you or anyone else. But this Island as some aspect of the infinitude of your being, and you bring yourselves together to be that point where fulfillment of purpose is identified. You could just as easily say, three-dimensionally speaking, that you drew the Island to you, even though visually speaking it appeared that you were the one that moved. The point is that it is a movement of fulfillment of purpose.

Now if your fulfillment of purpose, if the blossoming of the flower of your Being were to occur in Tulsa Oklahoma, that is where you would have found yourself to have been drawn. You would find yourself just as unquestionably moving toward that spot.

Do you see why it is so important to yield to the Movement of God, rather than have your own agenda? Because if the tulip bulb said, “I deserve to blossom

here at ten inches, and I am not going any further,” it would have a problem. And you would likely find that the plant began to take on a distorted shape, until it finally said “UNCLE” and let go into its natural inevitable fullness.

This Island has no capacity to draw anyone to it, but the Movement of your Being has unquestionable, unchallengeable ability to configure All That Is in the way that perfectly identifies the fulfillment of purpose ordained by the Father in the Movement of Creation that the Father is Being that looks like you. You yielded with much faith.

And you like Susan and Paul find yourself going through a process of detoxification: the release of old junk, old habits, old concepts, and especially old limitations of control. And this is wonderful, even though at times your egos interpret it as most uncomfortable.

QUESTION: I wish to thank you for a lesson you gave me a couple of years ago, about coming before the fences defenseless. And I feel that now. And I acknowledge that. A couple of years ago, in one of these seminars, I asked a question and your answer to me was to come upon the fences that I create, defenseless. And I now know what that feels like and I have a glimpse to the future and the present without the fences.

ANSWER: You will also find that there will be some future fences that you will need to violate. But because of your experience, it will be easier for you to violate them—be disobedient to their intent to hold you in—more gracefully.

Do not be surprised to find that there are subtler forms of defense, that are now available to you to have the pleasure of violating because the grosser forms of defense have been moved through.

QUESTION: I came to you with a question that you keep answering in many forms. I’m at the point of understanding the essence of it, but I still must ask the question.

There is a piece of land that has opened itself for a place of healing in the North Shore, where we can gather and allow wholeness to exist in our sharingness, with the intentions of opening the doorway to the fourth-dimension, and keeping it open with each other’s intentions of sharing and love. And I just would like to know if there is a future that you can give me on this?

ANSWER: I will tell you that as with the tulip bulb and the unfoldment in a linear fashion of that which is already whole, this Center needs to be paid attention to in terms of the present movement, without concern about its destination. It is imperative for you and those you are associated with to stay with the feeling, to stay with the service, to stay with the being with, that I have been speaking of.

I have not come into this gathering for the purpose of accomplishing any end goal, only for the purpose of being with—of being in communion and being utterly appropriate in the process, so that all of us may experience the feel of utter appropriateness that has no secondary purpose to it, that has no purpose beyond the utter perfection of presence. If you indulge in attempting to peg every step with a clear-cut concept of what the end product will be, you will not be present with the Movement of it as it is unfolding at the moment, and you will not be able to be appropriate.

You cannot afford to have an agenda, especially an agenda that is called a timetable. You have had ultimate evidence this weekend that in spite of Paul's attempts to have an agenda, to start on time, to quit on time, that either the lights have not worked, or water has spilled into the video recorder, or the doors were locked, or the table had been moved, etc.

There is something other than human will unfolding the Movement of Life. And likewise, there is something other than human will unfolding the Movement that you are feeling as the unfolding development of a Center.

So I would encourage you to simply remain attentive in that place where this experience of Movement is occurring, and listen, listen, listen. Do not assume that acts are called for until, as a result of listening and not figuring out, it is obvious to you that a step needs to be taken. And do not jump to conclusions. Do not have a sense of what a Healing Center ought to be.

If a Healing Center is a point of the influx of the presence of the Father through a crack in the ego structures, and the influx of the Father is going to move everyone beyond ego structures, then you have no idea what the original, the constantly original form of what this Healing Center will be.

But you say, "Well, a Healing Center is traditionally this and that, and we are adding 'New Age' this and that and the other thing, and we are being very contemporary and we are listening." If you are being contemporary, you are not listening. Dare to be open enough to have that which is utterly original come forth. What will be utterly original will also be utterly simple, just as our being with each other is fundamentally simple.

I will tell you something: A year from now you may not remember exactly what we talked about, but you will remember being with each other, all of us. And you will remember the feel and the meaning of the feeling of being with. And that will modify the way you live with your others in your "natural habitats"—your home bases.

Remember, when you have a concept of how a thing ought to be, you are not free to experience what it is. And the less preconception you have, the more possible it is for you to experience something utterly original.

What you want is the presence of God—the illumination of the light of God—which at the moment you couldn't possibly describe to me. But you know what? You and everyone else has the capacity to bring into play the curiosity necessary to create the crack in the ego structures that allows the light, that you do not yet comprehend, to penetrate. And then you will comprehend it by virtue of experience.

You see what I'm doing? I'm encouraging all of you to dare to be full, open consciousness, unconditional in that openness, providing no sieve through which the light must come to conform to some preconception you are holding.

Now I am certainly not scolding you or challenging you in any way. What I am doing is describing the manner in which to most effectively allow this Center to unfold itself in a most original way, and in a way that is most graceful for you and those with you in this endeavor.

Above all don't be impatient. Do not operate on the basis of a deadline. As the saying goes: "Infinite patience brings immediate results." Impatience is willfulness. It blocks the immediate direct experience of the ultimate that is present at this instant to be experienced—the ultimate of you, the ultimate of your world, which is really the presence of the Christ and the presence of the Kingdom of Heaven, whether it looks like Honalei Bay, or Saudi Arabia, or mainland United States, or wherever.

QUESTION: Raj, this morning you again talked about God, the wrathful God, the God of duality, a God of opposites...

ANSWER: Oh, let us be very clear, I spoke of the belief of a wrathful God.

QUESTION: Yes, I felt that theme very much ties into this question. The concern of obsession or possession of negative entities seems to be identified by several helping professionals today as a root cause in schizophrenia or multiple personalities or other mental disorders. Now in the last few months my being is drawing in several of such persons with such difficulties, and I am fully aware how this is facilitated for my growth and for my learning.

I'm very interested, Raj, in what you might say on this particular subject. And how I might strengthen my own individual model that really desires to see the wholeness or the individual perfection and divinity in each of these persons and their disease.

ANSWER: Multiple personalities is a situation where there is self-denial, and what is called dissociation—the inability of the individual to be self-accepting and, therefore, in a conscious aggressive state of self-rejection.

Now, let me ask all of you this: In your choice to dally with the ego, to, well, you call it play around, but muck around in a sense of limitation that causes

your experience to be a deluded one—what do you suppose has happened to the rest of the infinitude of you? Absolutely nothing. It still is present, functioning fully, while this little part of you says, “No, it’s not going on. I am all there is. I am the totality of me.”

And as a result of this state of self-rejection by this little tiny part of you, the rest of you seems to be unavailable to you. And in the case of multiple personalities, the individuality cannot get rid of any part of itself. And so the parts that it is rejecting remain present, incapable of connecting with, communicating with, or experiencing union with the other parts of itself.

Paul was worried in the beginning when we began to talk, that indeed he was experiencing multiple personality or schizophrenia. But the fact is that he and I are able to communicate with each other, and our communication has continued to be dialog. Whereas in the case of multiple personalities, once connection occurs and the two personalities seem to be able to recognize that the other exists, healing of the dichotomy begins to happen and they soon begin to be unable to talk with each other, because the two parts are not holding themselves apart.

This is not the case when you are in touch with your guidance, because your guidance is with another who is an Individuality in his or her own right. And channeling is not a mental illness. Communion with your divine guidance is not a mental illness.

Now, what has come to be called possession by evil spirits, demons or whatever, is an expression of ignorance on the part of those who are assessing the situation. The behavior expressed, and called by the name possession, is an extreme form of aggressive, anti-social willfulness—not by a possessor of the individual, but by the individual himself or herself—done in such an outrageous fashion that it makes it difficult for those around that individual to feel the right to demand better behavior; thus, an outrageous definition of the behavior seems reasonable.

Now let us be very clear on this point, else many of you will find it unreasonable to open up to guidance. Those who are suffering from a limited frame of reference, those who are suffering from an ego frame of reference are absolutely blocked; blocked from communicating or connecting with another, in the sense of communion. Communication is absolutely required when one is operating from the three-dimensional frame of reference—the ego frame of reference.

When I say communication, I mean that which starts at one point in space, travels through space, connects with another point in space and, hopefully, occurs in a way that causes the recognition of what the two have mutually come to define

as a meaningful thing. Communication requires space, it occurs in space, it is the means used to overcome space while still remaining within space.

Communion does not move from one place to another. Communion is the experience of infinity, from infinity—not a point in infinity. Communion is the experience of oneness. Therefore, when you open up to your guide, when you open up to the Holy Spirit, when you open up to me or the Father, you are not engaging in communication. You are opening yourself up to and allowing for the experience of communion—union, unity, oneness, indivisibility. And only those who are Awake experiencing that union without distortion of any kind are able to respond to and connect with you. Those who are still asleep are as blocked as you are in terms of connecting.

Therefore, when you open up, you cannot possibly open up to the “dark forces” or evil, and become subject to it and consumed by it. And if you know someone who seems to have done that, it is someone who has finally found a justifiable means to become aggressively anti-social in a manner that they think they can get away with, and they are taking advantage of the opportunity.

It is impossible to channel evil. It is impossible to be the conduit for evil, because all there is to evil is the discomfort you feel from being out of sync with your Self, with a capital “S”. And all that you could say evil amounts to is a misguided intent to hold on to that discomfort, because the ego has suggested to you that there will be a pay off. But you see, that doesn’t constitute a presence, it constitutes a misunderstanding.

There isn’t a power that is evil. There is simply a misperception of the only power and presence there is, which is God—good, love. It is ignorance that would interpret irresponsible action as possession, of being possessed by an evil spirit. The same call for conscious self-responsibility is needed there, as there is with one who is depressed, or anyone who is using a dissonant experience as a means of gaining a benefit. And that includes illness of all sort. Whatever illness you are experiencing, you are justifying because there is a benefit to it.

Not one of you does anything for no good reason, ever. It always seems to you as though there is a good reason for it. Many times your illnesses are justified because you don’t think that you have the right not to experience it; then you must experience it and develop a justification for it, develop a benefit: “Ah, it is exalting my Soul like Job. And so I will agree with it to get the benefit.” There is not the clear-cut, instantaneous awareness that it is illegitimate because it is incongruent with God, and is therefore incongruent with you, and that means that there is no justification for it whatsoever, and therefore you will not justify it.

What is called possession is an extreme example of self-irresponsible action that is being engaged in because that one thinks he or she can successfully get

away with it. And as long as everyone has a superstitious belief about it, that one will be able to pull the wool over everyone else's eyes and will continue in that behavior until something else comes along that seems even more interesting.

QUESTION: There have been many simultaneous experiences going on with me the last six months, that I think are related. So I would like to tell you what they are and then I'll ask my question.

The first one is that I'm experiencing within myself what I'm describing as an apparent inner integration. It's like I experience you, me, my guide, the truth, whatever, just kind of all glomming together here somehow. I don't ask questions a lot, but there's a sense of knowing. It's like I want to listen inside. I've always had difficulty meditating. But what's happening now is that it seems like instantly I move into a place of stillness.

The second thing is that I am so aware of bodies, like all the bodies in this room and I feel that the bodies are separating me from the life within those bodies.

The third thing is that my great desire and constant attention, and what feels to me to be the greatest truth for me at the moment, is to live in the present moment. And it's easier for me to do that. It also requires a lot of attention. I need to be alert, because my old pattern is just to fade away and watch what's going on in the present moment, which is very safe.

And the fourth thing is that there is something about staying in the moment, coming from the highest point of integrity, being with others, that I would like to see introduced into teacher training. Which would have the focus of a recognition of the self, so that the teacher or the parent or whoever would be relating with their students from the place of self, instead of personality.

And the almost last one is that right now my body with the surgery and everything is demanding so much of my attention. And I don't know how clear I am with what's true, because of this experience. And I don't know what the meaning is either. I'm just kind of bumbling along with my body hoping it's all going to work out.

And the last thing is that with all this other stuff that's going on there seems to be an apparent expansion in professional opportunities for me, which at my time of life seems absolutely backwards, but maybe it's better late than never.

So my question is how do these experiences relate? And what is the truth of my present experience of myself? And do you have any words of wisdom for me?

ANSWER: Indeed, they are all connected and there is a correlation. This experience of the silence, this experience of the oneness of you and of your guide and of me, etc., where there is not the distinctness that you used to feel so definitely, is a development of your capacity to be clear.

Indeed, as you open up and are willing to be sensitive in the void, in the silence within you, you do begin to feel the unity of all things without losing the clear experience of the, I'm going to say, infinite diversity of the infinite expression of God called Creation. Therefore, as you move into the silence and you allow yourself to be present in it and you just pay attention, you will experience everything minus the sense of separateness.

When Paul is conversing with me, or when, as he is doing at this moment, relaying what I am saying, he does not experience a distinctness between the two of us. And yet, he has not lost the awareness that he is himself and that I am myself. But there is not a distinction between us; we are at once the same and at once not the same.

As illumination fills each one of you and you begin to experience the glass, as I said yesterday, or the wall paper as the living love that it is, you experience it as the love that is not different from you, even though you seem to be in one spot observing it in another spot. And there is no confusion whatsoever about the absolute unity, the absolute oneness of you observing and the things that you are observing. So you are coming into a fuller experience of infinity, in which there is nothing but the experience of unity.

Now that experience is what is being reflected relative to the other questions you asked, and why there is a good feeling, and why there is opportunity now. You say better late than never, but let us suppose that you have another 500 years of life ahead of you, it is really not so late in the game, is it? In fact, it is early on. It is a matter of perspective and the measuring stick you are using. And I have been encouraging all of you to throw your personal measuring sticks out of the window and refer everything back to the Father as the measuring stick, which is infinite and ultimately continuously original. The integrity of your being is what is unfolding more consciously with you here.

Now, you say you are very conscious of the other bodies in the room, but they seem to be standing in the way of your experience of the light that is there. Well I will tell you that you have your attention right where it needs to be, because right where those bodies are that you are so very aware of, is the light. They are not standing in the way of the light and you certainly would not see the light that is there if you decided to look out at the mountains. You would have the opportunity to see the light there, but not in the bodies in this room, because that is not where you are looking.

Now what I mean to say here is, that your very definite awareness of the bodies in this room is not an inappropriate place for your attention to be. And now that your attention is there, let there be this curiosity to see the light. It is flooding from every single one of these “bodies” that you see, and it is the light of the energy of their individuality which is the direct presence of God expressed and embodied, just as yours is.

And so it’s there to be present and you’re looking in the right place. Now just be allowingly curious. It’s like your attention has been gotten and it is placed where it needs to be, now be ready for delightful surprises.

Now as regards to your body—be willing to be with it, be sensitive to it, be present with it. Do not be short with it. Do not be impatient with it. It isn’t something different from you. Lovingly be present with it, sensitive to what it needs. In being with it gently and lovingly, you will find the healing from the surgery and the reoperation and the regeneration occurring with harmony.

QUESTION: Thank you, Raj. I’d like to ask one follow-up question. In the kind of mental image work that I do, it is a process of seeing a picture which is the teacher, and being aware of yourself seeing the picture. And I’ve had the sense that this experience is one of the things that has been helping me to stay in the present moment. Is that correct?

ANSWER: You are quite correct.

QUESTION: So then it would be correct for me to continue teaching others how to do this?

ANSWER: Oh, indeed, yes.

QUESTION: My swelling does not seem to be getting any smaller. Am I subconsciously blocking the healing team from doing their job? And if so, how am I going to overcome it?

ANSWER: There is a subtle feeling that it will be difficult for this swelling to subside rapidly. I encourage you to enjoy the idea that infinity is the possibility that anything can happen. Simply be willing to embrace that, and that will allow the healing that the healing team is engaged in to occur more rapidly.

QUESTION: As you were dictating your new book to Paul, you asked him to be in constant contact with you. In fact, for awhile he was to check in with you once a minute, if I remember. Will you expand on this some as to how this works in our everyday daily stuff—you know, the mundane things. If we check in with our guides and everything, won’t we get too dependent on them, with such things as washing clothes, doing dishes, going to the store, washing the dog, that kind of thing?

ANSWER: How much do you enjoy being alone?

QUESTION: Good question.

ANSWER: Is it not nice to have a companion? Someone to keep company with while you are attending to what needs to be done? You enjoy having your dog to keep you company.

QUESTION: Yes, that's true.

ANSWER: Is that hard work?

QUESTION: No, not at all.

ANSWER: It is excellent for you all to know that you are not alone, and the way to do that is to consciously embrace, or as I have said, be with. Not only that, the one with whom you are choosing to be with is one whose very presence and nature inspires within you the ability to attend to what needs to be done with greater ease and with less unnecessary effort.

This word dependent is a tricky word, at least the ego can make it a difficult one to understand clearly. As I said to Paul, if one is blind it is wise to allow oneself to be led. If one is blind, how great a benefit is it to be alone? How great a benefit is it to be independent, especially if, when you do allow yourself to become dependent, you are becoming dependent upon one who is going to help you to see. If you are not seeing the truth, where is the wisdom in holding yourself separate and apart from one who can disclose the truth to you so that you can see it for yourself. It is foolishness to try to be independently stupid—independently ignorant. What is the pay off in that?

Now many of you are visiting this Island for the first time. Many of you have traveled to foreign cities, and either you can hunt and peck your way through that new environment hoping to somehow catch a glimpse of everything that it is possible for you to see in a short amount of time, or you can get on a tour bus, or you can hire a guide who knows how to get there quickly and easily for the least amount of money and you can see the most in the amount of time that you have. By becoming dependent you enrich yourself by leaning on one who can help you be more fully, more efficiently, if I may put it that way.

What would you say if your eight year old child came home from school and said, "Mom, I'm going to quit school and explore life myself." You would say, "Oh, no you're not. You're going to stay in school and you're going to rely upon your teachers to help you learn the maximum with the least amount of wasted motion. Expressing your independence at this point will create more problems for you than good."

Your whole problem—and I'm not just speaking to you but to everyone—your whole problem is a result of claiming independence from that which you are one with—God. And what you have been left with has been called the human condition.

How happy are you? How good do you feel? How many feel that you are feeling the wholeness and the fullness and the infinite potential of life—now, here, today? If indeed, the only way that you can re-access your fulfillment is by relinquishing the independence that has deprived you of the fulfillment, then you tell me just how dirty a word dependence really is.

The key to Awakening is joining, being with, sacrificing the independence which your ego said promised you fulfillment and which has not. I and my Father are One. You and your Father are One. If you have seen me, you have seen the Father. If I have seen you, I have seen the Father. But how many of you want me to see you and not the Father.

Paul is having difficulty with this point himself, although he is slowly relinquishing it. He is reluctant to sacrifice the self called Paul. He wants you to look at him and see him. And you want people to look at you and see you. And the belief is that if you do not insist upon being a presence as a private, puny little ego, you will not lose your experience of identity, but you will lose the ability to take credit for anything that happens as a puny little ego presence.

Paul is feeling that to be a great sacrifice, even though he knows not one of you would have shown up for a workshop that he gave. And even though he knows that what has been happening this weekend has been the expression of himself, because there is no doubt in his mind that he and I are One, although distinctly individual. But it is difficult for him to dare to be the presence of appropriateness that is transforming once five thirty comes this afternoon. And he is looking forward to coming to the banquet tonight as Paul. And then he will ask all of you, “How was the workshop?” when he was being the workshop.

The word dependence suggests being in a lesser position, being less than the potential. But truly when you begin to say, “Thy Will, not mine be done,” you release yourself from the tininess of your imprisonment in limitation, and you do come into the fuller experience of who you Are. You don’t just come into a fuller experience of the one you are leaning on, who stands not in support of himself or herself, but in support of your conscious realization of who you Are.

How wonderful for a gymnast to have a teacher who can be there to provide the support in that place of indecision and doubt that has caused the landing to be wrong so far, so that in that moment of support—at the moment of doubt—the feeling can be gotten for the way to do it correctly and land solidly.

The teacher, your guide, is there to uncover who you are in your total potential, if I may put it that way. And it is only foolish to become dependent upon that teacher if you don’t want to know your Self—with a capital “S”—better.

You are not becoming dependent upon one unscrupulous, because the only one who can possibly, truly, really connect with you is one who is Awake, and is

not self-seeking, and has no sense of a self needing to be promoted. The teacher doesn't promote the teacher, the teacher promotes the student to the student. You might say sells you on yourself—illuminates your capacity to you by helping you to get the feel for it.

Remember it is the desire to be alone and separated that constitutes the problem which you are trying to solve by moving forward on your spiritual path of Awakening. And now you have arrived at a point where you stand at the threshold of communion and the ego says, "Oops, you're sacrificing your integrity by becoming dependent." When what is really happening is you are at a point of sacrificing your ego, because you are willing to be in union with Reality. The ego always turns things around a hundred and eighty degrees and it says, "Being in your Right Mind is insanity. Being congruent with the Father is irresponsible. Being congruent with the human beliefs is intelligent."

You know what? You never do anything alone. You're always joined with something, and at the moment you are joined with your egos. You're leaning on your ego sense of things and you are listening closely to what your egos say. So let's just shift the dependence, and let's not get caught up on a loss of independence. How great is your freedom while you dally with the ego? Pretty damn limited, and not very comfortable in a Soul-satisfying way.

So let's just shift from dependence upon the ego frame of reference to dependence upon divine guidance. Be in communion with the Father so completely that the Father is what is shining through. Tell me, as you look here does there appear to be an automaton here, a robot—something cold, calculated, mechanical? Or is your experience of me and Paul one of warmth and love and meaning and genuineness, the epitome of being with? Is this such an awful evidence of dependence? No, it is a greater experience of the meaning of Life, with a capital "L", that inspires confidence, that this experience of joining is your birthright is available to you, is experienceable by you and you don't have to earn it. Therefore, let us squelch this idea that dependence is a long four letter word.

For the moment we could simply say that you are going to be the puppet of something. Are you going to be the puppet of the ego or are you going to be the puppet of the Father? And if you are going to be the puppet of the Father, if you are going to let God be God, then you are going to find yourself uncovered to yourself in your absolute divinity and fulfillment. And if your emancipation from illusion and emergence into the disclosure of your divine wholeness can only be arrived at through becoming dependent, then embrace dependence. And realize that as you do it you do not sacrifice your intelligence, you do not sacrifice yourself. Paul can stop at any moment here.

PAUL: I can.

ANSWER: Paul can stop at any moment here, he has not lost his integrity. Engaging in communion, engaging in joining does not cause you to lose your integrity. You are not giving your power away. And so you do not need to be afraid to at least experiment with going through your day with a conscious sense of companioning with one who is divine, who you will come to find knows that he is companioning with one who is divine called you. And by virtue of the interchange with one having that sort of clarity, you will begin to get the feel for embodying, embracing, incorporating and being the divinity that you Are.

Self-sufficiency as a tiny little presence on the face of your planet has been drummed into you as a great virtue, and therefore it seems like a great sacrifice of integrity to really let someone else in. And yet love appears on many of your postage stamps, and love is promoted in the churches, love is promoted by your psychologists. It is recognized to be fundamental. And what is love? Love is the willingness to recognize that which is Real in each and everything.

And the willingness to recognize that which is Real involves becoming defenseless enough to let in the experience of that one or that thing. Joining with—not holding oneself apart—not being so damned independent, that all that you have left is a space to break down by means of communication, rather than the experience of communion.

Now I am not scolding you, I am giving you a pep talk.

QUESTION: I'm going to make this real short. Could you please clarify for me the last eighteen hours of my life?

ANSWER: You weren't listening were you? You simply went straight into reaction. And I will tie this in with the earlier question. How good did it feel to be independent? It was hard work, it wore you out, you didn't feel your integrity, you didn't feel your congruence with life and it was scary. But when you listen, when you join with, when you are willing to be with instead of be alone, you do not feel any of those things no matter what the circumstance might be that would have otherwise triggered reaction. And the attempt to cope with it from your so-called wonderful capacity to be a stupid little ego.

It always costs you to not listen, to not check in. If you check in, you have your peace from which to look at the situation; not so that you can figure it out, but so that you have a focal point about which to hear. When any of you chooses to listen, to be defenseless and unconditionally open, it does not mean that you will be told to do everything that your world requests of you. You will not say yes to suffering, because you are unconditional. You will not say yes to and cooperate with a lack of principle, because you are so darned centered that you could care less.

When you are in your peace, you are in your clarity, and as I said, you can distinguish the apples from the oranges, the tares from the wheat, what will work from what will not work, what is appropriate from what is not appropriate. And the discernment, the clarity will be minus emotion. But as was also said earlier, there will be the experience of the truth of it that embodies conviction, not willfulness, but simple absolute clarity that is unquestionable.

Listening and being unconditional will never put you at the mercy of the unprincipled acts of others in your experience. That is very important for you to understand.

I know the ego suggests that there is great satisfaction in losing your cool and running the gamut of emotionalism. But you know, don't you, today, that all it did was exhaust you and all there was to it was misery. That is the cost of independence.

What has happened this weekend is the result of utter dependence, of Paul not having an agenda of his own to carry out in his own right. Except I will tell you no one is twisting his arm to do this. It does identify his fulfillment. And it is by his choice. And it is because he has found that it does feel good.

It feels better than what we have come to call his being “bumbling Paul”—the one who doesn't listen, but acts on the basis of acquired intelligence—if it could be called that; an acquired ability to function somewhat reasonably well under circumstances which he doesn't understand at all because he hasn't bothered to check in with God to see what God is doing, or check in with his Being, with a capital “B”, to see what it is infinitely unfolding, so that he might be congruent with it and thus embody it, which embodies that which is fulfilling and meaningful for everyone and everything with which he comes in contact.

So that accounts for the last eighteen hours. You didn't listen, did you? That's okay, I still love you. All you did was resist the experience of your peace. But it was still present, and it didn't change who you divinely Are. And although you are likely to do it again, you are not likely to do it for quite as long. Because I promise you this experience today is going to stick with you as your learning, and as your increased clarity. And you simply won't indulge in it quite so intensely, thus you will emerge from it sooner, and still you will be loved.

And there will be no penalty forthcoming for having done it, there will only be the suffering accompanying it, which isn't being laid upon you by anything other than your resistance to listening—your insistence upon acting spontaneously based upon your conditioned thinking and your feeling that you have a right to express yourself, instead of your Self, with a capital “S”. So you had a little fun the last eighteen hours self-expressing.

I mentioned yesterday, that in the process of Awakening it is as though you become split in two, because you discover that there are two choices available to you of being aware. One that is at peace, one that is secure and sure, not because of any intellectual conclusion, but because there is a groundedness in the very essence of yourself, which is God. And then there is the you you have thought you have been your whole life, where you never even realized that there was a groundedness in you to experience.

You will all flip-flop back and forth as you emerge into an inner recognition of why it is you would choose for this experience of self that is grounded. And you must have a way to appreciate the flip-flopping so that you will not simply indulge in criticizing yourself for not being able to be consistent, which is what the ego will tell you you ought to be able to do. And it will tell you that to frustrate you so that you will lose your peace and forget to connect with it.

The way you can appreciate it is to realize that there was a time when the only experience you had available to you was the ungrounded experience. And the fact that there is a flip-flopping occurring means that the apparent stability and durability of your ignorant experience of yourself is breaking up, is weakening and is unable to sustain itself in a continuous fashion. And, therefore, the flip-flopping is a concrete demonstration of your progress.

And then when the ego says, "See, you can't do it. See, you lost it. You have no right to be happy." You can say, "Oh, yes I do. Because at least I'm not stuck with you constantly. And I am aware that I have a choice, which you did not tell me. And whether I flip-flop or not, I am going to persist."

Now I will tell you also from an experiential standpoint: This flip-flopping gives you the opportunity to experience an almost simultaneous experience of the tares and the wheat, the apples and the oranges. Because one moment you will be in your peace, and the next moment (as You were) you will have lost it. And because there was not a gradual transition, you have the ability to notice the difference between the two as an experience. And this becomes very valuable, because it makes it easier for you to make the choice because the feeling is there.

It is obvious how much more desirable it is to be dependent, to be listening, to be yielding into being with. And it is also obvious that when you vacate that, sacrifice it, you suffer and you feel that. And because they stand side by side and you are not having to remember an experience of peace from five years back, it is that much easier to abandon the reactivity. And right in the middle of your suffering choose for your peace and give your attention to it, and not validate the justification for your self-righteous indignation, that in the final analysis hurts you so much.

And so the flip-flopping can be used as the basis for more easily making the choice for your peace, even when your habitual justification for self-righteousness and anger still seems relatively valid. And again, the fact that flip-flopping is occurring is the concrete proof, concrete experiential proof that you are no longer trapped in the ego frame of reference only. These are things to rejoice about.

It is like a child learning to walk who tries and falls, and tries and falls, and tries and succeeds, and tries and falls. Sooner or later the successes outnumber the failures, because the child is getting the feeling for walking—for a new experience of himself.

So value the experience and when the ego uses it to discourage you from accessing your greater capacity to be aware divinely, you can say, “Get thee behind me.” You know what that meant? “Get out of my sight. I do not choose to give you my attention.” That’s all it meant, and that’s all it takes.

The final word of this three day workshop is: The one thing the ego cannot defend itself against is disregard. How do you overcome the ego? You disregard it. That is the one thing it cannot defend itself against. And if you are going to be disregarding the ego, what will you be doing instead? Obviously paying attention; being curious; giving permission for revelation; letting in, being defenseless against; being the presence of Love.

Again, the one thing the ego cannot defend itself against is disregard. When you are listening within you are disregarding the ego. That is the loop hole in the realm of illusion—the little gap through which you slip into your Right Mind and the conscious experience of the Kingdom of Heaven and the Christ that each of you is.

And we are all looking forward to your conscious discovery that we are all playing together in the Kingdom of Heaven at this very instant; that we are all being with each other. Just try to begin to open your eyes.

It has been good being with you.

PAUL: Okay. That was him. Oh, it has been good being with you. And for those of you who are coming to the banquet tonight, I promise you I won’t ask you how the workshop was.

Well, it’s been wonderful. And what’s really been neat is to have this happen in our new home territory. It’s added something. I don’t know it makes me feel more here, even though we will be doing workshops other places, it’s changed my sense of here in a very wonderful way. So I thank you all. Thank you.



Gathering In Boston, Massachusetts –1992

By: Raj Christ Jesus -

RAJ OPENING COMMENTS: There is, indeed, one thing I want to say. And that is: That whether or not you are Catholic, or whether you are a Christian Scientist, or a student of A Course In Miracles, or a Methodist, or a Mohammedan, you are first and last Brothers and Sisters. And any spiritual course of, shall I say, study or training, should be helping you to be better Brothers and Sisters. Not better Catholics, not better students of the Course, not better Christian Scientists, not better Methodists; better Brothers and Sisters. If you will remember this, you will keep your perspective. And you will know where the attention and where the actions are that are to be valued. And your studies will not become a means of separating you, one from another.

At the bottom line: There's one thing to learn. And that is to Love. And I will tell you what Love is: Love is the willingness to recognize that which is Real—with a capital "R"—in each and everything, which means in EACH and everyone that you discover or find to be in your experience in your world. The willingness to see beyond whatever ego presentation that other one might be sending in your direction. Love is the willingness to find God in your fellow man. But you know something? If you can't find the God in you, you can't dare to find God in your fellow man, else you will feel one down.

And you know, in the process of awakening, all you are doing is arriving at a point where you can find the equality of you and your brother, in the context of the Allness of God, which necessarily means, in the context of your both being Divine. It is letting go of the self-definition that is less than the direct expression of God, called you; that allows you to release your brother and sister from that very same definition. In releasing yourself, you release your brother, because you will find that you will not want to be alone in your Divinity.

And you know, when you are willing to embrace the fact of your Divinity, and then acknowledge it in your brother, that constitutes joining; which is the exact opposite of the one single element that has kept all of you in trouble for so long. That one element is the distinct intent to be separate and individual, different from, unique, to everything else.

You are not going to find your Real originality until you stop trying to be different, and better, and further up-front, further ahead of the crowd. And when you abandon that challenge, you will begin to find yourself feeling so utterly safe, that you can dare to be original. And originality will begin to emerge out of your peace. And your originality will never take away from anyone else And it also will not control anyone else, and there will be harmony.

And so, as we proceed through this weekend, this time together, we are always going to be speaking in the context of Love—the willingness to recognize that which is Real in each and everything. And if nothing else, you will be able to go home with a better sense of my perspective of our equality. And it will not be quite as easy for you to insist that you are not worthy to eat the crumbs that fall from His [the Father's] table, but rather that as the full and complete direct expression of God, it is your birthright to be experiencing God's point of view, and not a lesser more limited point of view, because you are some sinner.

I will tell you now that I am grateful to be with you this weekend. More than that, I want you to know that indeed I am always with you, and am always available; if you will just stop justifying a sense of difference about yourself, that makes you either unworthy or somehow incapable of experiencing my presence directly within yourself. The only reason it doesn't happen is because you have said, in one way or another, it is unreasonable for me to expect it to happen. And your word is all that blocks it, I assure you.

QUESTION: My question concerns something that we spoke about in our private conversations and that was about my ability to generate some income. And you had stated at that time, that in November, this past November, would be a time that that would be possible for me. And I think I have been paying attention but November has gone by and I'm still in a place where I still can't see that happening. And I'm also really extended myself beyond what I have before as far as financially goes. And so, I'm concerned about that. So, if you can say anything about that, I would appreciate it.

ANSWER: Indeed you are in spite of your extension, not in a dangerously vulnerable position. Now, indeed, you opened a door in your life. You engaged in a larger embrace of yourself, I'm going to say aspects of yourself that you were not willing to enthusiastically embrace. And as a result of your fearlessness and your willingness to open the door, there has been some significant growth that has been occurring, which employment would have blocked or made more difficult. And so, there is perfect order here, because you are coming into a place of greater inner balance, because of greater inner embrace of yourself more totally. And so, there was a reconfiguration that occurred, altering the November date, so that this stabilizing and yes, grounding growth that you were willing to embrace could occur.

Now, you are, from my vantage point, much healthier because you are embracing more of what you wholly are. The ground work has been laid for the employment that we spoke of to come into view now. And indeed within the next 90 days, you are likely to find this aspect of your experience opening up. I encourage you to give permission for it now. And above all I encourage you to continue to embrace your guiltlessness.

I will tell you and I will tell all of you something: The more willing you are to embrace who you are—WHO you experience yourself to be totally—without rejecting it; the healthier you become, the more balanced you become, the less justification you have for hiding from the Truth and the more you are able to give permission for your fulfillment of purpose to come to view. It is a simple thing.

If you are feeling guilty, you will be reluctant to ask to know what the truth is, because your conditioning will cause you to assume that the truth will convict you of the thing that you are feeling guilty about. But you must remember that the revelation of truth, the direct revelation of truth within you always does one thing only, it uncovers your absolute innocence, because you never were anything less than the Son or Daughter of God. That's the only Truth that can be revealed to you. And that unconvicts you. And in the absence of a sense of guilt, you are able to begin then to enthusiastically say "YES" to God, "fill me up with all Thou art. I no longer have the justification I use to think I had for denying my good, for denying my birthright." That's the end of the answer.

QUESTION: The Course talks about being still and going Home. And in your book Graduation you're constantly saying "stop thinking" and "listen." I have a great deal of difficulty in trying to "stop thinking" and in turning off the many thoughts that run through my head to enable me just be quiet and listen. How may I and anyone else who wants to do this, improve that procedure?

ANSWER: It is a good question. Understand that you are not called upon to somehow, magically cease thinking forever more. I will tell you that for all of you to learn how to meditate is a very effective means of more rapidly being able to be still for longer than a moment or two. And indeed, because of the simplicity and the thoughtless nature of Transcendental Meditation, I encourage those of you who are having difficulty and do not know an effective means of meditating, to learn it. It is not necessary for you to become involved with the Maharishi's teachings. It is only necessary for you to learn the technique. That is not the only means, but it is a very effective one.

Now, on an on-going daily basis, there is one thing that you can easily do and that is that you can, on an on-going basis, assume that there is a different way to see whatever it is you are seeing. And not have such a strong conviction that your perception of a thing, is what it is. And if you are able to practice this—you might call it doubt about what you are seeing—and you will become curious so

that no matter what you are doing you just say in your mind, “Is this appropriate or not? Is this the time or not? Should I do it now or should I do it later?” etc.

If you will begin to express curiosity as though, indeed, there is another way to see what I am seeing, that will bring into play the act of listening. You may not be able to listen very long before interjecting some of your own thinking. But you will begin to break the habit of absolute confidence in your point of view, so that a new point of view can register with you.

Now, it is perfectly workable for you to engage in self-hypnosis, relaxation techniques, or soaking in a hot tub in order to relax and become more still in your mind. For those of you who tend, as the questioner is, to be constantly thinking and for whom a word or a visualization simply contributes to on-going thinking, you can just sit down in a comfortable chair, one which does not have a high back, so that you must hold your head erect and simply take a few moments to stretch and relax your body, so that you know that there is no place in it that you are really holding tense. And then breath through your nose comfortably, at whatever rate comes naturally. Do not try to breath slowly, you will run out of oxygen and breath faster. So just be with yourself at the rate of speed of breathing that you find yourself at at that moment. And then simply pay attention to the bridge of your nose and the sensation of the air as it passes there. You can pay attention at the point of the nostrils, wherever you most easily feel the sensation of the air as you inhale and exhale. And just let your attention rest on the sensation. Do not concentrate on it. Just pay attention to it.

And if you find yourself thinking, you’ll never notice when the thinking starts, but when you realize that you’re thinking and you have forgotten to pay attention to the sensation, gently bring your attention back to the sensation. And please don’t get upset with yourself for your short attention span.

The very nature of meditation is to bring about a clearer experience of peace, physically and mentally. As you relax and your body releases tension, there is almost unavoidably a streaming of thoughts that occurs. And so, when you are meditating, and you find yourself thinking a lot initially, it is because the meditation is working. And you should not jump to the conclusion that you are too much in your head and, therefore, a poor meditator, and give up, when indeed the practice is working. It may take you two, three weeks, a month, before you have an experience of quietness that you can identify as a reasonable span of time in which no thinking was occurring. But then that will increase. So give yourself time.

Now, why would one bother to go through all of this? I will tell you, that it is for more than just lowering your blood pressure, because even if you do not immediately experience an absence of thinking, you will within just a few days begin to notice that, generally speaking, you are more at peace. And specifically at the end of any period of meditation, even in the beginning, when you open your

eyes you will find that you were in a more peaceful state than you thought you were while you had your eyes closed.

Now, we are not talking about a peace that is just an alternative to anxiety. We are not talking about peace that is just the absence of jangled nerves. Indeed, there is what could be measured as physical relaxation. But the experience of peace that meditation brings you to, is more than just a peaceful body. The peace is the very nature and substance of your Being. And so, the peace that you experience when you are meditating, when you are becoming still, is really constituted of one of your first direct experiences of your Self, with a capital "S," of your essential Being.

Now you know why it's important, because it is the beginning of getting to know thy Self. In biblical terms, it is what is meant by going into your closet to that within place and praying to the Father, which is in secret. The word "secret" means really, silence, going within and praying to being with the Father, which is in silence.

"The bridegroom cometh when ye think not." In other words, the revelation and experience of your Christhood comes when you are not thinking. That is why it is valuable. It is not because I am trying to turn you all into East Indians or get you to change your religion or philosophy.

I am here to confirm to you that your basic philosophy is true and you need to trust it more. You are the direct expression of God. And God is Infinite Intelligence and the Father has withheld nothing of what He is from His Self-expression, therefore, you must be Infinite Intelligence. You must be the All Knowing Presence that God Is, because God did not create something different from Himself. The expression of God must be God expressed. And Waking Up, coming Home, means coming back into your Right Mind, your natural unalterable Sanity; your ability to experience everything from God's point of view.

So you have two things to help you. One: A specific period of time in which you are purposely intending to become still; so that you might begin to have the experience of being conscious without thinking, fully conscious, fully capable of being and responding to life without thinking. And the other is: To have a general on-going curiosity based upon a premise that there must be another way to see what I am seeing; so that you do not just mechanically move forward in your confidence that you comprehend what a thing is, or how a situation ought to be dealt with. That curiosity brings you to the point of listening, if you're half way on the ball. And listening is the way you open the door to revelation.

Now, lets take just a moment here. So many of you are caught up in grand religious concepts about very simple words, like revelation. Indeed, Paul shared with you that in the beginning when I first spoke to him, there were none of the connotations of some truly spiritual event occurring. Very simply, revelation is the dawning in your thought of how to be utterly appropriate; whether you are

choosing between two things at the grocery store, whether you are working out a problem with your wife or husband, whether you are driving the car to an unfamiliar place, etc. Revelation is the dawning in your thought as to how to be utterly appropriate, so that the Divine harmony of Being and the unity of life might be experience, here and now.

As I said, your study of any spiritual path can really only have one goal, and that is not to be a better student of that path, but to be a better brother and sister. Likewise, your process of awakening will not cause you to become more and more incongruent with your world and your fellow man. You will become more congruent and more valuable, because there will be more intelligence and more love being expressed by you, that allows everyone to be less defensive with you. And so, where you are going to see the Kingdom of Heaven unfold in front of your eyes, is right here. What will fall away, is not the world and universe, but the scales in your eyes. And the scales are constituted of your preconceptions, your mindsets, your convictions about what things are, who people are, who they cannot possibly be, etc. And your thinking reinforces your mindsets, and imprisons you in them.

The only thing you will loose, is the ignorance that causes you not to see the Kingdom of Heaven, right here, right now. If God fills all space, where is there room for some other creation, some alternative creation? Where could sinners possibly be exiled to, if there is no outside to God? And so, if indeed you are sinners, you must be sinners in the middle of the Presence of God. There is an inconsistency there, because God is indivisible and, therefore, undivided. And therefore, God's constituting Presence that fills all space, must be the only thing right there where you're sitting. And that's what we're waking up to, who you Divinely are and always have been and are at this moment.

Now watch how your conditioned thinking argues, "it's a nice idea, but what about this; if I am Divine, how come I don't feel that way"? That's not a genuine question. It's a justification for not believing. The moment you say, "maybe there is a different way to feel than the way I am feeling," then you are expressing curiosity and opening the door for a new feeling that more closely approximates your birthright.

The giving permission is the way you open the door for an experience. And the experience will be so clear to you, that then instead of using your words to form questions that are really blocks to your experience to your Divinity, your words will follow an experience of your Divinity and you will be hard put to continue to express in words, the Divinity of you, that you are experiencing and about which you have no doubt, because it's not a head trip, it is an experience.

So, we are here in a process of giving permission to experience one's Divinity. Still consistent with the premise of Love; the willingness to recognize

that which is Real, capital “R” Real, in each and everything. That’s the end of the answer.

QUESTION: I have a three part question for you and they’re not related. One, who is Woldara? Two, what happens to the soul after the body expires?

PAUL: After the what?

QUESTION: After the body expires as we know it. And three, where have all the squid gone? Namely the Loliginidae Pealeii species along the East Coast.

PAUL: I’m sorry, this is me Paul. I didn’t understand the third...

QUESTION: The third question is: Where have all the squid gone, the Loiginidae Pealeii, that inhabit the East Coast of this country. They seem to have disappeared. Do I need to repeat any of the questions now?

PAUL: No, indeed. Okay, this is me Paul. Sometimes he answers questions with images rather than words. The image relative to the squid is that they have gone into deeper locations to escape pollution or something that’s in the water that is not compatible with them. But he says they are far from extinct.

ANSWER: I am going to refrain from answering the first part of your question. The second part though, you must all understand that your soul is not like your body, it doesn’t have limits. You could most accurately say that Soul, with a capital “S,” is Minds, with a capital “M,” capacity to sense the meanings that it—Mind—expresses. In other words, Soul is Minds sensing capacity. It is your capacity to feel the meaning of God’s Creation. It cannot go anywhere, because it is omnipresent. This means then, that there is far more of infinity for you to be having the direct experience of, than you are currently experiencing. Your Soul does not inhabit your body, just as your mind does not inhabit your body, just as your love does not inhabit your body. Your Soul goes nowhere, because it is everywhere. This means that, all of what you are is always present. What you have yet to discover is that, all of what you are is always available to you as a conscious experience, even though you may not be paying attention.

Now, If there was a very bright light in your sky at night, let us say a vehicle of some sort, capable of moving at light speed, at a very fast speed. And you stood there gazing at it fixedly, while it was there and then it very suddenly departed. You would continue to seem to see it. In other words, there would be an after-image in your eyes, even though it had departed, even though it had gone beyond your present capacity to perceive it.

And what all of you must understand, is that you have been misunderstanding what happens at this point, that you call death. What happens is that the individual has moved beyond your present capacity to perceive him or her. And what is left for you to apparently deal with, is what we could call the after-image left in your eyes. In fact, the reason it seems to decay, is the very same

reason that the after-image in your eyes of a bright light decays; because there is not the original light present to reinforce the image.

Now, this is, of course, a very simplistic way of explaining it, but it more clearly expresses the truth and helps you to understand that you are never bodiless. And what I mean by that, is that you are never not identified. You are never not identifiable, anymore than God is ever unidentifiable. I have said it before, that God unexpressed is a nonexistent God. There cannot be God without the infinite manifestation or experience of the Presence of God. Therefore, there cannot be YOU without the identifiable experience of your Presence.

No one abandons a body in that instant that you call death. The one who has passed on finds himself or herself as totally identified as before hand, except that whatever seemed to cause the death, if it were a disease or injury; is no longer present, because that one has the inescapable proof that the disease didn't kill them. And that realization causes the immediate release of fear of the disease and the manifestations of the fear, called disease, have not a leg to stand upon and the evidences of it disappear.

This is an important point to understand, because if you think that there can be a separation between Individuality and that which identifies it, called body; then you will not honor the body and you will also never really become curious to see what the body really is, if indeed it is the visibility and tangibility of an absolutely Divine Presence, called You. And if you don't become curious about it, you will not experience the revelation of it. You will not experience the scales falling from your eyes that cause you to have a distorted perception of your body or of your world. You will tend to neglect the body. You will tend to neglect the world. And there are even those in the name of spiritual growth, who can't wait to drop the body. Now that would be suicide, because if indeed you could annihilate the visibility and tangibility of God's Self-expression, you would do yourself in, as well as God. So be careful, when you want to rise above this world, or rise above your body, because that ultimately constitutes an act of self-denial, it also constitutes, what the Course calls, an attack on God.

Now, for some of you who are students of the Course, what I have just said creates a dilemma, because the Course says the body is an illusion and the world is an illusion. Again, there cannot be unmanifest God. God being Infinite, must be Infinitely Identified. And that Infinite Identification is what is meant by the word Creation.

Now, the solution to this dilemma comes with the very first lesson in the Course, "Nothing that I see means anything." Do not read that statement as though it says, "everything is meaningless." The purpose of that lesson is to cause you to release your convictions about what a thing is. It is to promote your willingness to abandon whatever your current definition of a thing is; whether it is your body, or your toe, or a leaf, or the planet, or the universe. Why? so that you

may then become curious. “If it isn’t what I think it is, what is it?” That’s when you begin to listen, is when you say, “what is it”? And this is when your Soul comes into play. This is when your capacity to feel the meaning of God’s Creation becomes activated within you, while at the same time permission is being given to receive the experience.

If you are misperceiving something and you are believing your misperception and you are believing that it constitutes the whole truth about a thing, then all you are seeing is your perception of that thing. And your confidence that that perception is the totality of it’s Reality, does indeed constitute a deluded perception at what we could call an illusion, because you are not open to the Movement of the Identification, or the visibility of that thing, and thus you are not seeing it. It is as though you have taken a photograph of a river and you are saying, that is the river, while the river continues to move and be an action, a movement.

A concept about a thing is like a photograph, it is a freeze-dried image. But you say, “that’s not reasonable, I can’t do that.” Well, I would ask you to look at a family member who you are having difficulty with, and you tell me whether, on the spot, right now, you can release them from your conviction about they’re unchangeableness? How willing are you to let by-gones be by-gones? How willing are you to truly expect that maybe they will behave in a more enjoyable manner? You’ve got them freeze-dried!

Now, let me ask you something else, if somebody has you freeze-dried and they are constantly approaching you based upon their attitude, their unchanging attitude about you that is not complimentary; how easy is it for you to be defenseless and loving with them? For how many of you is it not difficult to get angry, because they are not seeing you. And then tell me this, if you express the anger, doesn’t it confirm to them that their point of view is correct, and that you’re still unpleasant to be with? And so, everyone locks everyone else into a freeze-dried picture, and acts toward them on the basis of the picture, and you aren’t in touch with the real living, moving, changing, growing Individuality that is there.

That is just a small illustration of the fact that your convictions about what a thing is, meaning your world and your body and your universe, stands in the way of your experiencing what it Truly Is. And if you think that the freeze-dried picture is the Real thing, and that’s what your holding to, then you are holding to something that is an illusion. The thing of which the picture is a picture, is Real and Eternal.

That’s why it is so essential for there to be curiosity, right here! Right now! right where you are, about the things you are confronted with every day. There really is only one thing present for you to see and experience, and that is the Presence and Movement of God, called the Kingdom of Heaven—for lack of better words.

Why should we call it the Kingdom of Heaven? Because that helps you not settle for the current concept of a material world. If you will label your world and universe as the Kingdom of Heaven and you will honor that choice of words, you will either have to frustrate yourself or create frustration within yourself, by continuing to treat it as though it is not the Kingdom of Heaven; or you will have to bring into play curiosity, to see where the divinity of it is.

And so, I'm using the words to promote a curiosity, where most everyone tends not to be curious at all, because they've got it pretty well pegged, pegged well enough to function fairly well. And after all, the point is to get everything pegged so you can sit back and enjoy life; which means, not have to learn anymore, not have to adjust, not have to grow.

You and your fellow man are the Christ. And the world and universe is the Kingdom of Heaven. And waking up is the result of a willingness in you to see past your definitions and other people's definitions, and see the essential Son and Daughter of God everywhere you look. But it won't happen until the curiosity is there. And until the curiosity is there, there isn't really Love. The saying is that, "curiosity killed the cat," but I guarantee you, your curiosity will wake you up and save your life, from ignorance and the effects of ignorance.

There is more that could be said, but that covers your question for the moment. That's the end of the answer.

QUESTION: Well I'm going to be curious again. In a guided meditation at a gathering similar to this one, we were told to ask for our spiritual name. And for the first time, I think, I heard it. I still doubt it, but it was very clear at the moment that I heard the word "Eisha." It was so nice and I was very excited, but then when you go out and you go for lunch, and you say did hear it or did I make it up. I'm curious, I want it to be real. And I would like to know what it means.

ANSWER: You heard correctly. Now, you might think I am avoiding the second part of your question, but I am not. YOU are what it means. It doesn't have a definition that is of any usefulness. The name expresses your nature, your Individuality, not your ego, but your Individuality.

It is a hard thing for you to comprehend at the moment, but God is Infinitely Individualized. And each of you, you could say is an Individualization. But your sense right now, of Infinite Individualization is that something whole has been transformed into many parts, when the fact is that, that which is whole is wholly embodied in each of you. You can grasp slightly the possibility and the meaning of this, if you do identify yourself as Conscious Awareness, which you have experienced no limits to. All of you can conceive that you are Infinite Conscious Presence, without losing the sense that you are you and your neighbor is your neighbor.

The fact is, that even when you wake up and you have no other perspective or point of view than the Father's point of view, you will still also experience yourself individually. You will not be swallowed up in God and not be individualized. You will have to take my word for that, the experience of it will prove it to you, but you will have to wait for that.

Eisha is a name that expresses the individualization that you are, which is not identical with any other Individuality, but at the same time is identical. I do not say that to be confusing, that is the clearest way I can express a nondimensional fact. The more you let yourself into the conscious experience of who you Divinely Are, the more you will understand the name. And to put it very simply, if you become familiar with the name and some meaning it is suppose to have, you are likely to obscure yourself from yourself just as much as knowing my name and having concepts about it has obscured me from you, because it has caused you to feel less than, different from and unworthy by comparison with me. And I am here now to correct that misperception, so that you labor under it no longer. And I'm not just speaking to you.

I cannot afford not to be repetitious on this point. Even your advertisers on Wall Street know that you must hear a new commercial many times before you will remember it. And so I am happy to provide you with the opportunity to remember.

The words that "I am the only begotten Son of the Father," is incorrect. I am the Son begotten only of the Father, just as you are the Sons and Daughters who are begotten only of the Father. And you know what that means? It means you aren't truly begotten by your human parents and you are not begotten by your egos either. You are begotten only of the Father. You have only one Source. You have only one Cause. Not multiple sources. There is nothing that sets us apart, in fact. In the imagination, you seem to have been able to set yourself apart by virtue of beliefs; that place me above you and you below me; and I am the sinless and you are the sinful.

I'm going to tell you something: Primarily the sense of inequality, the sense of sinfulness has been a male chauvinist precept, because you were what? born of woman! and full of trouble. There hasn't truly been any religious basis for that statement, much less a Real one. It's time to free yourself from that shit!

Last weekend in Orlando, I said that there should be a bumper sticker that says, "The Christ is not a wimp." It is not unchristly to speak directly and meaningfully and really as the Christ. So don't be afraid of words. And use any words when they express a truth and do not hurt anyone. There's not a better word I could have used there than shit, because there is nothing else that you would rather have less to do with. (Laughter)

We are brothers and sisters. We are nothing more and nothing less than the direct expression of an indivisible and therefore undivided God, who therefore

cannot be conflicted. Which means, that it is your absolute unvarying birthright to be unconflicted. And there is therefore no real justification for continuing to be conflicted, or conflict yourself with false beliefs. Thank you for your question.

QUESTION: I have a question that has to do with dealing with my human emotions of anger and sadness and frustration. In the past I haven't always expressed these feelings, because I have wanted to always be loving. And someone advised me that I need to express these feelings, yet I don't want to get all caught up in them. So I'm looking for a way of somehow balancing, I know that's not who I am, but I don't want to deny those feelings. And so when I'm angry I don't want to attack someone, yet at the same time I don't want to pretend I'm not angry. So can you address how I deal with these emotions, I call negative, but I don't want to do that either? So how do I include it all?

ANSWER: You provide yourself with an environment in which the anger can be expressed and hurt neither yourself nor anyone else. And I would encourage you to find, what you would call a therapist or a counselor, who is not steeped in Freudian psychology. One who can help facilitate your expression and release of the anger and frustration, so that you can leave it behind you, not delve into it and get stuck in it.

Anger is squelched love. Hate is squelched love. And so you must unsquelch it. And when you do it, it is as though what comes up is anger; but in letting it flow, the underlying love that it is your birthright to be feeling and expressing can come forth, washing away the cork that has bottled it. That is what I would suggest that you do. That's the end of the answer.

QUESTION: We're experiencing in our country a lot of chaos and disintegration it seems...

ANSWER: Glory hallelujah...

QUESTION: And it doesn't seem that we have enlightened, conscious leadership. So I'm wondering what as a people we can do about that, and what as an individual I could do to contribute or assist in that?

ANSWER: Literally be ready to roll up your shirt sleeves and participate in the change, not the change that is NEEDED, because that is a preconceived change. Be ready to roll up your sleeves and participate in the change that is occurring. Don't try to plan it, you will have trouble keeping up with it, as it is. Why? because no man is in charge of it.

No man, no political group, no country, was responsible for the fall of the Berlin wall. No man, no institution, no country, was responsible for the dissolving of communism in the communist block.

"An idea who's time has come," is here, but it isn't a conceptual idea. People are beginning to feel. And as with the last question, there is junk sitting on top of what they are feeling. The junk is the repression of what has been felt. And

it is what has surfaced in Los Angeles, recently. And it has seemed alarming. But why would you be alarmed, because something that needs to be looked at is no longer being successfully covered up with a false sense of peace? All of you must begin to trust your fundamental innocence and therefore your fundamental integrity.

Everyone says, a true democracy in your country would be dangerous, because if everyone had an equal vote, there are so many of you who are politically and otherwise ignorant, that your vote would tend to pull everybody down. Wake up, that's the beginning of dictatorship. And what you are asking for is half a dictatorship. At the present time, your system in your country is half dictatorial, because you have a representative group who does the voting for the masses.

It isn't going to work, because waking up is happening. In other words, the uncovering of the conscious experience of each one's divinity is happening. And it is happening, because there are more who are awake than there are who are asleep. And thus, there are not enough joined together in a false perception of things, to allow it to be reinforced and so the misperceptions, the ignorance's, are beginning to crumble. And that which is essentially Divine about each one of you is being felt in his or her humanity.

And again, we're coming back to this fact that before you are a Protestant, or a Catholic, or a Jew, or an American, or a Russian, or a South African; you are brothers and sisters. And so, the Divinity of each of you and of everyone on this planet, is beginning to emerge spontaneously at the level of each one's humanity. I will warn you right now, that it is going to mean being more involved and not letting Washington do it.

You are watching a revolution in your world and although there are some pockets of diehards, if I may put it that way, who are resisting the healing and are shooting at each other and generally not reflecting the unfolding harmony. There is, nevertheless, a revolution occurring that is not destroying everyone in the process.

Don't be so arrogant as to assume that the United States is the fore runner, because the United States is dragging it's heels. Who is the United States? You.

And so, when I am talking about becoming still and going within and connecting with who you Divinely Are, as an experience, rather than an intellectual explanation, so that you might spontaneously know of your brother's Divinity; I'm not just talking about getting into the Kingdom of Heaven. I'm talking about all of you getting into the Kingdom of Heaven and recognizing that here is the Kingdom of Heaven, even though it isn't the total extent of the Kingdom of Heaven.

And so, as I have been sharing, there really is going to be change. It isn't just going to be a new intellectual perception. Your innocence awaits your

experience of it. Your experience of it is going to involve the arising within you of feelings, and I'm not talking about emotional reactions, I'm talking about SOUL responding to what is Real. And there will be such joy, and there will be love. But you know what else? There will be a spontaneous conviction, not an intellectual one, a conviction born of experience, that will cause you to be willing to go to the ends of the universe to express your love for your brother.

Unity, does not mean harmony of an infinite number of isolated units, that somehow are not conflicting with each other. Harmony is the conscious experience of oneness, that involves your willingness to be in total participation with every other individuality that exists, with absolute defenselessness and therefore without fear. But you know what? It's going to start in very real ways, right here in River City, right here in Boston, right here in Philadelphia, right here in Los Angeles, right here in Russia, etc., with Real people. You. Me.

Now, if you want to be truly idealistic, be realistic, so that you don't forget that your idealism must relate to where you are; not only must it relate to where you are, it is going to. Having the conscious experience of being Divine is going to be very different from your experience at this instant. The way that will exhume from you will be incredible and very different from what you are experience of it, at this moment.

But more than anything, is this willingness to walk the extra mile, the willingness to go out of your way in uncovering your brothers Divinity and treating your brother and sister on the basis of their Divinity that you perceive to be there, because you have let yourself into the conscious experience of your own Divinity.

Don't call peace, the result of escaping from the call for change. Be willing to be with, to be present with your brother and to be present with the situation where transformation is occurring, with that active desire to experience what is Real, right there. If you have a loved one who is apparently on a death bed, you find yourself willing to be there for and with that one. Be willing to be there for and with all of your fellow men, because that is what will allow for graceful transformation for everyone.

I am not meaning to make transformation sound like hard work. But if it is misunderstood and if it is resisted it will feel laborious. It doesn't need to be. It won't be, if all of you will be constantly curious. If something is happening, it has to be the Movement of God perceived clearly or through a glass darkly, but it cannot be anything else. And so, the call is for letting go of the biases and the preconceptions and the mindsets that cause the Presence of God to be seen through a glass darkly. Right where a problem seems to be going on, right there must be the Presence of God misperceived. So, right there, let us desire to get past the misperception into the true experience of it. That desire is what always heals the misperception and the effect of the misperception. Remember that.

You are likely by the end of the day tomorrow, to be sick and tired of the word curiosity. But hopefully you will have heard it enough times to remember it. And hopefully remember it with kindness and fondness. That's the end of the answer.

QUESTION: I'd like to know what my next step is in healing my incest experience as a child, if there needs to be a next step?

ANSWER: Literally, I'm going to put it this way, you are in the last stages. You are at the point of forgiveness. And forgiveness is, you willing to disengage from judgment, from practicing judgment that keeps you conflicted. You cannot change what has happened. You cannot change what someone else has done. You can release yourself from guilt. These things you have done for the most part. And the time is upon you to release it as an issue. The time is upon you to engage in, what I will call, a little bit of self-discipline. So that, when the ego suggests to you, when the little voice whispers in your ear, that there is still justification for some hurt and still justification for some demand for justice, you may tell it to "shut up," that you are not willing to engage in employing your mind in that way any longer, because you have your life to get on with.

You have done a great deal of work. It is not appropriate for you to go on endlessly working this issue. There is a time when you must realize, that it is finished and claim your freedom from the issue itself. And literally, this is where you are.

Now, just as with releasing any other ego habit, it is when you come to the end that it seems as though you have the most difficulty, because it is at this point where you realize that there is a certain satisfaction that has come from a feeling of self-righteous indignation. And it is like giving up a drug and realizing that you will never have a "hit" from it again.

Mind you, I am not implying that there was never any reason for being upset. But along with a real reason for being upset, there has been a certain satisfaction that has come from asserting your integrity. And as I said, there comes a time when you must let even that assertion of your integrity go, so that you may move forward in your integrity without having to actively claim it. That is where you are. And I have to say bravo to you.

And like any other "student" who has completed college and is at the point of graduation, I am saying, "take your diploma and get the hell out of school." I say that lovingly, but firmly. Don't hang around the campus. It is time for you to enjoy the fruits of your labor. That's the end of the answer.

QUESTION: My question is: What I'm trying to express is that, I'm trying to heal a relationship that I have with my sister-in-law. I don't seem to get any peace with it. And recently I've seen a therapist about it and the suggestion was to make space for yourself and to distance. And basically what I'm asking for is some peace with this relationship. And if you have any

suggestions, because it is definitely a freeze-dried situation in both ways. And yet there are so many mixed feelings. It's so jumbled, I can't seem to sort it out. And it feels almost like some form of mental illness on my part. And I wondered what you thought about continuing with the therapy as a means for healing it? And it is difficult for me to explain it well, but I would like healing.

ANSWER: I understand. I do understand. I am going to confirm the advice of your therapist. It is important for you to have some space, so that you might find out that indeed you are not mentally off balance. The relationship is such that it calls upon you to invalidate yourself, which is totally inappropriate. I'm not saying that your sister is supposed to be invalidated. What I am saying is that it is important for you to be feeling your integrity rather than having it called into question.

Now, I encourage you to stay with your therapist, not because you are mentally off balance, but because you need the wise and simple confirmation of your sanity that your therapist is able to give you, and which you will more easily be able to recognize when you stop trying to convince your sister of something she is unwilling to embrace.

Now, you must understand that the practice of love, is not a means of controlling anything. It does indeed, provide an environment in which revelation, or change, or transformation can occur most easily. But as each one of you know, until you are willing to change, change will not occur, no matter how surrounded you are by those who are loving you and those who are supporting you in your clearer awareness of your wholeness and your well-being and your integrity.

Now, you just Be Love. Keep some distance, so that you may remain clear. You can love from a distance. And I encourage you to wait until she approaches you.

I know every one of you has someone in your life that you would like to be able to help, with whatever clarity you have arrived at, at this point in your life. And it seems to you that something that has meant something to you, ought to have meaning for someone else. And that what you have learned ought to empower you to make positive changes occur. But it does not work that way. Revelation of Truth does not give you power over anything. But it does allow you to have a degree of clarity within you that brings forth your experience of peace, which allows you therefore to be a more benign presence—Benign, meaning nonthreatening. And when you are not trying to change anyone, you are perceived as safe. And when someone perceives themselves to be safe, they can let down their defenses.

Give your sister space and give yourself space, indeed. And in the space that you provide yourself, you will have an opportunity to find out that you have always been balanced mentally.

I would go quite insane, literally, if I thought that because I was the direct expression of God I ought to be able to heal every single one of you of your ignorance, at this moment, whether you wanted to be healed or not. And the reason I would drive myself crazy, is because I can't do it. Now, some of you think that anyone who is empowered by the Holy Spirit, anyone who is awake, anyone who is consciously the Son of God; ought to be able to override something illusory, called the ego.

Well I'll tell you something: The ego is so illusory, that nothing can be done to it. It isn't your ego that has power, it is that in you which is essentially Divine, empowering a false belief that you are harboring. And the minute you withdraw your investment of energy in a belief, or in what you would call the ego, you will find the ignorance, the distortion of your perception yielding to the clear perception of reality. You are the Sons and Daughters of God and I cannot override you. In other words, I cannot enforce your good upon you. At the bottom line, if you are not experiencing your good and your fulfillment, it is because of a decision you have made. And until you unmake that decision, by power of your own everlasting authority, you cannot hear truly of the good that I would share with you.

Now I'm going to put it a different way that you might not have thought about. I cannot inflict your good upon you. I cannot override your free will. You cannot override each others free will. And as soon as all of you recognize that, you will become more self-responsible. And you will stop waiting for me or someone else to change you. And in that realization you will feel immediately empowered, less able to interpret yourself to yourself as a victim. And you will be able to more conscientiously embrace your birthright as the Son or the Daughter of God.

Now, although I cannot change you, I can be and am present at all times, standing in conscious and conscientious support of your clarity. The gift of my undistorted perception of you is constantly being provided to you, not only by me but by all of the brotherhood who are awake. In order to receive it, you are going to have to let it in. In order to let it in, you are going to have to become defenseless. In order to become defenseless, you are going to have to let go of your convictions as to what things are and how things work. And you know what? I don't hold the key to the door. You do! I don't have access to the switch that makes your decisions. You do! No one else in your family or your world is able to get to that switch.

And most of you who are "helpers," have not yet become clear on the fact, that you don't have access to the switch. And you do frustrate yourselves with attempting to make changes that it is not in your power to make. Those of you who have gotten the idea, those of you who are "helpers," and I am speaking of psychiatrist, and psychologist and therapists; do not engage in attempting to be the

healer, but you empower the ones you are working with by telling them that they indeed have the power, as I am doing right now with you. This empowers that one and relieves you as the helper from a false sense of responsibility and the frustration that comes from not being able to carry out that responsibility.

Now, indeed, give yourself space and wait until your sister has indicated a readiness to be open to a new relationship, by coming forward to you and saying, “can we talk.” And do not labor longer under the idea that you by virtue of your love ought to be able to make a change, even if it isn’t wanted. It is not appropriate for you to be suffering from a sense of failure, when there is no possibility of success, because the power isn’t in your hands. And I want you to be happy, genuinely, truly and appropriately happy.

A post script: This does not constitute abandoning your sister. It simply means that you are becoming wise and expressing and living the wisdom. It is not necessary for you to maintain a freeze-dried picture of her. But it is also not necessary for you to go in and try to break up the freeze-dried picture. And so, even though you withdraw from the arena of attempting to make change, it does not mean that you must have a negative picture of her. You can still recognize the fundamental truth of her Being.

And there is something else you can do too: You can entrust her to the Father; you can entrust her to the Holy Spirit; you can even entrust her to her guide. She is not helpless! She is not without help! You know what happens when you do that? It means that you see her as being worthy of God’s Love. And that constitutes a joining with her, at the level of the Truth about her and that does strengthen her, even if you do not see her, even if you do not write to her, even if you do not talk to her on the phone. Be at peace. That’s the end of the answer.

QUESTION: Hello guys.

ANSWER: Indeed, there are not only a lot of you here; there are a lot of us here.

QUESTION: That’s wonderful. Well, I have a couple of things. First is: Through the healing that I’m doing these days, I have discovered that something I have been doing since very early in my life was, lifting out of my body, energetically. And I’ve been trying to focus on being more grounded lately. And I’m wondering if you can share any insights on appropriate ways to do this.

And the second thing was: Sometimes I’m at a mental level I know that this is an ego thing and so forth, but I end up finding myself trying to conform to projections that I make about others perceptions of me, at any given encounter. And I’m looking for a way out of that trap.

ANSWER: I will tell you that, the only way out of that trap, is to be looking to a different source than others expectations or your best judgment as to what their expectations might be. You need to have a source that is more original.

Obviously, your projections will have to be based upon past experience or memory. That means that it is impossible then for your behavior to be original. And as long as it is not original, it means that everyone around you is deprived of the gift you have to give, which is to be that angle—not the best word, but it works—the best angle of expression of the Father’s will. You are here. You exist. You experience existence because you are the direct expression of the Father; not identical, as I said earlier, with any other individual expression, even though you cannot be unidentical. Therefore, the specific expression of you is essential to the whole, if I may put it that way.

Therefore, I encourage you to withdraw your attention from what others say they expect of you. And I encourage you to withdraw your investment of energy in what you project they expect of you. And I dare you, I challenge you to start listening deeper within yourself and know that what you are feeling for is something you will recognize as that which you love. In other words, you will feel perfectly congruent with it. It will feel like fulfillment of purpose to you. And then begin to let it flow and let the chips fall where they may.

Well, I’m going to put it this way: If Paul came in here today and decided that he was going to answer your question and everyone else’s question based upon his memory, rather than listening at the edge of the unknown; he quite possibly could speak in a stimulating fashion; but not for long, because he would constantly be gauging his answers on everyone’s responses. And slowly he would give up his allegiance to his memory and would begin to serve the nods, or the frowns, or the shakes of the heads, or the tears, or the joy. And where initially he might have sounded stimulating, he would become boring, because you would not get from him anything that your behavior didn’t allow for. And you wouldn’t come back tomorrow and I wouldn’t blame you.

That which is real, that which is meaningful, that which is original, that which not only fits but promotes inspiration and insight and revelation, comes from your willingness to stand at the edge of the unknown in you, so that you might watch and feel the coming forth of the expression of God, that you are the embodiment of.

Now if you have, and you have, if you have developed an agreement with those you deal with, whereby you will respond in certain ways to them and they know that they can expect you to behave in a certain way; and that, in effect, they have a certain amount of control over you; if, indeed, this kind of mutual agreement to do a limiting dance with each other has occurred; then if you begin to listen to a different place and you begin to be a clearer expression of the originality of you, O-o-o-oh it is going to elicit some negative response, because you didn’t tell them you were not playing the game anymore. You didn’t tell them that you were not going to dance anymore. And you had an agreement! And you

know what? You're going to have to say, "tough luck, find someone else to dance with."

Now, just for the sake of clarity here: To not be doing the dance anymore, does not mean it is an act of independence and separation. Actually, to dance the dance with them, according to a mutual agreement for behavior that the two of you have come to, that has constituted withdrawal and separation from what you Divinely Are; you could ultimately say, it has constituted a withdrawal from God. And a decision to stand by yourself—meaning separate from God—and with someone else, on the basis of a mutual agreement as to "appropriate behavior," but that appropriate behavior does not involve being connected with yourself. And so, you have lost the originality; ALL of you have, to the degree that you have this mutual agreement with someone else. And in terms of the Course, that mutual agreement with someone else to something that does not in anyway relate to the Father's will, constitutes a special relationship.

That is what a special relationship is: An agreement to accept a certain thing as truth without checking in first to see what Truth is. And the mutual agreement to validate something that doesn't relate to Truth; in other words, an illusion, is what constitutes a special relationship. You break the special relationship and gain your freedom, by listening, giving your attention to a different place.

Now, all of you have had a good feeling about untying the umbilical cord or cutting the umbilical cord. I want you to have that same kind of positive feeling when it comes to breaking off a special relationship; a mutual agreement to behave in a certain way, where both parties get a certain amount of satisfaction and peace, while still not being connected with their essential Divinity. And you break the special relationship by establishing contact, you might say, with your essential Being, or by establishing a relationship with your guide, or me, or the Holy Spirit, or the Father, because you can count on it. If you are listening to the Holy spirit, it will not cater, it will not cater to any lingering ego self-definitions. And it will promote your being original, rather than repetitive mannerisms and thoughts that arise out of your memory.

And there are those of you in the group, aside from the gentleman I'm speaking to, who know I am speaking to them also. The originality of your Being is bound to come forth, because it is the Movement of God, right there where you are. And as long as one is engaged in a special relationship, which doesn't take God into account, one cannot be comfortable because one is not taking oneself into account. And you cannot be in a state of self-denial and be comfortable.

There is a real simple answer to your question, stop doing it! just stop doing it! That's the end of the answer.

QUESTION: What about how I subconsciously tend to lift out of my body and now become more focused on grounding but I am looking for other ways of doing that.

ANSWER: This sort of popping out that occurs, does not occur as a result of peace or of being grounded, but more as an intense expression of, for lack of better words, energeticness. I encourage you REALLY to feel for your peace, because that is what will, I'm going to say, anchor you and keep you where you need to be in order to be effective. Certainly, I do not want you to find another form of energeticness to try to overcome this form of energeticness. The answer is simpler and less effortful than what you have been doing. Try it! That's the end of the answer.

QUESTION: My question is: I've been working with a couple of guides for quite a while and every once in a while I feel a switch from one guide to another. I can perceive the entity, or whatever, right next to me, whether it's a guide or my higher self. And right now I'm feeling a switch from one peaceful, loving, secure entity to another. And I was wondering what's actually going on? I have more trust in it, because it's happened before. I have more faith that I can be secure in that. And I just wanted clarification on that.

And my other question is: Someone mentioned about changing names or finding their name, and I keep coming up with within myself a name that I've always had an attraction for. And I'm wondering what's that all about? And my oldest daughter came to me last week and said she wanted to change her middle name to the same name. And I'm just curious about those two things.

ANSWER: As regards the name, I encourage you to listen further, and let there be the conscious intent to have no preference whatsoever. There is further clarification for you in this respect and it is not appropriate for me to comment further about it.

What was the first part of your question about?

QUESTION: My guide or higher self. I believe it's a guide switching from one, I feel like I'm changing channels.

ANSWER: I understand. Although you have only one guide, and for lack of better words, I will say specifically assigned to you. There are others working with you in conjunction with your guide. I do encourage you to allow this shift to occur. I also want you to know that you do not need to be hesitant to ask challenging questions or to say, "why is this happening? Why is this switch occurring? What purpose does it serve?" Do not feel that you are being too nosy.

Again, practice curiosity so that you might have a clearer picture. And enjoy the proof of the fact that there's more than one with you. And this is true of

everyone else as well. But you are speaking of having the experience of more than one standing with you on behalf of your awakening.

Now, I'm going to encourage all of you not to value understanding quite as much as you do. (Laughter) I cannot say this too often: You cannot understand your way, you will not understand your way into the Kingdom of Heaven. You will feel your way in, not gropingly like a blind person, but you will feel your way into the full conscious experience of the Kingdom of Heaven with your Soul. Even more accurately, you will feel your way into the full conscious experience of the Kingdom of Heaven AS Soul.

Understanding is something you require when you need to be in control; plain, pure and simple. And if you are in control you cannot possibly be yielding to the Father's will. Again, let's steer clear of grand religious definitions of words such as, yielding to the Father's will. Your will, when it is not covered over by your belief systems, is the Father's will. And ultimately, when you are yielding to the Father's will, you are coming home into your right Mind and your true conscious experience of your ability to have an intent.

And so, you are coming back into your Sanity when you are yielding to the Father's will, meaning that you are not any longer choosing to have a point of view different from the Father's but matching some cohorts point of view, with whom you have decided to join in a special relationship.

If you will allow yourself to be in the not-knowing place without any intent of understanding anything by virtue of the conscious use of logic or thinking, you will find revelation occurring, you will find yourself beginning to know things. And because of the knowing reflects the all knowing mind of God, it will be understandable but the understanding will not have been arrived at through logic or reasoning. And then when you express yourself from your knowing, everyone around you will say, "what wisdom he has. What wisdom she has. How clear I feel when I am around him or her. I love being with him or her." And you will have respect, but not because you have earned it, by understanding anything through an intellectual process. You value your thinking and your ability to reason, as though that was what identified you and gave you value. And that is where you tend to agree with one another and hold each other to that activity of good clear correct thinking and reasoning.

God is all Knowing. And it is the word "Knowing" that needs to be stressed, and not the word "all." True God Knows everything, but it comes from being All Knowing. The Conscious experience of Knowing is God Being or God being God is a Movement of Knowing without any thinking associated with it.

Now, the statement, "Ye shall know the truth, and the truth shall set you free," takes on new meaning. It isn't what you know that sets you free, it is letting yourself into that place where revelation can occur and you find yourself knowing something, that what you know sets you free. What sets you free is the Movement

of God in your consciousness, not a movement in your consciousness, whereby you arrive at a conclusion and can make a decision that everyone else can applaud.

I will tell you something: You don't know what truth is until you listen for it. The Movement of God is best expressed in the words, "Behold, I make all things new." It is a Movement of making all things new, therefore, what was revealed to you yesterday must be listened for again, today.

Do not listen and then think out of habit, that you must accumulate what you have heard and store it away for further use; because your ability to be appropriate, your ability to be congruent, your ability to embody the Movement of God requires you to be listening in the moment in which God is Being; which is always the moment of conscious experience that is occurring now.

Do you realize that that means you don't have to accumulate skill at living life. You only have to, let us say, develop skill at paying attention in the moment and then knowing how to be appropriate in the moment, will be automatic. That does mean entrusting yourself into the moment. It is a most gratifying and fulfilling experience. So, be careful, as I said, not to value your understanding too highly. That's the end of the answer.

QUESTION: I want to know if you can make any comments about this energy that seems to be stuck in my throat and seems to have something to do with integrating my emotional side. It's been with me for a couple of years. And I don't know if I need to say anymore about it.

ANSWER: No, indeed. Who are you trying to save by not expressing yourself? You do not have to answer that. You are sitting on your own feelings. You are sitting on your self in order to shield someone from you. And you cannot do it and feel comfortable. Actually, you know who this one is. But I will tell you that this ONE is just being used as an excuse by you for not simply going ahead and being you.

Paul understands, because there are times that he tries to protect people from me. (Laughter) But you see, you cannot engage in that action for very long without depleting yourself, without being uncomfortable. You need to love yourself enough to stop justifying squelching yourself. All you are protecting anybody from is something quite wonderful. And I'm not trying to butter you up, I'm telling you the truth. And you must stop.

The only reason this gathering is occurring is because Paul is willing to be present and throw caution to the wind and let the chips fall where they may. It pays off, because it is, indeed, all of your thinking and your judgment inside your head, that provides the blocks to the meaningful expression of the presence that you are. And so, instead of protecting everyone, you are depriving everyone. You aren't really doing them a service. You know, whenever any of you try to avoid making waves for someone else, you are depriving them of the Movement that they can get hold of to move, to grow, to feel the fullness of life.

Do you realize that you can't do anything without affecting everyone, even doing nothing affects them; it means that someone is one car length closer to home, or one person closer to the cashier.

Let it all hang out. And don't feel that you must let it out perfectly. The more you entrust yourself to the movement of letting it out, the more perfect and more beautiful what comes out will be. And I will tell you something else: You can go around and check out with some psychics, or with some others who are channeling, perhaps in hopes of finding a more complex explanation, but don't waste your time avoiding simply letting it all hang out. That's the end of the answer.

QUESTION: Please tell me all about the Holy Spirit. Lately in my life, I have a need for Him, and I'd like to know a lot more about Him. Thank you.

ANSWER: I am sorry to disappoint you, but the Holy Spirit is a her, (lots of laughter) ...and a Him. You're going to be glad you asked.

The Holy Spirit is your Divinity held in trust while you dally with the ego. If you are the Daughter of God, or you are the Son of God—if you are, in other words, the direct expression of the Father/Mother God—then where on earth do you think the infinity of You goes, or has gone, while you have explored an experience of limitation? It can't go anywhere! It's infinite. And so, while you ignore It in favor of exploring a limited perception of the Kingdom of Heaven, It remains and It is called the Holy Spirit.

When you reaccess your Divinity and you are no longer holding yourself apart from the Father with your own private, personal vantage-point or perception of the Kingdom of Heaven, there will no longer be a thing referred to as the Holy Spirit. There will be the Father and the Son, or the Father and the Daughter. There will be the Father in action that constitutes the Son or Daughter, and there will not be a Trinity. And, in fact, the two-ness of the Father and Son will not be referred to, either, because in all cases the Son or the Daughter—as you currently perceive it—will be experienced to be identical [to the Father].

Why do you suppose that the Holy Spirit is able to turn your every experience to your advantage when you turn things over to It? Because in turning it over to the Holy Spirit, you are turning your present sense of yourself over to what you Are already, infinitely speaking. And it is a giving permission for congruence to occur. And when congruence occurs, clarity occurs and your misperception goes out the window and you say, "I have an improved experience," or what the Course refers to as a "happy dream" instead of an unhappy dream.

What do you think Pentecost was? I will tell you at the bottom line, it was a day of great grief. A day of such grief on the part of my disciples, that you could say they abandoned all hope. In other words, they were not exercising their own free will. They did not feel personally competent. And in giving up, you might

say, on being competent, they became receptive to the Holy Spirit, which filled them. In other words, that which they Divinely were filled who they seemed to be, humanly speaking, and everything that they did began to have meaning.

I had said to them, “If you have seen me, you have seen the Father,” and they had the experience of being that. When you—or any of you—give permission, give the invitation to be filled with the Holy Spirit, you are inviting the conscious experience of connection with your Self in Its Totality. And because your Self is the Presence of the Movement of God, It is then the Father Who is there and everything that you are being takes on meaning. So that you are even heard by those in other languages, than the one with which you speak, or you could also say that you are heard on different levels than just the intellectual level.

Waking up is indeed a matter of letting in the Totality of You, letting in the Holy Spirit, which, once reestablished as the Presence of You, discloses the Presence of the Daughter of God or the Son of God—the Christ.

Do you know what? The Presence of the Christ in the world is not going to stand out like a sore thumb. It is going to be like here, today. Simple, to-the-point, relevant, but transformational. And you may not realize how transformational until the middle of next week, or a month from now, when you realize that you are responding to something in an entirely different fashion than you used to. And you will say, “Oh, my goodness! Something happened. I’ve changed. I’ve grown.”

You don’t see the Christ because you are looking for something too other-worldly. You must remember, **THIS IS** the Kingdom of Heaven, and all of you are the direct expression of God. And so, it is the here and the now, and all of you who are experiencing the here and the now, that will be uncovered in your Divine reality, which means that everything about who and what you are, and what this world is, will be enhanced, not wiped out. Healed, you might say. But again, it’s a matter of the scales falling from your eyes. It’s True perception, replacing misperception.

Now, there were women here who were glad to hear that the Holy Spirit is a her. Men! Be grateful that the Holy Spirit is a Her. And women, be glad to know that the Holy Spirit is a Him, because Him and Her are embodied in each one of you.

Remember, the Holy Spirit is your Divinity held in trust while you dally with the ego. Now you know even more firmly what the advantage is to going within and connecting with your Real Self. Not only are you going to experience the Presence of God as the constituting Presence of your Being, but you are going to connect with the Holy Spirit, which is your True Identity. And so, the experience is going to be very relevant to you. It won’t be a head trip. It’s going to be a very grounded, real, and meaningful experience of you.

It has nothing to do with theology, nothing to do with theories. It has to do with the Reality of you and the Reality of the world. And, as I have said, the Reality of it will begin to register with you when you are willing to say, “Nothing that I see means anything.” “Nothing that I see means what I currently think it means.” That constitutes the chink in the wall, that lets the new perception in.

So, each one of you has the experience of Pentecost with you at every moment, ready to in-fill you the moment you give permission and express enough curiosity to move into the not-knowing place—not-knowing, humanly speaking.

Now you can use the experience of the disciples to confirm for you your experience of Pentecost. And I want to say one other thing. The in-filling of the Holy Spirit may come through such an expression of joy that it will not come out in recognizable words, but is that what is happening today, here? Is what I am saying unintelligible? So “far out” as to be weird?

You can expect reunion of you with your Self—or the Holy Spirit—to cause you to be more recognizably intelligent and more real and more congruent with that which is meaningful in your world.

I will tell you, that we are not disembodied spirits, floating around in the nebulousness of some spiritual Kingdom of Heaven, speaking in tongues and just having an emotional “hit.”

I said that you will not understand your way into the Kingdom of Heaven, but I did say also, that when you let revelation occur, you WILL understand! And understanding is not nebulous and it’s not unintelligible. So, as you invite the in-filling of the Holy Spirit, as you invite the experience of the Wholeness of You, you need not be afraid that they will put you away, because you have become so weird and irrelevant that you frighten everybody to death. It IS important to know that, because such illogical reasons as, “I will sound like a fool” are used as justification for not inviting in the experience of your Divinity. And another illogical justification is, “Well, if I wake up, I will be translated into the Kingdom of Heaven and I will not be able to be with my family. WHY would I want to wake up?”

Waking up will not separate you from that which is Real. And everyone in your family and everyone in your community is as Real as you are. There are a lot of ignorant justifications that everyone is using for not becoming clear, for not waking up!

There was a time when a member of Paul’s family went through a stage of being afraid of flying. There was a point at which it was necessary to take a trip. And this person asked me, “What will happen if I don’t go?” And I said, “You will miss the opportunity to see the face of God.” And she said, “That’s exactly what I’m afraid will happen.” This person went and there was a marvelous healing in the process and indeed this person was able to experience God in every

aspect of the trip and it was beautiful. And that one did not lose the ability to be with and enjoy the company of her family. That's the end of the answer.

QUESTION: My question is: I've read a lot of spiritual things from spiritual people and there seems to be an ultimate morality. And I'm wondering if you can speak on this in terms of especially in the Bible and Jesus putting forth all these rules and regulations in order to enter the Kingdom of Heaven and many other spiritual teachers speaking...

ANSWER: O-o-o-oh I didn't give a lot of rules.

QUESTION: O-o-o-oh, well, they wrote a lot down. (Much laughter) I don't know.

ANSWER: I gave what you could call, two rules: "Love the Lord thy God with all thy heart and mind and soul, and your brother as yourself." And that was what we've been talking about all of the day, today. Learning to go within, into the silence, so that the peace of your Being might be experienced by you as an actual experience of your Divinity. Out of that experience of your Divinity comes the spontaneous and simultaneous realization that this Divine One that you are, is what each of your brothers and sisters would find if they went within and listened also. And that realization within you, forever will CHANGE the way in which you approach and treat your fellow man, because again, it is an understanding that isn't logical or intellectual, but it is an absolute awareness.

And so, to find God in the experience of yourself, spontaneously precipitates an event that you could have interpreted as a second rule or a second commandment, "Love your brother as yourself." You will not be able to avoid it. And so, you could say—and I'm going to be cautious here—you could say that instead of rules, I was giving a formula for waking up; for being able to be the Presence of Love that does truly characterize you.

So, it isn't complicated. And there isn't any morality in it. You do not do this to get gold stars or to receive the favor of God, because you are already the Daughter of God and the Son of God, from whom the Father has withheld nothing of what He is. And so your blessing is whole. And you do not need a divine dispensation. You only need to dare to embrace what is already true of you.

Morality... and ethics, etc., are the best rules human beings can come up with to maintain a decent and humane behavior; decent enough and humane enough to allow for survival to occur with some reasonable amount of peace. But when you experience who you are within and in that experience find that you know what your brother and sister really is, you cannot help but be the Presence of transformational and clarifying Love; you cannot help but be immaculately appropriate, manifesting harmony. And there will be no call for a practice of certain behavior patterns that express a definition of morality. Your very Presence will in itself be healing, not because you are trying to be, but because in that state of mind you cannot help but be.

Until such time as you have, all of you, until such time as you have this experience of your Divinity, that I have described; then I do suggest, that you do unto others as you would have them do unto you. Or put another way, don't do what you don't like. Mind you, I didn't say do whatever you want; I said don't do what you don't like. That's the end of the answer.

QUESTION: I guess I don't have a particular question. But my husband and I have seemed to come to a decision, where we'd like to make ourselves available to God to bring another child into the world. And I was wondering if you had any comments on this? It seems that the comments we've got from completely different questions today seem to have brought us to the realization. But I'm just wondering something specifically from you on this.

ANSWER: That is the best first step you could take. Now, just love each other. Certainly don't work at it. I cannot give you better advice than that. And there is nothing more appropriate that you can do. That's the end of the answer.

QUESTION: In the last year or so I've had a lot of emotional growth and changes in my life. And I've been wrestling with the darker side of my personality. And in the last four days something shifted and I would like to know what it is?

ANSWER: "The darker side of your personality." Let us be careful what words we incarcerate ourselves with. There is no darker side of your personality. There is just your essential Identity and a sense of yourself, called the ego. The ego is a limited sense of selfhood, which you have arrived at through the use of incomplete information and the help of those of varying degrees of ignorance around you. And you have all conspired together to agree to this limited sense of yourself, which we have called the ego.

There is not a dark side to you. There is not an evil side to you. And you cannot possibly be in a struggle. The only tension that you can experience, is the tension created by resisting your Divinity. And the only reason you would resist your Divinity, is because you think from your limited perspective that your Divinity is your enemy. That's the only reason. It is not an intelligent reason, but it is reasonable, considering the information you are using. In other words, you are always only experiencing what you Divinely are, comfortably or uncomfortably.

Again, there is no evil presence any more than there is an actual measurable presence, called darkness. It is simply the absence of light. Light is measurable; it is a presence; it is an energy. Darkness is not an energy; it is not a presence that can be measured. If you speak of the dark side of your personality, your very choice of words seems to give personality and vitality to this supposed dark side, and you can carry it further and indeed feel that there can be an actual tug-of-war, a real conflict, when there can't. But your belief builds and further supports this

personification of what is nothing more than a limited definition of yourself—just a definition. And you get yourself into more and more trouble.

The shift you have referred to, that has happened this last week, involves a spontaneous release of some belief structures that has made room for a clearer experience of your already existing, I'm going to say, Integrity. And so, there has been a feeling of stability and less feeling of vulnerability, which you have interpreted as more confidence and there has, therefore, been more peace. And indeed, this is excellent and it will pave the way for further shifting. And I will tell you also that when doubts occur relative to this shifting that you have experienced, the doubts will not hook you as significantly and, therefore, you will not tend to backslide. That's the end of the answer.

QUESTION: Hello to Raj and his entourage. For only a relatively short while has my dream been a happy one. Mostly I don't feel motivated to do anything and I am not happy and I don't feel my integrity; that's the hardest. What besides loving myself do I need to do to do something, anything, and to feel my own integrity and innocence?

ANSWER: I encourage you to find others who's innocence you can reflect back to them. It is very hard to feel one's integrity while one is all alone, when one is not engaged in an active relationship. I encourage you to find ways to extend yourself to others, not for the purpose of changing them, but for the purpose of being the active reflection of love, the active reflection of innocence. Your integrity is intact. I simply encourage you to uncover it, by engaging with others. In other words, give what you would like to experience.

Now, there is something else you need to do: You need to acknowledge what you are already doing. You need to be careful not to minimize the love that you are being, as though it's unimportant; so that you do not cause yourself to feel as though you are not being enough. You are like many people who are very loving and who do for others, but you look at yourself like a half-empty glass, instead of a half-full glass. And as a result, you always feel as though you're coming up short, when you're coming up at least half-full.

You need to acknowledge the good that you are doing and the love that you are being. What you honor, becomes magnified in you. And when the suggestion whispers in your ear, that you are not being as effective as you ought to be, or as you could be; I want you to start saying, "maybe I'm not, but what I am doing is Real. And I honor IT, and I'm going to continue."

So you have two tasks here. One is: To be self-aware enough to acknowledge when you are being love. And the other is: To give yourself more opportunity to be with others and reflect back to them their innocence and their integrity. That's the end of the answer.

PAUL: May I ask, are you a member of "A Course In Miracles" group?

QUESTION: I certainly am sir, since 1976.

PAUL: Yes, okay. That was along with what Raj was saying, there was the picture that you are in a group. And that in many ways you are in that group, already doing the things that he said. And you simply need to give yourself some credit. And not always be so caring about everyone else, that you are ignoring what you're doing and then feeling bad, because it doesn't seem to you like you're doing anything.

QUESTION: What you are saying is, stop judging me. Thank you.

ANSWER: Indeed, you are welcome.

QUESTION: Thank you. I find it hard to ignore some history that I've had and some belief that I've built up about my history, when it comes to finding some employment that is fulfilling and fun and enlivening and also supports me. And I feel like I've looked at this a number of times and sometimes I've talked to you about it. On one hand, I actually feel some loosening up happening within myself and I have an inclination that something is coming and it's not far. I guess I want some advice, some insight on: The belief says, "it will never happen," and I know that that's a lie. And yet I don't have evidence to prove otherwise.

I know what it is. One thought that I have is, that when I seem to find something and it looks like, "Oh there's something that I'm interested in," and I feel some energy about; that I find that I go and get excited about it and I think, "yea that would be something I would like to pursue." I have in the past found that I lose my enthusiasm for doing it before it comes anywhere near fruition. And so, I just keep slogging along because the juice is gone, the energy is gone. And I feel that I have done that with a number of things. So, now I notice the timidity, even when I see something that interest me, I feel like, "oh well, I wonder how long this enthusiasm will last"? I think you get the picture.

ANSWER: Indeed. There is another way of interpreting this than as faithlessness. You have been going through a process of weaning, a weaning away from a very definite should system, especially relative to being an adult male; ah, a responsible adult male. And in that weaning it has indeed seemed as though you have lost a lot of definable structure that could be called ca-a-re-e-e-er (career). You have been being emancipated from what had been a very strong should system, within you. And indeed, the process hasn't been half bad, even though you have fussed about it all along the way.

Now, indeed, the feeling you are having, that it is almost over, that something is on the verge of taking form, is correct. And when it happens, it will not in any way meet the old criteria of being a responsible adult male. It will not meet the coerced definition that you were trying to embody. And yet, you will appear to be quiet stable, secure and respectable. You have needed this

emancipation. And although you have fussed all along the way, you have not dug in your heels. And you will look back on this and you will say, “you know, it happened in a relatively short period of time, considering my overall life. And it happened with a degree of gracefulness, that I’m very pleased with.” That’s what you will be able to say. And then you will wonder why you fussed about it. That’s the end of the answer.

QUESTION: So many things have been written about what they call the “White Brotherhood,” some people call them the “Masters of Wisdom,” some people call them the “hierarchy.” And all those things seem to be very romanticized, very contradictory with all those writings. I would like to hear your opinion about that. If you could share some light about that community, if we can call it that way.

ANSWER: I’m sorry, that I do not have any opinions to share with you. Opinions arise out of ignorance. (Laughter) Again, you will find in your spiritual growth or development, that the clearer you become; the more relative, the more grounded, the more simple things are. What has been called the “Great White Brotherhood” or just the “White Brotherhood,” etc., is indeed a romanticized notion. But there is a reason for the notion existing. The reason is, that there is something Real, which I will call the Brotherhood of Man, embracing brothers and sisters, the family of Man with a capital “M,” the Whole Infinite direct expression of the Father, called the Sons and Daughters of God.

Now, whenever you hear of hierarchies, you may know that you are hearing about something formulated by the ego. Harmony fourth-dimensionally speaking or Really speaking, with a capital “R,” is not the result of levels of control or authority; nor is it a result of cooperation between entities. Harmony is the evidence of an indivisible and undivided First Cause or God, which means an indivisible and undivided manifestation or expression of that God. Harmony simply means the beautiful, unerring, orderly Movement of God, Infinitely.

Now, of the Brotherhood of Man, the Sons and Daughters of God, the family of Man; there are those who are Totally Awake and there are those who are, shall I say, still dallying with the ego, still dreaming dreams and defining them as reality. And you must be careful here, because there may be a tendency to say that those who are awake are better than those who are asleep. And the ego will use that as a means for creating conflict and shame and self-doubt, if indeed you are not one of the ones who is awake. The ego would not have you be awake, because it would cease to exist, but it will say, “shame on you for not being awake.”

The sense of difference is what I am engaged in nullifying and it is what I ask all of you to be unwilling to validate or energize. You could say, that it is like equalizing the pressure on both sides of that which seems to cause a sense of separation, because obviously if that of you in your limited sense of yourself comes into a state of self-appreciation and love, that it’s true of the part of you that

is called the Holy Spirit—the disowned part of you that is the Holy Spirit—that equality, that equivalency is what undoes the seeming boundary that separates you from your conscious experience of your Divinity.

I must say this again, every single one of you no matter how engrossed you might seem to be in an ignorant perception; every single one of you has the inherent capacity to recognize Truth. And so, I encourage you when you read these various materials, to read them and then listen deeply within yourself; and rather than thinking about them and becoming confused, feel for the Truth of what you are reading. And if you get no sense of Truth from it, trust that inner feeling and set it down and leave it alone. Somewhere along the line each one of you has to begin to trust your inherent capacity to recognize Truth, because that is what will confirm to you its dependability and give you courage to trust even further into the unknown, as your ego would put it; that which will allow you to trust further into the Holy Spirit, your disowned or ignored Divinity.

So don't be afraid to read. Don't be afraid to be exposed to ideas that are foreign to you, but don't embrace those ideas until you have, as I said, taken them within and measured them against your ability to recognize Truth. And this way you will never give your power away and you will never be able to be abused by "unscrupulous spiritual teachers," as crazy as that sounds. This is very important. There is no need to be confused, you do not have to embrace and abide with that which is confusing. And if you stay in your best unconfused state, it will be that much easier to discern and recognize what is Truth. That's the end of the answer.

QUESTION: Hi Raj. For the last several years I've been studying The Course In Miracles and using it for my relationship with my daughter, who hadn't spoken to me for ten years. And the past year there seems to be some small openings in her relationship with me and some connection. I was wondering if I was doing everything I could and how that's going to turn out, if it's going to improve at all?

ANSWER: Indeed, I will put it this way, you are right on target. And your sense of progress is not imagined it is real. And yes, reunion will occur. It is not likely to be for another three years, but you can manage that. And I credit you with not letting yourself be overcome with impatience, in light of the fact, that you have indeed been doing what was appropriate and knew it. It is so easy when one knows he or she is doing the right thing, to then feel that there is justification for impatience, when there are not results as soon as you would like them. All that does is take your peace away from you. It doesn't speed anything up.

"Infinite patience brings immediate results," the Course says. Why? because in the absence of impatience—which is really what infinite patience means—in the absence of impatience you are in your peace and it is that much easier to be the presence of love—the willingness to recognize that which is Real in each and everything.

She has needed to grow up. She has needed some experience with life in order to release some of her, I'm going to say, youthful exuberant self-righteousness. And you have had enough grace to allow for this, even though it hurt you to not have the kind of relationship which you know is desirable. For lack of better words, I will say, it will pay off.

ANSWER: I am going to end the day today, by pointing out to you; that every single one of you moves forward, awkwardly, without confidence and no one is an expert at it. And so, everyone feels like a fool in the process, in some ways it is humiliating. But you don't have to do it perfectly. You cannot do it with confidence, because you are emerging back Home, from a place of perceived lack. And that is why with every single one of you there is an assigned Individuality, who can stand just in front of where you are and say, "I love you. You are safe. You can move forward the one millimeter that you dare to, or the inch, or the foot."

I want you to be aware that no matter how tiny the yielding is, no matter how faithless your act of faith is, there is rejoicing and encouragement given. If you don't go away today with any other thing that you remember, I want you to remember that you do not have to do it alone. Your willingness to recognize that which is Real in yourself and in your world, is fully supported, even though your conditioning says, that it is an idiotic proposition, a useless one.

I have enjoyed being with you and look forward to being with you tomorrow.

QUESTION: I am on a leading edge and I'm having great difficulty with it. And I would like some suggestion from you as how to work through it and possibly about how long it will take.

ANSWER: Succumb to it. Why are you on your leading edge? Is it really because some event in the world took place, or did the event in your world take place, because you were ready to move on and for you to remain longer where you had been, would have been inconsistent. It is absolutely necessary for you to realize that there is a different way to look at this and then be willing to. And it is also absolutely necessary for you to see that the event that has caused your distress is an integral part of the orderliness of your expansion.

If you are going to leave the loss of your job outside of God's domain, as though it were an event that could happen on the basis of world conditions—I mean by that, economics—or on the basis of ignorant ego dynamics in your work place, then you will not be able to help but feel as though you are a victim. But you are not a victim, because there isn't one aspect of this that has happened outside of the omnipresence of God and therefore it must truly identify your growth.

You think it is forcing your growth at a time when you ought not to have to grow. But your growth happens and then the evidence of it appears. For example:

As you were growing up, you grew and you found out you had grown, because your shoes became uncomfortable and you said, "Ow, I need to get a new pair of shoes." The old pair of shoes are no longer supportive and comfortable. They didn't become tight because you did something wrong, they became tight because something right was happening. And you have been moved out of what you had thought was comfortable, but which could not contain you. Why? because growing was already happening.

Now, Paul did not expect his job description to change this past February and you did not expect your job description to change. In other words, both of you thought you had some job security, but Being never stops to repeat Itself, Being with a capital "B." And Being is constantly making all things new. And so, you cannot afford to hold on to what was. If you do, if Paul does, you will become frustrated and angry and uncomfortable.

Now, I know this is a very trite example, but when Lot's wife looked back, she turned to salt. And it is absolutely essential for you and everyone else and Paul, to be willing to have the "forward look." You would only feel self-righteously upset at what has happened, if you thought it was the result of local human circumstances. I will tell you, God was behind it. And I am very well aware, that you can and you even have had moments of being angry at God, and that's all right. But don't waste too much time shaking your fist at the Heavens. If you are looking up in anger and frustration, you will not be able to see the fulfillment that is right in front of you, in the process of identifying Itself to you.

Now, I'm going to encourage you to, as I said in the beginning, succumb to this. In other words, accept this point of departure that you find yourself at. You thought you had arrived, as in an airport, at your destination; at least an airport where you would be able to stay for a number of years; a job activity that would be secure. And you have found that instead of that, your next plane is leaving momentarily and you are saying, "NO, I deserve a rest. I deserve not to have to be alert and alive to continuing unfoldment of my fulfillment." There was a mindset there, an expectation of settled in security.

Now, you are not the only one in this boat. And I do not mean the others in your company who also find themselves looking for work; I mean, indeed, everyone in this room and everyone on this planet. You see, awakening is occurring everywhere, not just on the face of your planet, but all of those who to your sense who have passed on, who are not yet awake, are also on the threshold of awakening. And it is happening spontaneously. In other words, it is happening less and less as a matter of conscious choice. And the reason is, that there are fewer and fewer of those who are joined IN a mutual agreement as to the reality of a false sense of reality.

And so, all of you in a sense, are going to find yourself displaced. And that is not something to fear, although you can choose to fear it. You will be displaced

from your definite sense of being limited, of being subject to sin, disease and death. You are going to be displaced from your sense of being mortal and sinful. You are going to be displaced from ignorance of who you Are. And it's going to happen whether you want it or not.

Oh, the ego doesn't like that. And that is specifically the problem you are experiencing relative to your loss of your job. Your ego doesn't like not having been in charge of leaving that job, and it does not like not being in charge of what is coming next. That really is what succumbing to the Father's will means; yielding to the Movement of God that you really already Are, each one of you.

It is insulting not to be able to take credit for what is happening to you. And you know what? What is really insulting, is to have marvelous things happen to you, that you cannot take credit for. Your very experience of being conscious, of experiencing life, is something that not a single one of you is responsible for. Therefore, life existing is a gift. Your conditioning says, take this gift of consciousness and use it to accomplish something; and that's where the trouble starts.

The first chapter of Genesis, in your Bible, says that "God created everything and saw everything that He had made and verily, it was very Good." Verily, God recognized Himself in it; and it was finished, it was complete, it was whole. Then comes the allegory of Adam and Eve, who find themselves experiencing this expression of wholeness, and they say, "Oh, we've got things to do. We need to decide what all of this is, and name it. And we need to do things with it. We've got the cows, and we can get them together and make more cows, and take care of the herd. And we can till the soil, and then we can feel really good about what we're doing, and develop a sense of who we are, by virtue of what we do with all of this." And in effect, they go about duplicating, from their point of view, what God has already finished, instead of being the on going conscious experience of what God is Being.

Waking up is abandoning a private, tiny, personal sense of goals that are engaged in, in order to have a feeling of accomplishment, so that this little tiny separated sense of self can feel good about itself by virtue of it's accomplishments. Now because, with every single one of you, that is the way you identify yourself; succumbing to, or yielding to the already whole and complete Movement of God without adding anything to it; is a very humiliating experience; because in effect, you are abandoning your current but very definite sense of who you are and what makes you a valid presence.

If there is a lot of pride present, if there is a lot of self-confidence, if there is a lot of self-satisfaction, all based on what you do and how well you do it and how other people see you; this process of abandoning your sense of identity is very humiliating, it is uncomfortable, it is not easy. That isn't the way it's set up, it doesn't have to be uncomfortable, but it tends to be if you don't realize that there

is something beyond your present sense of yourself that is a more fulfilling conscious experience of Being, than the one you currently are practicing.

For those of you who are familiar with A Course In Miracles, and the Teachers Manual, you are aware that the first indicator, the first identifier of a teacher of God—which is another way of identifying the Son of God or Daughter of God—is trust. Now, literally, this is addressed to those who are still sleeping and dreaming a dream and thinking the dream is real. Trust is essential, because in order for you to come into the full stature of who you divinely are, you must abandon your present sense of who you are; your roles, your position, your sense of stature relative to someone else. You cannot depend upon your conditioned thinking.

There is a difference between trust and confidence and most often what you call trust, is a practice of confidence. Understand, that confidence is a willingness to commit to something that you are already familiar with. That's what confidence is. Trust is a willingness to commit yourself to the unknown; that's why it is such a big word. And that's why it comes first.

Now, I told you yesterday, not to value your understanding too much and also don't value your reason too much, at least not when it comes to your growth, your spiritual growth or your process of awakening. But that doesn't mean it is not valuable. Any truly valuable religious teaching helps to express in thousands of different ways, the Allness of God and the nature of God as Love. Why? so that you who do value reasoning and thinking highly, might have a context in which you can arrive at such a clear conviction as to the Allness of God, that you can dare to abandon your present sense of yourself and trust into God, trust into the unknown.

Paul was not willing to let go of his best thinking and his best judgments and his metaphysically correct thoughts, because they had worked very well for him. And he had been taught, that this was where it was at; that his clearer and clearer perception of truth, his clearer and clearer reasoning about truth, would be that which thinking would bring about his ascension, his awakening. He would never have connected with me if his, clear and correct as it was, hadn't failed him. And yet, it was essential for that to happen, just as it has been essential for you to loose your job. So that your very high level of self-confidence, with a small "s," might become more obviously less desirable and less trustworthy, less of a place to place your confidence.

And so, as to promote your succumbing—meaning, giving up your best concepts of what is right—and opening up, becoming defenseless against the Father's will, which is truly your will when you are in your Right Mind, when you are not confused. To the ego it feels like catastrophe, it is disastrous, it is humiliating.

But imagine if you will, a little canoe on a big river and you have a paddle and the current is strong, you can wear yourself out trying to fight the current, but you will not overcome it. And you can say, “Oh, I want to go where the river is going, but I want to go my way. I want to be a little bit closer to the shore. I want the movement to be a little slower.” And what happens? You paddle real hard and you work up a sweat and it is hard and you feel good about how well you have dealt with the current. And you get over where the current is a little bit slower and while you’re there, you notice this beautiful sandy beach and verdant fields and beautiful mountains and you say, “Wow, I’d like to stay here awhile. I’d like to step out of the boat.”

Now, the river represents the Movement of God, which I have referred to as the movement of your capital “B” Being. The more you exert willfulness, determination to not be where the current would take you, the more you are at odds with your essential Being, the more you are at odds with the Movement of Life.

Now, Life itself comes along and grabs your paddle away from you; and some of you complain at the inconsiderateness of life, and some of you get the message and rejoice, because you find your peace in yielding to the current of the river. Some of you have fashioned anchors, so that you are safe but not subject to the unknown, because the river can’t carry you where you can’t see. And I am coming along, and I am saying, “Cut the anchor. Throw away the paddle.” And indeed in your case, if life has grabbed the paddle away from you, I say, “don’t try to recover it. Don’t waste your energy paddling with your hands. Lay back in your canoe and watch what the Father unfolds.”

This is very important. Everyday, you and everyone else need to get up in the morning and acknowledge, that if anything is going on at all, it must truly be God Moving—Being the Movement of Creation. Do not think that creation occurred seventy-five million years ago and that life is just a perpetual motion machine that God set into motion way back when. God is alive and well and Creation is occurring at this very moment. If anything is going on at all, it must necessarily be that Movement of Creation.

And so, every single one of you must dare to look at the circumstances or experiences that seem to be not in your best interest and not representative of a Loving and Omnipresent God. And you must be willing to say, “there must be another way to look at this.” You must be willing to say, “Nothing that I see means what I am currently interpreting it to mean.” And then you must dare to become curious as to where God is in it and where the evidence of a loving, intelligent, indivisible and therefore unconflicted God is.

I understand that, that is not what your egos will agree with. But you must be unwilling to agree with the way your ego sees it, or you will never see beyond it. If you listen to what your ego says, you will in effect, fashion a new paddle or

wear your arms out trying to take control again. And the fulfillment that it is your birthright to be experiencing, visibly and tangibly, will seem not to be there for you.

Frustration comes from a sense of powerlessness. And powerlessness promotes a sense of incompetence. And to feel incompetent is intolerable. But what you are feeling is the incompetence of the ego. And you must let the ego be incompetent and not follow its advice and struggle to assert its competence again, BECAUSE it is only in the presence of the ego's incompetence, it is only in the presence of not feeling competent yourself; and having your needs met, that you really have the opportunity to discover that there really is a God running things, in a manner that constitutes your security.

For six months Paul was unemployed, when he decided that he'd rather do it his way and seek employment, when I had pointed out to him that his appropriate activity was to allow others to ask questions of me. For six months his needs were met, but not by his own hand.

Now, it is one thing if your needs are met for a week or two. You can thank God and after the week or two is over and things are stable again, you can slip back into feeling responsible yourself and credit yourself with your intelligent handling of your life, and never learn a thing. You will thank God for the fact that your need was temporarily met, but of course, you know that that couldn't go on forever; so at the bottom line, you are thanking God for the luck of it.

But if your needs are met for six months and you cannot take credit for it, there is no way you can see that as a fluke, as a mere happenstance, that happened to bless you. And it becomes clear to you that all of your life, when you have "been in charge," and you have raised your family and you have paid the bills and you have gone to work everyday and you have behaved in an appropriate manner and have created a life for yourself and your children, that everyone else will look at and say is excellent and that you will look at and feel proud of.

There comes a point when after having your needs met for six months, not of your hand, that you realize that all that you thought you were being responsible for; was like preparing a second meal, on top of the first meal, a useless overlay of effort and sense of accomplishment and pride. It becomes obvious that all of that was superfluous, because God was already preparing a table for you, wholly and completely and it didn't need to be duplicated by you.

And I am speaking to all of you, but I am also speaking to the one who asked the question. How humiliating that discovery can be, or how relieving that discovery can be. You know why you struggle, all of you? Because you don't think there really is a God, even though you profess that you believe in God.

To not be able to claim authorship and responsibility for the good you have in your life and to find that your good continues to unfold for you, even at a pace that causes you to huff and puff to keep up with it; that discovery constitutes for

each one of you such a clear experience of the fact that there is a God, that FEAR no longer functions or operates in you, if you are willing to succumb to the already complete expression of wholeness that God is Being, in and as You and your life.

Oh, you say, this is too radical! Well, I will tell you, you do not have to jump off the deep end. If life hasn't grabbed the paddle away from you, you can take the paddle and set it in the canoe with you, handy if you need it. And have a little bit of security in the sense that if you choose to, you can take charge again and you can explore the experience gently.

Now, we must come back to this fundamental point. If the paddle has been unceremoniously grabbed from your hands, it is not because you have done something wrong. And if you seem not to be able to get control of the situation, it is not because you have become truly incompetent. But, it is because, as a part of your spiritual maturing process, you have arrived at a size, if you will, in which the old garments of your identity are no longer comfortable, and no longer fit, have split at the seams and there isn't enough to them to keep them attached to you. Why? Because you have grown, not gotten fat. But you have grown into a greater stature of your inherently Divine Being.

Now, to a certain degree, you are enjoying a little temper tantrum. It's all right, it relieves tension, it doesn't phase God. And your fulfillment that you, from the center of your Being, are growing into is continuing to occur. And what will make it easier, is if you will stop kicking against the pricks, if you will stop kicking against the pressuring of your Divinity to wake up, to be more conscious of that which more closely identifies your fulfillment of purpose.

If you take a glass and you invert it and you put it down in a tub of water, the water will not fill up the glass, the air that is inside the glass will form a bubble, or become a bubble underneath the surface of the water. Now, I want you to imagine, that if the glass were turned over while still under the water and the bubble did not float out of it, but remained there, and we called this bubble of air, the hot air of your ego thinking and you understand that in this humiliating experience that is going on, the necessity is to not generate this hot air. And you slowly yield, you become less willful and the volume of the bubble decreases. What happens? Slowly the water around it begins to go down into the glass. And when you finally give up being mad at God, when you finally give up thinking that you have an alternative, when you finally give up thinking that you ought to be able to do something about this as your puny little self; the hot air disappears entirely. And what has happened? You have been, if you are the glass, infilled with the water. You will be infilled by the Holy Spirit, which yesterday I shared with you, was your Divinity held in trust while you dally with the ego.

And so, this awful thing called failure at being an ego, IS in reverse, the letting in of who you Divinely Are. And when the succumbing is allowed, you are

at the point of revelation. You are at the point where your life, literally will reconfigure in front of your eyes as an obviously excellent thing.

Every single one of you has at one time or another arrived at a threshold of humiliation and ultimately transformation. What I have described here, is really not unknown to any of you in this room. The degree of it may vary, but you understand the truth of what I am saying. And it is important for you to understand, that if in the process of boundary breaking, that you are going through, it seems to be very hard work, you cannot afford to say, "I must have done something very wrong." You must dare to acknowledge that you couldn't be having this experience, if growth were not occurring.

For the one who's shoe has become too small, because the foot has grown too big; it would be very foolish to take tape and bind the foot up to try to keep it small, so that the discomfort of the shoe could be avoided.

And so, you must be willing to look on the other side of the coin, if you will. And you must be willing to say, "Hum, my ego would have no justification for being upset, unless something that was undoing it, something that was truly threatening to it, was actively present." And what is the only thing that can threaten your ego? It's the dawning awareness of your Divinity in your consciousness. It's the Movement of what you Divinely Are, that uncovers the fallacy, the illusory nature of this acquired sense of yourself, that we are calling an ego. It means, that the Presence of God must be moving in a way that is uncovering what is purely illusory in your conscious experience.

This is wonderful! And so, you must say, "okay, I'm going to let my ego do it's little jig, do it's contortions and it's fantastic attempts to get my attention, but I rather am going to give my attention to the Movement of God that must be occurring in my life, right here, else my ego wouldn't be making a sound. I am going to become curious. I am going to assume that the Movement of something absolutely unconflicted, absolutely harmonious and utterly fulfilling, is asserting Itself in my life, and it really is my Divinity pressuring me to acknowledge it."

Don't waste your time hooking into how bad things look, or the egos suggestion that this wouldn't have happened if you had been more responsible. The threshold of awakening is the abandonment of all of your conditioned thinking about who you are and what the world and universe is, which is indeed, not a happy place for the ego. But it is the place, as I said, where the bubble of hot air diminishes. And as it diminishes, the infilling or revealing of the clearer experience of the Christ that you are, occurs. And so, it is a most valuable threshold that you are on in that moment of despair and apparent misery, at least, as far as the ego is concerned.

I am going to finish the answer to this question, by reminding you, that you do not stand in this apparently vulnerable and humiliating place alone. You are companioned with, by those who support you, not your ego; by those who support

the Divine One that you Are and strengthen it by joining with it, so that indeed, it becomes easier for you to make the shift gracefully.

Again, I do not say this so that you might feel that waking up is going to be very difficult. I say it, so that if because of resistance's of one kind or another, you do experience it as difficult, you will not be able to just say, "Life is hell." There will be something in you that will say, "there must be a different way to look at this. And in spite of what I have been conditioned to think, which is that I must become reactive and do everything I can to get control again." You will not be able to forget that something else is called for, yielding further because there is something beyond the disastrousness and the humiliation of the pressure of your Divinity, as it is defined by your ego. And you will not see it as the dead-end that it seems to be, but rather as an unjust fence that it is not appropriate for you to be bound by, but rather is appropriate to be violated, jumped over, moved through.

At least now you know if you do come up against such an uncomfortable experience, that there is another side to it, that everything around you is geared to have you access and move into. It is just that life is not conforming to your current limited sense of what fulfillment is. And you are being required by your very essential, capital "B" Being, to become free of the limitation that you are currently experiencing.

If as a result of what I have shared with you today, you are able to quickly redefine the humiliating experience of loss and failure, not as an indicator of your incompetence, but rather as an undoing of a sense of competence that wasn't connected with the Divinity of you. And that the end result of this dissolving competence, that wasn't real, you will access the direct experience of your real competence as the Sons and Daughters of God. You will approach the experience with a "forward look" and some degree of intent to move through it, that you would not otherwise of had, period.

Now, I cannot relieve you of your "predicament," because if I did or if I could, I would simply help you avoid a new and bigger pair of shoes, a closer approximation of fulfillment of purpose. It would be like a bud, still encased in the green leaves, which is feeling the tightness of it's surroundings, because it's center is pushing forward saying, "would you apply a little bit of glue to the leaves, so they won't come apart as easily and help me become comfortable in my tininess." And I cannot do that and would not do that, because it is not meant to forever be a bud, it is meant to open up and show it's face. And that is all that is happening.

The pressure of your Divinity is not something to be relieved of, but yielded to. I also know that, in spite of the complaining and the inner kicking and screaming, you are yielding. I am confirming to you that that is the intelligent thing. And I am simply saying, do it all the way, go the distance, as it has been said.

QUESTION: For the past ten to twelve years I've gone through a cycle that is on and off. It can run two weeks into several months, where the number seven becomes highly prevalent in my life. The majority of times, just as I'm moving about, doing whatever I happen to be doing, it comes up on the clock. And for a long time I just laughed about it and felt as though it was coincidence. After it disappeared and came back several months later, and then I found that years have gone by and it's continuing to do that. When it's happening I have a distinct sense that there's something that I'm suppose to be very aware of. This happens throughout the day, I can wake up in the middle of the night and it's on the clock. And I'm just curious as to whether you can explain to me what this is about? Thank you.

ANSWER: You are welcome. I am sorry I can't give you a grand answer. It is just something to be aware of. It is just something to be with, when it happens. You are, along with everyone else, conditioned to be doers. If there is an insight that occurs, you immediately think you must do something with it, instead of abide with it. If a question arises, you think you must do something with it. In other words, figure out the answer. I have shared before, that a question is always just the leading edge of an answer, come into view; the leading edge of greater clarity, come into view. And you feel the nudge of that clarity and become curious and form a question. "What if such-and-such?"

If you will not try to figure out the answer, but will abide with the question, you will find the answer that it really is, coming further into what you would call your range of vision and you will find the answer disclosing itself to you in it's perfect timing. Just abide with the awareness that sevens seem to be coming up in your experience. Just abide with it.

What you are watching always is the Movement of God. And if you are willing to be still with that Movement, you will find It disclosing Itself. As it does disclose Itself, you may well find yourself knowing that you need to do something, simply because it's appropriate, but not because you have been given a task to accomplish.

You may find yourself at some time feeling that you are going to be moving, or that something is going to happen. And the tendency will be to think "Oh, God is giving me a clue. I had better get onto this thing and do it." But God has not revealed to you something, so that you can take the ball and run with it. It is just the leading edge of the awareness of what God is Being, what your capital "B" Being is unfolding. And the call is for you to abide with it, observe it, be with it, without a goal around it; so that your attention is with it, as what is coming presents itself.

Now, as an aside but somewhat connected, I want all of you to understand that if you decide to listen for inner guidance, it does not mean that you will have to go on the road as Paul is doing. So, do not be afraid to listen, as though it is

going to uproot you. This has not uprooted Paul nor his family. And the guidance that you get by abiding in the silence within you and listening, will always be congruent with you and those around you. That does not mean that everyone around you will always be utterly happy with you. But aside from their personal sense of how a thing ought to be, your appropriateness as a result of your listening for guidance, will never hurt any of them.

All of you must learn to, shall I say, listen and follow. Not because you are dumb sheep, but because as you wake up you reaccess that part of your infinity that you have disowned, ignored. And so, what you are letting yourself back into is something that you are ignorant of at the moment; and that is why there is a guide, that is why there is a way-shower, that is why there is a companion to encourage you when you are taking steps into what feels to you to be a void.

So, just notice the sevens when they come up and don't wonder what has gone wrong when they don't come up. Observe and be with the experience. That's the end of the answer.

QUESTION: I just what to comment on how grateful for your presence in our lives. My question is: One of my anchors, that I can't ever sort of get out of the mud; is the on going issues with, what to eat, how to eat, food issues, body issues, all this stuff drives me nuts. I expect years working on it and I keep thinking, my image of where I should be is past this stuff by now, and it just keeps rolling back. I would love a little guidance around this. Thanks.

ANSWER: Two things. You have dealt with diets, but I want you to go on a diet of love for your body. Do not treat it so mechanically. I want you to embrace it with appreciation and love. Specifically, I want you to be willing to recognize that which is Real, with a capital "R," right there where your body is. And I want you to do it for no good reason. I want you to do it just because.

Secondly, I want you to understand something about your body. I indicated yesterday, that what you see, is the visibility and tangibility of your Individuality, because your individuality cannot exist and be unexpressed—meaning it cannot exist and be unexperienceable. The visibility and tangibility of your Individuality has a Divine Intent. It is to identify the Presence of God, right where you are. That intent to render you experienceable, you might say, was set into being by God. And that is why your identification of your Individuality is as eternal as your Individuality, even though your current materialistic perception of it, is distorted and false.

Now, you have an "understandable" reason for loving your body. Love it for its Divine Intent to identify the Presence of your Individuality. How does it intend to identify it? Perfectly.

I want you to have a sense of yielding control of your body, to your body. Do not see it as something that you must beat into submission or into shape, by

means of stringent diet and exercise. If your body has a Divine Intent to identify your Presence perfectly, then let it do it. Let it do it! It knows how!

There needs to be a little more confidence in your body's innate ability to be what it was intended to be, perfectly. As long as you treat it as though it is a temporary housing for your Soul, that is of the Earth, earthy, temporary and so on; made of that which really is not of God; you must come to the ultimate conclusion, that it really can operate or function at odds with your well-being. And on the basis of that incorrect conclusion, you will see it as something you must protect yourself against, by taking control of it. And when you attempt to take control of it, because it is not really your ally, you have taken a stance that is antagonistic. And you cannot be comfortable when you are taking such an inconsistent position. And because you are constantly attempting to make it be what it is already it's intent to be, you create tension that you experience physically. And it seems to prove to you that there is a need for control, and so you try even harder.

Now, the only thing I will say as far as diet is concerned is, that your body is not appropriately a digester of meat. You are not a sinner if you have a hamburger, but it is more difficult for your body to digest. I do not encourage all of you to become fanatic vegetarians, but if you will stay at the end of the scale where you are eating fish, instead of poultry or red meat, you will find your body functioning more smoothly and more naturally.

I am not going to even get into the appropriateness, or inappropriateness, or the moral issue of killing another animal. The point is that your body is not designed to digest meat. And so, it is more kind, more loving and more consistent with the way things are, for you to get your food value from things other than meat.

I encourage you to drop, not the weight on your body or its shape, but the burden of trying to control it into submission to your best concept of how it ought to be. When I say, that it is the intent of your body to identify your presence perfectly, that means with perfect symmetry, balance and poise.

We could talk at some length, but that answers your question and it covers what needs to be said today, in this setting. Relax and entrust your body to its already existing Divine Intent to identify your Presence perfectly. Honor it with that acknowledgment and you will see things begin to change in a manner that you will call beautiful. That's the end of the answer.

QUESTION: Raj, I've read in your first book about the Mitreya and Christ images that you spoke of, also about the door and the army, as it were, the followers of the leader that exist. I'm a member of the Baha'i faith and I am experiencing the teachings of the Baha'ullah, which is the manifestation of God, for this age, that the B'ahi's believe in. And I was wondering if you experience the spirit of Baha'ullah in the next plane of existence? I'm sure you do.

ANSWER: Oh, indeed, I do, yes. You know what, I've said it since the beginning, that the message will get through like the early pony express. The message will get through. The message of the Divinity of mankind and that which will promote the willingness to release the commitments to your confidences that you understand what everything is, will be expressed in language of individual expression throughout your world.

Indeed, there is available in print, documentation of the expressions as you see them and it is a bothersome thing to you that you can't find absolute consistency, which causes you to question whether any of what you are reading is what it seems to say it is. You must understand that even at this moment, with this particular group, I am accommodating your present frame of reference and the contexts in which you experience life, the context with which you interpret what you are experiencing. And so, I am not speaking in absolute terms. And I am not saying here today, exactly what I might say tomorrow to you, or to another group, because you will have grown and another group will be in a different space than you are.

So, do not fret because you do not find absolute consistency in what is said. Read what is said, take it within and measure it against your deepest level of knowing, to see whether it is congruent with you and if it is not, set it aside. And recognize that no judgment is called for, just a recognition that this is not for you.

I have not made reference to an army, but there is the lot of us, you might say, who are Awake, who as I said before, cannot stand in a coercive position. We can only be like the dog lover, who sees a frightened and scared, hungry dog; who wants love, needs food, needs attention, but is afraid to trust enough to come close enough to be loved. And we can be so totally benign, so totally unthreatening, that you are willing to abandon some of the confidences that bind you and allow you to come forward a little bit more in terms of your embracing the Totality of what you are and always have been. If you had a thousand dog lovers, all simply being the benign invitation to those scared dogs, you could not call them an army. They know better than to approach the dogs, because the dogs will back off and it will be that much longer before the dogs will relax and feel safe enough to move forward themselves.

As I said, there are more who are Awake than are asleep. And so, there is this wonderful support that is constantly being actively provided. The invitation to come forth, like the invitation to the flower to uncover itself and open itself up fulling, that invitation is constantly being made. And you are invited to feel for it, so that you might experience the support that is lovingly available to you and given at every moment. You will not be controlled back into the Kingdom of Heaven. You will be invited to open up your eyes, so that you can discover that you are already there and never left.

Oh, indeed, there is a Movement afoot around your globe and where all of those are, who have passed on, who are not incarnated again. It is a Movement of invitation, not a movement of coercion. And you may remain ignorant as long as you want, because it doesn't change who you Are. And it does not cause you to loose your birthright. And because it doesn't, none of us are frightened for your well-being. That you are not experiencing Reality clearly at this moment, is because a choice has been made to have an alternate perception of it, which you are perfectly allowed to do without judgment. And when you choose to set aside that alternate perception, you will be welcomed back with the place you never left.

It is because you never left and it is because your misperception in your belief and it's truth, does not effect Reality, that you cannot possibly be a sinner, working your way back through obedience's into a state of grace with God. That is where the ego has you hooked, but it is a lie. The minute you realize that there isn't really a process to coming back Home, no practices, no obedience's, no earning of a worthiness to be let back in; your whole approach to being in any given day will be very different. And in the absence of the self-criticism and judgment, that all of you practice to one degree or another, will be a joy and a curiosity that I have spoken of that opens the door and allows for spontaneous waking up.

And so, there is a Movement afoot, but not a movement that is being forced upon you. You are part of the Movement. The Movement is in you and It is also experienced universally. And as your density becomes less dense, the whole becomes less dense and it's easier for everyone.

There was a time, just a little over a hundred and fifty years ago, when what you are hearing today could not be said, simply because the willingness to hear it was not present yet. And indeed, I am able to say today, in one of these gatherings, what I was not able to say three years ago. And the reason is, because I have said it and it has been heard and it has registered, it has lessened the density for everyone. And thus, for those of you who have come to one of these gatherings for the first time this weekend, you are already able to hear what I am saying, without ever having heard anything I said before. Every little bit of the lessening of the density of individual thought lessens the density for all of the brotherhood who are still sleeping, still not accessing their totally clear, conscious experience of being the Presence of that Mind, which is God.

You know, even if you can't remember at the end of the day what we have talked about, the Movement has occurred. And at the end of the day, everyone on your planet will be less dense than this morning. That's the end of the answer.

QUESTION: Well, a good friend has challenged me about my analytic mind. And two things happened with that. One is, I went into a place of feeling shame and humiliation, which is very hard for me to get out of when someone I respect and honor disapproves of me, or is angry at me, or doesn't

like something I'm doing. It's very hard for me to get out of that place of shame. And even if I ask help from God, I stay stuck in it.

And the other is, I know you spoke of understanding yesterday and I've always used my understanding of my well-developed mind to make me feel safe. And I'm become very aware of wanting to let that go now for the first time ever and it's very hard to do that, especially when I get into a very bad space, that's hard to pull out of.

ANSWER: I understand. Again, there is a need to keep our feet on the ground, so that we don't become airy, fairy, cloud nine metaphysicians. Never abandon whatever level of common sense or intelligence you have arrived at, until you have something that is better. If indeed, you are very analytical, if indeed any of you have arrived at a point of expression of intelligence that is reasonable and logical and the result of good analysis, do not on the basis of what I have said abandon it suddenly and irrevocably, or indeed you will become raving idiots. And you certainly will scare anybody who was beginning to think that waking up was good to do.

So, your ability to analyze, your ability to reason, your ability to use logic; can be used in your best interest, if you are using it to confirm to yourself that God is so completely All, that you are safe enough to take a short period of time—such as twenty minutes or an hour—to let go of all of your thinking and reasoning and analysis and listen, with the expectation of hearing guidance, hearing the uncovering of Truth to you.

You can take it a step at a time, if you understand that your ability to analyze, reason, use logic and come to conclusions is not the ultimate step, but a means of getting to the ultimate step, then you will not become bound by it. And you will not think that it is the gold star in your evolution. It can be used appropriately, to get to the point where you can set it aside. That is its real value. So, you do not have to undermine your present sense of dignity and integrity just because you are a highly skilled intellectual. Value it, because it is what will help you take the step of setting it aside.

None of you is going to wake up in the twinkling of eye, because I will tell you, that it would be like Paul experiencing himself as Paul, and if he became totally awake in an instant, it would be like becoming George. And who knows who George is? There will be what I will call, a continuity of identity, even though the identity seems to be transformed as the false sense or details of identity are let go of. If it happened instantaneously, it would be like a break of continuity, therefore, a break of identity and that would not identify the Truth and it wouldn't be loving.

So, I want you to understand, that you look at a thing and you say, "what I am looking at doesn't mean what I think it means." And in saying that, you undo the confidence you have in it, so that you can become curious. But you don't

totally abandon the old meaning until the newer meaning is revealed. And then in the clarity of that newer meaning, you simply will not hold on to the discrepancy that you now see was present in your prior perception. There is order, even in your process of abandoning illusion. And this is very important to understand.

Now, you have indicated a clarity that is present now, that there is something beyond thinking and there is an emerging desire to have that experience. You are now beginning to feel what is so clear to this one who commented about your being analytical. And this one who said it, is not the only one for whom your analytical mind is obvious.

It is not necessary for you to be embarrassed. And shortly, the day will come when you will be able to say to this one, “boy, you were sure right.” And you will have the opportunity to find out that this one was not really being critical, but reflecting to you that there was a different way to experience things than the highly analytical and logical way you were utilizing. I assure you that the comment was not made with critical judgment, but rather as an unbiased feedback of an opportunity for another way of looking at it. That’s the end of the answer.

QUESTION: I’ve been aware of a couple things as I’ve started to experience enlightenment. And one is that, I’ve never felt safe being in my body or really even being in this world. I’ve never felt a sense of safety or trust. And it’s held me back, I feel a lot, from crossing over a line where I can experience more than just thoughts, where I can put some of what I feel into action. I feel it slows me down and I can tend to repeat patterns and not really find an answer. I can repeat things.

I’m not sure exactly what my question is, other than it’s something I feel a lot and I’ve felt for many years and I’ve never been able to move out of it. I often come back to it, this lack of safety or trust in myself and being in this world.

ANSWER: Indeed, and you do not get a lot of feedback from your world that stands in support of it, or in support of your body. And even when you do, those who speak affirmatively about it, seem to be in the minority. And all you have to do is to turn on the TV to have proof that their affirmative viewpoint is not what is happening. And this is a shame.

I’m not going to dwell on this. But I want you to realize—and this is not true only of the United States—but I want you to realize that what you see on the news has been selected for your viewing; and although it is not consciously chosen to keep you ignorant, it is chosen in order to make profits and that is the first order of responsibility, rather than the presentation of that which allows you to have truly the most balanced perspective.

You have in the past felt indignant and sorry for the poor Russians who were fed propaganda, which simply meant that they were spoon-fed certain knowledge while other knowledge was withheld. And I would like all of you to

consider when the last time was that you heard of something going on in South America or Mexico or Australia? If you will stop and think about it, it is as though the Southern hemisphere does not exist. And so, to that degree, you are getting biased information, or what you could call propaganda. In other words, your viewpoint is being slanted by the significant withholding of information. The reason you don't hear about it is because very little is going on there that relates to the United States, which really means there is very little going on there that is affects the United States economically.

Now, in response to your question, you have a biased perspective because you lack the nourishment and support of a positive and affirmative grasp of your world and your body. And that is one of the reasons that in these workshops or gatherings I am taking time to give you that kind of information, so that you do have something to, I'm going to say, rehearse in your mind. You do have words and concepts that are intelligent and which allow you to think in a new way about your body and about the world.

The suggestion is that everyone is conceived in sin. Do you know why? Because the body was involved. On that basis, how could anyone not feel creepy and crawly in their skin? How could anybody honor it, the body? And then, when the world is treated as though it is something that started from a big bang, that has nothing to do with Divine Universal Intelligence; how could you feel safe in something that happened by pure chance. If indeed, chance is the governing factor, then you are not safe at any moment. Now, what I think you should find interesting is, that in spite of this, you still have an experience of the existence of something having integrity, yourself; because you do not lump yourself in with this body and world and universe, as being questionable or invalid. You see yourself as something that is valid, that's out of its right place.

I say this to you so that you will realize that you do recognize the Presence of something Real that you validate. So you have a foundation from which to develop trust and to access peace and security.

Now, there are two things you can do. The first thing you can do is, to learn a specific form of meditation. The reason being, that what I have referred to as the surface reactive ego level of perception can be—depending upon how it seems to you—risen above or you can sink beneath it; out of that turbulence into the experience of your peace—which I explained yesterday, is not just an absence of anxiety, but is a direct experience of the very substance of your essential being—it is usually the very first direct experience of your Divine Self that any of you have.

In that experience, you find your experience of vulnerability to be totally absent, even if nothing in the world has changed. You also feel at Home, that's the best way I can put it into words. In the discovery that those two experiences are available to you, no matter what is going on around you, you become freed from what is going on around you, and you no longer look around you and judge

the possibility of your being secure according to what you see. And you no longer say, “how can I experience peace in the midst of this turmoil,” because you know from the experience that it is available to you and is not dependent upon what is around you.

That’s the first step in your emancipation. That’s the first step in your ability to not be upset by what you see. And that is what begins to open the door to a shift in perception that allows you to increasingly feel that security when you are not meditating and are engaged in your daily activities, where your world will seem to begin to reflect back to you that it is on your side.

The second thing that you can do is, you can ask for help. You can within yourself ask the Holy Spirit, or God, or me, or any form of Divine help that is out there, to help reinforce and substantiate your ability to perceive your world as your ally, as something you do not have to be defended against. And you can even ask that in addition to that experience, there be help in providing an understanding, an explanation that you can rely upon, as to why you do not need to be afraid of your world.

This is not something you have to tackle all by yourself, even if you cannot hear a response from your guide in words, or a response from the Holy Spirit. You can watch with expectation to see reconfiguration, changes occur around you. Where you begin to find things apparently, for no reason at all, beginning to identify more harmony, more active evidences of cooperation—these are not the best words; but evidences of the fact that your world is not really there to operate independent of your fulfillment. And the same thing applies to your body, as I mentioned earlier.

I encourage you to do these two things, because they will promote a break through. A break through that will not involve for you greater stress in the process, but a release of the stress that you have been feeling for so long.

And the last thing I will convey to you is, that it is your birthright to experience your safety, right here. It is your birthright to experience your health, right here. And it is not arrogant or unreasonable for you to expect to experience it. That’s the end of the answer.

****QUESTION: Wait a minute here...**

ANSWER: I’m going to interrupt you for a moment. And I’m going to say this to everyone. In this gathering, as well as anytime that you express a desire for help from your guidance, don’t try to be perfect in your expression of your desire. If it comes out like gobbily-goop and it is not orderly and it is not logical and it is not proper English; none of us care. Because I’ll tell you, that we’re not even really listening to the words that come out of your mouth, but the meanings you are feeling and trying to put into words. So, continue and if it is not perfectly put, that’s marvelous, it’s all right.

****QUESTION: I have two questions, one is pertaining to school. The desire has been removed and I don't know why. If it's fear...**

ANSWER: The desire for what?

QUESTION: To study. It's not there. And I don't know if its fear of failure, the desire is just not there. And two: I have...

PAUL: Just a moment, this is me Paul. Are you currently a student? Okay, continue.

QUESTION: Yes. If I'm suppose to be in school, I would like to know if the direction I'm heading in is mediation and if that's the correct place to head. And two: I have several addictions that are preoccupying my life for quite awhile. And I don't understand why the pattern keeps, it's about the only thing that keeps unfolding in my life, is these two particular patterns.

ANSWER: So that others might relate to you, would you share the nature of the two addictions?

QUESTION: Cigarettes and coffee and I feel or have given myself the belief that they affect my skin.

ANSWER: Well, let's handle that first. Let's become free of the belief that they affect your skin. Let's get a clearer sense of their inability to have physical effects upon your body. Let's deal with that before you attempt to set aside the cigarettes and coffee. Let's become less charged about those two habits.

You see the more charged you are about it, the more conflicted you are within yourself. And the more conflicted you are, the more compulsive will be your "addition." When the need is, to come to a place of peace in which there is no element to fuel compulsiveness, or the reaching for anything that will seem to supply you with a peace that you don't seem to have.

Oh, I hear someone saying, "how can you say that? It is well known that cigarettes cause cancer and that cigarettes do such-and-such. And Raj, haven't I even read some place where you told Paul that smoking will keep him from experiencing the finer levels of conscious awareness?"

I will tell you that this question arises out of a conflicted sense of what this world is and what this body is; the space time continuum I referred to as the third-dimensional frame of reference.

You know what? Cause does not lie in the three-dimensional frame of reference, it lies in what I have referred to as the fourth-dimension, which is another valid way of referring to the Kingdom of Heaven. The fourth-dimension, or the fourth-dimensional conscious experience of being, is the experience of consciousness without any distortion present whatsoever, which means that you are having the conscious experience of everything through God's eyes, if I may put it that way.

It is the Movement of God which is always fourth-dimensional that is rendered visible and tangible three-dimensionally. But the cause does not reside

in the three-dimensional frame of reference, which means that cigarettes do not cause cancer, overeating does not cause over weight, one part of your world cannot kill another part of your world, etc.

Now, I know that flies right in the face of your common sense. But, the belief, that cause does lie in the three-dimensional frame of reference, is part of the mutual agreement to be ignorant, or to have a point of view based upon partial information, that two or more of you agree to call truth. If indeed, cigarettes, or carcinogens, or anything else caused cancer, then no matter how much realization you had, it couldn't be changed, there would never be healing.

If genes are responsible for a deformation in your body, you could never experience a correction of that deformation. And there would be no reason for such a word as "healing." It is because the Cause of your body does not reside in the three-dimensional frame of reference, but is the Intent of God expressed at every given moment, that you can experience healing, including regeneration of congenital defects, which are the things you least expect to experience healing of. It is because there is a God that operates beyond the three-dimensional frame of reference, that YOU can arrive at a point of discovering that you are not a three-dimensional entity either; and wake up to what I will call the fourth-dimensional Reality of You, RIGHT HERE and find yourself in the Kingdom of Heaven, as the Christ.

I wouldn't even be wasting my time sharing any of what I had shared with you this weekend so far, if indeed, cause lay in the three-dimensional frame of reference. Everything that I have been saying has been based on the fourth-dimensional Reality of Being. Another way you could say that is, the Divine Reality of Being, and the fact that that conscious experience of Being is your birthright. I wouldn't be saying anything at all if there weren't really a way out of the incarceration of your current ignorance. And the only way there could be a way out is if there is something beyond it. And the reason you can get out of it is, because what is beyond your current sense of limitation is your Home, is the territory of your freedom of Being and this limitation you are experiencing is not. We're talking about, you could say, blowing the limits sky high.

It is as though you are standing in a privy and even the little silhouetted moon hole is too high for you to see out, so that it is hard for you to imagine that there is anything beyond the confines of this "SHIT-HOUSE of an experience." And you might imagine that there are little leather straps, like handles, on the four walls and you are in there with your arms through it, holding your shit-house together, for fear of losing what little sense of security you have. And in effect, I am encouraging you to let go of the walls, because they will fall down and you will be able to see infinitely, in all directions and have the opportunity to experience and explore and be without confinement. And you could say, the inside of the privy is the three-dimensional frame of reference. And indeed, that

space inside the privy is a valid part of the infinity that's available to you, it's just the walls that are invalid. So, everything is happening fourth-dimensionally.

Now, I have shared this in another workshop but I cannot make you wait until the tapes are available so that you may hear it. For those of you who are familiar with the Course, you have heard of level confusion. And right now we are talking with respect to level confusion, fourth-dimension, third-dimension, second, etc. And I am going to share with you an explanation that will give you a hint of the meaning of level confusion.

Imagine if you will, that it is early morning, you have been asleep all night and your mother, husband, wife, daughter, somebody comes into the bedroom, puts their hand on your shoulder and shakes you and says, your name, "it's time to get up." And you're in the middle of a dream. And in the dream, someone standing next to you, puts their hand on your shoulder and says, "it's time to wake up." That is level confusion. The event is occurring outside of the scope of your dream, but it becomes interpreted as something happening within the dream. Now the one who comes into the bedroom and shakes your shoulder is functioning, we will say, fourth-dimensionally; and you in your dream are having a three-dimensional experience. And that fourth-dimensional action is interpreted as something originating in the dream.

Well I'll tell you something, conception does not occur because of any innate power of a sperm, or receptivity of an egg. It happens because the Movement of God is occurring. And the identification of that Movement must be manifest, it must appear as something. So, even your physical existence doesn't stem from a three-dimensional source. And it is because it is a fourth-dimensional Movement and the manifestation of it, called you, is the manifestation of a fourth-dimensional presence's or actuality that you, who have come to a conclusion that you are a character in a dream, with limitations; can have the opportunity to be nudged awake and experience release from the limitations, which are not true about you. Which is what we're talking about.

And because your body is, indeed, the visibility and tangibility of a fourth-dimensional Movement of God and, therefore, does not have it's origins, physically speaking or three-dimensionally speaking, only because of that, can you experience spontaneous remission of a disease or the correction of a vision problem, which you say is hereditary; because your mother and your grandmother and your great grand father and Joe and Henry and Sibyl way back, all had the same problem. The reason you can, at any point, experience release from a physical limitation is, because your body at every moment, is originating in the thought of God, fourth-dimensionally.

I'm going to ask you a question, and this is specifically for students of the Course, who because of the wording of the Course and the current interpretation of it, have come to a point of conviction that the body is an illusion. Why would I

have ever healed an illusion? Why would I restore sight to the blind, or a withered arm? Wouldn't the healing of illusion mean the arm and the eye-balls disappeared? The healing would have to be the uncovering of the absence of that which isn't real. Let's be reasonable here. But the withered arm was restored to the fullness the same as the other, and the eyes that were blind could see. Why? because the natural condition of both had their actuality of Source fourth-dimensionally; and not as a result of a birth defect, a three-dimensional cause. And why? because that Individuality was the Christ also and it's his birthright to experience his perfection in all respects, just as it is with you.

Waking up is the result of the penetration of Reality, fourth-dimensional Reality, the Kingdom of Heaven; through the characteristics of unconsciousness or limited awareness, which we have referred to as dreaming. Thus, causing the walls of your confinement to fall and disclose to you, that which has always infinitely been present and that which has always infinitely been the territory of your Being, for you to enjoy.

You need to have a new vantage point, a new context. Everybody, you might say, wants to get out of the confinement. What will work here is, as I said, letting go of the walls. In letting go of them, so that they fall, it lets in the infinity. There is less sense of effort and of necessary accomplishment attached to that, than somehow fighting your way out of confinement.

The illustration of the privy, is an excellent one, the one with the straps, whereby you hold yourself in a secure and "comfortable" place, because Reality has not provided walls. And Reality is not keeping you out of Itself.

And again, as I said, you're going to get tired of this word. The element of curiosity is what justifies letting go of what you call security, the four walls of the confinement that causes you to be miserable, but at the same time gives you what you would call, a reasonable experience of security.

Does that answer your question?

QUESTION: Yes, except for school.

ANSWER: You're right where you need to be. And in effect, you are like a piano student, a student who loves the piano, who runs into a dry spell, where it seems not enjoyable and not worth pursuing. But, I encourage you to persist here, because the aliveness to it will return. It will not be a drudge for you and it would be a sad mistake to abandon your schooling. And I am going to encourage you, by telling you that you are in exactly the right field. And you will do very well, and you will be very much needed.

QUESTION: I'd like to preface my question. I just want to say how happy we are and joyful and privileged, I think to have you hear to teach us. And thank you.

ANSWER: The saying is, "when the student is ready, the teacher appears."

QUESTION: I also feel that the Course teaches us that we are the “light of the world.” And I hope and pray that everyone can leave here with that understanding today.

ANSWER: Then let your light shine.

QUESTION: My question is: Would you please inform us about the consequences of global warming and what action is needed to abate it.

ANSWER: I am not going to scare any of you into being intelligent. I will inspire you into it, provide the ground work for it and encourage the motivation within you.

But I’m going to tell you something: Healing is occurring. Awakening is occurring. And more than anything at this point, what you are referring to as global warming and the holes in the ozone layer are, rather than threats to your existence; actual, shall I say, physical reminders that you are part of a whole. And that your seemingly inconsequential actions, such as putting hair spray on your hair, indeed, involve everyone. And that you literally cannot act in the most minute way, without everyone being involved.

You are being reminded that it is not insulting to be part of a whole. It is not insulting to not stand out. It is not insulting to be different. And that indeed, when you do not hold yourself apart from others, indeed, when you do not hold yourself apart from your essential Self, you do not disappear into obscurity, and you do not become unknown, your Presence becomes more meaningful, transformational, healing.

You could say that the global warming and the holes in the ozone, are helping you all to value this world; and become active participants, I’m going to say, cooperators, not co-operators, but those who find willingly where they fit in.

Everyone thinks of fitting into slots, fitting into little boxes, that is not what I am talking about. When you find where you fit in, you will begin to grasp and experience that you fit in infinitely. And fitting in does not mean confinement, but what I am going call, infinite originality, but it is not an infinite originality which will ever be in conflict with the whole. And that is where the joy of Being, the joy of existing, the joy of Being Consciousness, comes in.

I will also tell you, that there is no point on my expounding on the consequences of global warming, because you are not going to have consequences, because everyone is going to begin to be more responsible and fit in with love.

Waking up is what you might call, a movement of healing. It certainly is a movement of revealing the Truth about you, the Truth about body, the Truth about planet, the Truth about universe. The holes will close up, not because you have been threatened, but because your capacity to be a part of something, your capacity to be present with something is going to be more enlivened than it already

is. And that willingness to be an active part of unity will be reflected always, around your globe.

And so, fear is not needed. But paying attention to the emerging feeling of the appropriateness and the wonderfulness and the fulfillment of unity, will occur and will heal.

I know all of you wish that someone would give you a swift kick in the pants once in a while, to get you moving, so that you will do what you already want to do anyway. But that isn't the way it's going to work. It's going to work, because a desire is emerging from within you and you are recognizing it and you will recognize it more completely and you will do what is appropriate, because you want to, for your reasons.

Don't play into the drama of the crape hangers, who will attempt to scare you into being and behaving intelligently, being intelligent and behaving intelligently. That is not the mode now. That's the end of the answer.

QUESTION: I have a question for a friend that wasn't able to be here. Is that okay?

ANSWER: It is, indeed.

QUESTION: She has had a chronic illness for about five years. And she talks regularly with her guide and wanted me to ask you also, why can't she seem to heal herself? And she is also writing a channeled book that she would like to know how that is going to turn out, too?

ANSWER: The reason she can't heal herself, is because she can't heal herself. In other words, she must let the healing in. It isn't some skill she must have in order to experience the healing. It is that she must give permission for the healing to occur. She must give permission for the already existing intent of her body to identify her perfectly, to do what it intends to do. There is a very strong sense of personal responsibility for the healing, as though she must grow and become equal to it; and as though in some way it is up to her thinking. And I encourage you to take back to her, the news that she doesn't have to do anything except give permission. Give permission.

It is not appropriate for me to answer relative to the book, because the completing of it must be done without expectation. It is necessary for her to stay with what is unfolding at the moment. Any answer would be a distraction from that. That's the end of the answer.

QUESTION: My question concerns my biological father. He left this plane about eight years ago. Our relationship was extremely stormy. I was wondering if he's aware of me and what I'm about and does he approve? That's my question.

ANSWER: I understand. Yes and yes. He's not always aware of you, because indeed, he is about the business of waking up himself. And to tell you the

truth, that holds more interest for him than what you are or are not doing. And he has forgiven you.

Again, remember that forgiveness is the withdrawal of judgment. And so, he is no longer judging you whether truly or falsely and, therefore, he is free of conflict of any kind relative to you within himself. I thought you would like to know. That's the end of the answer.

QUESTION: I guess as I've sat here over the weekend I've tried to ask a question, I think of a question to ask. And I guess what the last year of my life is certainly been what I think is turmoil, but evidently a change in the right direction. I believe that completely, although sometimes I get caught up in my ego.

I can't help not think of the question of family right now and the importance of family in our lives. It seems, at least, from my own perspective, I see a lot of broken families. I guess the question I'm trying to come up with here is, what is the effect of that have on us? That and also, I'd like to throw out the question of what marriage is?

ANSWER: What is the question?

QUESTION: I guess the question I am asking is in relation to is shedding light on what family is, period? And what marriage is, from your perspective?

ANSWER: In all respects, relationships are the crucible of awakening; whether with spouses, or parents, or children. They are the refiner's fire. Why? because in a relationship it is almost impossible to be isolated and alone. And it therefore, constantly provides the opportunity to join, not joining in mutual agreement as to the truth of a lie, but joining in a conscious awareness of each others fundamental Divinity and the desire to see that emerge more and more clearly.

If one is in a relationship from an ego standpoint, then I will tell you, that this is what is really experienced as the refiner's fire. You see, you must remember that no two Individualities, in any relationship, are ever anything less than the Presence of the Christ. And so, always present there, in the relationship, is the fullness of your Being or their Being. And whether they are consciously aware of it or not, the fullness of their Being is constantly weakening or undermining their beloved ego structures. And in spite of themselves they manage to create—using the term advisedly—create opportunities for the falsity and the valuelessness of the ego to be uncovered.

If one is identifying as an ego, when the presence of the wholeness of what each partner in the relationship is, when the ego structures are undermined by this wholeness, it provides the opportunity for—what the Course calls—a holy relationship to emerge. But if one is holding on to his or her ego sense, it is seen

as attack. The Christ says, “behold, I stand at the door and knock.” And you, inside the door, call the constable to come and get rid of the intruder.

I encourage all of you to be willing to look again when you think you are being attacked, when you think you are being insulted, on the sheer chance that perhaps this other one, whom you know so well and whom you are positive is functioning as an ego; might just happen to be, even involuntarily, expressing the motive of the wholeness of himself or herself; that might actually be providing you with the alternative to respond from your Being, rather than continuing the game of a mutual agreement of egos.

If someone loosing their job, can be experiencing the threshold of enlightenment and expansion, and there is a different way to look at what is happening from the standpoint of the pressure of his Divinity; then it might just be that your confidence in the egoness of your partner, or your mother, or your father, or your children, is a misperception of a Movement of Divinity, that is undermining your cherished ego.

I have not said this before, you are the first one’s to hear this. I say this so you will know it is something to pay attention to, to contemplate and to allow it to grow in your thought. And if you will contemplate it, it will be transformational to you, because it is a penetration of fourth-dimensional fact, into the level of human experience at this moment. And you do not have to experience any level confusion about it.

Relationships are the opportunity to invite the realization of the fourth-dimensional actuality, the Christhood of the individual you are in a relationship with, whether that individual identifies himself or herself that way or not. This is very important, very valuable. “why, he’s ignorant of his divinity, how could he possibly be expressing anything of value to me, and vice versa. Listen to the hatred with which she says it. She’s just pissed off. This isn’t a Divine Movement.” Not true! None of you have ever stopped being the Christ. And each one of you is either seeing the Christ clearly or through a glass darkly. But what is happening there is the Christ. What is happening right where you are is the Christ.

How do you release a special relationship? By not continuing the mutual agreement to treat each other as a couple of ignoramuses, who couldn’t possibly have any value for each other in terms of your enlightenment, except in a rather perverse way. As though, the only way it could be turned to your advantage is by the grace of the Holy Spirit. Thank God for the Holy Spirit, because which it takes to wake you up, couldn’t possibly be coming from one or the other of the two of you.

I am exaggerating somewhat. The point is, that very seldom do you function in a relationship with an actual vital curiosity to see the evidence of the Christ in your partner. And that’s what’s called for. That’s the way you break the

mutual agreement to be ignorant and that is the way in which the veil, the illusion of ignorance is lifted.

Family is very important. Relationships are essential, because they are the means of breaking the habit of an arrogant isolated private sense of self, that doesn't represent the truth of you and deprives you of your peace and your joy and the conscious experience of your wholeness.

Families have been called the cement of society. Brotherhood is the cement of the unity of the infinite expression of God; we could say brotherhood/sisterhood, because I am not meaning to leave anyone out. I thank you for your question.

QUESTION: I have a two part question. There is a lot of change in my life in the last few months especially. A relationship of the last two and a half years is coming to an end or changing form. And there's been a lot of learning, a very deep love and yet we know that we cannot be together. I'd like to know about this, if there is anything that I am missing, any lessons that I am missing? That's the first part of my question.

ANSWER: I will answer that at this point. There is really nothing that you are missing. And you are, indeed, learning to yield to intelligence; and in doing it without significant resistance, you are finding that intelligence blesses everyone involved. Continue.

QUESTION: The second part is, my work is also changing. And I want to know if I'm able to do and to contribute in the world, without returning to school, or if I must do this?

ANSWER: Unquestionably yes, you can, without returning to school. And I encourage you to give your attention in that direction, if you will. That's the end of the answer.

QUESTION: I guess I want to know, just basically, how I'm doing? When you were in Charlotte, I had a lot of questions. And since then I've experience a great shift. There's been a whole lot of peace in my life, more than I've ever experienced. I've been a little bit concerned that I seem to have lost some desire for the meditation, because I just felt so peaceful, after Charlotte. And I would like to have that back again, I guess is what I am saying. And also at one point...

ANSWER: You would like to have what back?

QUESTION: You know, having the meditation two times a day, as you had prescribed a while back. And the other things is: I feel that a while back, I had contact with my guide and I used to hear words and I was putting it on tape and I would listen to it and I was really moved by what I heard. And then it came to a point, where I would ask questions and I wasn't getting the answers that I wanted and so I shut down. I just kind of blocked. I didn't want to ask anymore. I stopped the communication completely.

And so now, what I do, I realize my guide is still with me, and I just call her name and I feel the sense of peace, but I won't allow my guide to speak. I think that's happening. I think that's what I'm doing. I'm not allowing my guide to speak. And I just wondered if my guides name is my own, because that's what I've been calling my guide? That's it.

ANSWER: The answer to your last question, is yes, confusing as it might be at times.

Now, it has been said that mankind is a creature of habit. It is this practice and this belief that must be broken. And if I say that it is well, or wise, or appropriate to meditate twice a day, it does not constitute a law for you to abide by, whether you feel like it or not. If something is said, it is not to be taken as law, that you must abide by, without ever again being sensitive to what is appropriate at any given moment.

Indeed, you have been feeling peace and there is not a need, there is not any significant benefit, at the present time, for you to meditate. Be sensitive in the moment you are in, so that you may know what is appropriate in the moment that you are in.

Now, when you feel the need, the desire and the willingness to meditate; resume your meditation. Not as a habit, to do indefinitely, because you need to continue to be conscious, so as to know what is appropriate two weeks from that time.

Just be aware, that it is characteristic of the ego to lock things into place, so that you can feel that everything is dependable and you can go further to sleep without danger. It is when things aren't dependable, that you must be conscious. And it is when you are conscious, that you can have the experience of being aware. And waking up means being ever more aware, than you have ever been before.

And so, don't try to wrap things up in neat little packages, so you don't have to be quite as conscious and you can relax and be less alive. What you need to do, what you are all confronted with, is the opportunity to learn how to relax, on the move; and feel your security in the Movement of God, in the Movement of your Being.

PAUL: This is me Paul. What was the other part of your question?

QUESTION: I wanted to know how I was doing. And I asked a question about my guide, just experiencing my guidance as a feeling of peace more than any real answers.

And I wanted to ask one other part here. All I ever want to do mostly is listen to the Raj tapes. And, I mean I'm here, and I never wanted to be a follower, and I don't feel really like a follower, but it's kind of strange that, I mean this is brand new for me to do something like this.

ANSWER: I will not let you become a "groupie." I promise you!

See, I want you to be perfectly honest with yourself, you do not want your guide to say what you want to hear. That is a waste of time. But there is something you are not giving yourself the freedom to do and that is, ARGUE. I assure you that you will be more willing to hear what your guide has to say, if you have permission to disagree and bitch and complain and argue, until the point has been made ultimately clear to you and, therefore, acceptable and meaningful to you. This is a very important point.

None of you are to become obedient little servants of Divine guidance. You are not to become “yes men” and “yes women.” And ultimately your guides will not allow that. Paul tried it. There was a point at which he did become impressed with my being Jesus. And he became a nice little “yes man.” Now, if I had told him to stop, if I said, “here is what you are doing, stop”; at that point he would have continued to be a nice little “yes man,” and he would have stopped, because I said to. That would not have constituted learning, that would not have constituted clarity. And so, I proceeded to give him some impossible things to do. (Laughter) And did he ever try to do them. And he finally arrived at a point of real honesty, except he called it frustration. And he asked me “what would happen if I refused to do this, because I just can’t do it”? And I said, “nothing.” And so he said, “Okay, I’m not going to do it.” And I said, “good!” He had given his power away at first, and at this point he took it back, and then I explained to him what had happened.

You see, I am not here, your guides are not there with each of you to have followers. We are not here for you to serve or honor with self-disregard on your part. It is not we who need to wake up, it is you. And to allow you to be wonderful servants no matter how pure our motives and acts are, doesn’t constitute your coming into the clear awareness of who you Divinely are. And that’s the point, that you each come into a full awareness of who you are. Why? For your reasons, not because you have had wonderful guidance that says to do it.

And so, ask for the guidance and if you don’t like the guidance or it seems unreasonable, question it, question it, question it. And if you doubt what is going on, ask “why are you saying this”? If you just simply stop asking question, you remove yourself from the opportunity for your clarity to emerge.

Paul is very wise not to call me Jesus, because as he said, he can’t be real with Jesus. He needs to be real, and you need to be real. And you need to offer your objections. You aren’t just being contrary, you are honestly saying, “I cannot grasp the reasonableness of what you are saying.” And the only reason you would say, “I cannot grasp the reasonableness of it,” is because you want to know if there is some reasonableness there somewhere. You must be real. You must express yourselves as really as you are able to at the moment.

So, don’t be reluctant to challenge the guidance, if it doesn’t make sense to you. And understand that there will be many times when the guidance will not

make sense, simply because the word “sense,”—the meaning of the word “sense”—is derived from your ego and what it has determined sense to be. And the guidance you are getting, or that you will get, is going to go beyond what your ego calls “sense.”

If you do not ask for more clarification, directly, or through the use of argument, or frustration; you will not have the opportunity yet, to get beyond the ego’s sense of sense into greater clarity, that provides a new level of what makes sense, that frees you somewhat from your ignorance. Don’t be afraid to ask, “what if I refuse to do what you say”? Sometimes it literally won’t make any difference if you don’t do what is said, and at other times it will make a difference; and you will be told.

Please understand, I have said this before, whenever I repeat myself, it is because it bares repeating. Your guidance is not some universal answering machine. Fundamentally, your guidance is a teacher, an illuminator of that of which you have been ignorant. And the illumination of that which you have been ignoring, is the reason for the guidance being provided. Therefore, always underlying every experience of guidance, is the intent to move you out of the ignorance that is currently imprisoning you; the sense of limitation that is totally inconsistent with a Son or Daughter of God, the Christ.

And so, by hook or by crook, we will do what promotes your growth, whether your asking the question is a means of avoiding growth or not. And indeed, many of the questions you will ask, will be attempts to get confirmation of your point of view, rather than a real desire to know what the Truth is. And that is okay. I say that, so that you may understand that not all of your questions will be real questions. Nevertheless, we will always take advantage of your real questions and your attempts to further establish your biased point of view; and we will turn them to your advantage. And you will grow.

Not any of you have to grow uncomfortably. And we never calculate how you ought to grow. No learning is ever set up for you, that is in itself strenuous. The only thing that ever makes it strenuous, is the resistance you bring to it.

Start having what I am going to call, some good tussles with your guide. Be that real, disagree, argue. Out of it will come clarity, because even if you are upset, it will not throw your guide for a curve. And your guide will not lose her balance, or her perspective. And clarity will come through to you and you will find yourself in a new space.

I say this, because your reason for not asking questions, is because you thought you simply had to ask, hear the answer and take it. That would’ve been you becoming a good “yes woman,” if you had taken it. And I am saying, do not cut off the conversation, object. And keep the dialog going, because when the sense of what is being said to you is grasped, it will be obvious to you that that is

the optimum choice. And it will reflect your integrity and you will be able to make commitment to it, for your reasons.

And thus, your innate strength of character—not ego—but strength of character, will be what is moving forward and it will feel good to do it. If you act, however, in obedience with what you hear, without it connecting with you, in you; so that the willingness to commit to it arises with conviction, then your act becomes a farce, the action you take of obedience becomes meaningless. And we simply have to step back, recognize what will promote your learning, with connectedness and commitment from within you and promote that. We will never abandon you.

I want you to know that Paul has sworn off on me, on more than one occasion, sometimes rudely. And indeed, has gone for days without talking with me, because he was so angry with what I had told him. It is okay. And always, when he decided to address me again, I was there for him and we continued forward.

Etiquette is a terrible thing. Etiquette is constituted of rules for people who do not trust being genuine. And that's what gets your goat in hoity-toity restaurants. Appropriately so. That's the end of the answer.

ANSWER: Indeed, it is that time. I would share with you that the time we have spent together has been one in which you all have been wonderfully defenseless.

PAUL: This is me Paul. He is giving a picture of a porcupine without any quills.

ANSWER: And the communion has been Soul satisfying. Thank you for being with me. And I'm going to say something else, because I want to say it directly to you. You are going to hear it on other tapes, because I have said it to other groups.

I am glad to have been with you. And I am glad that you have been conscious of my being with you. And I say this, so that you might leave here and realize that I am just as really with you, when Paul is not around. And I just as really desire for you to experience me consciously, directly. And if you will remember this and be a little bit curious and you reach out, it is highly likely that without too much process, you will be able to experience me as clearly as you are experiencing me right now, through Paul. You don't have to want to talk with me if you don't want to. But what I want you to know is that the connection is there, the opportunity is there, you are my brothers and my sisters, we are equals; and I would enjoy experiencing our equality consciously.



Gathering In Bromley, England –1992

By: Raj Christ Jesus -

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: Is it like a different vibration?

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

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

PAUL: Absolutely!

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

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

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

PAUL: Shall we let Raj answer the question?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ANSWER: Indeed. Remember that!

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

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

QUESTION: This is another confused question.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Is there a yes, but?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Gathering In Charlotte, NC –1992

By: Raj Christ Jesus -

RAJ OPENING COMMENTS: Good Morning. I am surprised as we went around the room that no one said that they were from the Kingdom of Heaven and that it looks like Charlotte. (Laughter)

In the process of awakening—awakening to your true identity—you are going to be constantly engaged in retranslating everything from your best assessment of what it is, to what it really is. You block your perception of Reality by being sure of what a thing is and then no longer being curious about it. Thus, you close the door to greater and greater clarification as to the actual Divinity of that thing or that one.

And so, indeed, whether you live in Charlotte or New York—no matter where you live—when you go back home, start acknowledging that this is the Kingdom of Heaven and it looks like Charlotte, it looks like New York or Hawaii or wherever. Because, in this way, you will begin to be able to open up the action of curiosity again and thus get past your best definition of the moment as to what Charlotte or New York or your brother or you sister.

I am with you always but it is a pleasure to be with you and have you be conscious that I am with you. And I would like you all to practice being conscious of my presence even after Paul leaves so that your curiosity, your unlocking of the door of your communication with me and with the Holy Spirit may continue, not dependent upon Paul's presence.

QUESTION: Thank you. I am surprised to be first. I wasn't expecting that.

ANSWER: You raised your hand...

QUESTION: Yes, I did. Again, thank you very much for being here. The first thing that I want to say is that I feel very full this morning and I am very grateful for that. My question is a very personal one, a very practical one, in that I am seeking direction, what to do in my career. I feel very ready to take a break and want to know if that is appropriate and if it is not appropriate then please tell me what else I can do.

ANSWER: Indeed, it is most appropriate for you to take a break. When you do and even before you do, I want you to have a clear sense of the fact that you do not live in a material world, a conflicted and hostile environment.

Now, the Course indicates that the Holy Spirit takes every circumstance and turns it to your advantage. Why do you suppose that is? It isn't because of any great kindness or beneficence of the Holy Spirit that it picks you out to have your circumstance turned to your advantage rather than your disadvantage. It is because you are already existing in the middle of the Kingdom of Heaven and, therefore, there isn't really a disadvantageous experience for you to be freed from. There is a misperception that it is your birthright not to be experiencing. It is your birthright not to have your clear experience of Reality covered up by a misperception. The reason every circumstance you experience can be turned to your advantage is because every circumstance IS an advantageous circumstance and it doesn't require magic on the part of the Holy Spirit to turn something not of God into something that is of God.

This means then, that you can dare to get up each morning and approach your day with an expectation of experiencing fulfillment, with an expectation of everything in your world conspiring on your behalf relative to your fulfillment. And this is what I want you to do from this moment on, relative to your career. I want you to assume that circumstances will conspire in favor of the identification of your fulfillment. That will be a change!

What I want you to realize as we discuss this, this morning, is that your expectation otherwise, your expectation that things will not conspire on your behalf is the way you set up a defense within yourself against experiencing your fulfillment. You give a word, you have an expectation, you are committed to that expectation. And, it is not one of everything reconfiguring to identify your fulfillment of purpose. And, your expressed doubt causes you not to pay attention. And I am not singling you out here. This does apply to everyone, but it does relate.

If, indeed, there is only one thing for you to be confronted by and that is the Kingdom of Heaven, then that is what is confronting you at every moment. And it is for that reason that your perception can dissolve and you can apparently watch your world reconfigure in front of your eyes and begin to concretely manifest that which you recognize as fulfillment. I want you to start nurturing this sense of your world and of yourself—that its function is to identify the movement of God in the most practical of terms, the most relevant of terms—and, therefore, it behooves you to be curious to see IT rather than what you so definitely believe is likely to happen based upon your memory, which, of course, is just the recording of prior limited perceptions that you have embraced, energized and demonstrated for yourself.

Now, if you are going to take this break for relief and for opening, then do it in an open fashion and don't fret your way through it. Don't carry your old habit forward with you, else you will simply be on break waiting for relief from it. You're on the right track. I simply want you to embrace it fully and with joy and

with expectation of clarification of the clearer and clearer experience of Reality and your fulfillment.

What is the nature of the movement of God? God moves. That movement of God is the movement of mind. It is, therefore, the movement of ideas, the coming forth of ideas and the conscious experience of those ideas. Inherent in that movement of Mind is Self-recognition.

The Bible says that for seven days God moved and on the seventh day—and this is allegorical but it is to express a timeless, eternal truth. “On the seventh day God saw everything that he had made and behold, it was very good.” Now you tell me whether that experience of it being “very good” is an impartial and unmoved experience. No, it is a recognition that embodies joy. It is meaningful. In other words, it was more than “Oh Hum, that’s all right.”

Self-recognition, the recognition of one’s Self in his or her experience reflects or embodies the movement of God and it is not a meaningless movement and it is not dull or boring. Fulfillment is a meaningful experience and that act of Self-recognition that is inseparable from the movement of God is your birthright to be experiencing. You are to be experiencing fulfillment and there is no way for you to be unmoved by it. It is going to feel like something and it is going to feel good. Don’t be afraid to feel good. And don’t be surprised when you connect with, what I am going to call, deeper levels of your Divinity that you will feel good. Do not assume that this good feeling is ego, that it needs to be squelched and brought back to a dull evenness.

Enjoy what is coming and embrace it with the expectation of every thing conspiring on your behalf for the identification of your fulfillment.

QUESTION: I’d like to know what will happen with our business? What shall we do about it? Keep it or sell it? It is not sustaining us and it had us in crisis for quite some time.

ANSWER: It is like the shell that a chick is now finding confining because it is getting too big for it. It has been time to move on and you have been dedicated to the arena that you have been operating in for some time. If you value the shell, or shall I say, if the chick values the shell too much for the security that it has provided, it will create very cramped quarters and a great deal of discomfort, because it is now time for that security to be discarded for a larger arena of life, a greater experience of fulfillment than that which could be embraced by the shell.

So, I encourage you not to feel as though you are abandoning a dear friend or that you are abandoning your stability or that you are abandoning a responsibility that you had come to identify with yourself. Because, I will tell you something: You will take your Self with you wherever you go. And the ability to express and embody intelligence will remain with you whether you are operating in this particular arena, called your business or not. It is time to move on. And it is time to not carry forward any sense of guilt for abandoning it.

I encourage both of you to rejoice in this experience of accessing freedom that goes beyond the limits that used to provide you your best sense of freedom. And I will tell you something else: It is an insidious and malicious ego suggestion that you are too old to expand and “take on” something new. You can’t take on something new because the something new comes from within you and moves out. You can’t take it on your back. And if you deny this expansion that is occurring because you are the direct expression of a current and living God in this moment. If you deny that, you will be denying the movement of God. You will be denying your experience of fulfillment.

I will tell you that this is the way everyone walks themselves into their own grave. They begin to say, “The movement of God is not something I can bear any longer, because I am not the presence of God, I am just a body with limits.” And you see, that the only limit that is being imposed is the word they are giving, because the movement is present. The expansion is present. I’m going to get very practical here, your recognition of the simple fact that the business isn’t working any more, IS the very presence of divine intelligence that says, “Don’t beat a dead horse, get a new one!” Get a new one when you are 65, and get a new one when you are 75, and get a new one when you are 85, and get a new one when you are 200.

Everyone kills themselves by stopping living. “Well, I’m over the hill.” Everyone says, “It is downhill from now on, and when I look around at everyone, indeed, it is.” But you are looking around at everyone who’s giving this same word to themselves and demonstrating their belief. Don’t do it anymore. Everyone says, “Well, it would be nice if I had a role model.” Unfortunately, you don’t. At least not a current one. You have had a handful of examples of those who did not die, but they are not current examples. But, just because you don’t have a current role model to inspire you doesn’t mean that you must necessarily, stupidly, follow the herd and do and believe what everyone else is doing and believing.

And so I encourage you to let this shell go and stretch a little and open your eyes so that you might see the larger arena of your Being that is available for you to function in, and the ongoing manifestation of fulfillment, that it is your birthright to be experiencing. And along with the specific unfolding of your next steps, you will also have begun to live your life in a new way, that does not embrace and, therefore, embody, running down, dying.

And so I encourage you to have fun with this expansion. The chick says, “How can this be expansion? It is too damn tight! I can hardly move. I can hardly breathe. I don’t even have enough room to get leverage.” And yet, you know from experience that once it cracks the shell, it has a whole world to run around and fly in. And so you know it is expansion. The movement of Being never stops, therefore, “Behold, I make all things new” is the one and only

unchanging, unalterable fact that you have confronting you, so get with it. Be willing to flow with “Behold, I make all things new.” And then ask, “What is the Father’s Will for me, that involves continuing expansion and growth and, therefore, expanding experience of fulfillment?” If you are going to experience more, you must become alive to more, sensitive to it and embrace it.

Paul got up this morning and went outside and sat down and noticed the beauty of the light coming through the leaves of these trees that are hundreds of years old and noticed that all of the elements that he had enjoyed in Hawaii are present here. The birds singing, the sunshine, the green leaves, life. And then he noticed that there was something present here that is not present in Hawaii, and that is the sounds of commerce or the sounds of traffic in such volumes that it does, indeed, create, you might say, a quiet roar, that is not present, simply because there are not as many cars on Kuai.

The point is that you mask the nature of the Kingdom of Heaven with your busyness but you are in the Kingdom of Heaven, nevertheless. And if you will remember to pay attention to it, you will begin to notice it right where you are. And the more you notice it and appreciate it, the more you will be loving it. The more you love it, the more you will find it emphasized, the more you will take steps to see that what is really beautiful and what is really of value is embodied more fully and not covered up with your busyness. You can have commerce without masking the nature of the Kingdom of Heaven. And you can have the clarity of the Mind of God if you don’t mask it with your beliefs and your convictions as to what is true—including the belief that you are over the hill and that it is too late to do something new. That is one of the mental busynesses that imprison all of you and cause you not to crack the egg.

It may scare the hell out of your ego to let go. But, I promise you that what is on the other side of the shell of your ego’s beliefs is your fulfillment and the practical embodiment of the allness of God, right where you are. And so, I encourage you to dare to move forward with some confidence and some expectation and a great deal of curiosity. Because, your curiosity as to the good of God, is what gives you permission to move beyond your ego conditioning and its very definite sense of limitation. So have fun with this in spite of your ego and your conditioning.

QUESTION: As I’ve gotten more involved with spiritual growth materials for the last several years, my teaching that I do at the University has changed. And I’ve been getting into more conflicts with colleagues and other people, that say maybe I shouldn’t be teaching these things or incorporating them. And, I guess I’d like to know some next steps in terms of getting along with them, in terms of my teaching. Some have suggested I go somewhere else and do these things.

Another question: In the past I've not been good on maintenance kind of work. I'm not a cleaner. We've always had conflicts at my house, my son is neater than I am. He says I should ask Jesus if I should clean my house, (laughter) and we'll let the answer settle our years of conflict. I'm really glad he is here with me. He's been real skeptical about what I've been over the years and where I am going.

ANSWER: You are fortunate that he is neat. (Laughter)

QUESTION: I could stop there. I have another question. I have been getting some value out of channeling from Samuel. I have been attending that group and I thought you could speak to that at some point.

ANSWER: I certainly did not mean to imply that valuable information is not available through what is called trance channeling. It is important to know, however, that communion with divine guidance does not require a trance.

Now, you must understand that God is the greatest maker of waves there is, the greatest unsettler of the status quo. That is what the movement of creation is. In fact it is only those who are looking at the movement of creation through the lens of the human condition, who think that the maintaining of the status quo is what it's all about.

Now, you are an educator. Educate your peers! Do not set them somewhere off in an unimportant vague space and see them as a disturbance that you ought not to have to deal with. If you are delighted to introduce that which is new into your relationship with your students, include your peers in that classification of students. And find it worthy of your time to be that transparency with them that you don't hesitate to be with your students. There is absolutely no reason not to be the presence of clarity that stimulates growth and opening for your peers. Love them as much as you love "your students." Don't assume that because they are educators they already ought to know better than to hold to the old. You give your students the benefit of the doubt. Give your peers the benefit of the doubt as well.

Above all, do not stop being a maker of waves. Let me clarify one thing, however. The only way you can truly be of value as a maker of waves, is when you and your ego are doing nothing, and the wave making is coming from your Being, is coming from your listening and Knowing deeply—Knowing, with a capital "K." You tend, when you are confronted by your peers, to become defensive and you abandon the centered Knowing place that you gladly bring into play with your students. And, that is where you make the mistake. Don't abandon that place and don't withdraw your love, meaning your willingness to recognize that which is real in your peers. Don't say, "In this setting, I will be a teacher, and in this setting I will not."

Paul has difficulty because the time is here for him not to switch back and forth from his Knowing to his traditional thinking processes. Intellectually, he

understands that he is making a choice for being the presence of wisdom, being the presence of Truth, truly being the presence of joy, for being what I have referred to as “the sidekick,” “bumbling Paul,” “the ignorant one.” And I say that with love but NOT with much tolerance.

And it is important for all of you to know that that which is divine is not tolerant of the ignorance that is inseparable from the ego and its insistence upon a partial point of view that it insists is total. But it is that unwillingness to join with you or with Paul at the level of your ignorance, that provides the power, the motivation to expand. It inspires expansion. And you must be this same kind of teacher, that one who inspires expansion with your peers. Your ego says, “They are teachers, I shouldn’t have to teach teachers.” Which means you expect that you should have some time off from being that which is inspiring and reserve that just for certain groups of people, called your students or certain parts of that group called, interested students.

It is this dividing off of the world that you must stop and it is the dividing of yourself, into being on target and off target with an equal right to both, that must come to a stop. Let your inspiration flow for your peers. And if you have to write a paper, an exposition of your ideas in language that they can comprehend, do it. Do what works. And, again, do not assume that it is your duty and your task, a desirable thing for you to go to these lengths with your students, but not with other groups of people. Be willing in all cases to be the presence of wisdom and Truth that inspires the accessing of greater freedom for everyone. It is you who will divide your world up into those who will listen and those who won’t. And it is you who will govern yourself according to the definition you have evolved.

But, the fact is that if there is anyone on the face of this planet who is drawing a breath, there is a Mind there that is not enjoying its limitation, no matter how hard it fights for it. And so, you are always confronted with one who is truly, genuinely interested in not being imprisoned. You always have a willing listener. But you must be willing to be present to that one on his terms. And what I mean by that is, in the language of his present perception.

Do you think that in these gatherings, there will only be those who want to hear what I have to say? Do you think that there will not be those who will want to challenge or has a bone to pick with Jesus? One who might seem from the outset to be antagonistic? But, you see, I will be there for that one. I will be there with that one, undefended, and thus, demonstrate to that one that his defendedness—that is coming out as a challenge—is unnecessary. And that he or she can dare to be as undefended as I am and, thereby, find release from the imprisonment of that inner conflict.

Be present with your fellow man. Every defense, as you are becoming familiar, is a request for love. It’s the truth about you. And it is the truth about everyone else. And either you, with your ego, can bounce off of their ego, joining

with them at the level of egohood and strengthening it—which is called the human condition—or you can dare to be the presence of love. Be with that one, listening deeply within yourself for how to be the love that triggers reconfiguration, makes it safe and comfortable for that other one to abandon his defense and thus, be an agent for change. Not because you want to be a changer, but because you want to be the presence of Mind that is You in your right Mind, who is not expressing insanity and, thereby, does not support ongoing insanity in those around you.

Now, the ego can take some satisfaction that you, in the name of righteousness and truth are standing out in a crowd and in that sense, being important. The more connected with Truth you are, the more you will fit in, the less you will be experienced by others as being separate and apart. And, because there is that “withness,” that absence of defensiveness, you will inspire in them their willingness to dare to be defenseless also.

Now, you are not unfamiliar with what I have said. It is clear to you that this is the truth relative to your students. I am saying, embrace your peers likewise. And don’t be afraid to be the specific expression of clarity that, shall I say, meets those criteria. Because, if you are able to intelligently express what you are Knowing, they will be less afraid of it. And their ability to be curious will be awakened and you will have companion explorers.

QUESTION: Thank you Raj for being here. I have a very specific health question. In 1984, I received a prosthetic heart valve, aortic valve. Recently, my doctor has told me that around the valve it is leaking and it needs to be replaced. I have recognized this physical condition to be a gift, calling me to open my heart and I have realized that to the degree to which I am able to do that, to open my heart to relatedness and to love in this world, the physical opening, the second time, will not be necessary. I know this at a deep level of my Being. There are times, however, when this knowing is not constant and I fall into fear. Raj, I need some help with this. Thank you.

ANSWER: You are trying to know the Truth. I mean by that, that you are trying to know what you think the Truth is, so as, to avoid what you think is not the Truth. As long as you have Truth and a presence that is not truth, you are still functioning from within the ego’s frame of reference. Because, the fact is, that when you listen without preconceiving what Truth is, you will find the Truth revealed to you. And because it has been revealed, you will Know it. And that Truth will not ever stand against something else that is not the Truth, because it simply is, the fact. It simply is that which expresses the Father’s Will. There is no other will than the Father’s Will for the Father’s Will to be exercised against.

Now, indeed, the attention that you had been having to give to your heart, both physically and in the sense of becoming more defenseless and more loving, is representative of your growth. But, let us be careful not to become so spiritual

that we neglect a simple physical need. I am going to tell you, that it is within the divine order of things for the Father's purpose and not for any less infinite purpose that you might have, for this procedure to be done, without fear, in much the same way that you would clip your fingernails or get rid of a hangnail.

I am going to ask you something. I know what the human belief is, but where does the surgeon get the intelligence to perform his work. And how could you actually say that this particular activity is un-God-like or less than the ultimate? It would have to be a word of your giving that does not arise out of listening and Knowing—Knowing that which is revealed to you in spite of your beliefs. Now, what I am saying specifically for you, is not something that I could say specifically for everyone under every circumstance. And so, for those of you in the room, and those who might be listening to the audio tape, this particular answer does not apply across the board in every instance.

Be willing to have this taken care of with a surgeon. That is the simplicity of it. And, it does embody and express the will of the Father which identifies the fulfillment of purpose for you. And, I'll be perfectly blunt with you, death does not constitute fulfillment of purpose for anyone at any time. And therefore, it cannot be said that God's purpose for you might require your leaving here. And that this might just be the way it happens.

QUESTION: I feel like I am being moved from where I live. And I think I'm going to move to Taluride, Colorado, and I am sort of comfortable with this and excited about it. And I would like some reassurance that this is a good move.

My question, however, relates to the life style I feel could be happening. I don't know what direction to take. Should I continue with the financial arrangement I have with my parents or should I move toward becoming financially independent and finding a job? The issue may not be money, per se, but taking complete responsibility for my life and how do I do that? Thank you.

ANSWER: This is an excellent question. "Take complete responsibility for your life?" Do you have that option available to you? (Laughter) But there is, somewhere in there, a kernel of truth. Rather than looking at it as taking full responsibility for yourself, I would encourage you to become familiar with the word "sovereignty." Which means not being dependent upon someone else. And, indeed, I would encourage you to embrace whatever manifests, not being dependent upon someone else. And I am making a fine distinction here between, not being dependent and being independent. To be independent is most often construed to mean, being separate and apart, with no particular line of connection. Whereas, to not be dependent upon another, leaves lines of communication open and leaves it possible for sharing to occur—involvement.

In the Western world, independence has been harmful, because everyone says, "But mother, I'd rather do it myself" or "But father, I'd rather do it myself." In fact, that is the whole ego trip, isn't it? Father with a capital "F," "But Father

I'd rather do it myself.” And the human condition is what one ends up with, when one severs the ties, so to speak, with the Father. So, what you want is to not be independent. What you want is to be sovereign. To be able to experience your Wholeness and that which identifies It. But not that which separates you from everything else, because once you are separated, you cannot feel whole.

Indeed, by the end of the year, you are likely to find yourself functioning in a manner that expresses less dependence, and that will involve a move. But, what I want you to give your focus to, is not kicking away from anything, not gaining your independence, but rather connecting with the movement of your Being; which will elicit and evoke, what I am going to call, demonstrations of your sovereignty—your ability to be without having to get permission to be. I encourage you to look forward to the rest of this year with a sense that there is emerging in your life, a clearer manifestation of your sovereignty, of your Wholeness, and a sense of being in tune with everything. It is a period of time in which reconfiguration and transformation will occur. But don't try to become responsible for it. Be willing to say, “Father, Thy will be done. I think I know what my fulfillment involves but I'm not about to get hung up on it. What does it really involve?”

And, as I indicated earlier, have the attitude that your world will conspire on your behalf for the purpose of identifying your fulfillment of purpose. It will be six or seven months of wonderful discoveries. I am not going to say that it will stop at the end of the year, but it will be enough for you to be willing to embrace what is coming during the next seven months.

I want you also to understand that the movement of God is a peaceful movement and the only thing that ever makes it seem strenuous is when there is a great intent to do something yourself or to be responsible yourself for what is happening. And thus, allow movement to occur that is not inspired by God but rather by your best sense of what is good for you. And, when you are at odds with the unfolding of your fulfillment, the unfolding of your fulfillment becomes strenuous. Remember, the movement of God is not strenuous, and difficulty and hardship is not a necessary part of growth. I say that so that you might include in your curiosity a desire to see this happen gracefully.

(My question) QUESTION: Hi. Good morning. I was going to ask you about some books you mentioned in some other tapes, about “Urantia” and, of course, “A Course In Miracles” and some...

ANSWER: I'm going to interrupt you just for a moment, just to make a point of clarification here. I would not generally encourage everyone to read the Urantia book. The Urantia book is a bridge for Theosophists—out of Theosophy. (Laughter) An important work but not one that serves to trigger growth for everyone. Please continue...

QUESTION: I did enjoy the part about your life (Jesus) though. But anyway, I was questioning about five little volumes of books called “Life and Teachings of the Masters of the Far East.” In them, you were mentioned quite often, in that they met and spoke with you (Jesus). And I’m wondering how...

ANSWER: That is true. It is still a valuable set of books, but I must remind you that no matter what book you are reading, its value lies in the degree to which it confirms for you, that it is a valuable thing not to be so sure that you understand what everything means. It is valuable, insofar, as it confirms to you a natural integrity of your Being that you can dare to trust. It is valuable, insofar, as it confirms to you that you have the inherent capacity to recognize Truth and encourages you to depend upon it—meaning, your inherent capacity to recognize Truth.

QUESTION: I have one more little part of this. Also, in some of your tapes you mentioned that there was no one on earth at the moment who was Awake, Totally Awake.

ANSWER: No, that is not correct. There are two at the present time, both of whom are not making their presence publicly known. One is Miatreya as introduced by Benjamin Creme, and the other, as I have said before, is apparently an itinerant traveler in the Himalayas. That is all there is at the present time.

QUESTION: How open can I be?

ANSWER: Indeed, no limit is placed upon you.

QUESTION: Okay. I’ve been finding that all my life I’ve been open and friendly. I was raised as a Christian Scientist by my mother under the teachings that you gave to Mary Baker Eddy...

ANSWER: Do not blame me for interpretations. (Laughter)

QUESTION: In your book, “Science and Health,” we are taught as students of Christian Science, that “The man that I see is the man that I am.” I have attempted to express this in all of my understandings of the people around me. And I think, in my immaturity, what I have done is that I have come across a stumbling block where in the Bible it says, “do not cast your pearls before swine,” and then your teaching to the disciples to “Love your neighbor as yourself,” and then “love the Lord your God with all your heart, soul and mind.” How do I know the swine from the neighbor? And what do I do with the swine?

ANSWER: Part of your difficulty—which is not because you are truly confused—comes from the fact that in some ways you practice the misquote that you just made. The statement does not say, “Love your fellow man and then love God.” It says “Love the Lord your God with all of your heart, mind and soul, AND your neighbor as yourself.” Now, that order is very important. And, indeed,

when you take the time to become still and to go within and pray to the Father, meaning abide with the Father, in secret, in the silence of your Being, where there is no ego chatter going on. When you go within, a most wonderful thing happens, you begin to experience the presence of God. But, you also find that you are not separate from that experience. In fact, it becomes difficult to know what of the experience is God, and what of it is you. Because the sense of there being an experiencer of the presence of God, begins to disappear and yet your experience of identity is unaltered. As you have this experience of God in the silence of your Being and you begin to realize that you are directly connected with your Self, which is inseparable from the Father, a whole new Self awareness begins to emerge.

Now, this does not happen overnight or in the course of one meditation or one period of being silent. But, as you do this regularly and that centered place within you where there is no chatter of the mind is being experienced, you have the opportunity to become more and more familiar with the nature of your Being. First of all, the peace that you are experiencing is not just an alternate to tension. The peace you are experiencing is itself the very nature of your Being and constitutes a direct experience of your Being. It's more than just absence of tension. Now, as you begin to be open and let the experience disclose to you the nature of You, realization occurs. And, part and parcel of the realization is, my God, this is true of everybody, because I know I am not special. And, you see, when that happens, your behavior toward your fellow man will change.

The second part of the commandment is spontaneous when the first part is practiced. You cannot help but love your fellow man as yourself when you have the clearer experience of yourself, by virtue of having set aside your conditioned, reactive, surface level ego thinking and moved into the silence of your Being.

Now, unfortunately, the statement that you are seeing who you are, is very often taken as an indictment against you and everyone indulges in this. Everyone looks at the half-empty glass instead of the half-full glass. To recognize that you are seeing in your fellow man only as much of your own Divinity as you are able to see about yourself, has one value and one value only. And that is, that you will not convict your fellow man based on your perception of him and you will attend to what needs to be attended to. Which is, filling the glass up a little bit fuller.

The purpose is not to indict yourself, convict yourself, and then pay the penalty, in the name of righteousness and truth. There is no need for martyrs. You learned that you were the child of God, that you were the infinite manifestation of infinite Mind. But, one of the things that does not generally get brought into the foreground, is the statement that "All is Mind, from the rolling of worlds in the most subtle ether, to a potato patch." And, generally speaking, the same error is made in the interpretation of Christian Science that is beginning to be made relative to "A Course In Miracles". And that is an unwillingness to

acknowledge that “All is Mind or God, from the rolling of worlds in the most subtle ether, to a potato patch.” And the world is being treated as a pure illusion, that has no element of Truth to it, whatsoever. But there cannot be a pure illusion. There can only be a distorted perception of that which is Real. I will say, a distorted perception of a potato patch that says, “it’s nothing but clods of dirt and a vegetable that is needed for sustenance for an obviously not eternal entity.”

Now, how are you going to find the Christ in the swine that’s standing in front of you? How are you going to find the Christ in the swine that’s looking at the person in front of you?

QUESTION: How do you know he’s a swine?

ANSWER: Indeed, you may count on one thing, until you are totally Awake, you are experiencing everything in a limited way; yourself, your world, your fellow man. Now, that fact has been expressed by me as a form of insanity. And, indeed, you can take that which must be treated as a truth, as an indictment against you. But if you have written two plus two equals five and I do not come to you and say, “Five is not the correct answer,” you will not look further, you will not recheck your calculation. And so, you must know that five is not the right answer. Why? Because there must be a right answer. And once you know that five is not it, your curiosity will be brought into play again and the door will open for clarification.

And so, we may use whatever negative words you can imagine to describe yourself or the one who is standing in front of you. Because, indeed, you cannot look at your fellow man and see the undistorted Christ there, if you are not experiencing the undistorted Christ of yourself. But that simply means, become curious to experience the Christ that you Are.

Every single one of you has simply been talked into a false sense of identity, as something less than my equal, something less than my brother, something that is not worthy to eat even the crumbs that fall from God’s table. This is crap. It is expressive of the maliciousness of the ego, or what Mary Baker Eddy referred to as “malicious animal magnetism”—a magnetic or hypnotic coercion of the mind to believe that which is not true, as though it were true, which establishes a state of insanity and calls it normal.

Now, here is the answer, and I said it earlier. There is only one thing that confronts you, that is the presence of God, called the Kingdom of Heaven, or the Movement of Creation. Now, it doesn’t really matter why it is you are looking at it and saying, “It’s just Charlotte” or “It’s just me, a human being.” This isn’t just Charlotte. But, you know what, somebody needs to come along and say to you, “Is this Heaven?”—as in the movie “Field of Dreams.” So that there is something in you that triggers a willingness to say, “Maybe it isn’t just Charlotte. Maybe I’m not just a mortal. Maybe I’m not just a sinner. Maybe I’m not just an organism that sprang out of chaos by chance.” It doesn’t matter how it is you arrived at a

false definition. This is very important. It does not matter how it is that you have arrived at a false definition of everything. What matters is the awareness that it is a false definition of something Real. Because, as long as that fact is relatively clear in your mind, you cannot help but experience curiosity to see what it really is and to let out the “stops,” so to speak.

What is it that keeps you finite? What is it that keeps you limited? It is your unwillingness to conceive of the possibility that Reality is what is confronting you. That there is more confronting you than you are embracing. That, indeed, at this very moment you may very well be as immortal and divine as I am, without one single bit of difference. That, indeed, the Totality of what You Are may be absolutely present at this instant, even if you are so preoccupied with the human condition that you aren't noticing it. And that, indeed, you don't have some ladder to climb, to achieve it. You simply have to become curious enough to open up to it. That's the way you get to the Christ of You, and, thereby, to the Christ of your fellow man that, indeed, evidences itself as healing.

Now, when “Science and Health” was being dictated, if you will, and, indeed, Mrs. Eddy spoke of herself as a scribe under orders—although it has not been interpreted in the way I am speaking of it at the moment. When it was being dictated, it necessarily had to be given in the third person and so there is a statement, “Jesus beheld in science,” meaning the undistorted perception of Reality—Jesus beheld in Science the perfect man, where sinning mortal man appeared. To whom? To mortals—to those looking through the lens of the ego. And this correct view of man, healed the sick.

Indeed, Waking up is a matter of letting go of the false conditioning that constitutes a belief system that distorts your perception of the only thing there is to experience, which is the omnipresence of God being all there is of you and everything else.

Now, for those who may end up listening to the tapes of this particular workshop, you may find a repetition, but it is essential. You must understand that you are neither behind the point of perfection nor advancing towards it. You are at that point, and you must understand yourself therefrom.

Now, this is a modification of a statement from Science and Health. It states for today more clearly the real meaning. The absolutely necessary element of your awakening comes out of your willingness to conceive the possibility that you are not struggling your way up some ladder. That you are not in a process of moving lifetime after lifetime through a process of refining your soul, so that you might become worthy of remembering who you Are or become worthy of God by his Grace, blessing you. You must understand that what you are experiencing now is Reality, although seen through a glass, darkly. And, you are already and only, the direct expression of the Father and, therefore, the Christ, whether you are experiencing it through a mind, darkly. And, that you are, indeed, like a person

sleeping on a bed, having a dream, seeming to suffer the constraints of an imagination of the dream, and needing only to somehow wrench yourself out of the dream, so that you might find you were never in it. And what was going on never happened, because the Real You was asleep on the bed, in a room, in a house, in a city on this planet, etc.

As I've said before, all of you are in the middle of the Kingdom of Heaven with your eyes all squinched up saying, "I cannot see the perfection." And then the ego would have you improve the imperfect, instead of open your eyes and acknowledge what is already the fact—your Divinity and Reality are already the fact. And, the element that helps get you out of the dream is Love—the willingness to recognize that which is Real in each and everything, in each and every one, yourself included. That is how you get past the one that your present perception defines as a swine standing in front of you.

I have a little more to say but we are going to break at this point.

ANSWER: Now, there are just a couple of things I wish to say in addition to what I have already said. I said that the answer was Love. What I want all of you to understand is that being the presence of Love does not require you to abandon being intelligent. That may sound like an obvious statement, but in practice, many of you in your attempt to be unconditionally loving, abandon intelligence and remain in a situation where you are being abused, in the name of love, in the name of being there for another for purposes of his healing.

I think that you all ought to be just as wise as a nurse who, if he or she is confronted with a patient who is wild, does not say, "that's all right sweetheart. I don't mind that you just gave me a bloody nose or cracked a rib." No. The patient is restrained with straps, so that in the presence of the restraint, reason might be able to be reintroduced.

Now, simply be aware that in your process of awakening, in your process of spiritual growth, you will not at any point be required to sacrifice your intelligence. And until your current common sense is replaced with a new level of common sense, which still expresses ultimate intelligence, do not let go of your current level of common sense.

Love is the willingness to recognize that which is Real and honor it, and no longer honor that which isn't real. Now, as I said, until you are awake, you are utilizing a limited sense of yourself and a limited sense of whoever is confronting you. And so, in order to move through the current illusory perceptions, one must relate to one's fellow man or woman with a constant willingness to listen more deeply than the level of appearances or the level of conditioned thinking. Because, indeed, sometimes that swineish element that needs to be seen through, will be presented by your fellow man and at other times it will be presented as you, and you will need the guidance to get beyond both.

I have said before, that relationships are the crucible of awakening. They are that in which what is non-essential is separated from that which is. And the only thing that is nonessential is that which is imaginary—not real. But, as you go through this process of relating to another and being stretched, if you will, by the relationship—listen and at the same time be unwilling to sacrifice intelligence. Then, you will not end up being used or abused and you will not involuntarily join with another at the level of illusion and substantiate it. This is very important. Waking up does not put you at the mercy of illusion. It is down to earth. It is practical. It will relate to where you are, because where you are is the Kingdom of Heaven. And, to watch your material world and universe—as you currently define it—be translated into the spiritual original that it is and always has been, will occur and can occur only when you are paying attention where Reality is going on.

So your spiritual path will be relevant to everything you are already aware of. Your past experience of being aware of where you are, seems to have gotten you stuck in where you are, but only because you didn't realize there was something else to be seen beside your current definition of where you are.

Start looking for God right here and right in your fellow man and right in you. And be curious. And, the fact is you will begin to say “no” where “no” needs to be said. And you will begin to say “yes” where “yes” needs to be said. And, the “no's” and the “yes's” will not always come in the places that your former mindset thought they ought to be. But in order not to become confused as those shifts occur, you need to listen and to trust, as I said earlier, that everything will conspire to uncover to you your Divinity. Everything will conspire to reveal your fulfillment of purpose according to God's measure of fulfillment of purpose.

QUESTION: I guess it's time to do it. I started off this morning with a question and since I've been in here I have written more on my sheet here, so I don't know what form this is going to take. I have four questions combined, I think. I have some major concerns right now and one is career. Another is whether to have children or not, and my marriage and being comfortable with myself or feeling comfortable being a black female.

Is this the right time for me to have children? I've had moments when I've felt that I should and it's never been lasting enough for me to really pursue it. And also, I have been a teacher for 17 years and for ten years I've not wanted to teach and I've not had enough energy in that direction as far as to move in another direction.

The other concern in being a black female, is for a while now, I guess about ten years, I've been involved in a lot of activity which always put me in a minority. I'm always the only one. And, I feel like I've been able to deal with it in a lot of ways, but I feel like I've been coping, really, more than

anything, because there is always that underlying feeling that I am not really accepted and I think that comes from just totally not accepting myself.

ANSWER: Do you have an option to being a black female? (Laughter)

QUESTION: No. Please don't embarrass me. (More laughter)

ANSWER: I fully understand the depth of the meaning behind your comment about being a black female. But that is not the problem. The problem is viewing being anything from the ego's vantage point. I would wager to say, that there is not a single white person in this room who is comfortable with himself or herself. It is important to know that, so that your uneasiness with yourself, black or white, does not become what you recognize to be the problem itself.

Now, I can give you a bigger problem that may cause you to be very grateful that you're only dealing with the one you've talked about. How about being a black female Christ, really, today? What about being a white female or male Christ today; where you come out of the closet, where you do not covertly embrace your divinity. The world needs you as a black female who loves herself. You do have a meaningful place relative to everyone's becoming comfortable and at peace with everyone else. Where there is not fear and distrust from man to man and woman to woman, woman to man, man to woman, and race to race and nation to nation; just because there is variety.

Now none of you will come to a point of feeling comfortable with yourself as an ego. The ego cannot be comfortable. It must be uncomfortable in order to justify its existence. If it does not have something to overcome, there is no reason for its existence and everyone would spontaneously slip back into the conscious experience of his or her Divinity and the conscious experience of the Kingdom of Heaven. So, you truly are not going to be able to find your peace as a black female or a white female. You are only going to find your peace when you dare to become humble, when you dare to become genuinely you. And, you aren't a color and you aren't a body and you are not a role. You are the presence of Mind, which is one of the first things you discover when you do take time to go within, into the silence, into your center.

The shift of consciousness called awakening, is the shift from identification with the body, to identification with and as consciousness—Mind. So, it doesn't matter the color, the size, the shape, the height of a body. You create an artificial problem for yourself by identifying your uneasiness with yourself, with your color. And so, instead of becoming comfortable with your color, let's just become comfortable.

All of you know from experience—and yet you neglect to look squarely at it—that your discomfort comes from a fundamental belief that you must please others. And then you become the puppet of their belief systems. It doesn't matter whether you're black and you think that white people are overbearing and

dominating. Black people have mothers and fathers who fill that same role, as do white people.

And, at the bottom line, one either becomes miserable in that state of attempting to equal another's expectations of you, or you finally arrive at a point of giving up and unfortunately that giving up is usually defined as failure; when what it really is, is that you have become sick and tired of being someone or something other than simply you. And if you are able to survive the so called failure and abide in that place of not measuring up to anyone's expectations and not giving a damn about it, you begin to find that a huge weight has slipped away from you. And that in the peace, in the absence of guilt for not living up to another's expectation, you begin to be filled with the originality of You, and I will say it this way, the originality of the Father that is embodied and expressed and identifiable as you. And then, the gift of you begins to be made and the presence of the infinity of God is no longer obscured from your brothers, from the world. But it is a hard thing sometimes to move through that apparent point of failure. And if one resents not being able to live up to impossible expectation, one can seem not to get beyond it into his or her freedom, that it is his or her birthright to be experiencing.

Now, there will never be a right time to have a child. There never was for anyone who ever had one. You are not likely to give yourself permission within the next year, to allow a child to come into your experience. But God is on your side, on the side of your fulfillment and you are very likely to find that in spite of your unwillingness, you will conceive.

The movement of God is uncontrollable. You cannot be in charge of it. The great fear that all of you have is that if you let go of control, chaos will follow. But, the fact is that if you truly let go, if you are truly willing and you yield, order beyond your present sense of order will emerge and fulfillment beyond your present sense of fulfillment will come forth. That is not to say that having children is not demanding at times.

But I will tell you one thing: All of you who allow yourselves to let God work in your life and appear as the coming forth of a family, have found that your awareness of your capacity to love has been extended many times beyond what you thought your capacity was. And, if you had your choice and had control, you never would have found out what the extent and the depth and the breadth of your capacity to love was. And, that would have been a loss. I'm not meaning that you would be stubborn and that's why you would not conceive in the next year. But, you attempt to be very intelligent about it, too intelligent about it.

Every idea includes within itself everything necessary to its fulfillment. And so if you are willing to let an idea come forth, an idea in the Mind of God and you will not take on personal responsibility for it, you will find that everything will be present for the identity of its fulfillment. And it will be a joy for you. I'm

not going to tell you to try and do something you cannot do. And it is not wrong for you to be overly intelligent over the next year. If anything, your being overly intelligent and conceiving anyway, will provide you with a tangible proof of the fact that there is an order beyond the order you can create. And when you experience the joy of this little one in your experience, you will be less inclined to enforce your sense of order upon your life and you will be more able with feeling, to say, “Thy will be done.”

You are in some ways too afraid of that which you are not in charge of ahead of time. And so you do not give permission for the full experience of the flow of your Being and the fulfillment that it would bring. I would encourage you to believe that there is a God and then, from time to time, dare to risk the chance that there is a God by letting something happen that is out of your control. Be curious for that which goes beyond your sense of order yet still manifests order. This will allow you to experience some joy with growth.

I’m going to mention this a number of times this weekend, I know already. All of you need to let some fun in, relative to your life and relative to your spiritual growth. Your healing and transformation is not something you are personally responsible for, by virtue of your clear correct thinking. I will tell you something: The purpose of being able to think clearly and correctly, whether it is metaphysically or spiritually, is to get you to the point where you are so convinced of the fact that God is All, that you can dare to let go of the reins. The correct use of your thinking is to use it together with reason, to arrive at a point where you can dare to explore the possibility that the order in your life isn’t dependent upon your clear thinking. This is another way of saying that the only right use of will is to choose not to use it and yield instead.

You see, whatever distortion of perception of the Kingdom of Heaven you are currently experiencing, is the result of an exercise of will, self-assertion—self-assertion that occurs without ever checking in with Reality to see what is appropriate. Therefore, the step back into the undistorted perception of Reality, must come as your very own decision to abandon the exercise of will. A very important point, almost too simple, but true, nevertheless. This is why you have help, help from those who are already Awake. Brothers and sisters who are already Awake, who can say to you, “yes, you can let go of a little bit more of your ego. It will be all right. You will be safe. I will be here with you and after you have done it and are scared to death, I will still be with you and you will know that everything is all right, that you are still safe.”

I have said before, that the Holy Spirit—which all of you tend to think of as part of the Trinity that will be forever eternal—is your divinity held in trust, while you dally with the ego, while you explore ego-ness, while you are exploring a limited frame of reference. The totality of what you are cannot stop being the totality of what you are. So, that of your Self that you are not paying attention to,

remains total and intact—an unseparated part of you—which is your Divine infinite Knowing, as well as your inseparable conscious experience of God’s perspective. And so, it forever abides with you and because in spite of your belief, you are Whole, that Wholeness of you insinuates Itself and pressures Itself into the limits of your finite frame of reference, penetrating it at times, throwing your ego for a loop and disclosing to you a clearer experience of what you Divinely Are. When you are not actively resisting It, but reach out to the Holy Spirit, you are withdrawing your investment of energy in your temporary finite ego sense of things—it weakens. And, the penetration of your Self in its Wholeness occurs, moving across the boundary of your limited belief structures and registering with you in your tiny sense of yourself. You can either resist the Holy Spirit and experience its penetration, you might say by “force,” or you can invite the experience of it by reaching out to it.

Now, if you do that and you experience an influx of enlightenment or clarification, you might be inclined to say, “Well, if you answered me then, if you connected with me then, why didn’t you do it sooner?” It is because you didn’t reach out. It is because you were maintaining, energizing, substantiating your separated sense of yourself and not inquiring, not being curious.

Now, the Trinity is not an eternal fact. It is the way of expressing a wholeness to those who are engaged in a limited perception of themselves. The Father and you are One and that One is God. But, if you are holding yourself apart from God, if you are insisting upon being a body, an organism, a result of chance, in a physical world that has nothing to do with a God, then the oneness of you and God seems to be unavailable to you. So, then how can we describe what is left? Well, we must describe it as God and the Christ, and the Holy Spirit. Does that make sense? Why would I describe an apparent state of ignorance called “a separated sense of being or of being man” the Christ?

Well, you must understand that when you are no longer claiming a mind separate from God and a will separate from the Fathers, we will no longer talk about the Christ and we will no longer talk about the Holy Spirit because we will all be engaged in the conscious experience of the Movement of Creation, the Movement of Mind, the Movement of the infinite Mind that is God. So, if that Oneness or Wholeness is altered by the practice of a sense of separation, it immediately becomes translatable into three elements—the Father, the Son and the Holy Spirit. But, that division into a Trinity only seems to be experiencable because someone is claiming a mind, a being separate from the Father. Why is this? Because your Wholeness, the Wholeness of God, cannot be altered and the deep inner Knowing of this fact must be accounted for, even though it seems to be inconsistent with your best ignorant state of mind. And so, there is the truth about God’s Self-expression called, “man.” And there is the truth about what that man is, as the expression of God, called “His Wholeness,” which includes not only his

limited ego sense of himself but the infinite One that he or she is, as well, which we call the Holy Spirit held in trust while one experiences the fun-house or mad-house of limited perception.

Now, just as all of you can go to an amusement park and go through a house of horrors without penalty, without judgment upon you, likewise, you can engage in a partial sense of the infinite Movement of God without becoming a sinner, without engaging in an action that God would judge. From God's point of view, not one of you is engaged in anything judgeable. It is only when you are viewing the presence of God through a limited perception of things—an ego vantage point—that you can feel guilty for what you see. And, therefore, the judgment that all of you are awakening from, is the judgment of your own and other's egos—not the judgment of the Father.

So, the answer is, "Love yourself." The answer is to learn to choose for your peace and then pay attention to your experience of yourself while you are experiencing the peace—whether you are a black person at peace, whether you are a white person at peace, whether you are a man at peace, whether you are a woman at peace. Because all of these connotations have some derogatory definitions. Women are abused. Men are arrogant, abusive. Blacks and women are second class citizens. Whites and males are superior. But white males and even black males are imprisoned in their finite sense of superiority, just as women and blacks generally are imprisoned in the sense of being second class citizens, and it is all bullshit. And everyone needs to become free, and it will happen when you dare to give up and take off the mask of trying to fit someone else's expectations. And then being at peace with yourself—act out from yourself. And the originality of God will begin to emerge in you and supply to you each, a joy that will be added to the peace you are experiencing and will be part of what you will extend into your world and the world will change and more closely identifying what it really is.

I realize I have talked at some length here, but it is important for you to understand this point, so that you do not labor under a false sense of what the problem is. It isn't being black or female or white or male or gay or straight or tall or short, thin or fat. Because, I tell you, if you could all see each other at this moment with nothing blocking your view, you would see incredible beauty without there even being any change in height or weight or color or anything else.

Truly begin to be curious to see and be the Christ. And know that this does not mean measuring up to whatever your concept of me has been, but that it is something far simpler and far more effortless. It takes a great deal of effort to maintain a mask that you don't truly feel any affinity with. Each one of you already is effortlessly perfect. And if all of you could let out a sigh of relief down to the tips of your toes, and if everyone of you gave up any sense of having to live

up to anything, you would begin to find the light of you filling you and spilling over into your world.

As I said last weekend, the Movement of God, the Movement of Creation “makes waves” for that which was already created. Being yourself is going to constitute an extension of meaning into the world which, because it arises out of the Father, will not be in conflict with anything. But, which will keep things on the move, if you will. You are here to make a difference. You are not here to hide in a closet. You are here to make the specific gift of originality that the Father is expressing of Himself and which looks like you and looks like me.

It is time to stop laboring under the idea that you are here to not make waves for anyone else. And experience the joy of being the movement that is meaningful in the world which doesn't create conflict.

QUESTION: Thank you. I'd like to ask one more question if that's okay. Is there a direction I need to be looking in career-wise? I've had several things on my mind as far as which direction to go in but there doesn't seem to be enough energy behind it to continue moving in that direction. I guess I want to know if it's premature or maybe I'm just not appreciating enough where I am and that's where I really need to stay, or...

ANSWER: All of the above. The only appropriate next step is to be curious and not try to figure out the answer. Abide in an attitude of interest and curiosity. And, don't be afraid to ask, specifically, “Do I need this answer now?” And don't be afraid to listen to the answer if it is “No.” Above all, I encourage you not to take a step until you feel the energy for it. Do not take a step because your best judgment says “Yes.” Don't take a step until you feel it from a much deeper place. You can dare to trust your essential Being and although the ego would scare you into relying upon your best intellectual reasoning, I assure you that your Being is unerringly accurate regarding the steps to take and that will emerge in your awareness a feeling. You will feel the rightness of it and you will feel the motivation for it. And, I am going to cautiously use the word, “passion” for it. Then take the step.

Right now what is appropriate for you is to continue listening and do not be fooled into thinking that you must arrive at an intellectual conclusion quickly. God does not present your opportunities to you like a last chance salesman.

QUESTION: Thank you. Hello Paul, and Raj. I feel like my question, as I was listening to the previous answer, the question I have been sort of toying with has been growing bigger or clearer or whatever. I have a sense of that my step of what I need to learn right now is something everybody calls “manifesting” which has to do with your thoughts creating your reality and becoming consciously responsible for your thoughts and for your reality. I get a lot of conflict because it seems very different to me from what you just

talked about. It seems like me trying to take control, visualize something and make it happen as opposed to flowing with something. And I guess I'm really unclear, these techniques or whatever, I'm really unclear as to what to do. Thank you.

ANSWER: This is a wonderful question. Wonderful because the understanding of the answer is so important. Everyone has the cart before the horse. They think in order to know, instead of Knowing in order to know what to think. Everyone thinks in order to come to conclusions, instead of listening for the conclusion. And then using thinking to give expression to what you already know. Until your thinking is reflecting Knowing, until your thinking is reflecting Truth, until your thinking is reflecting the Will of the Father; any use that the thinking is put to, will constitute what I am going to call a barrage of static, that covers up the Father's will and, therefore, covers up your experience of your fulfillment.

When it comes to manifesting, it is very easy to say, "It is the Father's Will for me to have everything. Therefore, I want a Cadillac and I want a swimming pool and I want a tennis court and I want a two and a half million dollar home, with maid, so that I can experience peace and luxury and all the good that it is the Father planned for me to have." Well, where did that come from? Where did those concepts of what is good come from? Did they come from listening, from being still within yourself and listening for the movement of God within you that identifies your fulfillment, or did it come from concepts that you have acquired from observations of others as you grew up, from beliefs and concepts that your parents handed down to you, about what it was your right to have, etc.?

If you use your thinking to get what you believe to be your birthright and you never check in with your Being to find out what your birthright actually is, then any achievement of those things that you experience, will simply create or densify your ongoing ignorance of your birthright. And it doesn't constitute a spiritual or Divine activity at all.

On the other hand, as I've indicated earlier, if you are willing to become still and go in to the silence, if you are willing not to have anything to do with your best judgments, and you desire to know of the Holy Spirit—which is really your Divinity that is held in trust while you are dallying with a limited sense of things—if you do this, that which does identify your Wholeness will arise from the depths of You. And it will truly represent the Truth about You. Because that emergence is a connectedness with the Wholeness of You. You will experience what you would call revelation. It's a revealing of the Wholeness of you that is already the fact. Then you may have to think in order to find ways to express this Knowing to another. You may have to think in order to give expression to it in terms of actions. But, your doing will embody the Truth of You, the fulfillment of You that you Knew first before you thought a single thought. Then your thinking will ultimately cause you to flow with the movement of fulfillment that you have

discerned as a result of being still. And you will have that which identifies your fulfillment. In other words, you will have the manifestation. This is true manifesting. But, you see what the difference is? It is that you are listening for the movement of God in you and letting God be the movement that is manifest where you are nothing more than a facilitator of it, you could say, by virtue of not being in the way of it.

Ooh, but this is not very satisfying to the ego. What good is something you can't take credit for? How can you be sure that it is really yours and that you really have demonstrated it? You have to be able to claim ownership to the demonstration so that you can get credit for it and, thereby, somehow have respect from others. I will tell you something: If Paul were sitting here right now, speaking from his best thinking, you would not invite him back. (Laughter) And he is quite aware of what I am saying and it does not bother him. Literally, because over the past ten years he has arrived at a point where he's willing no longer to fool himself into think that his best thinking and his best judgments are really valuable. He is choosing to express intelligence by not leaning—in Biblical terms—unto his own understanding. When you are willing to forfeit being able to take credit for anything, you will be the presence of that which is most worthy of credit. You will be the presence of that which is most meaningful. And although you will not have the so-called satisfaction of being able to say, "I am responsible for it," you will also have the undeniable experience of not being in any way separate from it. And so, where you get your satisfaction from will change. After all, how great is it to be able to take credit for that which is utterly useless?

The true meaning of each of you will come forth and be experienced by you as being inseparable from you, when you yield to the Holy Spirit, when you yield to your Self, which ultimately does mean yielding to God by claiming no right to any other mind or any other perception different from the undistorted viewpoint of the Father.

QUESTION: Could I just ask for a clarification of something you said this morning?

ANSWER: You may, indeed.

QUESTION: The question had to do with fully awakened ones, that there were two people. I realized that I am confused because what are these degrees of awakening, and am I correct that you were saying over and over that we could awaken any moment we choose? I guess what I am saying is, "Are people waking up?" And, what is the difference between that and being fully awakened?

ANSWER: There are two individualities, for your clarification here, on the face of your globe who are Totally Awake. They were not born into this experience on the face of your globe but you could say simply teleported. They

are here in support of and ready to substantiate by their physical presence, the process of awakening that is occurring on your globe and elsewhere. They are not the only two individualities who are totally awake. There are more of the Brotherhood of man who are awake than there are those still dreaming dreams. They are not incarnated at this time. It is those who are not incarnated at this time but who are Totally Awake who are standing in direct support of each one of you, as you begin to consciously participate in your awakening process. These have been referred to as guides or as guardian angels, etc. These Individualities are always Totally Awake. Because others, who are still not awake, even though they are not incarnated, are as blocked from you as you are from each other, in terms of what we could call telepathic communication or communion.

Those—and this is important for all of you to know—who have passed on, who are not awake are incapable of communicating with you or registering with you in any way, except under what we could call special conditions, when permission is given for a connection to occur, which is always in support of your illumination, your clarification and almost always occurs shortly after someone near to you has passed on.

There are instances where communion with that one can occur, to release you from grief and to provide you with a confirming experience of the eternality of life. If you open up to that which is beyond your present sense of things, there is no way you can become vulnerable to “spirits who are ignorant.” And anyone who has had an experience of an “ignorant spirit” has been the beneficiary of their own fabulous imagination and nothing beyond it.

The limitations of the ego vantage are, you might say, absolute for everyone “enjoying an ego frame of reference.” And, only those can register with you—as I am at this moment—by virtue of being so Totally Awake that there is nothing present in myself or any of your guides that could impinge upon and react to the ego elements that you bring into play even when you are seeking your spiritual growth.

QUESTION: First of all, I am glad to be here. I’ve walked these streets many times, listening to your tapes, and they have meant a lot to me. I’m a musician and have been on and off for about thirty years as an avocation. And I need some clarification about the role of music in my life. A lot of the songs I write, I feel, are just my ego getting out of the way and the song coming through. I’d like some direction on that.

The other part is, I have a contract on my desk for a song and I’m not sure about the terms of the contract, whether it is appropriate to do this or not right now. So, any help you could give me would be appreciated.

ANSWER: Although you may be expressing it, living it, as an avocation, in your heart, it is your vocation. And it is appropriate for you to be allowing it

expression, without requiring it to be your vocation. Because, it ends up truly being a gift. It is also giving you experience of being out from your center.

This contract as it stands, is perfect. Do not make more out of it than it is. And do not become sidetracked from letting the music flow. And above all, do not begin to feel a personal sense of responsibility to make the gift on demand. When you begin to feel a sense of pressure, I encourage you to recognize it as a call for yielding more, rather than a call for more control. You will find this piece of music appearing much more rapidly than you are used to, in a much more finished form from the outset. And again, remember to have fun with it.

If however you allow a sense of personal responsibility for personal creativity to creep into the picture with a sense of deadline, the fun will disappear most rapidly.

QUESTION: Thank you, Raj. Welcome. Thank you for reaffirming several times today, that I am a Princess. My question is, I would like you to take an inventory for me of that which is valueless in bringing forth my awareness of Reality and what is valuable in my being aware of my Reality?

ANSWER: Well your greatest liabilities, the greatest impedances to your awakening are your thinking, and your thinking, and your thinking. Everything else follows thinking such as doubt and fear, guilt. Everyone thinks guilt is visceral but it is cerebral. No one feels guilt that is unjustifiable in their mind. If, indeed, it is unjustifiable, they laugh it off. It is the same with fear. All of you have been taught to rely heavily on your thinking and your ability to reason. But, again, as I indicated earlier, your ability to think and reason are there to help you get to a point where there is such a conviction in the Allness of God that you are able to stop thinking—and listen. Be open to, receptive to, and able to yield to the influx of revelation that will resolve your problems. And so, I could have gone on with a list of things such as doubt and fear and guilt, but they all stem from thinking, which is the absence of listening. Therefore, your greatest asset is to listen.

Now, I indicated earlier not to abandon your common sense, until it has been replaced with something beyond it and something that is intelligent. No one is required to operate according to blind faith. So, you might say, that in one hand you keep your common sense, and in the other hand you open yourself up to that which is beyond your common sense; until the hand which is open to that beyond your common sense is filled with something that is as reasonable, but perhaps more radical, more unlimited than your old common sense. And then you can release the old common sense and have a hand free to move beyond your newest experience of common sense.

Now, if I said to you, “Here is a piece of paper and a pen, I want you to write down a mathematical problem that an answer cannot be arrived to.” You would know better than to even try that, because you know that there is no

mathematical exercise that cannot be completed. Now you call mathematical exercises, problems. Well, likewise, what you call life's experiences or life problems, are never without an answer. And so, the reason you listen, is to hear the answer that proves the problem to be no problem. And so, an attitude of opening up to and yielding to an answer that must necessarily be there if there is a problem there, is the way you get beyond the ignorance of the answer, to the answer itself.

Now the answer isn't there just because, mechanically speaking, there has to be an answer. The answer is there because there is a God. In other words, because there is an intelligence embracing and governing everything that exists and the manifestation or expression of that intelligence is available to every single one of you to experience. And I encourage all of you to begin your day, each day, with a curiosity. And a willingness to have the Father show you or to have the Holy Spirit show you the Divine order of that day, with the uncovering of orderliness, where you would otherwise expect to find chaos.

It has been said that it is only special people who get a special dispensation from God in the form of parking places in front of the store or the building you are going into. This is not true. It is part of the orderliness, that there is perfect harmony and minimal exercise of effort. And so, you can expect to see the face of God or the hand of God or the evidence of God in every little detail of your day, if you will not assume that it is a day of ego dynamics alone. "This is the day the Lord hath made. Be glad, give thanks, rejoice." These are the words of a hymn.

It is well to start out the day with an acknowledgment of God. Especially if your are understanding that the acknowledgment of God must, therefore, be an acknowledgment of that which constitutes your presence. Then you understand why there must be a connection between the good that God is infinitely being and your specific day. That, then, gives you justification for expecting to see evidence of flawless harmony and of transformational experiences with your fellow man and unexpected good.

Your greatest asset is curiosity that is not squelched by doubt, unreasonable expectation of good—not because you have been a good girl and deserve it, but because God Is and that is All That Is and, therefore, there cannot be anything present to obscure it.

Don't get too gung ho about lists. Lists tend to make your good reasonable. And at this point, what is reasonable is what you can already conceive. And what you need is good that goes beyond your present conception because that is what will be transcriptionally. God doesn't unfold your good according to your current limits, but always infinitely. So you need to approach your good with a little bit more unreasonable expectation, what you could call a miracle, that which goes beyond your present concept, penetrating your present sense of things and moving you to a larger perception spontaneously.

QUESTION: I feel the need for some guidance with our seventeen year old daughter. Maybe I haven't been listening strong enough.

ANSWER: For the sake of those who are here, would you share some of the specifics that you would like guidance on?

QUESTION: Okay. She has been leaving home since she was about 13 and a half. She is gone right now. She has a hard time dealing with parenting maybe. She seems to be interested in primarily older fellows, not a lot older than she, but the one she is presently interested in is about 25 and she's 17.

ANSWER: You know the old saying, "You can lead a horse to water but you can't make it drink." The situation you are dealing with here is not because of neglect on your part. Intelligence has been expressed in your home, but there has been a demand for a biased perspective of intelligence. In effect, someone else, namely your daughter, wants to be the parent, wants to provide the rules, wants to run the show and she can't and you know it, but you play into her suggestion that you are guilty of not doing your part appropriately. You must stop playing into that. You must, in so many words, stand your ground.

It is your home. She is a temporary guest in it for the period of time during which she arrives at a point of emancipation and sovereignty. It is not appropriate for her to be able to dictate anything whatsoever about your home and how it is to be lived in.

Now, it is not an easy thing to do, but you must give her the right to express her independent willfulness. That doesn't mean you have to agree with it. It simply means, don't spin your wheels trying to get her to change. Don't wear yourselves out trying to figure out how to get her to drink the water that you have shown her is there. You must recognize that you have done your part. An intelligent home life is present for her. And then, if she chooses not to be in it, don't fight with her, because she will win.

Ah, but the feeling is, "She's my daughter. How can she be so unlike me?" And that is a hooker if you are not careful. She is an individual just as you are, with for lack of better words, many lifetimes of experiences. In other words, she didn't come into existence 17 years ago out of nothing, with no life experience. So, she is not an extension of you. She is an extension of the Father/Mother God, who is either clearly aware of who she is or ignorant of who she is. And here, behavior now is not expressing the circumstances in which she grew up, but the life choices that she has been making for a "much longer period of time." And it is not fair for you to unwittingly take the blame for something that she has been having difficulty learning for three lifetimes.

Now, I will tell you that her awkward and strenuous movement through her teenage years is likely to be met with breakthrough, in terms of this learning that she has been engaged in for three lifetimes. She is not likely to suffer any disastrous experience and, in fact, if you were able to force her to be in the place

that you know is best for her, it would tend to delay this breakthrough. The essential thing for you to know at this time is, that you are not personally responsible through failure of any kind on your part, for her distressed and distressing experience from your point of view. Stand with her when she is expressing intelligence as you understand intelligence at this time. And do not stand with her, when she is not expressing intelligence. And don't let her words and her behavior cause you to doubt, whether you know what is intelligent or not.

QUESTION: I would like to say that a lot of the time I feel very grateful, not of any specific thing, just grateful. But I have been having some experiences that I would like to ask you about. I don't know how to describe this, except to say that sometime when I'm talking to somebody, I have an impression of someone connected to them. I get an impression of what this person looks like, or an event that is about to take place in that person's life. And I just wondered what that was, and what is it for?

ANSWER: It is, what I will call, an experience of spontaneous Knowing. You see, in the Mind of God there is no ignorance of any, shall I say, point in the infinity of what God is. All that God is, to the most minute detail, is consciously embraced as a conscious experience all at once. You as the direct expression of the Father, you as the embodiment of this infinite Mind that is infinitely conscious, have available to you Knowing about absolutely everything in the Universe. All of what you are, divinely speaking, at this instant is present and available for you to experience. What you have been experiencing are what we could call spontaneous breakthroughs or penetrations of some aspect of this infinite, ever-present Knowing that is yours to be experienced. Many times it is for no purpose other than the experience of it. Just as a sunset does not call for you to take an action of any sort. More than anything, when you have these experiences, I would encourage you to embrace them as moments of illumination, as a demonstration, you might say, of the Knowing that you are capable of infinitely. They are little failures of your ego to obscure your infinite Knowing. And if you will look at it this way, you will rejoice at these experiences, and not assume that they have a significance other than as indicators of your awakening, your process of awakening.

I will tell you, that when there is a call for action you will unmistakably know to act. But if that unmistakable awareness is not there, just notice that "there's another crack in my ego. Here is another experience of its weakening presence."

QUESTION: I raised my hand in order that I might Know, be curious. But before, I want to thank you for the Course, and how it changed from a method of thinking for me, to an experience. And everything changed. Thank you.

ANSWER: Indeed. That is the whole point. Because everyone has seen education as an intellectual process. This set of books called a Course, has been treated as though it is an intellectual process of learning spiritual facts to be remembered and drawn upon and practiced, rather than allowing the words, shall I say, to be undefined? As though it were a system of ideas. And letting the exposure to them elicit an experience. And to promote an experience. Ultimately, it is an experience of joining. The exact opposite of the ego's intent to be separate, and self-sufficient by the means of intellectual processes. And you got the idea. Not the idea as an intellectual thing, but the idea as an experience. And, indeed, that is when the miracles begin to be experienced, substantially. Please continue.

QUESTION: I don't know that I have a specific question.

ANSWER: Pay attention for a moment. It is a somewhat frivolous question, from your point of view.

QUESTION: Trivial even?

ANSWER: That is correct.

QUESTION: Is it appropriate that I should be in my own business, that I should be on my own?

ANSWER: Absolutely. Don't try to figure out how, just give permission for it and the how of it will unfold. If you are not able to give permission first, don't take the steps yet, else you will try to do it "from your head." And you deserve to have a partner. You deserve to do it with the Holy Spirit—that infinite aspect of you that has been held in trust while you try to go it alone.

Giving permission doesn't have to be "serious." In fact I would encourage you to give permission with a certain care-free light-heartedness. Because whether you do it light-heartedly or with great intensity, it amounts to the same thing. And one is a lot more enjoyable than the other. I encourage you to say "YES!" and then be curious as to how the Father is going to unfold it.

QUESTION: First of all Raj, thank you very much for all that you have meant to me. The first encounter with you was an encounter with Love itself and I have been forever changed as a result. And that is what moves me about you and these encounters at the workshops and tapes and everything, and the Course too. My question is, I want to be like that; to be the presence of Love for everyone I meet, all the time. So if you have any suggestions, guidance in that direction for me, I appreciate it. And the second part is...

ANSWER: Let us take it one step at a time. You are already being that. (Applauds) Just don't stop. And don't labor under a false idea that you must do it better, else you will bring an unnatural intensity to it and the quality of gift that is inherent in the Love that you already are, will fade out of the picture. The ego always suggests to everybody on their spiritual path that they must do it better.

And if you buy into it, you will begin to be a doer of Love or a doer of your spirituality, instead of just being it. And I do not want you to become side-tracked because of a belief that you aren't doing it well enough. Now, the second part of your question.

QUESTION: The second part is, for the last two months or so, I have had great difficulty with being still, listening. I appreciate if you can help me with that. Give me some guidance on that—Why?

ANSWER: When the spirit moves you, the spirit moves you. It is not appropriate for you to assume that the movement or the activity you are feeling is truly a distraction. There is reconfiguration occurring within you. It will settle down. In other words, it will become better embodied, incorporated into you, you might say. And then there will be a period of time in which it seems to you that you are experiencing your quietness. But do not try to squelch this busyness; it is not an ego busyness. Say “thank you” and allow it. And do not try to figure out what it is that is happening. It will disclose itself to you. Do not stop taking the time to be quiet. Simply don't be distressed that the depth of the quiet doesn't seem to be as great as it has been in the past.

QUESTION: I would like to ask you if you could translate for me, what is the Reality of what's going on in my life, right now, currently, which seems to—right now my attention is occupied around two situations. One is that I'm temporarily living with my mother, again, and she appears to need physical attention twenty-four hours a day. She has a feeling and I have a feeling that this isn't what was meant to be, but this is the pattern we're falling into.

And the second situation involves my daughter, who is twelve, who is living with her father and she's gotten herself “a serious illness” and the environment she lives in “actively supports the illness.” I say that in quotes, too, not that they know what they're doing but the medical attention she's getting and the environment she lives in seems to get its self-worth from perpetuating the illness. And she herself has asked me, she has said as much, that she knows that she's gotten herself into “a fix,” as she put it, and right now she said, she's in so deep she doesn't know how to get out of it. So she's appealed to me for help. She would like a Miracle, to be cured, instead of the surgery that's planned for her. What I would like to ask you is, could you, as you say, translate this into what's really going on here in relation to me?

ANSWER: We have two examples of co-dependency, or attempts to establish co-dependency, which it is absolutely inappropriate for you to align yourself with. If, indeed, you are going to be in the same proximity with your mother, let it be so that you might provide aid in her getting help of the physical nature that is needed from someone other than you, who can continue to provide

the help after you leave. But do not let an enduring helper-helpee relationship develop between the two of you. You are not the appropriate one to be providing it.

Now, with your daughter, you must entrust her to her Divinity. In other words, you must acknowledge that she cannot get outside of her Divinity. She cannot get outside of the opportunity the Holy Spirit has to turn this circumstance to her advantage. And you stay out of it otherwise. If you attempt to get into it, you will find yourself caught in the same manipulative circumstance that she and her father's new family have created. And this is not appropriate for you either. She is not at the point where there is a willingness to disengage from it. And although you say it is not by conscious choice, a conscious choice is being made. Leave it alone. That does not constitute abandoning her. Do not get personally involved and consciously entrust her to her Divinity. Consciously give her over to the Holy Spirit everyday.

QUESTION: May I ask you what do I say to her when she asks me for help?

ANSWER: Be very straight with her and tell her that there is nothing you can do personally, except to ask the healing team, to ask her guardian angels, to watch over her, and to promote a healing. And then, having stated that, encourage her, in the context of help being given to her of this sort, to give permission for the healing to occur. Don't get any more complicated than that.

QUESTION: Are you conveying to me that she's not ready to give up the illness yet?

ANSWER: That is quite correct. Nor is she ready to give up the, let's say, contributing circumstances. And if you were to become involved at a reasoning level with her, you would become entrapped. It truly requires the help of the Holy Spirit, who sees the way in, you might say, while avoiding the traps that are set.

QUESTION: My question involves the Course and the fact that it tells us to teach. And I have trouble finding the words to teach with.

ANSWER: Good! (Laughter) I am going to give you a phrase to use as a guideline: Teach by Being. Teach by Being. Feel. Feel the Meaning. And in feeling it, you will find words to express, because you will know what the words are supposed to address.

The point is to be in touch with the experience before you try to put words to it. You cannot just be "a teacher," because then you'll ask, "what does a teacher do? What is a teacher supposed to do?" And you will try to approach it through your reasoning and your thinking and you might even get out some books to find out what, historically speaking, teachers did to fulfill their role, with descriptions of what qualifies a teacher, etc. What qualifies you to teach the Course, what qualifies you to teach Love, is to feel it and express what you are feeling. And it has very little to do with thinking or fulfilling a concept or a role.

You want to know something? You already teach by Being, but you also are laboring under the idea that perhaps you ought to learn more about teaching techniques. Because you care so much about the Course that you want to teach it well. The only thing that will qualify you to teach it, is to feel it. And the only way to feel it, is to be open to its meaning yourself. And then do the very simple thing of conveying what you feel. And already when you do that it is most meaningful to those with whom you are working, or with whom you are sharing.

Don't take something so utterly simple and make it complicated. And keep up the good work.

MORNING OF SECOND DAY:

RAJ OPENING COMMENTS: You have welcomed us to Charlotte and I welcome you to the Kingdom of Heaven. But I want it clearly understood that they are both in the same place. Before we begin this morning, I want all of you to know that there are at least twice as many individualities in this room as there appear to be. Because your guides, your guardian angel, is with you wherever you are. The illumination in this room is infinite. The light of the Mind of your guides and the light of the Mind of you is, I will say, ultra-radiant. And I say this to you, so that we might begin the day with at least the clear idea that, even though it looks like you are in Charlotte, you are in the Kingdom of Heaven. And you are the Divine one that you Are and always have been. And not only that, you are companioned with by those who are consciously aware of their Divinity. Those whose task it is, if I may put it that way, those whose pleasure it is to stand with you constantly, to serve you in your Awakening. To serve you in support of and in substantiation of your Divinity, as you begin to consciously reach out for a direct experience of it. And so this is a marvelous company that you and we constitute. It is very important for you to know that you are not alone.

Why? Not to protect you. Not to keep you safe. But because your ego centered sense of self is insistent upon being, not only separate, but competent in that separateness. And the great need is for that sense of separateness to be abandoned, in favor of "being with." In favor of companionship. In favor of being joined. Because it is in the act of joining that you slip over the little gap or slip through the little gap that constitutes the artificial sense of separation and allows you to remember who you Are. This is why relationships are the crucible of Awakening. Because it is in relationship, rather than in isolation, that the opportunity to remember Home is available to you.

So, you understand that you are primed for waking up and all the elements, all the ingredients are present. And they are always present. This is not a special morning. We embrace you and you embrace us, whether you are aware of it or not, because we are one. And we rejoice with you this morning.

QUESTION: I have a two-fold question. I'm getting ready to put my house up for sale and also my financial situation has been stressful for the last couple of years. Do you see that coming to an end, and me selling and moving to something a little more within my price range?

ANSWER: Indeed! And it will not take very long for this to occur. Now instead of thinking in terms of moving into a circumstance that is more consistent with your situation, as though you are opting for less than what you have, I encourage you to see that movement is always forward movement. And, therefore, you are moving into that situation which more closely approximates the identification of fulfillment for you. In this way you will embrace it, as the evidence of God appearing in your life, rather than an evidence of "accommodating lack," and slowly sinking into it. And thus your mindset will remain optimistic and your curiosity to experience your ongoing fulfillment will remain active and vital. And you will not begin to accumulate a feeling of somehow being slowly abandoned, to God knows what. In other words, this is not a down-hill movement. It is a continuing unfoldment of that which identifies your fulfillment. It needs to be embraced with eagerness.

PAUL: This is me, Paul. There was like a picture and a feel behind the answer as he was giving it that the house would probably sell before the end of summer. And he said it would not be a protracted situation.

QUESTION: I have a situation that is somewhat ongoing in my life, which I've been trying to deal with and trying to live with and not deal with and accept. And regardless of that it continues to be a major issue for me. Which is that I seem to be unable to either get into or stay in an ongoing relationship in a romantic nature. And I wonder if that is something that I ought not to be in. Or if there is some part of me that is trying to keep that away from me. And I'm pretty much confused about it. Do you have any insight about it?

ANSWER: The problem is a fear of yielding into a relationship. A fear that if, indeed, you, I'm going to use the word "succumb" to the Meaning of a relationship, that you are likely to be hurt—used. There is a low level of trust and therefore there is, I'm going to call an active but quiet defense against it. You must understand that you can have the door open and still not admit anyone. To unlock the door, to open it wide, to put out the welcome mat does not mean that you are obligated to let every Tom, Dick and Harry through the door. If however you have the door securely locked and bolted you don't even have the opportunity to say "yes" or "no." You are afraid that if you are willing to open up, that you will be steam-rollered, that you will somehow not have enough practical integrity available to you to express and demand the expression of intelligence. And this is false.

Truly all of you must understand that to be unconditionally loving does not mean to become stupid! Love separate from intelligence is not love. Just as intelligence separate from love is unintelligent.

Now as I said yesterday, when you give permission for your good to unfold, when you give permission for your fulfillment to manifest, your world conspires to identify your fulfillment. In other words, you could say it conspires for you, on your behalf, not against you. And when that element of trust is allowed and when it is brought into play, order is what begins to manifest in your life, not chaos.

Indeed, when you are willing to risk the chance that there is really a God and yield into the movement of God, rather than depending upon your own best ability to be in control, the ego suggests to you that you are being unintelligent and that the result will be chaos. I have said before that the doorway to the Kingdom of Heaven is surrounded by gargoyles, scary frightening gargoyles, placed there you might say by the ego. And the gargoyles are your fears, which the ego has instilled in you and promoted. And the ego does this for ITS self-protection, not in your best interest at all, because it suggests to you that the very move that would cause you to remember Home and access your capacity to be aware Divinely is going to be your destruction. This is why trust is the essential element of waking up!

The ego is a bully. And you know what? All it can ever do is suggest. It can't back up its suggestions. It makes its malicious suggestions and each of you energize those suggestions and bring to it the force, you might say, that makes those suggestions seem to be valid.

Now, I encourage you to dare to express some trust. I encourage you to be willing to yield into a relationship. I encourage you to be less defensive, while at the same time remembering that just because you are willing to receive does not mean that you have to sacrifice being intelligent. It does not mean that you must lose the capacity of discernment as to what is appropriate and what is not. Discernment not only does not involve fear, it cannot involve fear. And therefore discernment is never a defense.

If you have prepared a dish for dinner and you forgot to put some salt on it when you were preparing it, you will look and you will see the salt and the pepper and you will discern that it is not the pepper you want and you will pick up the salt. It does not require fear to do that. And to have that discernment, where you can tell the difference between salt and pepper, that does not constitute a defense, its just understanding.

And so, I do encourage you to open the door and put the welcome mat out, realizing that you have always the ability to discern what is appropriate to allow over the threshold. And to realize that you always have the option to ask what has come over the threshold to go back over the threshold. Expressing trust, being

willing to yield into a relationship does not put you at the mercy of something outside of your intelligence.

QUESTION: I've been working on how to formulate this question, and I guess I'll just go with it, with what I have so far...

ANSWER: I would not have picked you if you were not ready. Sufficiently ready.

QUESTION: I work as a therapist, and I've talked to you once before about this, and I feel like I've been greatly influenced in my work by my understanding about the nature of Reality and healing and the Course In Miracles and my own guides and that has come into my work in such a way that's been very, until lets say a year ago, extremely gratifying and rewarding. I would look forward to these sessions and I felt honored by the people who were just sent to talk to me. And I felt gratified by the results that I saw people getting and generally still do.

And yet, in the last year, I've had first one, then two, then three and then four people come back—having left me and seen other therapists—who now claim I have damaged them in some way—I have hurt them, I was unprofessional, unethical—something that I did was “too involved.” The major criticism is that I was, in a sense, not keeping the boundaries of a therapist—too much interested in them as people. When I look back over it, I knew all the time I was doing it, that I wasn't doing it perfect and I was making mistakes, but I had this belief—and it seems naive now, even though I want to still believe it—that I can make mistakes and I'm hoping the Holy Spirit will kind of clean up after me.

I'm learning as I'm going, but looking back, its like “that wasn't so cool” and I thought I was listening to guidance, when maybe I was just listening to my co-dependent ego, I don't know. And maybe its a manifestation of my own fears, like the gargoyles that I've energized or something, but its scaring me to death.

The miracle for me is that I do have plenty of times that I'm still very present with clients and present to my family and in the experience of love and knowing that nothing is wrong and that I'm interested and curious to see how this scenario is going to work out. The thing that I don't understand is, there are a lot of decisions I have to make now about how much to let lawyers say, how much contrition I have to say before the Board and stuff like this.

This has gotten to be what to the ego would seem very serious. Its almost like, when I'm in the experience of love and perfection, I don't worry about any of this stuff. I'm in the present. I play with my kids. I have a great time. I'm very happy with the work that I continue to do, but I'm very uncomfortable with the place I'm in now, because I'm not quite there to be

fully trusting, moment to moment. I'm very happy here, and for the most part, if people say how are you doing I say "no complaints."

But if I go home and there's a subpoena at the door, some sheriff is going to say I have to account for this or something else, I can't even stop the visceral reaction, I'm sick for hours. I snap out of it, but I'm sick again. And its just shaken me, in such a way that, while intellectually I know I'm fine, my moment to moment experience just depends on where you catch me, I guess, at a certain period of time. I'm still so grateful for my therapy, because it seems to be the only time I can get out of the way and just be present to my clients and what's going on in their lives. And I'm willing to admit that, okay, I've made mistakes, maybe I shouldn't have told people that I loved them, but I was experiencing that and I thought that was therapeutic at the time and maybe it wasn't, maybe it confused them, I don't know.

But I want to be in a place where I know this Truth more deeply, so I really can play this thing out, and have my peace of mind along the way, as opposed to "Yeah, well, it almost killed me, but thank God it's over." So I'd like some help with that and I'd also like to know, this has been going on for years, now—a year and a half—and it hasn't even gotten to trial, hasn't even gotten to review, but its coming down to that. The part of me that's scared doesn't feel like, I may forgo my intelligence because of my fears or play into what other egos say I did wrong or something like that. You got the picture. Thanks.

ANSWER: Indeed, the key is your willingness to commit to following through. Following through with your choice to be the presence of love. To be present with your clients. To answer to the voice within. The reason you feel good when you are working with your clients is because you have, at that time, made a commitment to be centered, to come from your center, to reach them through your center. And you are being congruent with your Self.

Now, this situation is identical to the situation all of you are in, because all of you, in one way or another, have this same scenario to deal with.

Now, specifically you are in a process of being weaned from "the system,"—the status quo. The way in which everybody has agreed to function, whether it's intelligent or not. Your greatest fear comes from the suggestion that you will be excommunicated from the system. And that would be the greatest blessing that could ever occur to you. All of you are faced with the opportunity to discover that if you are excommunicated from the system—whatever your system is, whatever system you identify with—that if you are excommunicated from it or you abandon it, that you will not find any integrity right where you are.

Because each of your systems are part of what you use to identify your integrity. You use the system to prove to yourself that you have integrity, because

everybody agrees with you in your particular group or system. And because you have used it to substantiate a sense of integrity, you are afraid that without it you will find that you have none. This is a difficult shift to make, because of that very suggestion. But if you will dare to make it, you will find that your integrity is intact, because it never had anything to do with anybody else's opinion or judgment about you.

You are not free when you are dependent upon everybody else or the system to verify for you that you have integrity. You are a prisoner of the system. You do not have a direct experience of integrity. And so you have this illusion of having integrity, which there is such mutual agreement about, that it feels as though it's real.

You have a Board. And the mutual agreement is that you must answer to that Board. And that Board can render a decision that can ruin your life. Someone else has a mother fulfilling that role, or a father, or a wife, or a husband. The real necessity here is for you to examine whether you want to continue to work within the system or whether you want to dare to risk the chance that you will find that you have integrity that others will recognize and feel, who also are not interested in working within the system. Not because they are rebels, but because the system isn't meeting the need, and isn't addressing the real issues of humanity, of humaneness, of genuineness and realness.

Each one of you who makes a commitment to your Knowing will find, indeed, that movement will occur in your life and that movement will begin to render clear to you what is of value and what isn't. And, at times, this poses a problem, because you will become aware of some things that have no value, that have had prime value for you before you started listening. And those things of prime value will almost always bear directly on your sense of your own integrity.

And so, it will feel to you as though abandoning those "valuable" things will constitute abandoning of your integrity. And that is where the ego hooks you and slows you down. And this is when Listening is even more imperative. This is when companioning consciously with your inner guidance is imperative.

The only thing is, that at those points when there is fear present, there is not the impetus, the motivation to listen, because it seems more imperative to feel the fear. As though feeling the fear is the way in which you will protect yourself. It is the way in which you will remain alert to the threat. It isn't the threat you need to be alert to, it's the solution to the threat that you need to be alert to. But that isn't what you are feeling when the ego is suggesting to you that connecting with your peace will promote chaos, because you are not paying attention to the enemy. Well, that's darn right! You're not paying attention to the enemy and the enemy is the ego, who is whispering in your ear, suggesting to you that you must remain "on defense."

You are going through redemption, and that which is not of value is falling away. But because it is what you thought was of value and what was essential you are trying to put it back on and save a little bit of it, enough to continue to have the respect of those who are so ignorant that they do not want you to be the Christ, because it upsets the status quo, it upsets the system. Then I will tell you, ultimately, because it heals.

You are in the middle of transformation, don't be afraid of it. And do listen and do pay attention to the obvious fact that when you are listening, you are not in a state of fear and you are also not unconscious. You are not in a state of fear and you are able to be clear and responsive to your world. But not on the terms of the system that you are outgrowing—the shell or security that no longer serves you.

Now, I cannot tell you to make the commitment, no one can. You and I know that you have made the commitment and that you are going to follow through come hell or high water. I cannot guarantee you that it will be smooth. But I will tell you this, if you will dare to listen as you have been, and if you will dare to commit to listening, it will be smoother and smoother and smoother. And as you begin to realize that aspects of the system that supported you now stand in the way of your continued growth and your developing congruence with your Being, you will feel the congruence, you will feel the peace, you will feel the strength, you will feel the integrity that was there before any Board ever gave you status. And that will constitute freedom to be genuine. Freedom to truly be of value.

I understand fully that you feel the right to whine. And it's okay, but don't become a professional whiner.

QUESTION: Raj, the way things are going right now, when there was only one person or two people, I was able to say “They're being ridiculous.” But with as many people as are now saying, “this wasn't right, you shouldn't have done this,” my advice has been from my supervisor and my lawyer, “look, lets try to make a deal. Go to the board, tell them you'll rehabilitate yourself and you'll be a good boy from now on and you'll take courses and somehow not step across those boundaries and stay within the ethical guidelines of your profession.” And that's kind of like where its going. Trying to cut the loses, on some level.

I remember once I talked with you and you said, “Look, if they take your license away, that's one thing, but don't give it to them, you don't have to flip it on the desk or something.” But from what you're telling me, its almost like, I think the only thing that's stopping me is the fear that I will not be—I'm embarrassed to admit this, but it's true—provided for in the same sense that I'm provided for now, in my standard of living, being a licensed psychologist. If I really knew that I would be taken care of and that I

wouldn't have to walk around with the onus of being a "defrocked" psychologist and have my mind beating me to death with that, I'd do it. Because I still believe in what I was doing with these people, including the mistakes I made as part of what my growth and their growth was all about.

ANSWER: So, how much does it take, or how little does it take for you to sell your soul, for security? What you must understand is that this is your ego talking right now, and not you. Because you Know what you are going to do at the bottom line and it is not consistent with what just came out of your mouth. And so, there is whining going on here, a rehearsal of drama, if you will. Its all right, but it really doesn't express YOU.

QUESTION: You mean it's the ego that wants to make a deal?

ANSWER: It is the ego that wants to make a problem out of deal-making, or out of any of this process. Now, do whatever seems appropriate under the circumstances. I mean by that, make a deal, but don't believe the deal you're making! "Render unto Caesar the things that are Caesar's and render unto God the things that are God. Speak to be heard of men, think to be heard of God."

As I did say, don't give your license away. There is no requirement for you to admit disobedience or fault when you know there was none. I'm going to modify that slightly, there is no need to admit fault and believe it, although it may be necessary to say it, to satisfy the system. And allow your most graceful exit from any further domination by the system.

And to make this perfectly relevant to everyone, the ego frame of reference is also a system, that all of you who are in a process of consciously awakening, are abandoning. And the system and your valuing of it, will seem to throw road blocks up in your way. And you can either whine and complain about them or you can see their presence as an opportunity to see them for the valueless thing they are and withdraw your investment of energy and trust in them.

A special relationship is a mutual agreement of two or more, in a belief or idea that never had its origin in the Mind of God. And it is, indeed, addictive and freeing yourself from the addiction is not always comfortable, because it feels as though it is the death of you or the death of everything meaningful. But until the drug is abandoned, you don't have the opportunity to know what being clear means, as an experience.

Awakening, waking up, spiritual transformation that is Real spiritual transformation, is, indeed, a withdrawal from an addiction. An addiction to an investment of belief in mutually agreed upon fantasy. And because all of you have arrived at a sense of yourself from these mutual agreements, it feels like you are sacrificing your identity, when, in fact, you are regaining it.

What you are going to do, what you have been insisting upon doing seems absolutely idiotic to your ego, to your conditioned thinking. But there is a part of you that knows the Truth and insists upon being the presence of love without

paraphernalia. Without the paraphernalia of a system. It's the system that NEEDS to be penetrated by Reality and it is love—the willingness to recognize that which is Real in each and every thing—which does the penetrating. And it will upset the system. Part of the unevenness of the movement of transformation that you are experiencing is caused by wavering on your part—vacillating.

Once you arrive at your peace about it, you will find the unevenness coming at you from your world also evening out. That is why I suggested that you not get hung up on whining. Don't become a professional whiner. Make a commitment to your peace. To the degree that you squelch or do not energize the tendency to whine, you are learning. And you are having the experience of transformation. And it is not essential for it to be strenuous. But if it is, indeed, you must say, "I am glad the transformation is happening. At least I'm not stuck in a false sense of security, in which my integrity hasn't even been clear to me, the integrity of me that exists regardless of any mutual agreement with others."

Everybody wants to wake up. Everybody really does want to be clear. But not if they have to change! Embrace the transformation that necessarily follows a commitment to your Divinity. Because it is "a process" of becoming free of addiction to that which perverts your perception of the Kingdom of Heaven, causing it to look like something other than it is. And the key element, the key element that causes the distortion is the thoughtless, mutual agreement with a brother upon a definition of what a thing is, without being connected to the Father to see what it's meaning Really Is.

Now, I do not mean to be getting heavy here, but one must understand the realities of awakening and not cringe when a situation arises that requires that you listen even more deeply, so that you might access the fuller and fuller True meaning of everything. If the desire is there, it is not coming from your ego, even if your desire seems to be overwhelmed by ego dynamics—the gargoyles I mentioned. That part of you that desires to Be Love, in spite of your conditioning, will be met by the Holy Spirit, by your guide, with full support and encouragement, if you will listen, instead of spontaneously moving into a state of reaction to the gargoyle.

Someone who is on withdrawal from drugs sees not only harmless pink elephants, but demons. And what is the immediate response? "Give me another fix." Because that one knows that the fix will get rid of the demon. But the fix will leave the individual unconscious—not in his right mind. And so the commitment to Sanity, the commitment to clarity must dare to go beyond the demons, the gargoyles, the fears that are unique to you, which the ego shamelessly thrusts in your way to scare you out of your commitment.

Now, I know that this sounds like a war and what will keep you clear, so that you do not become overwhelmed, is the fact that the ego is an impostor. As I have said before, it is a bastard. What I mean by that is that it has no source. It

has no point of origin. It is itself an imagined presence and, therefore, it can only seem to function, as that which suggests catastrophe.

You cannot have a war without two presence's. And that which can only suggest, is powerless. You see what happens is, that that of you which is Divine, which cannot be gotten rid of, but the full meaning of which you cannot comprehend at the moment, because you are utilizing a limited frame of reference to understand everything. That of you which is Divine is power. And the ego makes a suggestion and you with the full vitality of what you Divinely are, energize!--you provide the energy. And YOU seem to give the illusion all the substance it has. You give the suggestion all the reality it ever seems to have. And even when you do that, it still doesn't have reality, but you are hypnotized, by virtue of your agreement with the suggestion, and you do not seem to have any other choice available, but to believe the thing that you have energized. But the illusion was never anything other than a distorted perception of Reality. So it was still Reality, being Reality. Reality the presence of God, wasn't altered only your perception of it.

Many of you have been drunk enough at times to misinterpret a bush or a tree or something else and you know that you literally "saw" something other than the tree. You would say it was an actual experience and you could describe to somebody else the other thing you saw. That's all there is to a misperception of Reality. A false interpretation, experienced as though it were actual and validated by you.

Now the system that you are in a process of disengaging from—and that is the fact—that you know, but you are only letting into your experience ever so slowly, this emancipation from the system is the movement and action of your Divinity, transforming your humanity. Causing your humanity to become more genuine, with less mutual agreement to believe illusions are real.

All of you: don't be afraid of transformation. And realize that, indeed, when you give permission for your fulfillment, as the Divine one that you are, to manifest, there is going to be movement and change that will need to be consciously and conscientiously embraced. And know that in many instances the ego will be hard at work throwing up demons, as in a fun-house ride, to give you a thrill and a scare, to stop you in your tracks. But remember that the demon it throws up is a suggestion of a demon, no different from a hypnotist saying, "You have an apple stuck to your nose, that you cannot get off."

And so, there is no war, even though it may feel like it. And if you will let the ego do its little dance and throw up whatever it wishes to try to entice you back into ignorance and unconsciousness, let it do it. But keep your focus on your desire to be conscious as the fourth-dimensional conscious experience of Being, which is a way of describing God's view of everything. If you will persist in that and not energize the ego's dance, you will find the illusion of chaos, of impending

doom, yielding to an unfolding clarification of your integrity and the joy of functioning meaningfully without a system to back you up. A system constituted of mutual agreements. And remember, we are talking about a joyful thing here.

QUESTION: When I think about peace on a world level, my judgment always comes in. Does peace only come on an inner level, or is there such a thing as world peace on an outer level?

ANSWER: The distinction between the two is not real. It is a convention of thinking, a mutual agreement to describe the indivisible conscious experience of Being as inner and outer. The only reason you look at anyone else in this room or the room itself and say it is an outer experience, is because you believe that when you point at your body, you are pointing at yourself and when you point at the room or someone in the room, it is not you. That is a perception, not an experience.

I am going to answer your question dualistically at this moment. Absolutely there is such a thing as outer peace, world peace, manifest peace that is an obvious and indisputable experience, no matter where you go on the globe.

When a miracle occurs, what does that mean? What happens? Is it just that you have arrived at a point where you are no longer disturbed, but you are still sick? Is it where you are experiencing bliss in the midst of ugliness? No.

There is a story about a child with one of these puzzles, that has a picture on both sides. And on one side of the puzzle there is a picture of the world and on the other side there is—a simple stick picture—of a man. And the child puts together the picture of the man and carries it into the kitchen to show his mom. And when he holds it up, the side that's toward her is the picture of the world that appears very complex. And she is overwhelmed at his brilliance! When in actuality he put together a very simple picture. The point of the story is: That when you get your man straight, you have your world straight. When you become clear, your world will be clear. You will experience physical regeneration, what you call healing. You will experience harmony on your freeways, yes, even freeways can be experienced as absolutely beautiful movement of harmony and unity.

Not just that you are having what has been called “a trip” from a drug that makes the ugly beautiful. But an experience of beauty wherein beauty truly replaces ugliness. And this is why it is so very important not to demean your world by misunderstanding the statement, “Nothing that I see means anything.” Or to just flatly say, “This is all an illusion.” Because, if you do not grasp any deeper meaning than the surface meaning of those words, you will be able to have an insane belief—that you can be in bliss with no evidence of it. That there can be an experience of harmony with no evidence of it. That you can be the Son or Daughter of God and be ravaged with a disease that is deforming your body. That you can express or be and feel love, and slap your children, or beat your husband, or knock the neighbor kid off the porch. Because, of course, its all illusion. The

experience is what's real. That is insanity. And to practice insanity in the name of enlightenment is absolutely unintelligent.

So yes, the answer is there is such a thing as real world peace. World peace that could be recorded on film, and be recognized by a Being from any place in your planet as the evidence of harmony and order.

“Nothing that I see means anything”—the first lesson in the Course. Hell, why read the rest of the Course? Isn't it one of the things you see! (Laughter) What happens when you do that lesson? You become frustrated, every single one of you. (Here Raj pretends to be someone trying to practice this lesson) “Nothing that I see means anything... well... Nothing that I see means anything...! Nothing that I see means anything? I'm losing track here... Nothing that I see means anything... I did it!... That doesn't make sense... Nothing can mean nothing. Nothing can have no meaning.”

That lesson is meant to un-rut you. That lesson is meant to cause you to at least call into question your confidence as to what a thing means. But you are incapable of arriving at a point of looking at a thing and truly experiencing it as meaningless. That lesson is meant to be disorienting to you.

What happens when you become disoriented? You grasp for something secure. The great value of that lesson is that it, indeed, causes you to consider the possibility that maybe everything you are looking at is meaningless. In whatever degree of sincerity you bring to making that statement, you weaken your inner resolve as to your understanding of a thing. But if you managed to use such great self-control that everything could be left meaningless, you would be depressed. And you would be miserable. And your ego just might be able to find some value in the misery, by stating that it in some way is exalting your soul. But that is not the point. The point is that in your unsettledness there is an involuntary reach for something meaningful. And because you are not holding your current definition of everything so strongly in mind, you are in a position to experience revelation. You are in a position of vulnerability, of insecurity in which penetration of your current frame of reference can occur by the Holy Spirit. And the closer approximation of what a thing really is, in its Divinity, can begin to register with you.

I said yesterday, that the only thing you are ever confronted by, is the only thing that is going on—the Kingdom of Heaven, the presence and action of the movement of God. And you are either seeing it clearly or through a glass darkly.

Whichever way you are seeing it, it is one and the same thing, the only thing available to you to experience—Reality. If you think that it is a material world, if you think that it started from a big bang and God had nothing to do with it, if you think that in fact there is actually anything material in existence right here where you see all things, you are experiencing an illusion. An illusion. The better word is a delusion about something Real. I cannot say this strongly enough. Because if

you don't get it, you miss the point of the Course and you will use the Course to deny the world. And if you succeed in denying the world, you are denying the visibility and tangibility of the movement of God. And, therefore, your intent to deny the world for your "spiritual growth," is an attack of God. And there cannot be spiritual growth in that.

There had better be evidence, as you put it, outer evidence of world peace. And there had better be evidence of healing. There had better be what has been referred to as "the happy dream." Now I have used the words "a closer approximation of Reality," which, indeed, makes it sound as though there are states and stages to awakening. The simple fact is that you only let in a little bit of Reality at a time, because, as I said, the ego provides a smoke-screen of gargoyles, that suggest to you that your further movement in the direction of your awakening is going to be experienced as total breakdown and chaos in your world and within you.

Not one of you can observe the events of the last eighteen months on your planet and not rejoice at the incredible, monumental changes that have occurred. Not the least of which is the fact, that when the Soviet Union abandoned communism, abandoned its stance as enemy, fully ninety-five percent of the people on your planet released the definition of enemy that was directed toward the Soviet Union and took a radical stand of embrace and support. That is more of the miracle than the abandonment of communism that occurred. And there is a grand lesson in it that I want all of you to be aware of: Enemies are substantiated by those who stand against them.

Your enemy can be your husband, your enemy can be your child, your enemy can be your parent, your boss, your job, the system, etc. And, indeed, all of you need to observe to what degree you hold them in that definition and treat them as enemy and do not let them off the hook, by virtue of your ugly definition, keeping them constantly in a state of defense, because you are misapprehending them.

Enemies don't exist all by themselves. The mutual agreement, called a special relationship, is the means by which all of you keep each other held in prison. "I can't trust you till you change. You are not dependable. You're untrustworthy. I can't love you when you behave like that." These are all ways that you impress each other with your lack of integrity. Everyone puts the onus on the enemy to change, before "I will change."

In effect the Soviet Union did that. It was hard for them to do it. It was ingratiating to them, humiliating to them. Because, indeed, they had to pay attention to what the signs of peace were. And then practice them consciously and express them verbally. They had to give all of the right signs to the Western world that met the criteria of the Western world, so that the Western world could say, "We agree, you are not an enemy."

It can be done that way. All of you who are under attack from one source or another, who have historically rebelled against such definitions being laid upon you and by virtue of your rebellion, have seemed to support the theory that you are an enemy, can choose to become aware of what the signs of harmony and peace and love are and express them, in order to get the approval or the new definition of brother, from your fellow man. Or, you can all begin to love and I cannot repeat this definition too often, it is the willingness to recognize that which is Real, with a capital “R,” in each and everything or each and everyone.

You can withdraw judgment. You can withdraw the false definition to which you hold your fellow man. And you can begin to become curious as to what is Real there. That withdrawal of judgment is called forgiveness. It is the refusal to be a conflicted presence in front of someone else—one full of judgment and self-righteousness.

World peace is not going to come through any political movement. It is going to come through individuals like everyone of you being more connected with their Being, and their genuine simplicity, and their willingness to be Real, instead of trying to live up to the expectations of others. So that which is really valuable in each one of you begins to spill out and be expressed in the world without concern for how its going to be received. Because I will tell you something: The genuineness, the simple, humble, unpretentious, unmasked genuineness of you is like a symphony of such great harmony that it touches everyone where they feel—not where they think and react.

Love is the leaven that leavens the whole lump. It does not take very much yeast in proportion to the mass of dough for your loaf of bread to raise that loaf of bread to surprising proportions. Something that you are not aware of is, that there is an awakening going on around your globe, whether anyone has ever heard of the Course or not, whether people are even believing in God or not. And it is arising as a yearning. Life itself is dishing out the first lesson of the Course. And there is a yearning arising, a reaching for something beyond what is being experienced, with an unreasonable conviction that there is something beyond it. And mind you, so that you are utterly clear, that simply means beyond whatever the current definitions are that you are giving to everything.

There isn't anything beyond the Kingdom of Heaven that this All Is, but there is something beyond the agreed upon definitions as to what everything is. And you know what's happening? In the humility that is inseparable from that insecurity, that sort of inner void where you're not so sure of the meaning of everything, there is a connection as I said yesterday, that is felt within you, where you really feel your realness, and in feeling it, you discover that you are more than what you had defined yourself to be. And, as I said, there is the inescapable realization that this is true of every other individual who exists. This is what is happening around your globe, although it is not reaching the news media. And

everyone is keeping it somewhat quiet because it feels very radical. And there is still a tendency for everybody not to upset anybody else, even with good news!

You're going to find transformation occurring quite rapidly. Because movement is occurring at the most essential level of each individuality. You see, if realization occurs within you and that realization about yourself, that simultaneously is a realization about every other individual. Since that is the fundamental first steps of the movement, it must necessarily be a movement of unification that was not the result of a plan at all, but is the visibility of the inseparable unity of everything that has always been from the beginning.

I suppose you could say we have a plan. But it is a plan for you simply to be conscious of what is True. And since what is True is already True, there aren't steps to get to it. And so there isn't that kind of a plan. Our plan is more like walking up behind a student in a classroom who is day-dreaming and tapping him on the shoulder so that he wakes up, and becomes conscious of where he is, and what's happening. There's no process to it. It isn't really a process of education or learning. It's simply a matter of (snaps his finger) doing that which causes you to pay attention, instead of unconsciously, dreamily, floating along in a false sense of security that has come from a mutual agreement as to what everything is, that means you don't have to pay attention.

Now, I have indicated that from an inner level, from a level of individual experience of who you Divinely are, you find yourself inseparably joined with everyone else. This can't help but become manifest or visible in the world, because everyone will begin treating everyone else differently. Not by mutual agreement through space and negotiations, but just because in the realization of the Truth of things, there is no longer any justification for doing it the old way. That's why you don't need to learn every jot and tittle of "A Course In Miracles" or any other Holy book. You don't need to be able to diagram the sentences! You don't need to understand why the first chapter relates to the third chapter and the eighth chapter and how it all ties together to bring about something. Don't marvel at order—the book was not planned!

The natural spontaneous expression of Being is always beautiful and orderly and it can seem to have structure. But I will tell you something: You have out here beautiful trees. What a waste of time it is to take a scalpel or a knife or a pick and try to understand the tree instead of sitting in its shade and enjoying its beauty and the birds that are singing in it, and experiencing its utter harmony with the rest of the environment and the undeniable proof of the existence of Divine intelligence that you can Know, without dissecting it.

It is well for all of you to become aware of your brothers, whether black or white or Asian or Indian, whether German or Jew or Japanese. And to become familiar with the culture of each. Because, if you will do this, you will provide yourself with the opportunity to find out that they are just like you. And at the

bottom line, every single one of them, every single one of all of you, desires to experience, humanity. You desire to experience that which is humane. And that which is human has nothing to do with laws on books that enforce decency.

That which is humane is that which is spontaneously, thoughtlessly, loving. That expresses care and sensitivity, not sensitivity to ego structures that must be met, but sensitivity to the fact that, who one is relating to is Real, and meaningful—the Son of God, the Daughter of God, the presence of God expressed. Not because the one in front of you is God, but because nothing other than Love is appropriate. Nothing else means anything. Every single person on this planet knows what love feels like. And when it is there, without an ulterior motive, the other one feels utterly safe, not feeling a requirement for a mask to hide behind.

And so, that one lets down and lets forth what he is and his love for humaneness and meaningfulness and, indeed, recording instruments, cameras, etc., that might be recording what is happening, would show a transformation occurring—visible tangible manifestations of peace.

Don't waste your energy trying to establish peace through political processes. Political processes are necessarily nationalistic and they operate within the context of law, which is the result of reason that has nothing to do with the heart.

You live in a portion of your country in which the foundations of the country were established. And they were established by people who were in touch with themselves and in touch with the value of humanity, of humaneness. And in the beginning the laws relative to the formation of this country were expressions of the valuing of humanity and were not for purposes of control. Do you realize that your laws constitute an attack on your citizens? In effect they say you are stupid dolts, who would not naturally be orderly if there were no law to keep you in line. Protection is always attack. Again, the leaven that leavens the whole lump is Love. Love is the willingness to recognize that which is Real in each and everything, starting with yourself.

You are not here today because you are the metaphysical intelligentsia, who happened to have stumbled on a great work, called "A Course In Miracles". You are here, like anyone else in utter humble simplicity—this is the way in which you are really here—because there is a yearning that you are feeling within yourself that caused you to pick up a book and discover one called "A Course In Miracles". It isn't the Course that is the key factor, it's the yearning within you that says, "there is something more than this." The very same thing that Helen (Schucman, transcriber and receiver of "A Course In Miracles") said, "there must be something more than this." She wasn't any different from you. But she paid attention to the feeling and she never got hung up on the books! Pay attention to that and then the books will serve to illuminate your feeling, and the glow in you will grow.

The world will change anyway. But it can be more smooth and more graceful if you know what's happening and flow with it.

QUESTION: About three days ago I retired from a position that I held for twenty years, maybe one that had held me for twenty years. I was going to wait until you came to ask before I retired, but I felt it couldn't wait, so I guess what I need is a confirmation that that's the right thing to do. I mean I jumped out of the airplane and should I have done that? (laughter) Do you have any advice for the future for me? I'm worried that I may or may not have enough money to do what I want to do. I don't know, I hope that my focus will continue to be music, but maybe it won't. I don't want to withdraw and I think that's all I can think to ask you about.

ANSWER: If you have jumped out of the plane, the only thing left to you to do is to learn how to fly. What I mean to convey by that is, be totally ready to embrace that which is new and which may be radically different from anything you have done before. I am not saying that you will not do anything like what you have done before, I am saying that you are at a threshold wherein significant change can occur and I am encouraging you to be open to it. Be in this place with great curiosity and interest. Understanding again, that your world will conspire to identify your fulfillment of purpose, if you don't waste your time being overwhelmed by fear or doubt.

Indeed, if you had asked me before this last week, I would have told you "Yes, do it." When you are traveling and you have stop-overs, or lay-overs in an airport, you come to what you could call your first destination, which is, really, your next point of departure. And so it is important for you to understand that where you are right now that seems to have been a destination, an ending point, is just a new point of departure for an ongoing, uninterrupted experience of fulfillment of purpose.

No, this job didn't hold you. You were right where you were supposed to be and you did not overstay your welcome. Unfortunately, and this is especially true in the Western world, everyone grows up so as to arrive at a destination where they may then enjoy the rest of their life. It is unfortunate because life does not stop. And so when one arrives at a point that one interprets as a place of completion, they have the rude shock of finding out that they are distracted by further calls for change. And they wonder what they did wrong. Why they are not able to retire. Why they are not able to settle down without further demands—like "they" did, whoever "they" are. There is less opportunity these days to become unconscious, where you do not need to pay attention constantly, and be alive constantly.

Those who are engaged as you are in a conscious desire to wake up, will find a constant opportunity, which generally speaking, will be experienced as a

favorable thing—the constant opportunity to discover something new. And the delight of childhood will return to you in your adulthood—it never was supposed to leave you. And so, you continue to stand at the threshold of, “Behold, I make all things new.” And I encourage you to stand there with delight and with curiosity.

QUESTION: There is one subject that touches all of us. I think because we all have different fears. And I see people all wanting the same thing, what is best for mankind. But they think they’re on different side of the fence. That is the subject of abortion. I really do see that everyone wants what is best, but they’re not agreeing on what action people should take. I see it as something that is different in every case and that will to choose varies according to the circumstance. Could you talk about that?

ANSWER: The problem regarding this subject is very simply the fact that so few people consider Life to be Divine and, therefore, to be honored and revered as the presence of God in action.

I’m going to answer it this way: As the awareness of the omnipresence and omnipotence of God emerges once again in the heart of mankind, this issue will, indeed, begin to soften. I mean by that, that the reactions and the strong feelings will begin to yield to the gentle awareness of the Divinity of Life and the reverence for it that is appropriate.

It is only in the face of the belief that bodies make bodies, that a decision to terminate that body could seem to be justifiable. It reflects a certain starvation of the Soul that has occurring as all of you have been coerced, you might say, by the scientific establishment and the medical establishment to believe that this is just a mechanistic universe and that there is no active Divine presence to be known or experienced or felt.

Now, I am aware that I will sound like the Pope. But in all cases, it is desirable to allow a pregnancy to come to full term unless it would threaten the life of the mother. And the simple fact is that in the Divine order of things you as women are not required to sacrifice your life for the birth of a new child.

Now, very practically speaking, whether it pleases anyone’s ego or not. If life were believed and understood and felt to be, the direct expression of a current and living God, and if you felt the Divinity of yourself as the direct expression of God, you would find yourselves inclined to honor yourselves more than you do. And you would find yourselves less inclined to cater to other people’s expectations, or other people’s concepts, and you would be more on the ball. You would be a truer and more original representation or manifestation of God. You would not find it possible to blame anything for anything, or pass the buck. And you would handle yourselves more responsibly.

And just as you would find a parking space in front of the destination that you need to accomplish something in, you would also find yourself not in the

place where rape or abuse or lack could manifest itself. In your self-respect based upon an inner feeling of your Divinity, you would find yourself, without effort, exactly where you needed to be in order to experience fulfillment of purpose. And you would not be in the place where a victimizer was looking for a victim. And thus you would not play into the dance, by being the partner called the victim. The simple fact is, that if you knew you couldn't pass the buck, you would more consciously be where an unwanted pregnancy couldn't occur.

Now, there is much discussion about when a fetus becomes a human being—when the Soul enters the body. This very concept arises out of an ignorance of what we've been discussing for the last couple of days. The simple fact is, that you cannot exist and not be identified. There cannot just be God. There must be God and the infinite manifestation of God, or put another way, there must be God the infinite Divine Mind or Intelligence, which Moves. That movement is the Movement of Consciousness, as I said yesterday. And that Movement of Consciousness is experienced by Mind, and Mind/God recognizes Himself. And the recognition is a recognition of that which has substance, that which is recognizable—what I have referred to as visibility and tangibility. The ideas of Mind or God, are perfectly tangible to that Mind. Therefore, just as there cannot be God without the conscious experience of Himself, called visibility and tangibility of the ideas embraced by Mind. There cannot be You without that which identifies your presence, which I to a limited degree touched on this morning when I suggested that your concept of inside and outside is just that, a concept. It is all a unity.

Now, therefore, it is impossible for you to be bodiless. For eternity it is impossible for you to be bodiless. Therefore, if at any moment there is anything visible about you, your identity, your Soul, your Spirit, shall I say the Soul that you Are, the Spirit that you Are, the Life that you Are, the Mind that you Are, the Truth that you Are, and so on, is what is embodied or rendered visible.

To a limited dimensional creature, your coming through a doorway might cause you to appear to be very funny, because at first there might just be the tip of your nose that shows. And a hand that seems to have no relationship whatsoever with the other part that first appears. But you know that your whole body is in the process of going through the door, not in bits and pieces and not strange and odd looking.

And the fact that a fetus appears to be a growth of matter, going through stages which have been undignifiably described as going from the lower life forms—through fish and mammal and so on—the fact that it looks like that doesn't mean that's what is happening. Because the point of entry into your frame of reference of another individuality, is an entry of a Whole Individual, with a visibility and tangibility that Wholly identifies him or her. All of that Individual is present if there is any perceptible part of that Individual present. The Soul cannot

be separated from the body and, indeed, when you pass on you find that your body is intact and with you, while everyone else is burying the after-image that is left in their eyes and they are thinking that this is your body.

Some of you at this moment are thirty-four years old in this room, and I think that this is as good a time as any to abort your life. (Laughter) I know you don't agree. And you are correct. This Whole-Souled Individuality who is complete in every respect, that is scientifically and knowledgeably—and I am being facetious here—defined as a “fetus” and not an Individuality at all, yet, disagrees also with a judgment that it is appropriate to abort its life.

Part of the difficulty around this issue is that it is easier to abort this life form than it is to shoulder the guilt for the pregnancy having occurred. And I understand this. But you would not have as much difficulty if you realize that there are no two persons on the face of this planet that can create a baby. You can put sperms and eggs together, but without the act of God, there will be no conception. Nothing happens that God isn't Being. Again the resolution of this difficulty will come naturally and with ease, with gentleness, as life is put back in the context of God. Then you will have to listen in a new way.

If you have conceived and you are not able to take care of the child, if you have conceived, and your family has grown and you simply are not able to conceive of the possibility of raising another family, let the pregnancy come to term and deliver, and put the child out for adoption. There are other alternatives beside killing that child that are humane. And I will guarantee you of this, very often a child who is conceived into an environment where it is unable to be cared for, is, shall I say, finding access to the individuals who are supposed to be his parents, when those two individuals have not been listening and have not taken the steps necessary for conception to occur.

I tell you that there is no chance that occurs anywhere in infinity. And children who are with adoptive parents, are with the ones they are supposed to be with. Please dare to begin to grasp the all-inclusiveness, the omnipotence of God and the fact that not one thing ever happens outside of the direction of God. And if you seem to be experiencing something other than that, it is because you have super-imposed a belief structure upon it that is not allowing you to be in the flow of the Movement of God.

Now, does this mean that if you have had an abortion or if you have insisted upon a girlfriend having an abortion, that you have committed a sin that you are guilty of? No. Life is not a test. And it is not set up for you to lose or win. Again, you are confronted by the only thing that is going on—the Kingdom of Heaven.

Belief structures, belief systems that have caused you to believe that it is not the Kingdom of Heaven, that have caused you to feel separate from It, separate

from your Brother, separate from your own integrity, have not changed what you Divinely Are, and they have not changed what the World Divinely Is.

And if, indeed, you have succumbed to a distorting mindset, those who are awake understand that it is perfectly reasonable that you are feeling the way you are feeling, even though it is an illusion. This means that no judgment is called for, no matter what erratic or unkind acts you engage in. Because, if you knew better you would do better. And always where you are, whether it is in jail, or whether it is in a drunken heap in the gutter, or whether it is in a state of misery in the middle of abundance, Love is all that is called for. Compassion is what is given, because the only thing in front of you to do, really, is to desire to know beyond your present sense of knowing. So that you are no longer imposed upon by ignorance.

So if there has been an abortion, or even after hearing what I have said and perhaps even recognizing the utter truth of it, you find yourself forced by circumstances, you might say, you find yourself unable to be consistent with what I have just said, you may know that what follows does not condemn you.

And that you just still have the opportunity to be perfectly consistent with the reverence for Life, and the acknowledgment of the presence of God in any pregnancy that occurs. And perhaps more trust that will allow you, if you become pregnant again and it is unwanted, to allow it to come to term, so that you may observe the manner in which fulfillment of purpose for this new individual can take place and you can rejoice in it and with it.

Pro-choice is an ego concept. You have not heard me, relative to anything at all this weekend, promote pro-choice. I am promoting pro-listening, if you will. So that you might find yourself so congruent, so in harmony with your Being—which is the presence of God—that your every act expresses God and is, therefore, experienced by everyone in your world as humane, benign, and transcriptionally.

Again, the one element that confuses this whole issue is the belief that you are just organisms, when you are not. And the recognition that you are not, places a benediction on the whole human race and provides the circumstances and the environment in which your exaltation can occur and this issue can disappear.

QUESTION: First I want to thank you for the profound wisdom and Truth that we've had the opportunity to listen to today.

I and some others are about to ask the Universe to provide us with the means of manifesting prosperity. And we were told the date for this to happen to us. And you know how we are going to use these monies? And our question is, when?

ANSWER: There is only one answer: "Infinite patience brings immediate results." And you must drop the sense of time and simply be true to the desire that you are feeling and abide with it. Because every desire that does not come from the ego—in fact the ego can only have "wants"—every desire that you have,

literally, holds within itself everything necessary to its fulfillment. And that is why you learn to abide with the desire, rather than attempting to create its fulfillment. To feel a desire does not mean that you have been charged with a responsibility to make it come to pass. It simply means that you have allowed the leading edge of a Movement of God to register with you, and because it is a Movement of God and because it is meaningful, it feels like something.

Well when something feels like something, it is your ego's habit to take the ball and run with it yourself. When what is called for is to abide with the feeling—feel it. It is the presence of God in You. Be the observer, be conscious of it and stay with it while it brings forth its fulfillment of purpose. Then you will not shift into time and have to wait.

Just as a thread in a tapestry surfaces only every so often because that is where the Divine design is illuminated, even so, what you would call the “timing” of the manifestation of fulfillment of purpose, occurs precisely and perfectly, so that the Movement of God is identified flawlessly.

So abide with the desire and do not practice impatience. Your attitude in all cases and in this case, must be, “Thy will, not mine be done. Not my best reasoning, not my best judgment, but Thy will be done.” Hang in there.

QUESTION: Thank you. Its wonderful to be with you Brother. And you know what I've been going through already, but I appreciate the fact that Spirit has shown me so fast how I am to be used. When I've asked how I should be used, in the last thirty days about six cancer patients come into my life. And I'm trying to find the humor in that they are very diverse in their belief systems, so its really a nice challenge for me.

ANSWER: It is wonderful for you to have these ones to “be with.” Remember that the key is in the joining. In the uninhibited, unpremeditated genuine willingness to be, what I am going to call very human with them. And I'm not using the word human there as a state of ignorance. At the bottom line, to be human means to be, as I said, unpretentious, utterly genuine, from your heart.

QUESTION: Yes I feel that, and I know that's how I'm being used. I'm also wondering if there's a reason that they all have cancer. And if this is life-work that you would have me do, or...

ANSWER: I'm going to suggest that you take advantage of any excuse for being with another. Let the cancer be an excuse for being together. Do not let it be the focus. And also, do not try to “peg” your work, so that you can say, “this is what it is that I'm supposed to do.” It is very important for you to be utterly flexible, to be listening at all times. Because sometimes, when you are “being with” another, you will be hard as nails and you may not seem to be being a helper at all, even though you will know you are right on target. And another time you will be very gentle and patient with someone that your ego conditioning says is the

one who is really screaming for a firm fist. Don't try to "peg" how to be the presence of God. Don't try to nail it down.

QUESTION: In the case of one of the people you brought to me, they have mentioned that when the end-time comes for them, they would like to over-medicate themselves—they're very fearful of the pain. Is there a message you would have her know?

ANSWER: Don't cross a bridge you haven't come to yet. Don't act in the now, with such confidence that there will be an end. I am not saying that, to create false hope. I am saying that, so that you may share with her the necessity of not predicting and, therefore, setting into motion a pattern that is inflexible and doesn't allow for a Miracle. Be very careful to stay with those who come with you in the Now.

QUESTION: I've had a hard time, as you can see. I've pecked through my shell and I found out that I had shell and two-thirds. And so I think many of us feel that way. I was adopted, and so you'll answer it was wonderful for me. But the first time I realized that, I let go of all the hate that I had all my life for the mother that let me go. And then the mother who raised me—like a tape you said one time—you said your mother always insisted on who you were. Well the lady who raised me, though we had drama, she always insisted that I was more than I knew.

I have done as you have suggested and I am at that gap. And I'm ready.

ANSWER: Then let go. You can't slip through it while your still trying. Go on...

QUESTION: We've had a relationship for a while, and we feel it is at exactly the right spot. Would you care to comment on the relationship for us, please?

ANSWER: Oh, indeed, you are at the right spot, but you will not be on it for long! I do not mean that you will then be on a wrong spot. But please understand that relationship is a movement that will require both of you to always be on your toes, always awake and alert with ever increasing opportunities to forgive. And, indeed, I want to stress the point, that forgiveness is not something you give to another. It is something that happens entirely within yourself and constitutes the abandonment of judgment. Judgment always comes into play as self-protection, to keep you from growing, to keep you from having to change, to keep you from experiencing your greater capacity to be aware. And if you will take advantage of each opportunity to not engage in judgment, and, thereby, forgive the circumstance, you will have the ongoing opportunity to experience revelation, wherein the true meaning of the circumstance, the God presence of the circumstance can register with you together.

QUESTION: Could you talk about guides and our relationship to our guides?

ANSWER: If you have a little brother, it is clear to you that you are the same, one with the other. But to him, you will appear to be as a god, as someone to look up to, as someone to revere, as someone to honor, as someone to learn from and be like, if you're halfway friendly with him. And, indeed, you can be there knowing that you are both the same and help him to realize that he already is just like you, to help him grow into a fuller appreciation of himself. Because in his standing in awe of you, he is asserting his lesser selfhood, you might say. Which you know isn't true at all.

And so your relationship with your guide is like a brother or a sister, because, indeed, your guide could well be female. Your guide is perfectly matched to you, this is true of everyone. Your guide is perfectly matched to you, so that there is the greatest ease with which you can dare to trust. So that there is the greatest ease with which you can feel safe. Because that is the environment in which revelation can occur. And I will tell you that in your experience with your guides you will learn how to be with your fellow man and woman. So that you can, with heart, dare to be that one who does not express judgment, but unending love, and who will not be afraid to say no, when it is called for, without judgment.

In your relationship with your guide, you will learn how to be in relationship Divinely, at a deep level of inner experience that will provide you with the guts to be that way with your fellow man. At the moment of conception, your guide is assigned to you. There is no law giver saying, "you go there and you go to him, and you go to her." You could say that it happens by a law of natural selection. There is a natural gravitation of that which harmoniously fits together. And that is the Divine order of things. This is true with everyone. And then your guide abides with you most attentively, looking forward to that time when you will reach out. Your guide cannot inflict his Divinity upon you—force it upon you. He or she must wait until you reach out, until there is a real, genuine desire. Nevertheless, no matter how many years it takes, there is uninterrupted, constant attentiveness to you.

And as I told Paul, the moment you become aware that you have a guide, or the moment you reach out, there is great rejoicing. And your guide immediately begins to work with you, from the other side of whatever blocks connection, to clear away the rubbish, you might say, that blocks it. And so even if you sit down and open up to communion and nothing seems to be happening, you may know that, indeed, there is great activity going on and that you are not alone in your reaching out.

It is very helpful in the beginning for you to meditate, to become as still as possible, because you are used to functioning on the ragged edge of the ego, which is quite dynamic. And, indeed, the voice of your guidance is like the "still small

voice of God,” that you have heard of. And so, it is much easier to hear, initially, when you have managed to become still within yourself and the chatter of thinking is not going on. I am saying that it is easier to do it that way. Sometimes, individuals have the wonderful experience of being in an unguarded moment when your guide can say, “Hi” and you hear it. And that accomplishes the breakthrough that allows for more conversation.

Become still, that’s the first step. Every time you want to talk with your guide or establish contact, every time you sit down the first step is, become still. Don’t become so centered that you are in a state of bliss and forget to want to talk with your guide. Just become still, and then, one time only, express your desire in your mind for your guide to speak to you. And then, be still again—Listen. Simply abide in a state of curiosity and attentiveness, with no impatience. Let the attitude be “Thy Will be done.” Let your guide approach you in the way he or she knows has the best chance of registering with you, in a way that you will not turn away from or miss.

First step: Become still. Second step: Express your desire to have communication. Step three: Listen. And the most important step, the fourth is: Expect an answer. You can ask and you can listen ‘till you are blue in the face and if you do not expect an answer, you will not hear it.

You do not have to take lessons in getting in touch with your guide. There is no course you can take. There are no books that you need to get from the library, even though there are books there, I would encourage you not to read them. Because what we are talking about is something so utterly natural that it was established for you at the moment of conception. Why? Because the birth process and the, shall I say, sudden input of sensory data, is so sensually delightful, that one becomes preoccupied with understanding it—and forgets. And your guide is there to help you remember. So you have had an ally all along. And the whole intent of the establishment of this relationship has been to serve you in your awakening.

Now, there is a fine point here that I have never spoken about before, that I will share with you. People who are not presently incarnated, who are not yet totally awake, have guides. In other words, when you pass on, if, indeed, you do—because there is increasing, daily increasing likelihood of none of you passing on—IF you pass on, you find that guidance is still available to you uninterruptedly. Still supporting you in your awakening from the illusion of life and afterlife.

Now, I encourage you to practice these four steps. I encourage you to know that it is assured of success, because that is what the relationship was designed for. And I encourage you to let it happen.

Now, there is something that many people do when they are listening for guidance and that is, that they try to get so much out of the way and to have their

mind so clear, so smooth, without a ripple of a thought in it, that there is no possibility for a conscious experience of communication. And so, you must allow movement to occur, even though because it has occurred, you can't be sure that it isn't you making it up. You are going to have to let the movement occur and risk the chance that it might be something other than you. And, indeed, it will not be completely clear to you that it is not you, somehow creatively making it up. For some period of time, perhaps as long as from three to four months, even though what you hear will be so helpful and so very different from anything you have ever come up with before.

How do you improve communication? By engaging in it. And how do you get past the doubts that will crop up now and then? You trust more. You lean into the listening more, instead of practicing doubt. And you hang in there, until, what I will call the line of communication has been secured, established in an absence of fear in you and then you will be able to hear, no matter how much your ego is kicking up. And it will not be necessary for you to become still in order to say, "Hi," and get a response. The time will come when you can be in the middle of an ego attack and still hear your guide. This comes from doing it, doing it, doing it. Logging hours, as it were, like a student pilot. It is also invaluable for you to write down everything you hear, even if it seems to be nonsense.

PAUL: Okay, and this is me Paul. He is reminding me of someone who had been talking with Raj and he had gotten in touch with his guide. And frequently during the first few weeks sometimes when he would be talking to his guide, all of a sudden, it would just be like he'd hear "2... 21... 93... 7..." just numbers. And then his guide would resume talking. And he finally said, "what's going on? Why are you doing this?" And his guide said, "I'm just giving you practice at listening unconditionally, listening without an expectation of what ought to be coming." So it doesn't matter whether it doesn't make sense, or it isn't what you thought it would be or ought to be. Write it down.

ANSWER: Now, I have said that you are bound to succeed, because that is what the relationship was established for. I want to ask you: If one of the lessons in the Course says, "Today I will make no decisions by myself," obviously you are going to be in touch with someone. You are going to be in communion, in relationship with someone and that lesson is there to remind you that you are not here to make decisions on your own. You are not here for the purpose of continuing to be separate and isolate, independent and authoritarian. And so that is another confirmation for you, that it is justifiable to become still, to desire to be in touch with guidance, to listen and to expect an answer.

The last thing I will share with you in this respect, is you don't have to be worthy in order for your guide to speak with you. You only have to say, "H-e-l-l-o-o-o-o." You are not used to being with someone who is unconditionally loving. You are not used to being with someone who will love you when you are at your

rottenest. And when you are feeling the worst and reaching out because you feel the need not to be alone, you are not really expectant of an answer, because you do not feel worthy. You do not have to measure up to any standard in order to ask and hear an answer. Your motives don't even have to be lofty.

PAUL: This is me again. He wants me to bring out that my youngest daughter, when she got in touch with her guide, her reason for doing it was so she would have help on a spelling bee. (Laughter) Someone asks, "How did she do?" The amazing thing was, that she lost and was not upset. At that point in her life, she was a terrible loser. And so, we knew she was really in touch with her guide, because she lost and did not feel at a loss because of it, and came home telling us what her guide had said and how happy she was and it was amazing.

QUESTION: Could you help me understand how best to be a bridge between myself and my spiritual beliefs and the group that I speak to, that calls me, "mom," most of whom have a very fundamental Christian belief. And how important is it for me to study the Bible?

ANSWER: Don't be afraid of the Bible. It is a wonderful book to become familiar with, one which you will find will stand in support of your ongoing spiritual growth. It is not outmoded. Read it with "spiritual insight." And encourage your group to read it that way also.

Now, if you have picked up the newspaper and you have discovered that there is a new movie in town, you do not hesitate to share the delightful news with your group, do you? I encourage you to share ideas that delight you, and share them as though they were delightful, for the consideration of those in your group, but not as though they must embrace them—agree with them—not as though you must make them understand it. The more delightfully you present something, the more palatable it is for everyone.

Truly everyone is not bound by conditioning, and everyone is interested in that which reflects intelligence. And so share not only what is delightful to you, but share the fact that it IS delightful to you. This helps teach them that they can be delighted with what they learn. In fact, I will tell you that the more familiar you become with the Bible, the more you will be able to substantiate in terms that they are already familiar with: That God is a loving God; and that God is their Father; and that I AM the example for them; that they should look at their brother and see the Father in their brother, or their sister; that life is Divine. That is what the Bible conveys. And it is not necessary for you to home in on the hellfire and brimstone that can be found there.

What they need support in is an understanding that God is love. And therefore, the nature of life is love. There are ways to express everything that I have said this weekend and use the Bible as the basis for it. More than anything, don't see them as your enemy. As I said earlier, don't see them as that which will resist anything you have to say, else you will approach them as though they will be

resistant, and they will feel it, and they will be uncomfortable, and they will meet you from where they perceive you to be coming. Whereas if you express ideas with delight, just as you would any other good news, and you let it lay, without trying to back it up or enforce it or knock it into their heads, you will find them remembering what you have said. It will pop up in conversation later, even if at the moment it doesn't seem to you that they have heard you, or that it has registered with them.

Fundamentalist students of the Bible also know what love feels like. So be the presence of love, and be real with them. It does not require particular sets of spiritual words. What it requires is a simple and genuine sensitivity that allows you to be present with them, and express the Truth in a way that allows them to feel touched, because there was no hidden agenda to what you were saying. And it is being touched that people want to feel. It is not a sense of difference that they want to feel.

QUESTION: Most of my questions have been answered, all the good ones, by other people, but I have one that I call...

ANSWER: One from the bottom of the barrel?

QUESTION: Yes, its trivial and left-over but I also feel the desire to ask. I'm at school and for a long time I thought I knew what I wanted and it involves going back to grad school and now I've been offered a job doing something that I never considered doing. I can't decide how I feel about it, I'm not getting a feeling. I'd like to know what I'm interested in.

ANSWER: It is most appropriate for you to take the job. And I encourage you to take it with the awareness that you could work on that job for a year and then go to grad school. That taking the job does not lock you out of your opportunity to further your education. I will tell you also, that your experience on this job will be extremely valuable to you, in helping to focus for you, just exactly what you want to do in graduate school. And so, it is in perfect order for you to take a break from school and take this job.

QUESTION: Boy, I'm really excited...

ANSWER: Your question is from the top of the barrel. (Laughter)

QUESTION: All my questions have been answered too. But, I just wanted to say hello to you, and thank you for coming into my life, when I really needed you and when I felt so alone. And I want to thank you for your sense of humor, cause you've made me laugh an awful lot. And I sure do appreciate that.

ANSWER: You are welcome.

QUESTION: But I'm wondering, the past couple of days...

ANSWER: May I interrupt for just a moment? It is important for all of you to know that that which is Divine and that which is Real, is not somber and "R-e-l-

i-g-i-o-u-s,” where you can only whisper discreetly. Life is full of joy. And when I have pointed out that when you go within, your first experience of connectedness with what you Divinely Are is peace. The fact is that once you become familiar with that experience of peace, there begins to well up out of it, joy of such depth and such height, that you will be amazed. And this will be also, an experience of direct connection with your essential Being. And, therefore, with what God Is. So when you think you’re getting a little bit too happy with your spiritual growth, and your ego says, “cut it out, this is unspiritual,” tell it to go fly a kite, and laugh. Please continue...

QUESTION: Well, that was my problem! (Laughter) I’ve been cruising along, having a great time, feeling so peaceful and happy. And then the last couple of days my ego has caused some very heavy duty doubts. And I’ve been real unhappy, because of the doubts, about everything. About you, about this Course, about everything. So I guess I just say, “I’m not going to listen to you—ego”?

ANSWER: Yes. That is what you say. Sometimes you do have to tell the ego to shut up and then immediately give your attention to something else.

QUESTION: Do you have to do that, a lot? (Laughter)

ANSWER: It all depends on how feisty your ego is. As you remember, there was a point where I had to say, “Get thee behind me, Satan.” That was the vernacular of the day for the ego—for the devil. Yes, you can learn to enjoy putting the ego in its place, which is always second place, out of sight, not in your range of vision, because you don’t care to give it your attention. Learn to enjoy saying NO to the ego. And be alert, don’t be one who practices doubt. Doubt undermines your peace and does not contribute to your ability to be clear. Peace does contribute to your ability to be clear. So, do what is intelligent, don’t practice doubt.

The ego suggests to you that doubt is justifiable and a worthy thing to invest energy in. But you don’t have to agree with that suggestion, you don’t have to invite it in and entertain it in your mind. You can make the conscious choice for your peace. And you know what? You can be so irreverent as to choose for your peace and then ask whether there is any value in the Course. You can choose for your peace where your clarity is available to you and ask whether you need to read the lesson today. You can choose for your peace where your clarity is available to you and ask if whether there is anything wrong, because you aren’t feeling inclined to pick up the Course. And if you get an answer that says there is nothing wrong with it at all, dare to trust it.

There is something more dependable than the Course. There is something more dependable than anything outside of you. And that is, as I said yesterday, that included within you is an inherent capacity to recognize Truth. And if you lean on that and desire to know it, then you don’t have to “believe” in the Course,

or “believe” in the Bible, or “believe” in any concept of God. Because you are leaning into that one dependable thing in you, which is your capacity to recognize Truth, is what will reveal God and your Divinity to you. It is already in you.

All of these things are here to substantiate what you will find to be True, if you go within and pay attention. You are the focal point. Your conscious experience of being divine, your being awake, is the focal point. You’re not here to serve a Course or a minister. You’re not even here to serve the Christ—I mean by that the Christ that I am. You’re here to discover that you Are the Christ. You’re here to discover that you are the direct, unalterable, indivisible expression of God. You’re here to discover it as an experience, so that you can be the presence and expression of it, serving no one outside of you.

The paradox of this is, that as you are in the process of Awakening, you seem to have to reach to something outside of you, because you identify yourself so completely with your current concepts of being a body and a limited mind, that is a result of “zinging electrons on neural pathways,” instead of conscious awareness or mind in which the experience of body is going on. Because of this, you have to reach outside of your present sense of things, so that you may join with one who is Awake and thus experience the support of the enlightened point of view that helps you take steps that would otherwise be scary, because you can’t see where that next step will take you, because it goes beyond your limited frame of reference.

When you go within and desire to know the Truth, you are automatically joining with that which is beyond your present sense of things. You are joining with the Holy Spirit, which I pointed out yesterday, was your Divine Being, held in trust while you dally with the ego, or a limited frame of reference. And when you connect with the Holy Spirit—the divineness of you—you are connecting with the Divinity of everyone. You are connecting with the Father, you are connecting with your True Identity and you access the Father’s point of view, which causes you to remember that that is your point of view! And you Wake Up.

I cannot stress strongly enough, the value of insecurity. Don’t protect yourselves so completely that you don’t let yourself into the insecurity of the “not-knowing” place. The place wherein you are willing to concede that maybe, everything that you see doesn’t mean anything that you thought it meant. It is not a valuable place to be stuck in. It is a valuable place that serves as a threshold to discovery and enlightenment, as to the True meaning of everything. And that threshold is within you. It’s called the centered place. To the ego, it is a place of great insecurity, but when you are experiencing it, it is a place of great stability, which initially is empty and that is why it seems so utterly peaceful. But that apparent emptiness is already filled with your Knowing. It is already filled with God’s point of view that is YOUR point of view, Truly. And it is full of discovery. It is full of revelation. All the practice of doubt does is keep you tied

up in knots, so that you don't access the peace and, therefore, you don't access the joy. And you don't connect with your brothers and the Real meaning of All That Is—and I am meaning there, the world, the visibility and tangibility.

It is time for all of you to begin to discover the joy of everything you have been experiencing. And remember, a spiritual quest is a process of emerging into that which is ever more and more natural to you. It is coming Home. It is coming into that Awareness of Yourself that you have been used to, forever. Like the Prodigal Son, his home was his birthright. And the abundance was natural, but he said, "I'd rather have some of my own experiences. I'd rather take a look at all of this from a little bit different viewpoint than my Father's viewpoint." And there were challenges to it that he had never encountered before, because his needs had been met. And it satisfied his ego, because it gave him something to work for. Isn't that marvelous? And so he worked, he struggled and he managed to create within himself a whole ethic of thinking, that said, "It's worth it. I am finally having an experience that my Father didn't provide me with. I am becoming someone." And in all of this, he forgot his birthright. And because the strenuousness of survival was so great, it was seldom that he had a moment to remember the ease and the ever-present evidence of love that had always been there. Until things got so difficult, that he, as the saying now goes, got sick and tired of being sick and tired, and decided to head for home. Decided to stop practicing doubt. Doubt that maybe the Allness of his Home of his Father's gift was not ALL there was, that there was something more.

When you return Home, it seems like hard work, because you are coming from a frame of reference in which doubt is a staple of your daily diet. I am going to continue, because although you know the story, it needs to be heard, it needs to sink in. When the son was yet a long way off, but was on his way Home, his Father came out to meet him. This is what the Course means when it says, "God takes the last step." All you need is the little willingness to not be so sure that your definition of everything is the correct one. All there needs to be is a little bit of doubt in your expression of faithlessness. That is the only appropriate place for doubt to be practiced, relative to your own faithlessness. And when that little bit of doubt comes into play, you begin to remember. How? By virtue of the yearning I spoke of. A yearning, which, if you abide with it, will elicit clarification, because it makes you reach out beyond your present definitions, which constitute your current imprisonments. And the Father meets you. Why? Because the Father and All that the Father Is, meaning the Kingdom of Heaven, is what has been right in front of your face all along. And the moment you begin to get the tiniest crack in your eyelids, in comes the experience of what was there all along.

So remember, there is in you an inviolable capacity to recognize Truth. Lean into it and rely upon it and let the Course substantiate what you find there in

you. And let what I say, substantiate what is there in you. And if you hear anything from me, or if you read anything in the Course that does not substantiate what you find there in you, then disregard us. Therein lies your safety and your integrity and you will never give your power away. And you will Wake Up.

ANSWER: Well in two minutes I turn back into a pumpkin, and so we'll quite now while I may exit gracefully. Thank you all. It's been a marvelous stay for us, and I hope you'll want us to come back sometime.



Gathering In Dublin, Ireland –1992

By: Raj Christ Jesus -

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: Hello Raj.

ANSWER: Good morning.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: I have an overactive thyroid gland.

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

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

PAUL: Yes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PAUL: And what as a result?

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

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

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

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

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

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

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

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

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

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

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

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

ANSWER: The Presence says, you are welcome.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: Yes.

PAUL: Is that because of the disturbance?

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

PAUL: I see.

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: Good morning Raj.

ANSWER: Good morning.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Indeed.

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

ANSWER: Indeed.

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

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

QUESTION: Yes I do.

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

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

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

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

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

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

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

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

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

QUESTION: Thank you very much.

ANSWER: You are welcome.

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

PAUL: The death of Christ you said?

QUESTION: Yes, thank you.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

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

ANSWER: Setting up what?

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

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

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

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

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

QUESTION: Thank you.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: I have an abundance of questions.

ANSWER: Indeed.

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

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

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

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

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

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

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

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

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

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

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

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

ANSWER: You may.

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

PAUL: You equally can c-a-n?

QUESTION: Can’t.

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

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

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

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

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

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

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

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

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

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

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

QUESTION: It's more or less...

ANSWER: It's exactly.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Now we'll break.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Gathering ACIM Conference –1992

By: Raj Christ Jesus -

PAUL: Before we begin, I would just like to introduce myself—I'm Paul Tuttle. It's wonderful for all of us to have the chance to be together. It's nice to look around the room and see familiar faces and new faces. The first thing I want to say, is that what's going to happen here today is not special.

The Bible admonishes us to go into our closet and pray to the Father which is in secret. And Raj has indicated that the secret means the silence; that place where our thinking and the chattering of our minds and the reactions we have, are at least temporarily set aside, so that we're able to be in that place where we can hear the Father's Will, or hear the Truth, or the Voice for Truth.

I think that it's very important for us not to think that Helen Schucman was different from any of us. And that the real lesson that she expressed for all of us, was that if you listen, you hear the Truth. And we have over 2000 pages of beautiful expressions of Truth that are transformational. And those words are studied. But let's not forget that it isn't the words, but the act of listening; the act of saying and meaning; "Thy will be done." That is the point. So that each one of us could, if it was our fulfillment of purpose, write a book ourselves that expressed such beautiful truth that it was transformational.

In 1982, I was going through a crisis. I had never heard of the Course. None of my best thinking helped. The business I had got squeezed out of business, and it collapsed. And I had been raised in a metaphysical background. So, it was my life long belief that if I thought clearly and correctly that I could control the situation to the best interest of everybody. And I didn't think that it was arrogant or self-righteous to believe that. But the situation didn't yield to my best clear metaphysical treatment or thinking.

And so, I arrived at a point where I was so distraught that I decided to sit down and ask for help. Mind you, this took many months before I did such a simple thing. And I did this every night. I usually took about an hour. I would meditate for maybe ten minutes to become relatively quiet, and in effect, I was going into the closet without realizing that I was following a Biblical injunction. And then I was saying, "If there are guides and if I have one, will whoever it is please speak up?" And part of me was dead serious about it and part of me thought this was just evidence of stress.

I did this every night for about two weeks. At approximately the end of two weeks, this particular night, there was a flow of words in my mind that just came

out of nowhere. They weren't calculated words and they were: "My name is Rajpur and I have been awaiting the right time to speak to you." I was let down. My immediate reaction was, I could have come up with a better opening statement than that. And I would have had some angels singing—something more profound than just a simple greeting. I nevertheless stayed with it, and ended up with, I believe it was about ten pages of typed material. And I won't go into that at this time,

I proceeded then frequently, I mean at least daily most of the time—if not more than once a day—to have a conversation. I had a lot of doubts about what was going on. I thought, "Oh, I've just reached a very creative part of myself that I've never tapped into before." And in some ways, I finally came to the point of realizing that even if that's what I had done, what I was hearing was so valuable that I wasn't going to stop.

And, it wasn't until about nine months later that somebody who we had shared what was going on with said, "Have you seen this before?" And she handed us a copy of the text of the Course. I said, "No." And she said, "Well take a look at it." So, over the next few days I glanced at it, and read randomly, and did come across parts of it that said or indicated that Jesus was the author of it.

And so, finally I said to Raj, "Who wrote this?" Meaning—really what I was meaning was—am I to believe that this really was authored by or dictated to Helen by Jesus. And his answer was: "I was the author of it." Which to me did not mean that "no," Jesus didn't author it, Raj did. It meant, that indeed Jesus had authored it and was the one with whom I had been speaking.

I had a momentary slight reaction of awe I guess, and then I thought, "No." I said, "Well, I know you." It was like in spite of all my concepts about Jesus and who he was, and who he would be, and so on. I had had nine months of daily experience with Raj, Jesus, and he wasn't at all like what I had been told Jesus would be. And so, I didn't have to get hung up on who I thought, or who I had been taught Jesus was, because I could continue talking to him who was very real to me.

And the reason that I still call him Raj, is because if I do talk to him as Jesus, which I've tried at times, I immediately become very artificial. And I don't want to bother him with certain things, and I don't want to be upset, I'd rather wait until I'm calm and cool and we can have an intelligent conversation, of course, then I don't need to talk to him.

Anyway, I found that it definitely blocked my connection. It blocked my ability to be real myself. And so, I have continued to call him Raj. And I did later find out that the word Rajpur in Sanskrit, in Hindi means a Place of the Prince—which I thought was very interesting. It still in many ways has the same meaning as the Son of God.

The most profound thing, I think for me, is the fact that he has always treated me as though I was just like him. And everyone else, in any of the workshops that we've had, he always treats everyone as though they are just like him. And he is truly brotherly. And in some ways this is disconcerting because I know I want, and I know other people have wanted somebody extremely other-worldly, or so spiritual as to really not be like us.

So, the main thing I wanted to convey, is that this is not out of the ordinary. And when we do go within to listen for the Voice for Truth, don't assume that you're not hearing it if it happens to be very down-to-earth, and very practical, and meets you right where you are.

The other thing is, that although Raj has agreed to finally call what we're doing conscious channeling, I don't think the word channeling is truly the appropriate word for it. My experience of it would be better described as communion. And if I happen to be relaying what I find myself knowing, as a result of listening, we could call that channeling, in the sense that it's being passed on to you. But if you're going to listen for guidance, I would prefer that you not call it channeling, but communion.

And I also want you to know that it is not necessary to go into a trance to be in communion with Divine guidance. Channeling is often done in trance. I don't want anybody to be confused. It is inconsistent for me, or at least I'm very grateful that the way this is happening with me, is that I don't become unconscious in order to become more conscious. It doesn't make sense.

So, that's all I would like to say. I want to take a minute more. Obviously Raj has something to say, because he gave a subject for the get together, and it will be followed with an opportunity for questions and answers.

RAJ OPENING COMMENTS: Good morning. Although I am always with you, whether you are aware of it or not, I am glad to be with you in this, shall I say, more conscious way this morning. And while we are apparently together here in this room, I want you to be aware that we are all together with everyone else in this conference. And we are all together with everyone on your globe. And we are all together with all the Sons and Daughters of God. And everyone of those who are totally awake, are totally conscious with you of everything that is going on this morning. I say this so that you may begin with a sense of being included, in a much larger scope than you ordinarily allow yourselves to think about.

Now, as long as this is the first session for all of you for this conference, let us start with the question: "What is A Course In Miracles?" And remember that you cannot ask what is A Course In Miracles without asking: "What is A Course In Miracles and me?" Because without you, there is no Course In Miracles. And without you, there are no miracles. This is very important, because it becomes very easy to think of the Course as something separate from you, which you can

study and learn. That is your conditioning. Especially, the use of the term “course,” seems to specifically apply to an educational process, which you have always experienced as learning—the taking in of something separate and different from you.

I’m going to give you a different picture. You and the Course are like a strip tease dancer, who comes out on the stage surrounded with multicolored balloons with nothing on underneath. The dancer usually has somewhere on her hand a little thorn or prick that she can pop the balloons with. But in this case, it is the Course that is the prick—the trigger if you will—that pops the balloons of your ego; that obscures who you Really Are.

And you know what? It does it when you aren’t looking. It does it when you least expect it. “The bridegroom cometh when ye think not.” And both ways that that sentence can be interpreted are correct. The Christ of you penetrates your limited perception when you least expect it. And also when ye think not—when you are not thinking.

You will not think, or understand your way into the Kingdom of Heaven. You will feel your way into the Kingdom of Heaven. And I’m not talking about emotions, I’m talking about feelings. Feelings are Soul, with a capital “S”; sensing, Soul sensing. Sensing everything that you are experiencing—from your Soul. Emotions are ego reactions. They are the egos equivalent of feelings. And you know what they are reactions to? They are reactions to Reality, when it is inconsistent with the ego’s definition of how a thing ought to be, or what a thing is.

Miracles are not controlled by your thinking, nor by your understanding. I will tell you something: A MIRACLE happens and you understand. You do not understand and then experience a miracle. And a miracle happens when you are undefended. And so, this illustrates a most important point—thinking blocks miracles. In fact, thinking as you employ it, constitutes your defense against the conscious experience of Reality.

Now, I said thinking as you employ it. You employ it to attempt to get to an understanding of something. But, if you are willing, if you are truly willing to do what the Course says, and look at a thing and say, “What I see, does not mean anything.” If you are willing to set aside any meaning that you have given to it, you provide the opportunity for the experience of what it Divinely is to register with you. And then you will spontaneously and appropriately employ your thinking, to give a voice to what you have found yourself knowing—what you have found yourself understanding. But the understanding comes always as a revelation. And revelation occurs when ye think not.

Now, let’s be wise, I’m not saying for all of you to leave and be thoughtless. Until you’ve learned how to hear by virtue of listening, you had better think,

because your current thinking constitutes your current common sense and without it, you would be behaving in a most unintelligent manner.

The point is, as frequently as you can, everyday, listen. Be willing to set aside your best judgments and your conditionings, and even your most spiritual concepts about how a thing ought to be. And ask God, “What is your point of view of this? What is really going on here?” The more you do this, the more you will hear experientially what you need to know. Then, your thinking and your expression will express what you find yourself knowing, and you will be a transformational Presence in your world, without even trying.

The Bible relates my healing of a blind man, who then went and showed everyone that he could see. And the priests asked, “How did this happen?” He said, “I don’t know. All I know is that whereas before I was blind, but now I can see.” This is the way the Course works. Don’t read it as though it is going to give you an understanding that will give you better control in your world, where you can be a conscious healer, where you are giving conscious direction to your Awakening, or to someone else’s Awakening. Read the Course and let it change you.

I’m going to encourage all of you to do something: Read the Course each time you pick it up, as though you had never read it before; as though you had never attended A Course In Miracles group meeting; as though you did not now have a large group of friends—or even a small group of friends—whom you could speak intelligently with about these things, and where you have all arrived at some mutual agreement and you feel safe with each other, etc. Read it as though you were picking it up for the first time.

Also, as you go through this conference, I encourage each of you to pretend that you brought a relative with you, who won’t have anything to do with the Course, but somehow you managed to get them to come with you and they’re sitting beside you. If that really happened, you would listen to everything that was said with an ear to how this individual would be hearing it. You would not slip into your comfortable, accumulated understandings of the Course. You would sort of simply flow unconsciously with the wonderful truths, and even the stimulating ideas that are expressed.

Your greatest asset when you picked up the Course for the first time, was that you had no preconception. And in reading it it threw you off balance. As you know, many sentences—not just paragraphs—but many sentences, are like an Alfred Hitchcock movie that has a little twist at the end. And you thought you knew where it was heading, and boom, it wasn’t, and you had to read it over, because you were surprised.

Don’t underestimate the value of being thrown off balance, because indeed, it is your ego that gets thrown off balance. And when it gets thrown off balance,

your Divinity has the opportunity to register with you, because your ego's defense is weak at that moment.

I'm going to ask you, why do you want to understand a thing? At the bottom line, it is so that you will never have to consider it again, and can become unconscious about that particular thing. You can tuck it away, as having it under your belt, and never have to look at it as though there is anything else to be known about it. You want to understand so there is a sense of security, and security to the ego means sleep. It means, not being fully alert, so that you might have the opportunity to experience a thing through the eyes of God, which are truly your birthright to see with.

Now, what is this "ancient journey" that you have come to the end of without realizing it? It is the end of the journey of thinking, without asking God what is going on. You call it being an independent thinker. But I want to point out something to you. You cannot be an independent thinker alone and lose the conscious experience of the Kingdom of Heaven. You must join with someone else who also has chosen to be an independent thinker. Except it's a little bit of a farce, because the two of you must agree on your independent thinking. And in agreeing to a definition of the Kingdom of Heaven (or of a part of the Kingdom of Heaven) that is not the same as the Father's Knowing of Himself in that thing, you create a sense of fantasy of separation from the Father, and a joining with the one that you have this mutual agreement with.

The moment that happens, you move into what I have referred to as the three-dimensional frame of reference. Not an evil place, not truly an illusion, but a limited perception of the only thing there is to perceive—the Kingdom of Heaven. It is limited by the fact that you have chosen to give your own definitions to it in tandem with someone else, other than the Father. And immediately you have time and space, and you are a tiny object in the middle of it. And so, instantly, eternity and infinity, which are truly an indivisible experience of the eternal Now, seems to be spread out on a time-line from an infinite past, to an infinite future. And you are working your way along that line. And so, immediately you have something ancient. The word "ancient" is meaningless, truly.

Now, why are you at the end of an "ancient journey" without realizing that you are at the end of it? Because you never ever left the Kingdom of Heaven. And you never stopped being the direct expression of God, even though you joined with another in a false definition of it all and seemed to lose the conscious experience of it. It is sort of satisfying to think that maybe you are at the end of an "ancient journey", like finally, maybe you've arrived.

But the reason you are at the end of an "ancient journey" is, because you never went on an "ancient journey." And at this moment and at every single moment of consciousness that you have experienced, you have been smack dab in the middle of the Kingdom of Heaven. And you have been the Sons and

Daughters of God, nothing less and nothing more. It is imperative that you begin to understand, that not only are you already at the destination you feel you have to work so hard to get to, but you never left. You are all the beloved Sons and Daughters of God, in whom God is well pleased, even if you are not particularly pleased with the dreams you have created for yourself in your exploration of independence.

So, how do you get off the wheel of history? How do you consciously end this “ancient journey”? You must withdraw from the special relationship. You must withdraw from the mutual agreement as to what a thing is, as to what everything is. Again, I encourage you, especially during this conference, to frequently say, “Nothing that I see means anything. Nothing that I hear means anything.” Why do you do that? Not because it’s all meaningless. No. But because, if you are willing to abandon your confidences as to what it all means, you leave yourself open to the penetration of God’s point of view into your awareness.

Most of you here, are feeling really good about the fact that for three and a half days you are going to be with people who think like you think. Well, what about the poor souls back at work, or in the neighborhood? And are any of you really different from them? And might not your tendency to feel good because you are with like minded people mean, that contrary to your expression of intent for being here, it might be nice not to have to be so conscious for a few days; not be in the place where you would have to be as active an expression of love; not be where anybody is going to make waves.

I will tell you something, love the waves. I’ve said it before—become a surfer. Stop wanting to be on the stable ground. Let yourself be with the Movement, that to you, doesn’t feel particularly stable. Value the instability, because God is a Movement. God is an infinite Movement of Creation. And the only stability there is to that Movement of Creation, is the absolute indivisibility of that which is moving, which means that the infinite aspects of that Movement will be perfectly orderly, because they express the harmony of the indivisibility of that which is moving; the purity of that which is moving.

I encourage all of you to be willing to abandon what you have termed security. Because again, your demand for security is the means you see, or which your ego sees, as the way not to have to be conscious. And waking up is about being conscious—in your Right Mind—experiencing your birthright as the infinite expression of the Mind that God Is, the infinite intelligence that God Is.

You have heard of God spoken of as All Knowing, and you have taken that to mean, Knowing everything. But I would like you to think of it differently from now on, all there is to God is knowing. And therefore, if you are the direct expression of this God that is nothing but knowing, you must be the presence of

knowing. But you won't discover the experience of knowing until you stop thinking and start listening. And so, listen this weekend.

There's no one special here to hear. I mean by that, no one more special than you. The only thing that can possibly hear Truth, is the Christ of you; whether you are listening to me, whether you are listening to any other speaker this weekend, whether you are reading the Course, or even something else. It is the Christ of you that recognizes the Truth.

And when the Christ of you recognizes the Truth, because ego thinking hasn't gotten in the way, you are having an experience of being at one with the Father when He experiences everything that He has made. Except we're going to change that slightly—everything that He is making. And behold, it is very good. Behold, it is verily God, Himself. That statement is a statement of self-recognition. It is a statement of the operation of the infinite Mind of God. God Moves and God sees the Movement and recognizes Himself in It. And the Movement is a Movement of Intelligence, what you can best comprehend as the Movement of Mind. And the Mind that Moves and sees It's Movement and recognizes Itself in It, experiences Itself as tangibility and visibility, but no materiality associated with it. This is what it is your birthright to be experiencing at this moment, and throughout the weekend, and when you go home.

To look at a thing and discover the materiality of it, the non-mental, non-idealistic nature of it disappearing, so that everything begins to appear to you in fairer form, so that you are not seeing through a glass so darkly; this is the way you get off the wheel of history; this is the way you embody the fact that the "ancient journey" is over. And it is the way you discover the fact that you never went on it, as a fact.

Now, it's a simple fact that if you dare to listen, you must listen for something. And the very act of listening is the act of abdicating separateness. It is the way in which you join.

Now, read the words in the Course and let them justify letting go of them, even if for a moment, to practice what the Course says; and listen, and dare to hear. And then, you will find yourself in the first stage of being a teacher. You will suddenly find out what trust means, because doubts will come up all over the place. "Are you really hearing? Is this really trustworthy?"

And your ego will come in with plenty of arguments to tell you "this cannot possibly be the Voice for Truth. This can't be the Holy Spirit. This can't be the Christ. This can't be your Higher Self. This is just you fooling yourself." And you must weigh this, this is where the reality, the transformational aspects, the miracle of The Course In Miracles comes into play. Because at the bottom line, the value of the Course is there to help you arrive at such a conviction in the Allness of God, and of your fundamental Divinity, that you are willing to abandon your confidences in what you believe, and lean into—let go into—the underlying

everlasting arms of the Father. Yield up your will, for the Will of the Father, which is your true will.

Again, the way you get off the wheel of history, the way you discover the fact that you are at the end of an “ancient journey,” is to stop thinking. Because it is by means of thinking that you join with another and arrive at a mutual agreement as to what a thing is; different from what the Father is Knowing about that thing.

This is what happened when each of you picked up the Course for the first time, or the second time, or the tenth time. Just remember, you don’t want to get the Course under your belt in a conceptual way. You want to relate to it as though it has something for you at the moment you open it, that may have nothing to do with anything you’ve ever seen in the Course before. Read it with fresh eyes. Read it with lack of confidence. Read it with vulnerability. In other words, read it as though you are really who you Are, instead of “a student of the Course.” Because the simple fact is, that until you are awake, you are experiencing a certain amount of misery and limitation and lack, and that is what makes you reach. It is what causes you to reach genuinely, rather than with a vested interest to get support for your private sense of what is right.

Don’t try to cover up your uneasiness with things, with platitudes from the Course, any more than from the Bible, or any other book. Feel where you are at any given moment. There will be a certain degree of insecurity to it. And it is because of that insecurity, that who you Divinely Are can penetrate the limits of your present point of view. Don’t read the Course to become strong; read the Course to become weak—weak in the ego.

Again, the reason the Course is there for you to read, is because aside from your intellect, it is able to trigger your Awakening, pop your balloons, leave you naked in front of everyone else, so that you might have the opportunity to hear everyone gasp; not because of how ridiculous you look, but because of how meaningful the Presence is that is there that had been covered up by all of the confidences of your ego. I cannot say that will give you something to think about, but be with it, abide with it, what we have considered together this morning. And let it move you; let it mature you.

And know that at any time that any of you wish to know the Truth, it is present with you; I am present with you; the Holy spirit is present with you; the Father is present with you. And many that you cannot imagine stand in support of you and will respond. And know something else, that you are waking up from a short dream right in the middle of the Kingdom of Heaven. In other words, you’re already there. All that is required now, is a simple element of curiosity—not a long process of redemption.

QUESTION: I don’t have a question per se, but I just wanted to acknowledge that this morning is the first time that I’ve heard how simple it

would be to get my own guidance, to just sit and listen and ask for it. I always thought that I had to take a course, or have a special gift, or do something unusual to do it. And I just want to thank you for letting me know that I can do it.

ANSWER: You are welcome. At the moment of what you call conception, a guide was assigned to you. You would not be allowed to go into a dark tunnel without someone who knows his way around or her way around, to be with you. And so, you have never been alone.

Now, I am going to very briefly give you four steps to get in touch with your guide.

The first step is: Become still. In other words, go into your closet.

The second step is: Express your desire for communication with your guide. And remember, be real. As Paul said, if he had a guide, and if I was there, would I please speak up. Express this desire once only, on any given occasion, when you are sitting down with a conscious intent to connect with your guide.

The third step is: Listen. Many of you will find you have a tendency to keep asking over and over, and over again, and not really becoming quiet. When you get to step three—listen. Let your attitude be towards your guide, “Thy will be done. I will defer to you, and what you know to be the best approach to me.”

The fourth step is: Expect an answer. You can sit and listen until you are blue in the face and you will hear nothing if you are not expecting an answer. Anyone who tells you it is more complicated than that, simply doesn’t know what they’re talking about.

QUESTION: For several years I’ve had a desire, a dream to start a personal growth, spiritual growth center. I have two pieces of property, 90 acres, 144 acres. And I struggle with this continually. It’s part of being afraid of commitment.

And I’m already teaching at the university, which I enjoy doing. And I’m afraid I’d get scattered and won’t do a good job. I also worry a lot about not having enough money about this. I’m already in debt, with mortgages, etc. And I’d like to do this without borrowing money—other people’s money. And I run into my fear of not having enough: greed; coming up with systems; of people paying membership fees; and am I not being spiritual. I’m carrying this baggage that getting money would not be a spiritual thing to be doing. So I’d like some guidance on that.

ANSWER: You want to do this. I encourage you to set aside what you want. I encourage you not to give a damn about what you want. The key, once again is to listen. On one occasion I shared with someone, that in spite of the statement, “with faith the size of a grain of mustard seed, you can move mountains,” the fact is that you can’t move a mountain that isn’t already moving.

The ego loves that statement, because it suggest that there is a power in your will—not yours only—everyone’s.

What you need to do is to listen so that you may be in the flow of the Movement of God, which necessarily must mean your experience of fulfillment of purpose. Then you only have to stay with the Movement of fulfillment of purpose, that the Father is Being, and experience your inseparability from it, and the fulfillment of purpose that is truly yours.

Now, you have this property. Keep this property. I want you to say, “I would like to have a center, when you say so Father. And I will wait for you to let me know when it is the right time. In the meantime, as I go to school, as I teach, as I take care of my son, as I do or do not keep my place in order, what is appropriate for me, because in my everyday activities I want to be the transparency for truth.” There is fulfillment beyond belief awaiting you, and all of you, in the most mundane of activities that you call worldly.

And each one of you is where love shines through and penetrates the human condition. The most difficult thing for the ego sense to accept is, that the only way you can help your fellow man, is right through the center of your own Being. The most direct route to your fellow man is right through the center of your own Being. If any of you at this moment feel connected with, it is because Paul is being from the center of his being. And although I am speaking, Paul is not nothing. He is being the willingness to be the Presence of Truth. Paul has abandoned caring what you think. He has from experience found that there is an extreme difference between caring for and about someone else and how they are feeling, and being truly loving, which is what he is being at this very moment. Because when he begins to care how the truth will be heard, when he begins to care what the truth is going to be, he finds himself becoming exhausted. And at the bottom line—so do all of you.

So, if you really want to care, if you really want to be a meaningful Presence in the world, forget about the world and get centered. And be in the world out from that place of knowing that occurs. And then your world will report back to you how wonderful you are. And you will say, “How wonderful I am? I wasn’t doing anything. I wasn’t trying to be something FOR YOU.” Then you will understand why I said to my disciples, “Why callest thou me good?”

So, be the place where the Father’s Will is expressed and you experience it as Knowing, with a capital “K”. And if a center unfolds, it unfolds. And if it doesn’t, it doesn’t. And which ever way it goes, it will perfectly express the Father’s Will. In the meantime, with or without the center, you at every moment of your day, hopefully, will be the Presence of Truth—that is the leaven that leavens the whole lump. Because I will tell you, each one of you, each one of you who dares to listen, rather than think on your own, is disengaging from the ego, weakening it thereby. You are withdrawing from the joining with another ego in a

mutual agreement as to what things mean, and you are finding your already existing oneness with the Father, which is transformational strength. But it is one in which you no longer experience power in the way that you had from your ego's vantage point. But you cannot deny the fact that you are inseparable from what is happening. That's the end of the answer.

QUESTION: In our ACIM study group, we were reading the text, and we had a question. The passage went something like this: That we can recognize that we are with Jesus or with the Holy Spirit according to two criteria; One is that we will feel no fear. And it's the second part that stumped us—when we meet someone, they will know immediately that we are in the Presence of the Holy Spirit.

ANSWER: "They will know the same peace you are experiencing."

QUESTION: And I guess the question that we had was, then why was Jesus crucified?

ANSWER: Because at that moment it was my task to be the one at peace, so that everyone else might have available to them the peace that passes understanding, as it has been put. I was setting the example. And it worked. If it hadn't worked, we wouldn't be sitting here today, and you would have no particular record of the existence of a man called Jesus.

Now, your question is a wonderful question. If you are experiencing your peace, it necessarily means that those around you will experience it also, without your saying a word. It means that it is not necessary for any of you to be able to talk the Course, in order for the transformation you are experiencing to be felt.

Again, everyone's desire to have someone to speak to—someone who is "speaking your language"—only means that if you succeed in finding those to be with, that you will not be in a position of having to be the active Presence of Love, the active Presence of Peace. There are too many separations; too many divorces; too many conflicts within families; because one who has discovered the Course and is so enthusiastic about it, feels blocked because they cannot talk about it. And the miracle is not about talk. The miracle is about changed perception, that you are not personally responsible for.

No one else has to even know you have the books. And you do not have to express a single phrase from the books in order to be a transformational presence, because you have chosen for your peace. When you choose for your peace and you abide in it, and you find less and less reason to abandon it to be reactive in the world, there are two things that will emerge out of that experience of peace—adding to its meaning as an experience. The first is, unreasonable joy. And the second is, love. And they don't really appear separately.

As a result of being still within yourself, you do experience peace, and what I need you to understand is that that peace is not just the absence of anxiety. It is a

direct, a palpable experience of your Self, with a capital “S”. It is the nature and substance of your Being. And that experience of peace, is a real experience of your Divinity. You are touching your Self, you are experiencing your Self, with a capital “S”. Now you are, therefore, in an unconflicted state. And it feels good.

Oh yes, it is going to feel like something when you wake up. You will not be so even, so level, that there’s no experience of meaning and feeling. And you will feel the joy that is inseparable from the peace. And you will feel the love that is inseparable from the peace and the joy. As you begin to realize that you are having a Real experience, not just an alternative to anxiety, you begin to understand who you Are, without words and without concepts. You begin to know, and inseparable from that knowing about you, is the knowing that this is true about everyone else. And in that knowing, you can’t help but be different with everyone. And your words will change. But you will speak from your Being, you will speak from your heart—you won’t speak from a book.

And I’ve said it before, but I cannot say it too often: everyone is able to recognize love. It isn’t the words you want to be able to utter and express—it’s the love. And if you’ll be the love, and forget about the words, you’re not going to run into any great resistance; because everyone loves to be loved, especially when that love is coming from a deep place of recognition of Truth. Because you know what? You no longer feel inclined to join with another at the level of his ego beliefs. You join with that other at the level of what he Divinely is, which you know about, because you’ve had the experience of your Self, and the inescapable realization that everyone is just like you. Thank you for your question.

QUESTION: I do feel the deep profound love for other people. But I often feel, and right now I’m going through deep profound loneliness, and a real need for touch. And I’m having a hard time letting go of that need.

ANSWER: Find someone to touch. Find someone to love. Do not look for someone who will touch you and love you. It is not the lack of being touched or loved by someone else that is hurting you. It is the fact that you are not letting your love flow. Your ego is wanting to strike a bargain. It says, “I will withhold love until I get some.” And you know what? If you agree with your ego, and you block the love that you are, you will hurt. And the ego will tell you that the description of that hurt, or the definition of that hurt, is loneliness. It will not tell you that it is because you are withholding the expression of the love that you are from everyone else. And it will keep you on a wild goose chase, running around everywhere, trying to find someone who will love you.

And yet, by virtue of your withholding the love that you are, you are in a state of defense with everyone else, and they will feel that. And that will cause them to want to stand back, because there is something in them that recognizes that leveraging and control is going on, and that constitutes dishonesty.

Mind you, you are not intending to be dishonest. But the ego is setting up a situation, which will necessarily result in failure. And it does it by misdirecting you.

I will tell all of you, if there is something you are not getting, it is that very thing that you are not giving. This is absolute fact—always it is the fact. And so, instead of looking for that one who will make you feel better, one be the that makes everyone feel better, by letting the love that you Are flow. And everyone that you are with will feel touched. And they will end up wanting to let you know. But the interesting thing is that then it won't matter to you, because that hurt that comes from withholding the love that you are, won't be there for the ego to identify as loneliness—or shall I say, misidentify as loneliness.

Why should you love, if no one else is being loving? Because it's your nature, and because it's your birthright to feel the congruence of you. It is your birthright to experience being at Home, with a capital "H", whether anyone else chooses to be loving or not. And are you going to sacrifice your opportunity to come Home—into the full conscious realization of your identity and your fulfillment of purpose—just because someone else is choosing not to?

You see, that is the way you join with a mutual agreement to have a different point of view than the Father's point of view. A mutual agreement to believe an illusion. And you must not join in that fashion. And you must join with the Father/Mother God by not blocking the Divine One that you Are. Then the Father/Mother flows unblocked into expression and penetrates the so-called human condition, and rouses the dormant understanding. And you feel your joy, and you feel the love that you are and everyone is blessed, because you have dared to choose to be congruent with your capital "S" Self.

Now, watch your ego. Because it will suggest to you that there is a certain justice here that needs to take place before it will be justifiable for you to be the Love that you Are. That there truly is some righteous purpose for withholding it a little bit longer. "It won't be fair," the ego will say to you, "for right, or happy you just to go ahead and be the Presence of Love." And you know the statement, "would you rather be"? It's not just a smart ass statement! It represents a simple, profound, life changing, transformational Truth.

Please remember, that the one most significant thing that keeps everyone from waking up is, that you all think that the answer is going to be as complex as you perceive the problem to be. And so, you are reluctant to embrace the answer—when always the answer simplifies. All of a sudden, out of a thousand apparently reasonable and wonderful choices, there's only one that is appropriate. How simple!

Everyone is familiar with the term, "the little gap." And it's like this little gap between here and there that must be bridged. But I am going to suggest to you, that it's more like a hole that has grease all around it. And if you would just

let yourself get close to it, you would slip into it, and you would slip through the illusion into a conscious realization of Reality as It Is.

The concept of a bridge to the gap implies not only the effort of walking across it, but perhaps the effort of needing to build it. In other words, it implies work and effort. Whereas the image I have just shared with you, is something that happens if you lose your balance and have no control, and have no chance to exercise a will or effortfulness. If you are already in the Kingdom of Heaven, and if you are already the direct expression of God—the Presence of the Christ—then there is no labor to discovering it.

And as I said at the beginning: “The Bridegroom cometh when ye think not.” Now you must understand also, that I’m not the Bridegroom, you are. It is your Divine Selfhood that is going to be the second coming. I don’t need to do it again!

RAJ COMMENT: I have enjoyed being with all of you this morning. And I want all of you to know that there is no question, no problem, no situation too mundane, or too ridiculous, to come to me for the answer to. I’d much rather have you mumbling incoherently in your sleep, expressing the terror of your dream that isn’t even real, asking for help, than to have you continue in a sound sleep.

And you have no idea of the delight and the interest that is shown, when somebody begins to struggle and move as they rouse themselves from a dream. Nor do you have any idea of the support that is present. Even though you have no idea of the support that is present, you will more easily allow yourself to accept the support, if you will keep in mind, that you are already at your destination—because you never left. And that is why you are at the end of an “ancient journey,” one that never happened. Waking up is that realization. Not an intellectual realization of those words, but the experience of God Being All, right where you are, and Being the constituting Presence of You. Enjoy the conference.

RAJ OPENING COMMENTS: Good morning. Yesterday the question was asked if the sign of an Awakened One is the experience of perfect peace. And the fact that everyone around that One experiences perfect peace, how is it that the crucifixion could have happened? In other words, how could those around me not have experienced the peace and the gentleness of Love, and thereby have been unable to engage in the act that has come to be known as the crucifixion? It is a good question. But it illustrates what the Course calls level confusion.

How many of you understand what level confusion means? How many do not? Those of you who do, may be surprised to find that you do not, either. Level confusion is not something to have an intellectual concept of. And I’m going to share something at a more experiential level that will help you to know what it means, without yet being able to put it into words.

Many of you have had the experience of being asleep at night. And when you were children, your mother would call and say, “it’s time to get up.” And you

were having a dream. And in the dream one of the characters is hollering, “it’s time to get up.” Or, somebody comes while you are sleeping and shakes your shoulder. And in the dream, the person standing next to you reaches up and puts his or her hand on your shoulder, and shakes it gently to get your attention. That is level confusion. Where an event that is happening at another level, is interpreted as an event Within another level. That is level confusion.

Now, this is very important, because it’s going to change the way you approach the rest of this conference as well as the way you approach your daily life, when you return to your homes. The Course and the voice for Truth, do not address you from the level of the dream, but from a level outside the dream, to rouse you to a different order of awareness.

If you are having a night dream, and you are in a righteous argument with someone, and indeed your mother or someone calls the Real you to wake up—is that going to create a feeling of satisfaction for the one arguing with you in the dream, if you are going to completely withdraw from the dream? No!

So, are you here as students of the Course to have a clearer perception to make everyone else be better or happier; or are you here to wake up to a different order of things? Really speaking, with a capital “R”, there are no such things as levels. But if you are caught in an experience of fantasy—which is what a dream is—then there do seem to be levels. Because Reality seems to be unavailable to you at that moment, and your dream has become the substitute for Reality. True, it is said, that as you begin to reach beyond your conditioned thinking, as you begin to desire to wake up and know the Truth, with a capital “T”, the unhappy dream begins to shift to a happy dream.

But that’s not the point. It is a “benny” you get; a “perk” you get. It is very easy, especially as one begins to study and embrace and attempt to embody the principles of the Course, to think that it’s purpose is to change everything for the better. And so, it can begin to be used as a means of control of the dream—which is not the point.

And so, indeed there are many Course In Miracles meetings that are far from peaceful and loving. And there are families, where non-Course members of the family, and Course members of the family, begin to experience strife. As though, the conveying of ideas and principles, and the use of particular language, is what constitutes embodying the Course. When the point is—the internal shift of awareness that causes you to feel less and less the need for defense so that you may be more genuinely you, and express the love that you find is indeed the substance of you, which almost no one in your world will object to.

Now, there is a necessity for me to be very precise, because in the use of the illustration of a dreamer in a night dream, and the fact that what is experienced is pure fantasy, and when you wake up the world of that fantasy disappears, that illustration cannot be used appropriately to give you a context in which to

understand waking up. It is instead the daydream, such as you had when you were in school and the teacher was talking, and you were gazing out the window and were a thousand miles away—or imagining yourself out in the yard playing. Here, your fantasy is a modification of Reality, not a total substitute for it. In effect, the Course is the loud noise of the teacher getting your attention while you are daydreaming, so that your attention comes back to a proper perception of Reality, rather than the modified one that you have engaged in, as a means of escape from boredom.

It is important to understand this, because at this very instant there's only one thing going on—God—right here. And it looks like me, and it looks like you, and it looks like a building, and it looks like grass, and it looks like cows, it looks like a group, it looks like food, it looks like camaraderie, but it's all God. If God is, indeed, Omnipotent and Omnipresent, where is there room for another creation? There is none. Therefore, you are at all times confronted with Reality, with a capital "R". At all times, you are confronted with the Kingdom of Heaven, and you are either seeing it clearly or through a glass darkly.

Through the lens of the ego you have a misinterpretation of it, a misperception of it. And that is why the Course says, that ultimately, perception will disappear. Perception of what? Perception of the Kingdom of Heaven. You will no longer have a perception of it, you will Be the conscious experience of it. Any perception you have of it, must necessarily be biased, partial, incomplete.

Divinely speaking, you all have the capacity to imagine. But if you imagine and you join with another in that imagination—if another joins you in that imagination—now it is not imagination, it is misperception. And the bonding between the two of you, in the mutual agreement as to the reality of that misperception, is what constitutes a special relationship. You think that a special relationship is a word that describes every relationship you have, and especially the most important ones to you, the ones with your husbands, or wives, or children. The special relationship is the mutual agreement to treat a daydream as though it were real, and as though Reality were not going on at all.

Now, I picked the subject, the end of an "ancient journey," because that is what waking up is, and that is what the end of a special relationship is. I want to be very, very clear on something. The end of relationships with each other is not the embodiment of a holy relationship, is not the end of a special relationship. Be wise, because the ego will suggest to you that you are in a special relationship and you must get out, and that will be representative of your spiritual growth. The fundamental basis of the ego is, to not be in relationship at all, but to be independent, separate. "But Father, I'd rather do it myself. But Mother, I'd rather do it my way. I'd rather see things the way I want to see them."

I've said before that relationships are the crucible of Awakening. Why, and especially committed ones? Because that is where the greatest opportunity is to let

down your defenses and be present with. How can you join, if you are not present with? Value your relationships. And know, that it is not a teaching, and it is not a language, it isn't verbiage that exalts a relationship, it's love—the willingness to recognize that which is Real, with a capital “R”, in each and everything.

Relationships are essential to Awakening. They are essential to joining and yielding up the false sense of self-satisfying, separateness.

Now, you are here. You seem to be listening to me, and you are at this conference and you seem to be listening to a marvelous banquet of spiritual expressions of Truth. But all of you are listening to what you are seeing with, or listening with. And if you are listening with insight, you hear that which is insightful. And if you listen with defense, you hear that which justifies your sense of separateness. So, are you really listening to me, or are you listening to what you are listening with? And if you are listening to what you are listening with, are you not in a process of finding yourself in your world?

And so, can there really be those who are more enlightened than you, or more worthy of listening to than you? If you are hearing anything of value from them, it means you are listening from that place of value and are hearing yourself, and discovering the oneness of that which seemed to be separate.

I'm going to give you another way to think of “the journey without distance.” It happens that this statement comes from Christian Science literature, but truth is truth no matter where it appears. “You are neither behind the point of perfection, nor advancing towards it. You are at that point, and must understand yourself there from.”

This “ancient journey” is a journey that has happened while you have been the Christ—the direct expression of God. And it has happened smack dab in the middle of the Kingdom of Heaven. Because you as the Son or Daughter of God, and the Kingdom of Heaven, are the only things that are Real and truly available to be experienced.

And so, the journey has been a dream—fantasy—experienced right in the middle of the Kingdom of Heaven. It has constituted an ignoring of the Kingdom of Heaven, and the energizing of a different perception of the Kingdom of Heaven, that you and someone else have agreed upon, so that you might have the experience of a different point of view from the Father's point of view. Which really means, a point of view different from what feels like Home to you. A point of view different from you feeling the congruence of you.

And you cannot have that different kind of feeling without, what I call, “garbage truck bells.” When a garbage truck is backing up and there is greater danger, there are bells that ring. And so, if you are going to indulge in a limited perception of the Kingdom of Heaven, which constitutes insanity, there will be bells; there will be what you will call fear, because it is not natural to you. And it is really, initially not fear, it is just a warning bell that says, “Don't linger too long

in this limited perception. Get back Home.” Fear is not a punishment, anymore than the bell says something is wrong with this truck. It just means, be alert, because there is not enough clear vision for you to be safe.

And so, there is no penalty for having a partial private view, that is handed down by God. It’s just that when you are out of sync with your capital “S” Self, or what you Divinely Are, you are going to feel the uncomfortableness of not being in your natural place.

Now, if the only thing confronting you here and now and during this whole weekend, is the Kingdom of Heaven and God’s Truth—because there truly isn’t anything else Real happening—then, if you are willing to look at it with curiosity, to know God’s Truth, and if you even grasp a little bit the fact that the truth that you see is the truth that you are willing to listen with, and therefore it is a conscious experience of unity and perfect equality, then you provide yourself with the greatest opportunity for your perception to be cleared.

And the likelihood is, that you will go home beaming with great joy and great news for everyone else, about how marvelous this workshop, or this conference was. And what I want, is for you to go home and not neglect to be aware, that it was the wonderfulness of what you chose to listen with—it was the wonderfulness of you, that you are so happy to share with everyone else. And if you get that idea, if it registers with you deeply, you may well go home and say, “You know the conference itself was so-so, but my perception of it was marvelous. And I learned something. I learned to look with better eyes. And that’s the good news I have to share with all of you.” So, learn to look with new eyes. Learn to abandon the confidences you have in what the meaning of everything is, because at the present time they are definitions you have arrived at, without having asked God what the meaning is. Without saying, “what is God’s point of view here?” God’s point of view is your point of view, truly.

Now, the ego is a defense mechanism—nothing else. And it is superb as a defense mechanism. Don’t think that you can use the principles of the Course to overcome the ego, you can’t. But what is the one thing that the ego can’t defend itself against? Disregard.

So, how do you get off the wheel of history? How do you truly consciously experience the end of an “ancient journey,” that was not a journey at all, because you never left Home? You do it by turning your attention to some other source than your conditioned thinking. You join with the Holy Spirit. You join with the Father. You join with me. You reach out with curiosity.

The ego will be most happy if you will just stay in your nice little cell and be happy. The way you disengage from the ego is by reaching out to that which is different from it, and neglecting the ego. And because you have, for so long it seems, been incarcerated within the limits of the ego, it seems as though you are reaching out to something beyond yourself. And that doesn’t seem to be such a

wise thing. And the ego will say, “be careful, you’re giving your power away.” It will use psychology against you. But there is no way, at the moment, for the reaching out to seem to be different from reaching out to that which is beyond you, because you are, at the moment, by definition, a circumscribed limited entity. That’s the ego’s perception, which you seem to believe is true of you. And that’s why trust is the fundamental point, because you must dare to trust.

What most of you think trust is, is confidence—something that you have confidence in. Confidence will not get you to wake up, because it will always be confidence in something you are already familiar with. Trust takes you beyond what you are familiar with. And therefore, it will always be, trust into the unknown. What you already know keeps you bound.

Now, what is the Holy Spirit? The Holy Spirit is your Divinity held in trust while you dally with the ego. Therefore, when you are reaching out beyond the limits of the ego; when you are trusting into the unknown; when you are turning everything over to the Holy Spirit, so that it may turn your experience to your advantage, you are reaching out to and joining with that disowned part of you—the rest of the infinite of you—that you temporarily ignored while you had the exciting, thrilling, fearful experience of limitation. It is important to understand this, because it will reduce your fear. It will reduce the degree to which the ego can try to scare you out of waking up.

This is how you come to the end of the “ancient journey.” Some of you contemplated the title of this conference gathering, and discovered that the word “ancient” has warm, meaningful connotations; as though that which is ancient might be closer to the truth, that which is ancient is that which has endured and therefore, must have substance to it. Don’t value the ancient.

It isn’t the end of an “ancient journey,” it’s the end of a journey of ancientness. And what I mean by that is, when you sacrifice the infinite view, (God’s point of view, which is your birthright to be experiencing) when you sacrifice the infinite view, infinity immediately gets stretched out on a line—past to future and immediately there is history. Immediately Omnipresence becomes ancientness and infinite unending potential. But it’s a perception, a misperception of infinity; your capacity to be conscious wholly without limit of any kind.

And to consciously experience the infinite Movement of God as the Movement of You, not a little ego experiencing this infinite movement, but the You that you truly Are, experiencing your birthright to have the Mind of God, you might say.

God self-expressed is not man. God self-expressed is God, and if you want to call it man, and woman, and tree, and birds, and grass, etc., fine. But don’t get too hung up on the words you use to define it. The infinite manifestation of God is GOD expressed, not a different presence from the Father. And if God is the infinite Intelligence, the infinite Mind, and the Father has withheld nothing of

what He is from His Self-expression called You, then you must be that infinite Mind. That infinite awareness must be your natural conscious experience of being conscious. Indeed, you are not a body, you are Mind, in which all conscious experience of form is going on. When you identify with a form, you lose your infinite perspective, and it seems to be material; not of God, capable of dying, etc.

I will tell you something to set the record straight: When you wake up, everything will not disappear. Your limited perception of it will be gone, and you will see it as it is, and you will not seem to be in the middle of it, or inside it. You will also not be preoccupied with it. Because as that conscious awareness or Mind, that is the Presence of God's Mind—you, your attention, your experience of your aliveness, your vitality, etc.—will be inseparable from the conscious experience of the Movement of Creation.

People talk about being co-creators with God. Co-hyphen-creator, implies two things cooperating and that is not what it will be. You will, by virtue of not claiming the right to your own private mind, find yourself to be the conscious experience of the Movement of Mind, that is God Being Creation. And the experience of that, will be where your attention will be; not on the specifics, not on the visibility and tangibility of that creation. Where you give your attention will be different, but everything will still be present except for the misperception of it.

Now, I am able to be conscious, right here in this room, without sacrificing my infinite awareness of every aspect of the Movement of God, which is infinite. Divine awareness is specific and universal simultaneously, and there is no way to explain that. But that will be your experience.

In order to get to that experience you must begin to value where you are, and you must begin to value each other, and you must not see the Course as that which helps you rise above such mundane things as human relationships. There isn't a single human being in this room—you are all Christ's. You are neither behind the point of perfection nor advancing toward it.

So let go of the ethic of progress, and begin to, as you go through the the rest of this conference, see with fresh eyes, see with curiosity. "Nothing that I see means anything," means, "nothing that I see means what I think it means. And so I'm going through this conference with curiosity to discover the truer meaning, as it is being set into motion by the Movement of God."

Now, peace, when you allow yourself into it, by going into your closet and praying unto the Father which is in secret, which is in the silence, does not give you an alternate experience, an alternative to anxiety. It is not just another arena of emotion, it is a direct experience of your Being, of your Self, with a capital "S", your Being with a capital "B." It is a direct experience of God, and you cannot avoid being aware of the oneness of you and the Father. And when you allow yourself to experience this peace, the fact is that you will generally find a happier

dream occurring. You are likely not to find the resistance that I did, or seemed to. But more important than that, is that you have allowed yourself into a new order of conscious experience in which you may have the opportunity to get to know yourself more truly. And in choosing for that truer experience of who you are, you get closer to the little gap. That place where all control is lost, and where you can easily slip through into your conscious experience of having a will that is not separate from the Father's—and wake up.

Curiosity is the active means by which you abandon your confidence in what you think a thing is. And when you abandon what you think a thing is, you are neglecting the ego. In being neglected and having no occasion for defense, because it is not being attacked, your connection with the disowned part of you, called the Holy Spirit, can occur spontaneously. Don't be curious about the here-after, be curious about the here-and-now, because here-and-now is where the opportunity to wake up exists, because it is the Kingdom of Heaven and you are the Christ.

The end of an "ancient journey" is over, because it never began, and that is why it is a "journey without distance."

It is good to be with you. I am going to say, it is good to be with you, knowing that you know I am with you. And indeed, I am always with you. You hear what you are listening with. Listen with new ears, and with an expectation of an answer. And that is the way you abandon the ego and end the journey.

QUESTION: Raj, I've been experiencing difficulty in my marriage. It seems to be like Allen Corn said, "you put something in the frig and you forget about it, and it just grows moss, and seems to be dying, and you have to throw it out." But I still want to be loyal to my husband, and have a commitment. But there just isn't any joy. I'd like direction or guidance. Thank you.

ANSWER: Don't be afraid to listen for the answer. Don't be afraid to listen for Truth. All of you, to one degree or another, are afraid to listen for the Truth, because you are so convinced that you are guilty, that you expect the statement of Truth to convict you in your guilt, rather than uncover your innocence. And so, you must remind yourselves often, that the Truth sets you free, that the Truth will always uncover your guiltlessness, along with your brothers guiltlessness. Then you will not be as afraid to listen for the Truth.

Now, as the saying goes, "you can lead a horse to water, but you can't make him drink." And if there is a member of a relationship, of a partnership, who is for whatever reason unwilling to be an active, vital partner in the relationship, then you must acknowledge the fact that there is not a relationship.

In your particular case there is not equal vitality being brought to the relationship by the two of you. In fact, there is a definite barrier to it.

Now, I am going to be very blunt. Your husband has the right to be alone. Your husband has the right to not engage in a relationship with you. And you have a right to be in a relationship with someone where there will be communication and communion.

Sometimes you all do not want to listen to the Truth because it will tell you something you don't want to hear even though it will benefit everyone. And that is part of yielding to the Holy Spirit—"not my will, but Thine be done." You must dare to say those words. You must dare to listen for the Will that is beyond your present sense of will, which is all utilized—brought into play for the purpose of self-protection. The way you escape beyond the willfulness of the ego is to reach beyond "Thy will be done," and then listen. A sense of righteousness would keep you bound to the relationship, trying to make it work. And it is not appropriate for you to waste the rest of your life attempting to do something that someone else is not willing to participate in.

If that which is Divine is omnipotent, you would be inclined to say that it has the power to override human will, you would say that it has the power to heal in spite of the person's beliefs. It is not true. That is why the only path is one of yielding. Yielding what? Yielding to the Father's Will and yielding up one's own defensive willfulness, one's own act of self-protection, which is brought into play to maintain separateness.

I listen to pleading, beyond your comprehension for healing, and healing is not experienced in many cases. Why? First of all, the very state of limitation or ignorance that all of you are experiencing, is a choice that each of you made at some point. Why you did it is irrelevant. And the fact that you did it, does not mean you are guilty of anything. But as long as a conscious choice has been made not to listen, you cannot hear. You could say, that you have walked into your daydream as a result of a conscious choice. You were not rejected from the Kingdom of Heaven. And you are not being kept out. You are in it. And you are what you have always Divinely been. Therefore, because each of you, for whatever reason, decided to have a different experience of it, you each must decide to come Home.

The saying is, "a mind that's changed against its will, is of the same opinion still." If indeed, I could pick you up and carry you into the Kingdom of Heaven, and you did not have a clear sense of having gotten there by your choice, you would feel unworthy of being there, and would find ways to get out again, until you could walk in yourself. You must know when you come into the full comprehension of your Divine Being, that it really is your conscious experience of yourself, and not because someone helped you have something you weren't really deserving of. There is no way you can be a stranger in the Kingdom of Heaven. There is no way you can feel not at Home, when you are at Home, except in the fantastic sense that you are already doing it at this instant.

Love is not a means of controlling others into their good. Don't waste your time trying to do what can't be done. But don't make assumptions about what can or can't be done, either. Listen, ask, as you have just done, or listen within after having asked. Because I promise you, if you are willing to listen, setting aside your best judgments, your conditionings about what a real marriage is, or how a truly loving wife can lift her man out of the doldrums. Listen and let go of those, so that you might truly hear what the Divine Will is at the moment, and then dare to act. And you are likely to find that it is going to be an act, and an act, and an act. In other words, a series of actions that are going to require continuing to ask, especially if you are being led out of your own confining beliefs about what a marriage is and what a dutiful wife is.

He deserves fulfillment and you deserve fulfillment, and it is not appropriate for either one of you to define it for each other. Free him and free yourself. I am speaking specifically to you relative to your specific situation. That's the end of the answer.

RAJ OPENING COMMENTS, DAY THREE: Good morning. We might as well end up with the big question. What is Truth? Is it something to be found in the Bible? Is it something to be found in the Course? Is it indeed, something to be found in words? No. Truth is always revealed, which means that Truth is always a revelation. That means that if any of you ever experience Truth, it will be because you have given permission for its revelation to occur in your own mind.

Truth is the experience of the penetration of Reality into your current, limited perception of things. It is never outside of you. And no one else can reveal it to you, not even me. Each of you must give permission to yourself to have the conscious experience of Truth. And when you have the conscious experience of Truth, you cannot treat it as though it is now a fact for you to put in your tool kit to use at a later time. Because the revelation of Truth is really your clear, undistorted awareness of what is Real, and how to be appropriate in the moment that the revelation is experienced. And a moment later, you could say, it is not Truth and you must listen again, so as to be able to be clear and appropriate in that moment.

If you collect what I have called the chicken-scratches of Truth and repeat and rehearse them, thinking that you are connecting with Truth, you are wrong. That does not mean it is invaluable. It is better for you to be reading the chicken-scratches of Truth, than to be reading crap. But the reason for reading the chicken-scratches is so that you might have an easier means of giving yourself permission to have the direct experience of it. Just as thinking the truth, is the best means you have to convince yourself of the Allness of God, completely enough, to allow yourself to abandon yourself to God.

Yield to the Father. Yield to the Father/Mother. In other words, you think clearly, intelligently, logically, etc., to so convince yourself of the Allness of God that you can abandon thinking. Because thinking is the act of defense against Knowing. Knowing is the experience, the conscious experience of Truth, that occurs when ye think not.

So, if you are allowing yourself to open up to that which is beyond your conditioning, that which is beyond your memory banks, that which is beyond your habits—if you are opening up to the penetration of truth—you are going to be transformed. And that is what all of you fear most. It is one thing to consider the fact that you may indeed be at the end of an “ancient journey,” (it may sound wonderful, and you may with all of your heart say that you want the journey to be over) but, in order for the journey to be over, you are going to have to allow yourself to be transformed by the renewing of your minds. That is not the way you experience being mindful at the moment, because your mindfulness is a rehash of everything that has been. Renewing means standing always at the threshold of the experience of revelation—the clearer perception of Reality.

And so, indeed, if I let you leave this weekend without conveying that not only are you at the end of an apparently “ancient journey,” because you never ever left Home and the journey never really happened, I would be remiss if I did not point out to you that you are going to have to dare to embrace a new experience of you as well as of your world. And that is going to be what you would call an altered state of consciousness, a really altered state, not an artificially induced one by drugs.

And I do want to take a moment here to make it very clear, that the use of drugs for the expansion of consciousness, is just another ego trick. Because you do not get beyond the ego limits through the use of drugs, you simply heighten the imagination. The danger of drugs is that they are misleading and one feels as though he or she is indeed experiencing a universal consciousness of things, and they are not. But because they think they are, they neglect to do the one essential thing to really have an expanded consciousness of things. So, there is no spiritual benefit from the use of drugs.

What is the one essential thing? The one essential thing is: To arrive at a point where you don't value your thinking. Where you are willing to set it aside, even for twenty minutes twice a day or once a day, in order to go within into your closet and be at peace. When you are at peace, you are abandoning the ego, not by trying to get rid of it, but by choosing differently from what it suggests you choose for. By disregarding it.

Don't be afraid of a new point of view. And don't think that you can wake up without having a new point of view. Waking up is not the same old you having extended ideas, having stimulating new ideas. It is you, learning how to listen and

how to be in the flow of the Movement of your capital “B” Being, which is the flow of the Movement of God.

Yes, there really is a God. And yes, you really are truly the conscious experience that is God Being the Movement of Creation. But the experience of that is not available to you, when you are claiming a mind separate from God, that has a right to its own perspective. And as long as you are claiming a mind different from God, and even different from your mate and your fellow man, you are depriving yourself of the experience of being at Home, with a capital “H”. You deprive yourself of the experience of your invulnerability, your integrity, your peace, the love that you Are, the substantiality of you that is yours before you draw a breath, or lift a little finger.

I encourage all of you to be daring, to be explorers. And what do explorers explore? There’s only one thing they can explore—it’s the unknown.

The Holy Spirit is your Divinity held in trust while you dally with the ego. And so, when you dare to disregard the ego, and lean into the silence of you and experience your peace, and discover that that peace is the very substance of your Being, and not just an alternative to anxiety—the alteration of consciousness is beginning to occur. The penetration of the truer experience of who you Divinely are, as the Presence of God, begins to be consciously available to you. Why? Because you are giving permission and being curious. And then Truth begins to penetrate your sense of limitation, and you find yourself knowing what to do, and what not to do.

It is really very simple. It really is very simple, but you have been conditioned to think that the truth is complicated, because the problems you perceive seem complicated.

You know what? Awakening is beginning to spontaneously occur, because there are more Awake than there are those who are asleep, which means that there are fewer and fewer joined in mutual agreement to dream. And therefore, the sense of the substantiality of the dream, is weakening. And therefore, it is becoming more and more difficult to find your illusions holding up and supporting you, and it seems like disaster. And you call on me to help to reinforce the illusion. And I smile and love you, and support the strengthening in you that is occurring of your conscious experience of your Divinity.

Now, humanly speaking, being at the end of the “ancient journey” seems difficult because it does constitute the abandoning of those things which you thought were extremely valuable. But those things which you thought were extremely valuable, were the things that helped to reinforce your security in the face of the vulnerability you have all felt—because you haven’t been consciously experiencing who you Are.

And so, you all have unimaginable support from those of us who are Awake. And I mean that you have support, in addition to the Reality that you

never left, (which of course constitutes support of you) as your belief structures begin to no longer make the sense that they made to you in the past. You cannot fall. You cannot fail.

There aren't just a hundred and forty four thousand who are going to wake up (Laughter and applause) and be lifted up in the Kingdom of Heaven, because everyone of you as you sit in these chairs is in the middle of the Kingdom of Heaven. You never left. So, how could anyone be left behind? So you have support just by the very nature of the fact that you never left the Kingdom of Heaven. The fact that you never left, means you cannot fail at returning. (Laughter)

And as there are fewer and fewer to join with in a daydream, that constitutes a distracted perception of the Kingdom of Heaven, you will find yourself (in addition to the support provided by the fact that you never left the Kingdom of Heaven, and as you find it more and more difficult to maintain the daydream, and lose the sense of safety that you got from the daydream) having the conscientious, ever present, uninterrupted attention of not only the Holy Spirit, but of what we will call your guide. And I mean that in the sense that the Course uses the term guides. They have come, ("For they have come," text page 520, old book) read that section of the Course. You have that support to help you have courage to endure the collapse of your false sense of security, as you feel the emergence with your own integrity.

Whether any of you realize it consciously yet or not, there is a drive emerging from within you that constitutes the courage to see with new eyes, which your ego says is unreasonable and which many of your friends say is unreasonable. But your willingness to feel that, and stick to your guns, will bless those who say what you believe and what you're doing is unreasonable. When they say it is unreasonable, they mean, "I cannot find that to be reasonable for me." And what is unstated is, "please succeed, so that I can find it to be reasonable."

You know something? To be Awake does not make you other-worldly—it is going to make you more Real. It is going to make you more humane. Your Divinity will find expression in a greater humanity. That does not mean limitation. It will find expression in love. It will find expression in the support of that which demonstrates unity; that which demonstrates order without control; that which expresses intelligence without premeditation; that which everyone around you will feel as security, as benignness, as safety, even if they disagree with you.

"Let that mind be in you," it has been said, "which was also in me." And I said, "if you have seen me, you have seen the Father." And at this time, at this moment—and I am only being appropriate in this moment—if you have seen Paul, you have seen me, you have seen the Father, because Paul is standing as the door, and I am standing as the door, and the Father is what is uninhibitedly Being.

And what is finding expression is more than even Paul is hearing, and is even more than you are hearing. But each of you are hearing and experiencing the Movement of God with the best eyes you have available. And it happens that this morning all of you have generally better eyes than you do when you are at home. If you are hearing the Truth this morning, it means you are also standing as the door. So, we are all being the place this moment where God shines through. And when we allow that, we become illuminated and transformed.

And so, I am going to leave you this weekend with an encouragement not to look for the Truth in any book. Realize that the Truth that you see is the Truth that you are willing to look with. To the degree that you allow the penetration of Truth as revelation within you, you will see it in everything that you are looking at. And I encourage you to give permission. I tell you that it is safe, because you are only accessing the infinity of who you already have been. And you are accessing the clearer conscious experience of the Presence of God, which is the constituting Presence of You. And therefore, you are safe, even though your ego tells you, you are crazy.

Dare to trust into the Holy Spirit. Dare to trust into your capital “S” Self. But remember the capital “S” Self is not a taller version of the little “s” self. The capital “S” Self is You identifying with, and as Mind—Consciousness—instead of identifying with, and as body.

It is a shift from body identification, to Mind identification. And not one of you in this room has ever experienced a limit or boundary to your mind. Even in your ignorance, you have not experienced a concrete limit to your mind. And so, therefore, you have an experience of infiniteness to Mind, that helps you to understand your potential capacity—it is an actual capacity, but I will say your potential capacity—to have an infinite conscious experience of being conscious, and not just a physically limited experience of being conscious. You have and are in the middle of a marvelous Divine adventure. Let yourselves be changed.

One other last thing: If indeed, your Divinity more clearly and consciously experienced is going to be manifest as a greater humanity, then what you or your ego would call a radical departure from the status quo, is going to be even more intelligent than what the ego has told you is intelligent. And therefore, as you give permission, and you become curious to know the Truth about everything, it is not going to cause you to be erratic—incongruent—with everything around you. You will not become a disturbance that is threatening. You will become a disturbance that is transforming, without threat.

I mention this, because since you are emerging from an ego frame of reference, you will always have the ego with you until you have disregarded it totally. And it is likely to say, that Awakening sort of gives you carte blanche to be totally irrational and not have to account for yourself. anything goes! No, sir! The nature of Awakening and clarity is that more and more of the indivisibility of

what God is finds expression and embodiment in you, as you. And therefore, you will be exquisitely in harmony with that which manifests love and peace on earth—between you and your fellow man, between you and your environment.

The minute you actually begin to walk around and say, “everything I’m experiencing is the Kingdom of Heaven seen clearly or through a glass darkly,” you will begin to treat your environment with the respect that is due it, and you will find healing, you will find transformation occurring. Why? Because you are seeing with better eyes. You are seeing with your inspiration. You are seeing with the infinite penetration of Truth that transforms you and discloses to you the Kingdom of Heaven, that was never ever altered by your misperceptions.

So, you do not need to be afraid of opening up and giving permission to lean into the unknown. Because the inevitable result will be recognizable as utter intelligence, and harmony that is not an enforced harmony, but an irrevocable unalterable harmony that doesn’t need to be protected.

And so, if you begin to open up, if you begin to give permission for the alteration of your consciousness, be assured that if you are experiencing something that seems irrational, you are not called upon to act upon it. Indeed, you are called upon to inquire further, so that you might have help in sorting out the ego projections that are being projected upon it. Ask, ask, ask, inquire, be curious. “What is the Meaning here?” capital “M” Meaning. And when you are able to see the utter intelligence of an apparently radically new point of view—then act in accordance with it. And it will bless everyone, and will not frighten them. You keep forgetting, that everyone knows what love feels like.

To you it appears as though I am looking at all of you here in a room—a body looking at other bodies. But I am looking at you in the Kingdom of Heaven, with God’s eyes, seeing you as God created you, and that is the fact of you at this very instant. Remember this: You are neither behind the point of perfection, nor advancing toward it, you are at that point, and must understand yourself there from. And how can you understand yourself there from? By allowing for the penetration of Truth that reveals who you are and who you always have been, and transforms who you thought you were, by the renewing of your mind.

I am talking about an actual experience of a new perception—an altered perception. I use that phrase, “altered perception,” advisedly. But you must be aware, that you will experience things a new. And that which is experiencing them, that you call you, will be a new You, to you, One without fear, One without doubt.

It’s time to wake up. And the means of doing it, is here, now. And there are not enough dreamers to keep you asleep.

I love you. And if you could see the light of you at this very moment, you would know that you love each other. And therefore, everyone is greatly loved by the whole Brotherhood. Look for it! Be receptive to it! Be willing to embody it

with each other. And remember that it is suppose to be fun, because it is utterly natural to every single one of you.

Questions are the leading edges of answers. So, don't ever underestimate the value of a question that you have. It is not there to be judged; it is there to abide with. If a question is the leading edge of an answer and you did not create the question yourself, it means that your question is your first experience of an answer being revealed. Therefore, the fact that you have a question does not mean that it is now time for you to figure out the answer, but to stay with the question as it comes more fully into view, and you are able to experience the answer that you initially perceived to be a curiosity, a question.

So, there are no questions that are too silly. There are no questions to turn over to the Holy Spirit—meaning questions that you are not going to figure out the answers to yourself. There is no question that is a bother. There is no question that is inappropriate. So, give yourself permission to have the questions you have, even if they seem inane, ridiculous, mundane—irrelevant to spirituality. If you are experiencing a question at all, it is the leading edge of revelation. Value it and stay with it! And so, we are going to have some time for some answers to emerge that you will experience first as questions.

QUESTION: I'm a nurse in an intensive care unit and I see a great deal of suffering.

We had an instance recently where we had a patient with Aids. He was in the last stage, and he was dying. When this guy arrested, the nurse who was taking care of the patient had blood splashed in her eye, which means that she's at risk of developing Aids.

And I'm having a really hard time with that—for a lot of reasons. I just don't understand the whole situation really. I try to be fair to both people; the person who's dying, and the family who's dying, to give them every opportunity for them to get what they need. But on the other hand, fifteen or twenty people, however many people were in that room, were all exposed. And it wasn't... maybe it was their choice—one way or another.

So, the amount of suffering that I see at the bedside when people die, I don't understand.

ANSWER: It is very simple. Every death is a suicide. You could say, that it is a succumbing to the dream. Each one, in apparently unique ways, arrives at a point of giving up the struggle. However, it is a giving up and going under. In effect, we have been talking about giving up all morning. But not giving up and going under; not yielding to the sadness, the exhaustion, the effort that seems to be called for, in order to survive under a sense of limitation. We have been talking about giving up by yielding beyond, consciously yielding beyond, our current perceptions.

You cannot understand death, because it is a misperception, and it is not there to be understood. You could say, it is there to be seen through. Indeed, where you find yourself, puts upon you a great call to be out from the center of your Being. To be the love that finds the one who is giving up, and those around him or her to be guiltless. To realize that this one is indeed—the perfect expression of God, the Christ. And that his or her current perception of himself or herself, has no substance to it. It is an urgent call for love, an urgent call for not believing the illusion.

Now, you cannot see anything for anyone else. But I will tell you, that to the degree that you do not join with everyone there, in their sense of limitation which grieves them, you lighten the load. You are the leaven that leavens the whole lump. And you must ask yourself whether it is worth it to you to join with them in the miserableness of the whole thing, and be conflicted yourself, or whether it is more important to you to be the love that you are, and your best centered perspective, because that leaves you unconflicted and able to be appropriate under the circumstances. Appropriate under the circumstances may well mean, having unlimited compassion, and willingness to love and nurture the suffering sense, that they are experiencing. Because words will do no good—and lofty concepts will do no good. It is indeed, a call for being willing to be with them. But be with them from your peace. Be with them from your love.

Now, this associate, (and any others who seem to have been exposed) are not bodies. They are the conscious experience of Being, which is another way of describing the Movement of God embodied. They are the Christ. Entrust them to their Divinity to the best of your ability. And do not let your imagination run away with you, with definitions of how the body works, and what the laws of the function of the body are. Because the fact is, that what is there and appearing to be a body, a material body, is the visibility and tangibility of the Movement of God. And there isn't anything material about it at all.

Hold that one in the purest awareness of who they are, that you are able to. Thus you do not join with them at the level of their fear, and you do join with them at the level of what they Divinely Are, and that is what becomes strengthened. And that is what makes it easier for them to shift from their fear to their self-conscious awareness of their integrity—their inviolable integrity.

You are there to be the light. And you know what? If you were a grocery store clerk, you would be there to be the light. Be the Presence of that which makes it easier for another to change his or her mind. But realize that it is not your responsibility to change it. I'm going to put it very simply—you do not have access to the switch—the decision making apparatus in another. So, do not labor under the false idea that you must somehow be able to, and have the obligation to, make someone else change their mind. All you can do is make it easier for them to do it. And that is love.

One last point: No matter what the name of the illness is, it is an illegitimate imposition upon a Christ. Remember that. No one, no matter what seems to have happened, deserves to be sick. It is really too easy to say, “Well, you created it for yourself.” If it’s an illegitimate imposition upon a Christ, it doesn’t matter whether they created it for themselves. They need to know that it is an illegitimate imposition; that they do not have to endure, they do not have to hold to themselves, because they’re guilty of something. They wouldn’t have, and none of you would create an uncomfortable situation for yourself, if you knew that you were the Christ, if you knew that you were the Sons and Daughters of God. If you did, you would know how inconsistent such an idea was—that you deserved to be punished and that you are required to act in an unloving way.

Every single person who you find yourself dealing with, every single person in a room or in a ward that you might pass by, be aware that what they are experiencing is an illegitimate imposition upon a Christ. What does illegitimate mean? It means something that doesn’t have a source. And if something is sourceless, it is substanceless. And if it lacks substance, it doesn’t have enough of what it takes to hold it together, except the faith—the energy that one brings to it. And if you knew it was illegitimate, you would stop bringing energy to it. You would stop having faith in it’s ongoingness. And your changed perception, would be recognizable as healing.

If those who are grieving knew better, they wouldn’t grieve. But since they don’t know better they do grieve, and the Father meets them right where they are. Not with what doesn’t meet their need, but with what is appropriate under the circumstance. And so, meet them with love. And although you might wish that you could do much more (because there’s so much more that you are aware of that you could share), if they wouldn’t understand it, don’t feel like a failure, because you couldn’t do it. Love is the fulfilling of the law. Love is enough.

And you know this, but sometimes you get tired. I mean physically tired. And it seems difficult to be clear. Sometimes the monumentalness of the things that confront you, distract you from your peace. It doesn’t mean you are in the wrong place, it means that you need to nurture yourself and get your rest and get your peace.

It is inappropriate for you to abandon—not you alone, I am speaking to everyone of you—it is inappropriate for you to abandon the places of stress and strife, because those places seem to be unresponsive to that which would correct it. You must be the Christ, and you must be the love where it seems least worthy of being given—“Else there will be no light brought to the darkness.” And you will not have the opportunity to find that the light doesn’t make the darkness clearer, it proves that it isn’t there. That’s the end of the answer.

QUESTION: I’m looking inside for what question to ask and I feel like I’m asking Jesus what question to ask Jesus.

ANSWER: Do it anyway.

QUESTION: I want you to know that I love you with all my heart, all of it. And my question must be, how can I fulfill that expression of love more in the world? It always feels like it's not enough. And I want to go the distance—distanceless, distance—out of my love.

ANSWER: Let it flow. Let it go. Love it enough to let it go, to share it. It is the way you release yourself from your experience of not being enough. The love is enough! The love is enough! You know what? It's not up to you to decide how much that love is to accomplish. And if you will abide with it, instead of with its recipients, you will know, you will feel its enoughness. And you will be able to trust that that love, which is not originating with you personally, but is inseparable from you, knows exactly how to be that Presence which affords the greatest blessing. And so, trust the love; don't trust yourself. And entrust those you extend it to—to that Love, with a capital "L".

The sun shines, and someone chooses to stay indoors. Could it be the sun, if it felt it had a responsibility. Love—and you know this—love is not quantitative. And as I have said on occasion to others, relax, you don't realize the degree of the Presence of Love that you're already being. And it is the ego that would keep you on edge, by telling you that you have to become more. Just as it is the ego, which tells all of you, that you need a clearer Truth—a more potent Truth to have your healing. And it keeps you on edge, so that you don't just abide with the Truth itself, which is already sufficient. You see, that is the way you don't discover that the journey is over, because the ego tells you, there's one more thing to take care of. And you believe it!

Again, I have enjoyed being with you—with you being conscious of the fact that I am with you. Now, don't leave here thinking that Paul is the only means you have for being consciously in touch with me. Because we are One. And I am with you, directly. And when you say, "today I will make no decisions by myself,"—let me in. Let someone in. That's the way you begin to disregard the ego. Thank you.



Gathering In Lake Morey, Vermont –1992

By: Raj Christ Jesus -

PAUL TUTTLE OPENING COMMENTS: I'm experiencing a lot of feelings tonight and I have not prepared anything to say. And so there are some things that I know I need to say. So I'm going to ask you to bear with me as I maybe awkwardly share them.

Some of you may not be aware that we live on the island of Kauai, in Hawaii, where hurricane Iniki just came through seven weeks ago, yesterday, and literally turned our lives upside down, and altered the face of the Island beyond recognition.

What I want to say is that, all of us have come to the gathering here this week from some experience of life, some context, some frame of reference that we're familiar with. And that frame of reference is either happening at the moment to express a reasonable amount of harmony, or an unreasonable amount of inharmony. But nevertheless, we have all arrived here trailing along behind us a mindset that colors the way we experience whatever's going on in the moment.

We will all get the most out of this week, if we are willing to set aside, or not emphasize the mindset or context that we're coming from. There's an old saying, "You can't solve a problem from the level of the problem." There's always a need somehow to stand and look at it from a larger standpoint than our current experience seems to allow us to do, cause it seems like our current experience requires us to be very focused in on whatever its characteristics are.

Now, you'll have to excuse me (here Paul got emotional) because personally I'm still very close to the experience of the hurricane, which in spite of the fact, that we went through it with a great deal of peace and ability to have a level head, it was still unsettling; it was still draining and so on. But I'm just going to be me.

A lot of you call and talked with Raj and you've just been you with Raj, and so turn-arounds fair play.

Whenever we pray, or whenever we seek council of someone, it's always a means that we're using to somehow step out of context of the problem, so that we can see it with a broader perspective. But there's something about the experience of a problem, that I don't think I could have come to the realization of without having had the problem—meaning having gone through the hurricane. In some ways I have known what I'm going to say, but not with the clarity that I can say it now.

When you're in the middle of a crisis, it doesn't matter whether you've been a member of A Course In Miracles group, or whether you've been a good church member, or doesn't even matter whether you can remember the things that you're supposed to have been able to remember, and it brings you to a place of honesty just within yourself.

If you sit for six hours with disaster occurring all around you, at least in my case it was like, "am I... do I really believe there's a God, or is this truly just some physical freak of a material world, that there is the planet, and there is us and so on?" Because everything that's happening around you says that it's all physical, and it's all destroyable, and all of this wonderful stuff about the perfection of Being, is bull shit. And so, I stood at a point where I could say, "yea, I'm making a commitment that there's no God, or I could make a commitment to whether or not there is a God."

Throughout the hurricane I was talking with Raj. There were times that I said to him, "Hey, if you are who you say you are; you stilled the waters when you and the disciples were out in the fishing boat. This is not helping anybody still the storm." And nothing happened. And I did that, and he responded to me as though he would, but the storm wasn't stilled and would even seem to get more intense.

And I stayed calm and I asked again two or three times. And finally when nothing happened that I perceived as improvement of the situation, I just caustically said to him, "Well, no wonder the people aren't getting their healings, it's like you're powerless." I was pissed off, I mean under the circumstances, because there were two or three times in spite of the ongoing peace that the four of us who were sitting in this bathroom were... we were experiencing peace, relatively speaking.

And there were two or three times where I lost my peace, and I was so positive that the roof was going to go off the house that every fiber of my being was just waiting for the sound of timbers breaking, or whatever the sounds would be like, I knew it would be... it's like I knew it would be something tremendous. And then it would last a couple of minutes, and I would catch myself and get back in my peace and stayed with Raj.

But there was a point at which I had to make a choice. And I think—I mean, this was my experience—but I think at the bottom line it's the same thing with every single one of us... there's a point at which you have to make a choice for peace or chaos. We have to make a choice for: Is there some divine Principle behind everything that we're seeing, or is it just purely a temporary apparently harmonious organization of chaos?"

And again, the reason I'm bringing all of this up is because it really has nothing to do with the books that we study or the groups that we belong to. That essential choice that all of us arrive at, whether we're in a dire crisis or a mild crisis, is like they say, something that happens between you and your Maker, or it's

just becoming conscious of what your choice is, and having this honest experience of who you Are.

Now I don't mean for this to be a dramatic way of trying to make a point. It's just something that I needed to share with somebody, and so I'm sharing it.

How many people here are students of the Course? And how many are not? Okay.

What I would encourage all of you to do as you go through this week, this gathering, is to set aside what you study and what group you think you are part of, and be that individual who is there in that time or experience that calls for the honesty with yourself, because that's what's Real about us. And that's the point at which you know whether you think you're divine or not. And my experience is at that point, that I'm divine. And that's where our common ground is.

And as I said when I started, all of us have come here in a certain context in our own mind—the context of our experience. The saying is that we're creatures of habit, which is another way of saying that we're creatures of context. And if the context changes, we move to a new town. Or if the context changes, we quickly try to grasp the new context, and then we expect that context to persist so that we can relax and be comfortable, because there aren't any surprises. But the process of learning, the process of education is one of boundaries to be broken, of contexts not being honored, and as a result we have new contexts.

Many of us, or many people have had a context of traditional Christianity, Catholicism or any various church. And they have expected that context to persist and be the context for their whole life. And something happens, it seems to become limiting, and then when they finally have to break out of it they feel very guilty.

I wasn't a member of the Catholic Church, I was a member of the Christian Science Church. And when the time came I felt very guilty for stepping outside of the bounds. Until one day, somehow it dawned on me that there are more people in the world who weren't Christian Scientists who didn't give a shit whether I was in the church or not. Excuse me. After you've been through a hurricane you don't put on a front.

When I realized there were more people who didn't care one way or the other, I was able to let go of the feeling of guilt and pay attention to who I was and what I was feeling and what was of value to me and what was nurturing my ongoing growth.

I'm sure there are people who have picked up A Course In Miracles simply because they were at that kind of threshold. So what I want to convey is, if indeed the belief is that we are creatures of habit, or let's say, creatures of context, then one of the things that is likely to happen is that you are liable to take the Course and glom on to it because it is so wonderful and it is so nourishing to your continued expansion that you say, "Ah, now I have a new context, and I am going

to become devoted to that context” just like you were a devoted member of the Catholic Church, or the Christian Science Church, or Women’s Club, or whatever.

But you know where the marvel of it was was in the transition, was in the place where you weren’t devoted to the old context, and you weren’t even sure there was a new context really to be had that would be identifiable. That’s where you were experiencing your freedom, and it’s important not to let go of that. It isn’t just a vestibule between cars, it’s the place to stay. Because if you realize that there were more people who could care less whether you are studying A Course In Miracles or not, than there are those who do care and would have a lot to say about whether you were studying it or not, you have the perspective not to be owned by a book, not to be owned by a teaching.

And this is very important. This is very important to me, and so I’m just sharing it. I’m sharing it so you know where I’m coming from.

We went to England this summer, and there were some individuals who were having difficulty letting themselves listen to Raj because they didn’t know where I fit into the picture. And when I say fit into the picture, they wanted to know where I stood relative to Ken Wapnick, Helen Schucman and in the hierarchy, so to speak. And once they knew that then they could perhaps go ahead and listen to Raj. So I’m letting everybody know like Mr. Stockdale said, in the Vice Presidential Debate, “Who am I? And why am I here?”

I was thinking about that the other day. And at the bottom line, I don’t know why I am here. And I’m hoping by Friday I’ll know why I’m here. Because being here is a miracle in itself. And I don’t understand it, with the hurricane and clean up and managing to leave right after that to come here. And I’m just being very honest with you.

Obviously I’m here because I value all of you, but I also value what Raj has to say. And obviously all of the things that I have shared with you, and the feelings are not the evidence of a stable, spiritual Being. And I’m looking forward to having some time this week, coming from a place of spiritual stability, because I do have to be willing to go there rather than value and hold on to the meaningful things that I’ve already shared, even whatever meaningfulness there was of the hurricane.

So I’m here, like you are, to have a chance to hear what Raj has to say, and be in that place where my balance is available to me. But which at times it seems valuable to me not to experience so that I can feel the richness of horror, and feel a little self-pity and hopefully get a little bit of nurturing.

For those of you who are new to a workshop and are not familiar with Raj and are not familiar with me and so on—my wife has asked me to be brief, she’s heard this story many times, she lived it, but I will be brief.

In 1981 I had a business in the Seattle area. And we arrived at a point where a person who I did work for wanted me to work exclusively for him. He became

very controlling and domineering. And when I said, “no, I would not work only for him,” he said “well, then I’ll squeeze you out of business.” And he proceeded to do it. And there seemed to be nothing I could do about it.

I had three children who were early teenage years, and the same kind of expenses and responsibilities that all of us have. And things just went down the tubes.

And there was finally a point that a very good friend said, “Why don’t you go talk to this lady who does automatic writing.” Well, being raised in a Christian Science background, that kind of thing was not acceptable. But at that time, again, I was in dire enough straights that I thought it won’t hurt—and so we went.

To this day, as I said before, I don’t remember what it was she said to me, except that when she was through I said, “Where are you getting this information from?” And she said, “I’m getting it from my guides.” And I said, “Guides, what are guides?” And she said “Well, we all have guides and they’re available to help us deal with our problems.” And she implied that they were spiritual in nature, and not an occult sort of black magic thing.

And so I went home. And for another month I tried to cope personally with the situation, and couldn’t—I mean, things got worse. And so finally I decide that I would sit down—and I had practiced Transcendental Meditation for three years at that time—so I decided I would sit down and meditate and become very, very quiet, and then just simply say, “If I have a guide, and if you’re out there, will you please say something.” And then I would spend maybe another forty-five minutes just staying in the quietness of the meditation listening.

And so I did this every night for about two weeks faithfully, genuinely—as genuine as I could. I mean part of me did a tongue in cheek, because it was a strange thing for me to be doing. And finally at the end of two weeks I sort of gave an ultimatum, it was like, “Well, I have better things to do than this. So if you want to talk to me you’d better do it now.” And as I’ve said before, the only better thing I had to do was worry.

So nothing happened that night either, except that from somewhere I got a very clear awareness that my trying to strong arm the universe, was an expression of willfulness that would get in the way. And so the next night I came back and I was truly genuinely ready, and in so many words I said, “Hey, if this takes another year before I hear anything, I am going to continue because I need help.

And I didn’t hear anything that night or the next night, but on the third night there was just a—the only way I can put it is—there was a flow of thoughts through my mind, words, that said, “My name is Rajpur, and I’ve been awaiting the right time to speak to you.” And I literally almost laughed out-loud. And my feeling was, “Oh, yea.” And my second response, which was almost instantaneous was, “I could have come up with a better opening statement than that,” because it was so regular. I mean, like I said before, it would have been Charlton Heston’s

voice, or the voice of God, it would have been recognizably not me, you know what I mean—to help me know that it was a real experience.

Anyway, that night I had sat down at the typewriter, because I can type about 100 words a minute. And I thought, if there was automatic writing maybe there's automatic typing. I was really getting nervy. And so since it wasn't coming as automatic writing, and he was speaking this way, I just proceeded to transcribe what he said, and ended up with about 10 pages of single spaced typing in which he shared some valuable information.

What I'll share right now is that I asked whether this was really him or whether I was making it up? And he said, "Both." And that was my first introduction to confusing answers. Except that he did proceed to say that he was providing the meaning and my mind was providing the words. And it was like, if I show you a picture of a door and you would say "door," but if I show it to someone in Mexico he'll say, "la puerta." And so the meaning is being conveyed, but my mind is providing the words. And he said the only thing that would limit our conversation would be the extent of my vocabulary. And I found through the years that he can manage to get around that, within reason.

So that was the way it began. About nine months later somebody handed me—at that time the Course was only in three volumes, and we gingerly let a few people know about Raj—and this person brought the text over of the Course and asked if we had ever seen it. And we said, "No." And she said, "Well, I'll leave it with you." And for the next three days or so I browsed through it and found places, references that made it obvious that the speaker was referring to himself in a way that could only be identified as Jesus, because the references were made to his life as Jesus.

So the other thing was that as I read it it was like, "Oh, I know this." Not meaning that I grasped everything that was in the book, but it spoke in the same way Raj had been speaking to me—it was like meeting an old friend, it wasn't unfamiliar.

So anyway, I finally asked him, "Who wrote this?" And his answer was, "I did." What I had meant was, should I believe that this really was authored by Jesus, or is it just another crack-pot thing that really sounds great.

And so when he said, "I did," it conveyed two things to me. One was that yes he wrote it and that he wasn't just Rajpur, he was Jesus. And my immediate response then was one of gratitude, but my gratitude was expressed in the words, "Well, I know you." It was like I had had nine months of relating to Raj, without any concepts about Jesus.

I seem to remember seeing an old television show, where some very wealthy man, nobody would relate to him in a real way because they just saw his position of power and wealth. So he dressed up like a bum and would go sit on a park bench, because people would then come and just relate to him as a human being

without their preconceptions getting in the way. That was the feeling I had, if you're Jesus fine, but I know YOU, I know your nature, I know how we have related together.

So, I didn't get hung up on this statement that meant that he was Jesus. And I tried a few times to address him as Jesus, and really funny things happened in my mind, and I couldn't be genuine, I couldn't get perturbed with him, you can't get perturbed with Jesus—I can't. But I can get pissed off with Raj, if that's what I'm feeling. I mean, I'm using that word on purpose because I can even be crude with him, if that's what I'm feeling, and I'm not always hunky-dorey, cotton-candy, perfect.

So when I found out that I couldn't call him Jesus and continue to be real, I just decided I would continue to call him Raj, and he said that that was just fine.

Everything I am saying has a purpose tonight, as far as I'm concerned. I'm not rambling.

In ten years now of dealing on a daily basis with Raj, and all of the workshops that we have done, and all the people who have had private conversations with Raj, the thing that has stood out is the fact that he is never the focal point—I am, you are, whoever he's speaking to. And always the message is, you're my brother, you're my sister, we are alike. The cultivated sense of your being less equal, less worthy is false. And I am here to confirm to you that it is false, so that you don't labor under that idea and refuse to allow yourself to experience your Birthright.

You know what I'm trying to do tonight? I think that what I'm trying to do is to help all of us arrive at a point where we're not caught up in spiritual fantasy and a great high that—and pardon me if I offend anybody—but a great high, like some people feel when they see some gigantic crystal, and they're into crystals. I'm not being judgmental. But one of the things about going through the hurricane was that in the moment of honesty there's a clarity about who we Are that's experienced inescapably. And there's no spiritual high to it.

And so I come into this workshop from a context in which the great value of a grounded spirituality has become very clear to me. Not one that lifts us out of an experience, but one that we experienced in the middle of any experience that allows us to endure and persist.

If I'd been on a spiritual high, I might have been like the fellow in the Hotel who was drunk and leaned out a window said, "Look, the wind is holding me up." And he was out at an angle and the wind stopped and he fell and broke both of his legs. You understand what I'm saying? Our spirituality relates right here. And so at the risk of everybody thinking, "Well, we're sure starting this workshop with a downer. Boy, he sure didn't buoy me up." Somebody said earlier, you know the gathering tonight will be a tone setter. Yes! Fortunately for the rest of the week you only have to listen to Raj.

But if you understand, if you can approach this without valuing your context that you've come from too much, and without a spiritual fantasy high, "Oh, my God, we get to talk to Jesus," that attitude will not allow you to be real. It will not allow you to be upset with an answer that he gives you that is upsetting, because it pushes your limits and causes you to shift your perception, and then you will really be miserable.

But if we do start out with a willingness to realize that being and talking with Jesus may be hard, because it allows for spontaneous shift of perception that you didn't think would happen that spontaneously, and you would have liked to have it happen a little bit slower so you could do it gracefully. Then if that happens, you'll embrace it in a very real way. And you won't run out and say, "Boy, this was a shitty workshop. I don't know how anybody could have ever said it was any value going there."

I'm saying, come on let's all be real, let's find our divinity right in the middle of our humanity. When it comes down to the nitty-gritty, all of this spiritual crap isn't there. It isn't there in your mind. You're making life decisions. You are either going to give up the ghost, or you're going to say, "Even though everything is collapsing around me, I am going to persist in Being—I'm going to persist in Life." And we can have that kind of clarity without going through a hurricane, if we'll dare to just be Real.

Okay, I think I have said what I felt, and it's been my intent—it wasn't thought through—but the intent that I feel around what has been expressed was indeed to set a tone, or perhaps a new context in which we can approach these five days with Raj with enough humility to allow for the maximum amount of transformation. So that's my gift to you tonight.

Now, shall we see whether he has anything to say?

I will take a moment to let those of you who have not been to a workshop before and are not familiar: when one becomes still and listens for guidance one does not have to sacrifice his presence one does not have to go into a trance and have something happen that they're totally unconscious of. I have always felt that to be in a trance was like trying to become more spiritually conscious by becoming less conscious. And it doesn't make any sense.

To listen for guidance is really a very natural thing for all of us. It's just that we insist on saying everything ourselves and not really listening. I find that when I don't really want to hear, I'll ask the question over and over and over without a break, so that anyone answering can't get a word in edgewise.

So when I am relating to you what Raj has to say and I have my eyes closed, I only have them closed because at this point it's easier to listen without the distraction of nods, or shakes, or tears, or smiles, or whatever. But I have not gone into a trance. And whenever I'm speaking, I'll have my eyes open like this, unless he tells me to open my eyes, and one way or another I'll let you know that he's

having me do it that way. So I want you to know that when I have my eyes closed, it's simply because it's easier to pay attention when he's speaking.

So let's just take a moment to be quiet.

PAUL: This is me, Paul. We're having a little argument because he wants me to tell you something, and I wanted him to talk. He wants me to share something that I didn't share.

For those of you who are not familiar with the Course, there is a lesson, one of the lessons in the Course which is sort of like a sentence, or it's like one or two sentences long, that you utilize throughout a given day. And it says, "Today I will make no decisions by myself," (old text, p.581; new text, p.625) which obviously means you're going to rely on something other than yourself, or in addition to yourself. And in terms of the Course, not making these decision by yourself means that you are asking the Holy Spirit for help, for guidance, so that a joint decision can be made, where you do not win and the Holy Spirit does, unless you happen to want the same thing the Holy Spirit is telling you is appropriate.

Because I've talked with so many people, because we've done so many workshops, I am aware that people very often have the idea that Paul's lucky because he's in touch with his guide, and not only that, his guide is Jesus—how lucky can you get. And they also sometimes feel that I must have a special talent. And all that does is make whoever's feeling that—whoever's thinking that—feel that they have less opportunity than I do to have the same experience. And there's an assumption that it's easy for me, as I said, because there's guidance.

Now, I encourage every single one of you everyday to—no matter what you're doing, whether you're grocery shopping, whether you're driving someplace and you have alternative routes that you can take—that you begin to ask under the simplest circumstances, the most uncharged circumstances, begin to ask, "Is this appropriate? Should I turn here? Where should I turn?"

In the beginning ask your questions so that you can get a "yes" or "no" answer because you'll allow that, because a longer answer might seem complicated and maybe you'll goof-up. And so do whatever makes it easiest. But, begin to ask as though maybe even the simplistic human thing you're doing might fit into a divine context and in traditional terms would say, "reflect the Father's Will," a divine order of things. And do it with curiosity, and do it with things that are not major.

Just because I get answers apparently easily does not mean I can digest the answers any better than any of you can. And he's constantly pushing my buttons. I mean, I don't need to grow in the areas that I'm comfortable, do I? And neither do any of you. And so I'll tell you that it's damn hard sometimes. And there are times that I've sworn off of him and I've said, "Don't call me, I'll call you."

But you know what? When the 11th of September came and the hurricane was starting, I was glad I wasn't asking guidance for the very first time in my

whole life. Not that I don't think somebody who might have chosen that time to ask for the first time wouldn't have gotten it. But when he said to stay in the house rather than go to a very sturdy concrete and iron pillar reinforced building—when he said to stay in our house, instead of going someplace—I knew it was safe.

It wasn't easy advice for me to take, except that I have had ten years of having validations of his guidance. And when we asked him why, he said, "because the atmosphere in your home during this hurricane is going to be more nourishing than in the Hotel." I didn't give a shit about a nourishing atmosphere. I wanted steel and concrete. I mean it wasn't a comfortable answer. But we stayed. And as it happens, it was quite an experience, even though I was in touch with him and there was peace among all of us there, it was scary.

Now afterwards I was very curious to find out what happened at the Hotel that was structurally sound. Part of the roof was torn off, and the sprinkler system broke, and water flooded into the 11th floor causing it to collapse into the 10th floor, causing it to collapse into the 9th floor which was where the lobby was and everybody was in the ballroom one floor down. And nobody was very comfortable in that secure building.

And then, as I said, this fellow let the wind support him and after he had broken both of his legs he was brought into the ballroom where everybody was. And I don't know that he was screaming in pain, but I gather that it was a different kind of terror than what we experienced in our bathroom very quietly with only minor senses of experience of our home being violated—like windows exploding. And afterwards we were very glad to have been in the house, even though there was no way to know for a fact that that really would be a safe place to be.

Afterwards, when we had a chance to see the devastation on the island, because every square inch of the island was hit equally. And I found out that only two people had died. It was an incredible, it's an impossible thing that only two people could have died.

And I'm just telling you it may be my own accommodating my need to have a belief. But when I asked him, when I said, "you can still the waves and stuff, make the storm subside," I could believe that although the storm didn't subside maybe something had been done so that only two people died. And one of them was from a heart attack, not literally from flying timbers or anything else. That was a miracle.

So, I'm going to stop there. I just want everybody to know that you and I are all in the same boat when it comes to listening for guidance. And I don't have a special "in." And the thing that links us all together is, the degree to which anyone of us is truly being honest at that inner point where our context fails us, or our group, or our teaching, or whatever, and we're having to make that choice for truth, and find out what truth is for us.

So, if you think it's easy for me, then know that it's easy for you, even if that seems unreasonable at the moment. And don't make it hard for yourself by thinking, "it really is easier for Paul than it is for me." And then go ahead and dare to enjoy this aspect of being alive, where each day you do not make any decisions by yourself, and have the marvelous experience of finding out that you're not alone.

RAJ OPENING COMMENTS: Good evening. Paul can welcome you to Vermont, but I can welcome you to the Kingdom of Heaven, and they both occupy the same space. And I will tell you that during the coming week I will be encouraging you to give yourself permission to see Vermont, or New York, or New Jersey, or Florida, or Hawaii with new eyes. Because it is only the withholding of permission to see it in a new context that keeps you from seeing it more truly as it is.

Paul's point was well taken. If there's one thing all of you need to know it is that when you take a real close look at yourself you will find something essentially marvelous, and not something pitiable, or judgable, or condemnable. And so I will also be encouraging all of you to dare to give yourself permission to see your faultlessness, your guiltlessness. The fact that at the very core of your Being it is already—I'm going to put it this way—indelibly, substantially, a flawless expression of Integrity that gets its integrity from, shall I say, the divine powers that be, from the Source of divinity.

It is going to be an outstanding week, and that is not meant as a pep talk, it is a statement of fact. And indeed, if any of you, at any time, find yourself offended by what happens, sit with your offendedness for awhile. Go out and be alone and sit with your offendedness for awhile. But do something in addition to that, feel for what is underneath that reaction of indignity, because there's a jewel underneath it that's being covered up by your reaction.

Now I do not encourage you to expect a strenuous week in which 50 or 60 of you might be sitting on a rock outside feeling your indignity. But there is going to be Movement, there is going to be grounding, grounding in your divinity that is relevant to your world, and a loss of, what I'm going to call, spiritual irrelevancies. And I encourage you to at all times dare to be real with me. You can't really do much more to me than put me up on a cross, and we've done that. So I can take anything you can dish out in your process of arriving at a point of giving yourself permission to believe what you already believe.

Spiritual teachers are very often challenged so that the challenger can see whether or not the teacher can demonstrate the fact that his spirituality leaves him free of the very hooks that the challenger is providing. Why? Because the challenger already knows the answer, but can't embrace the answer one hundred percent, and wants a proof of the justification for embracing it.

Now, if you want to elicit from me whatever will allow you to give yourself permission in a gentler kinder way, we can do it that way too. But what I want to convey to you here is that you do not have to be nice to me. If you are awkward, or ungraceful, or down right obtuse in your process of arriving at a point of just believing what you believe—believing what you deeply believe—if you want to do it in an awkward way, we can do it that way and it is all right.

I will tell you that Paul is not too happy about what I'm saying, but at least you will not be asking him or challenging him. He wonders about sitting in the middle of tension.

What is love? Love is the willingness to recognize that which is Real, with a capital "R", in each and everything. At the bottom line each one of you wants to know whether there is truly justification for recognizing that which is Real, with a capital "R"—that which is divinely Real—in the middle of that which is unreasonable, unlovely, like a hurricane, a disaster, an accident, an illness, a difficult child, or sibling or parent.

Everyone wants to be able to give himself or herself the permission to do that, make a commitment to it, and simply be that way. Now let's dare, all of us, to be Real with each other during the next five days. And let's discuss what you find yourselves experiencing. And let's move through in the process of finding the diamond in the middle of the clod of dirt—that which is Real in you and of your capacity to love, to love the love that transforms the world.

Now you will hear me use words like that, "the love that transforms the world." You know what? Learn to listen to what I'm saying as though it's nitty-gritty, down-to-earth, and not some wonderful phrase. The ability to recognize what is Real in the middle of a problem, solves a problem, and transformation occurs because the tension and the difficulties associated with not having the answer have been alleviated.

So when you hear me speaking words or phrases that sound like grand phrases, be willing to look again to see in what way they are really grounded points that relate in the most practical manner to your everyday lives.

I'm going to tell you something: If grand ideas do not relate to your daily lives, they're worthless. The only thing is that many of you hear the words that express a grand idea, and you never anchor it where you are, you let it float in an intangible unrelated way in your mind, and therefore it never becomes translated into the language of everyday life.

Now I look forward to the next five days with you. I have helped set the tone also. And I do not want to distract you too much from what Paul shared from himself. Again, I welcome all of you. Good evening.

QUESTION: I hadn't prepared anything, but I have as a Catholic I had great doubts about Communion—Holy Communion. And I was wondering if you could

talk to me about those doubts, which I have had for a long time? If you could give me any window where I am about that?

ANSWER: I would appreciate it, for the benefit of the others in the group, if you would share perhaps what form those doubts have taken.

QUESTION: I would be happy to understand that it was not a sacrifice being repeated, that it was a memory of what was done. I would be able to accept that. But I cannot accept that I am receiving the body of Christ, when I now believe that I am Christ.

ANSWER: Indeed. It was a ritual. It was a ritual which expressed in the best conceptual terms that those of limited enlightenment could bring into a form that would register with the people. It had to be expressed in a language that the people in the beginning could understand. And you must remember that in that day God was felt by many to be related to trees, and rocks, and animals, etc.

The concept of God was very primitive, and you might say, very tangible. God was not conceived to be the infinite divine intelligence or Mind in which the Movement of Creation occurred. It was very much like the American Indians, who saw the lake as the smile of the Great Spirit.

It was necessary, shall I say, it was the function of the church to keep alive the fundamental truth that I taught: that you are my brothers and sisters, that if you have seen me you have seen the Father, and therefore if you have seen each other you have seen the Father.

Communion is the experience of the integrity of you. And in that integrity is included everyone that you know and everything that you see. Because that integrity is itself the presence of the Father, ACTIVELY BEING the presence that looks like you.

Now mind you, what I am saying to you right now, in the way that I am saying it, could not have been said in those days. And so you can say that the meaning that I have just expressed had to be couched in terms that would keep the attention down through the ages in that place where the meaning of communion—that I have just shared—could blossom when it fell on fertile ground, when it fell on a mind undefended enough to get past the symbolism.

Truth is simple. It is fundamental. And that is why when all the folderol of your ego sense of yourself, and all the folderol of the churches, and all the folderol of your political systems and ideologists, etc., when all of those things fall away or all of those things are released, and it feels to you as though you have nothing meaningful to identify you, you find that right in the middle of that emptiness of what has really been nonsense is the fundamental truth of you: that you are the presence of God, which means that God is what is being, right there where you are.

Communion is the undefended experience of that. Communion is not a connection of two things. That is communication. Communion is the experience of the Oneness of Being, the nonplurality, the undividedness, the unpolarized

nature of conscious existence in which you are no longer separated as an experience from anyone else or anything.

Sacrifice was common in the day that the tradition and ritual of the communion service was devised. Animals were sacrificed in honor of a god that was not understood, and therefore feared—whatever god that might be—because there was a desire on everyone’s part to believe that there was something more than just the physical world. And the desire was there because deeply imbedded in everyone at the most fundamental level lay the fact, lay the experience which was only a distant memory that they are the presence of God Being what God is Being.

Because it was so deeply hidden, and they would not give permission for themselves to experience it, a ritual was needed that would occur regularly as a reminder—to the extent that they could embrace it—of their connection with God, through me.

It was impossible for them to believe that they had a connection themselves. That which was of the spirit had to be so other-worldly that there was no natural connection. But they were able to conceive of a connection through an other-worldly presence, called the Son of God.

And so this ritual served to keep that connection alive until maturity could occur to the point where it could dawn in human consciousness that God was infinite Intelligence, the infinite Mind, which by virtue of its Movement is the Movement of Creation. And that because every single one of you is conscious, you might just happen to be Consciousness Itself, rather than just a physical organism that you have determined yourself to be by virtue of observing, and coming to conclusions while ignoring the fact that it was Consciousness which was doing the observing, giving the definitions and coming to the conclusions.

And so now it is indeed time to doubt, as you have been doubting. Because it is time to make a shift away from connecting to God through another, and beginning to open up to the direct experience of God by being willing to be humble enough, and genuine enough in your humanity that you discover its divinity.

You know what communion is? It is you not claiming a different viewpoint from what you find yourself KNOWING when you are deeply and humbly in touch with yourself. Communion can best be grasped at the moment by you as being a clear experience of your integrity—integrity, integratedness, nonfragmentedness, your indivisibleness, not one that you’ve created, but one that is there and obvious to you when you are not thinking in a disjointed manner. It is the experience of your strength, a strength that is there when you have abandoned the false stance of vulnerability.

Again, the ritual arose in a time in which men translated God into a very literal and tangible form. And so it made utter sense to them to think that indeed the wafer was transformed into my body, and that the wine was transformed into

my blood. It did not seem gross to them, because it gave them a literal physical connection, as it were, and that was what had meaning.

For all of its apparent faults the church has served its most important function: That of keeping the awareness of God alive, and keeping “His Son” alive in the minds of people so that they might have a link that allowed them to not feel abandoned, or lost, or isolated.

There were comments last night that because of what Paul said in sharing himself, he seemed more real as a human being, and that meant to someone that if Paul could make it he could make it. That is the kind of connection that the ritual provided in more ignorant times.

But it is time to let go of the ritual. And it is time to honor the Awakening that is occurring in all of you, that you are not worthless and useless and guilty. But that you are indeed the active and vital presence of something essentially Real, and that something essentially Real is literally nothing other than the presence of the Movement of the Mind that is God being the only Mind there is right where each of you is. And because of that, you need not cover yourselves over with thoughts about yourself that demean you.

It was one thing to look at another human being, Jesus, and say, “He was born of a woman, but he’s the Son of God.” It’s one thing to do that, it’s another thing to make the connection of the meaning that if he is the Son of God so are you. That requires a willingness to embrace yourself differently, and to stop justifying your complaints and your justifications for suffering.

From your underdog status you perceive the claim that you are the Son or Daughter of God to be arrogant, even insane. But it is insane for you to deny that you are what you Are. But when you make the connection to the meaning that, if I having been born of a woman could be the Son of God, then you being born of a man and a woman are equally the Son or Daughter of God.

You see, that can be a very inspiring realization, or it can be a very frightening realization. After all, if you are something divine, which you perceive to be something very different from how you have defined yourself, there must be great responsibilities that come along with it. And, of course, some of those responsibilities will be to behave in a divine way, which you do not equate with Realness. And so in other words, you will have to begin to act in unreal ways. And most of you, at one time or another, have made some joke about sitting on a cloud, strumming a harp, in white robes for eternity. Indeed, that is not what it is about, and indeed that would be boring.

You tend to conceive of divinity as being unfulfilling, and in that way you justify delaying waking up and experiencing your divinity.

But I will tell you that the moment you all begin to be more genuine in your humanness, without trying to rise above it, the more you connect with your integrity, with humility; the more meaningful a presence you will find yourself to

be in every transaction of your day, in every involvement you have with your neighbor, your friends, your relatives, your business associates.

And you know what? The more everyone will feel loved, even if love or an overt expression of it doesn't occur. And everyone will feel less need for defense. And as everyone becomes more undefended, they begin to be more genuine, and the fabric of relationships is enriched.

Now according to Christianity and according to A Course In Miracles you open to the experience of communion by desiring not to be alone, and desiring something of the Holy Spirit, or of the Father, and I will say, or of Me, and I will also say, or of your guidance. Whether it is the Father, whether it is me, whether it is your guide, or whether it is the Holy Spirit, we all serve the same function—we express the Father's Will. In other words, we are not expressing a will of our own. Therefore, our expression is the Father expressing Himself and nothing else.

It would seem that reaching out to the Holy Spirit is reaching outside of yourself, but that is only because of your limited definition and understanding of who and what you Are. All you are truly reaching outside of is your current definition of yourself. And your current definition of yourself doesn't embrace the totality of what you Are.

So when you step outside of this limited boundary of your self definition, you are really stepping into the more infinite presence of You, which as I have already said, is the active presence of God being All There Is of You. And so, indeed, there is a need to yield to that which seems at the moment to be beyond you, when in fact it's all You.

Dare to feel your desire not to be alone, and then understand that what you want is not to accumulate a mass of friends, but to connect with the wholeness of who you Are and what you Are so that you don't feel fragmented yourself. Because, when there are boundaries or cracks that seem to split you into pieces, that disintegration is uncomfortable, that lack of integration hurts, it is distressing.

I've said before, that the Holy Spirit is your capital "S" Self held in trust, while you dally with the ego—with a tiny separated sense of yourself—an experience that is available to everyone, even though it doesn't represent the truth of you. And so that is why you reach out to the Holy Spirit. Because that act of reaching and the willingness to yield to the guidance of the Holy Spirit means that you are abandoning your insistence on being separate.

Do you see? It isn't that you are choosing to defer to something else because you are so unworthy, and so puny, and so inconsequential that there can't possibly be anything dependable about you for you to hold on to. It is not because of that. It is because in reaching out you abandon your insistence upon being separate, and that breaks the illusion of separateness, and the fear and anguish and suffering that always accompany it.

You see this is all very practical. I am explaining this to you in words, but the doing of it is not an intellectual process.

You express the desire not to be alone. In other words, you express the desire to experience communion, which is an experience of unity where communication is an experience of separateness. And then you let go of all of the processes that you have brought into play to substantiate your separateness. You must let go of your defensiveness. You must let go of all of your means of self-protection. You must let go of the masks—the presentations that you make to the world of who you are.

Now this can all sound very complicated, when at an experiential level it is very simple. It happens for example when you meditate, when you become still, when you go into your closet and pray unto the Father which is in secret—which is in the silence of you.

You can't go looking around for this little defense and that little defense, and drop it in the trashbag. You will do that endlessly. You cannot go on an internal witch hunt to find all the ego uglinesses and irrelevancies. If you really want to know how you abandon all of those falsehoods, all of those irrelevancies, it is by not thinking. You have thought them all into existence. And you abandon thinking by becoming still. And then in that stillness, which at first feels empty, you begin to have, first of all, the experience of peace, and then you discover that that peace is the immovability of your Being.

What do I mean by that? I mean that your Being is absolutely infinite, and therefore incapable of moving, incapable of being tiny and therefore invulnerable. Your peace is the utter stability of your Being. It's not just the absence of anxiety. It is a direct experience of the very nature of your Being. And that experience is available to every single one of you at any moment that you stop thinking.

Well, I will tell you that there was a time when Paul thought that being conscious meant thinking, that thinking and being conscious were inseparable. You go to sleep, you do not think, you are unconscious. You are given ether, you become unconscious, you do not think. He thought that every waking moment was one in which thinking occurred, because he had not ever had any different experience of being conscious. And so what was he left with? He was left then with a need to think the best thoughts. Well, that is a terrible burden—it doesn't work ultimately.

I did not say when you pray go into a place where you are not distracted and think like hell, and think clearly, and concisely, and logically, and positively. You go into your closet, you go within into the silence and abandon thinking, and in abandoning thinking you discover that you have not abandoned being conscious. And you have the opportunity then to experience the fact that you are not conscious, you are Consciousness. You are that infinite—in other words, boundariless—Conscious Awareness of Being. That is what you Are.

And because you have not lost consciousness, and have experienced the fact that you are not what you are thinking, but you are that Conscious Awareness in which thinking can go on, that you can indeed not abandon that vantage point as you re-enter, if you will, your realm of daily activities. That experience of the unity of your Being, the integrity of it, the peace of it, the stability of it, the invulnerability of it, that is the vantage point of Being.

And to shift from identification with your definitions of yourself to that Conscious Awareness of existence, and be active in the world from that place, constitutes what has been spoken of as “a shift of perception.” That allows you to begin to experience your world minus the energy, the distorting effect of fear, in which you define your world as hostile and that you have to defend yourself against. If that isn’t attack, I don’t know what it is.

When you decide that your world is hostile and you must defend yourself against it, and it’s the Kingdom of Heaven, you are going to come up against inconsistencies between what it really is and your belief that it is hostile. And you’ll say, “Ouch! that hurts. Boy, it is a hostile world.” And you will come to a false conclusion, and you’ll defend yourself more.

Now, I don’t want to get too far afield from the question that was asked.

The point is that until mankind, let us say, arrived at a point of enough maturity to begin to embrace what I am sharing with you, there needed to be a means of keeping alive the fact that man is connected with God. And so that ritual was very important, because in a way it was very grounded for those two thousand years ago.

It allowed them, I’m going to say, to hold on to, or not violate various degrees of paganism, while yet serving as a bridge to help move them out of it. You cannot come along and speak to someone in a new language that they do not understand, in order to explain to them something that they do not understand. You must use language that they do understand, and use it in a way that triggers realization and moves them beyond what they understand. And then they can let go of the language that helped triggered the movement. And it’s time to let go of the language of that ritual, if you have arrived at the point of embracing your Christhood as a fact and daring to embody it yourself—to let it shine. Thank you for your question.

QUESTION: I would like to ask, and it’s hard to come out of the head and into the heart to ask a question, but I’m struggling with this. There’s a sense of, in my finding my Christ Consciousness and becoming more and more aware of it than I am, there is a transition period that all of us are in at this point. What place do you feel, and could you just elaborate on this, that as we let go of the old and let go of the institutions that helped us to this point, and the communion that we try to feel. What does community—community I try to say it that way, it almost came that way—with each

other, because we have to do our own work, I know that, but we also need each other to be with, I think.

I'd just like to ask you what does communion mean now for all of us as we go through in this transition state to another level, and as earth itself does this? We're all going through the ascension I believe at this point.

Thank you.

ANSWER: It is a good question.

Well, I know that it would be absolutely wonderful if you could find a group of people who are like minded, and you could all get yourselves a little plot of land and set up your communion. But that is like Paul was saying yesterday, a re-establishing of a context of familiarity in the guise of radical thinking and new meaning. It would have been very nice, Paul would have thought, to be able to teleport out of the zone of the hurricane and be in a place that was more consistent with his sense of what was harmonious, and orderly, and principled, etc.

I will tell you something: The Christ is not needed where everything is perfect. I will tell you that the Christ is what is there where everything is perfect. But the Christ is not needed where everything is perfect. And so this is where the practicality of things comes into play as you discover yourselves Awakening and finding your values changing and wanting a sense of communion of togetherness.

The first thing you have to do is to realize you don't have any alternative to what you are faced with. As long as you think you have an alternative, you will fudge, you will waffle—as you have heard the word lately—in your mind between that which is unavoidable, and some alternative that you think is possible.

And as you hover in that realm of indecision you keep yourself ungrounded and you say, “this is hell,” except that usually you will blame it on the circumstance that you think you have an alternative to. When the real culprit is the fact that you have decided yourself, according to your best judgment and your best concept as to how things ought to be, that there is an alternative.

Now the necessity is for persistence, for endurance, not in the sense of a test of how much you can take, but in the sense of being willing to make commitment to exactly what is going on. And in the midst of that, being the presence of the Christ—practicing love, practicing the willingness to recognize what is Real, with a capital “R”, right where there seems to be a lot of illusions going on.

It feels to the ego like failure to say there is no alternative to what I am experiencing—no escape route. I will tell you that the necessity is to be right where you are in your own community, and enduring as the presence of your experience of your integrity. That allows you to be the love that transforms your community into communion.

“But that takes so much love.” But you see the reason you would say, “it takes so much love,” is because you have already indulged in an alternative to the

Reality of You. And you have said at some point, “I can look at myself as not being love itself. I can look at myself and see myself as someone who can be loving and hateful, or loving if I can get something for it, and unloving if I’m not going to get anything from that person.” And then “loving” becomes a tool to get with, a leveraging, a manipulation or control.

I cannot stress too strongly the fact that you all are by nature the infinite or endless presence of Love. And when you abandon the sense that, “this situation I’m confronted with is going to take more love than I’m capable of giving,” when you abandon that, and let the love begin to flow in whatever ways it can at the moment, you will begin to feel the integrity of your Being, that the love has an inexhaustible source and you will feel the strength of your Being. And as I said, your vulnerability will disappear. It simply won’t be there to be felt in any way. And the joy of you will be relit, fired up you might say, not as an emotional passion, but as the Substance of your Being. It will be recognizable to you as You.

So communioity must begin right where you are. Don’t become idealistic. As I’ve said before, let your idealism be translated into practical realism. We don’t need more groups of people separated from everyone else, trying to be leaders of the world.

It was amazing to hear Mr. Bush claim that the down fall of communism and the transformation in Russia was due to the efforts in the United States. I will tell you something, it happened because real people paid attention to their need and became honest enough to say, “This doesn’t work, and I’m going to be true to my need rather than my idealism. I am going to start expressing my humanity.” They came to that place of choice, and they listened deeply, and they realized they would do what worked rather than what they thought ought to work. And then it became relatively easy to shift their direction.

Indeed, the United States may have said, “You may choose to operate within the context of your group in a way that tyrannizes its people, but you cannot tyrannize us, and you cannot tyrannize the rest of the world.” But it was Real people being Real in their own right, in their own country, and discovering their value and their worth enough to take hold of the situation in a way that was nourishing to them, that caused the down fall of communism.

When they were willing to be Real with themselves, and not value their ideology more than their really simple, down-to-earth knowing about what is valuable, they were able to release themselves from being tyrannized. And although it has not sunk in completely, there are many in Russia who have realized that the tyranny was the tyranny of their own individual choice, and not something that came from a government. And that is empowering. That is what is freeing. And everyone else can learn from this.

If there is a community that exists, it is the community of the earth. And it is in that connection that the meaning of communion must be brought into play. Live

it right in the work place that you're in, right in the neighborhood you're in, right in the Course In Miracles group you're in, right in the PTA you're in—whatever. And remember, remember, it doesn't have anything to do with spiritual words. "But I can't talk to the PTA about Raj, or I can't talk about love, or I can't talk about the Holy Spirit." No, you can't.

But you know what? You can be Real! You can be present yourself, because you dare to trust into that genuineness of you that is absolutely divine. And as I said, when you do that, others feel less need for defensiveness. And the less defensive they are, the more their masks fall away, and the more they have the courage to shift also to that same place that you are coming from and be more loving.

I cannot say this strongly enough. The only place you have is right where you are. Persist in your increasing capacity to be love. Love is usually recognizable as love if it's really love, and intelligence is usually recognizable as intelligence when it's really intelligence. And intelligence is divine. And so if you cannot speak spiritual words, speak intelligently. Because intelligence expressed resolves problems.

Persist, persist, persist, right where you are, in being from that which is Real in you. That is the answer. And if you think there is an alternative to it, well, please, don't think there is an alternative to it. Be the love that you are, even if the circumstances, even if your best judgment or assessment says it's going to take more love than you possibly have. Be the love, and feel the invigoration and strengthening of being the love that you Are. And you will discover that you have all the love that it takes, because it's the easiest thing in the world for you to be You—and then the world will change.

QUESTION: One of my questions that I have written down for when it was my turn, was about this situation that I find myself in. And I've been told by my guidance that is a place for me right now. And on one hand, healing work is opening up more and more to me. And on the other hand, I take care of an eight year old, whom I was nanny to when he was six months old. And now I'm back in his life every other week when he stays at one of his divorced parents house. And I'm presently... I've been told to live there. So at the end of that week I am so exhausted and stressed out and over worked.

And when you were answering this question about community or communion, I thought I could apply it to myself. But at the same time I feel discouraged, because this eight year old is a very disturbed little boy on one level, and very bright and veracious on another. I feel that I don't have enough resource for him. He's standing, and he feels he can do anything he wants. And if I suggest something else he calls his father at the restaurant. And I'm moving beyond that and just ignoring that.

But this child curses all the time, and he'll say, "go fuck yourself." And really things that are very upsetting to me. And I try to keep my center and say, "this is meaningless, it means nothing." But I feel that I have no control over the child, and I feel also that it's an opportunity for me to, again, try to let go of my false sense of control.

But how do I remain the presence of love when I occasionally spend a 14 hour or 11 hour day with him. And when his parents do not make him do the simplest things like brush his teeth, or take a shower, or wash his hands. I'm trying to let go of all of those things that maybe don't matter, but some things do matter.

And if I am a basket case at the end of the day, what good am I? And how can I be the presence of love in the face of this? Am I misplaced here?

ANSWER: It is not a matter of being misplaced or in the wrong place. You are construing love to be permissiveness.

QUESTION: I don't feel I have a choice.

ANSWER: Well, you're wrong. And you need to remind yourself of that fact as strongly as I just reminded you of it.

Now the first step toward communion is being in touch with yourself, and coming genuinely out from yourself without apology. Now to say do it without apology, might sound like I am saying that you can be a little bit abrasive or challenging. That isn't what I mean. When you do it without apology, you do it without a pre-existing sense of guilt.

When you speak without guilt, it allows others to hear you with less likelihood of challenge from them, because they hear a tone of authority that has authority because you have no fear, not because you are trying to be controlling.

Now you need to learn to say "no" without feeling guilty for it, because saying "no" is so completely congruent with what you feel is right, what you find to be right when you are in touch with yourself.

QUESTION: But there's another aspect of this that seems impossible, and that is, that this child's father allows him to do literally whatever he wants. And so I feel if I were able to say "no" from that place you're talking about, that he would do whatever he wants anyway. This child walks away from me on the street. I mean, he just literally does what he wants. And I've been told that there's purpose in me being with him, and I'm very bonded with him.

ANSWER: Yes, but you see, the purpose lies in the fact that you have something to offer which you are refraining from offering by deferring to the child and the child's father.

Now, you've got to pay more attention to what you are feeling. Communion is a result of something that has already happened, which is communion. And communion is your experience of your integrity, your

nonfragmentedness. And so, this is a place for you to speak up, to just be yourself and say it how it is for you. And if the boy and the father both say, “no, we cannot agree with you,” then continue to be in touch with yourself, and do not defer to them and sacrifice the integrity from which you have spoken. And if in being in touch with your integrity, you find that you must leave—leave and stay with your peace and your integrity.

Now, this is very important for all of you, because what I am saying seems to fly in the face of her guidance, because her guidance says, “It is of value, and it is important for her to be with this child.” What do you do when you have listened for guidance and you pay attention within yourself to be in touch with your integrity, and your integrity seems to call for something not consistent with your guidance.

In this particular case you are likely to find that if you express your integrity, and you say “no” to his behavior and you say “no” to the father’s insistence upon allowing his child to be ungoverned and ungovernable and you walk away from the situation, you are likely to find that the father will recant and stand with you and begin to supply some of the direction to the child that needs to come from him, that stands in support of you. And then you will find that the relationship with the child can proceed in harmony, with what you know to be appropriate.

Sometimes you have to be principled in a way that interrupts something that your guidance said was appropriate in order for the fullness of what your guidance has given you to come forth.

The necessity is to persist in what? Communion first, because out of communion comes what we have been calling communionity. If you go for communionity first, you will try to relate to people, and you will abandon communion within you, and we’re back to communication, separation, and the attempt through communication to bring about harmony.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: I have a question about fear and nervousness. I’m wondering how to overcome this overwhelming sense of fear that I have, and feeling that everybody is better than I am, and to feel comfortable in whatever situation shows itself to me.

ANSWER: The first thing I want you to be willing to take a close look at and not just slough off in an off-handed way. To feel that everyone else is better than you, means you are special. Contrary to popular belief, the idea that someone else is better than you is an egotistical idea practiced by you or the one who is feeling less important. I’m not going to elaborate on that. I want you to be willing to consider its meaning, and let it unfold within you and elaborate itself within you.

Now, fear is a choice. It is unfortunate that fear is equated with instinct. Because it is equated with instinct, it is spontaneously validated by you and everyone else. But I will tell all of you something: You can instinctively know what is appropriate and what is inappropriate without fear. You do not have to experience fear in order to step out of the path of an on coming truck. All you have to do is be conscious, and you know to get out of the way.

Because fear is so closely associated, thinking wise, with instinct, then whenever any of you feel fear for no apparent reason, you say to yourself, “There must be something going on that I’m not aware of that is dangerous, therefore, I validate this fear that I am feeling, and I will continue to feel it or permit it to be present until I find out what its cause is.”

Please understand that you can perceive something that is out of order, you can recognize it with perfect ability from a place of peace. When you realize this and you do not validate the fear, you can make a simpler conscious choice to proceed in your peace, to discern or discover whatever might need to be known.

This is a very simple, but very important point: Fear is not essential to your functioning intelligently, or recognizing what you need to know, or recognizing what not to do. Intelligence is the essential element—not fear.

When fear grips you, when you have the physical sensations that you associate with fear, you can just say, “SHUT UP,” and give your attention to something else. You can say, “I don’t choose this method of being conscious to deal with any problem that might be there. I choose to deal with it from my peace, because from my peace I know I really can deal with it more efficiently than when I am wracked with fear.”

All of what I have just said does not need to be said out loud, but let it be the meaning behind your words, “shut up.” Fear IS a choice. Stop honoring it by attributing it to instinct, and stop validating it by attributing it to your puny, little, incompetent selfness that can’t really feel anything different because it is so inadequate.

It’s a choice. Don’t make that choice. That doesn’t mean that it will go away instantaneously and permanently because it’s a habit that you have employed. And so you will have to practice telling it to “shut up.” You will have to practice making a different choice.

I will tell you something: Half the people you feel inferior to, ninety percent of the people you feel inferior to could care less how you feel about them. In other words, ninety percent of the people are not trying to be better than you, because you’re not a significant part of their lives, you aren’t that great, you aren’t that important in their life for them to be better than you. Do you understand what I am saying? You are feeling inferior to them is a dance you are doing all by yourself.

And indeed, it’s a funny thing to do. If you saw someone out on the dance floor dancing by himself as though there were a partner there, you would think it

peculiar. What I'm trying to convey here is that it is a funny thing to do, and what you are doing really is nothing.

Now, I do encourage you to meditate. I do encourage you to begin to regularly experience your peace, because that is another way that you find out that fear is not part of the essential you, but is characteristic of the surface reactive ego level, which you move out of as you move into your centeredness—your inner stability. Fear is not as characteristic of your being conscious as thinking was judged to be characteristic of Paul's being conscious by him. There is an alternative, and as I said, it is a choice.

Now when I said that feeling less worthy or less than everyone else is an egotistical thing, let's not adopt the ego's tendency to judge and say, "Oh boy, naughty, naughty, naughty. Oh, I'm being egotistical, that's the new dirty word." When I say to recognize that it is an egotistical thing, you will recognize that it therefore cannot be an expression of inferiority. And the stupidity, or silliness, or the meaninglessness of the feeling of inferiority can become obvious, and therefore easier for you to abandon, drop in the trash, leave behind you.

I can be here and say to you, "I love you," and you can be surrounded with love—and I will tell you that you are surrounded with love—but until you stop making the choice for fear, my saying it will not effect a transformation in your experience. And in fact, if the choice for fear has been made, and I say "I love you," you are likely to say, "I hear what you're saying but I don't feel it. Come on, give me a little more love, prove that your love is present." And what I'm saying is, don't make the world prove that it loves you, to prove to you that you are worthy.

Stop making the choice for your fear. Just stop making it. And start making a choice for your peace. I cannot say it more clearly than this. I cannot cut through the kernel of your difficulty in a better way than saying, "Really nobody gives a shit whether you are feeling unworthy." What hooks you is the belief that other people are seeing you as less than them, and that is insulting to you, it is saddening to you. And the premise of your belief is false. Nobody gives a shit whether you feel unworthy.

And the sadness and the feelings that follow your misperception that they care enough to think that you are less than them, that premise is what brings along additional misperceptions that make you feel more and more miserable. It doesn't mean that nobody out there loves you and cares, it just means that they have other things on their mind than whether you are inferior to them and whether they are superior to you.

If no one gives a shit whether you feel unworthy, and if you embrace that as a fact, it will begin to be unreasonable to you to feel unworthy. And then you'll just let it all hang out, and you'll just be whoever you are at the moment. And

that's when the connection with you will begin, and that's when the integrity and honesty and substance of you will begin to be felt by you.

You see you are constantly deferring to what you perceive other peoples judgments of you to be, and then feeling bad about it. And you are driving yourself into a hole, and making yourself miserable. And it's all meaningless, it doesn't mean a thing.

I want to assure you that when you came into this hotel and specifically when you came into the room here, no one saw the neon lights flashing that said, inferior with arrows pointing right here—because there aren't any.

I want you to sit with what I have said. And you will have an opportunity for a rebuttal. At the bottom line what have I said? I've said you're okay, and all this other shit is bullshit—nothing.

You don't have to show anybody anything. You can forget about them and what you think they think. And you can begin to get in touch with what has meaning for you and you can begin to pursue it, whether anyone else thinks anything or not. And in that action begin to feel the freedom that has been yours all along. And that's the point. Ultimately, the point is for you to feel the freedom that has always really been yours. And all that I have said in response to your question has been said to reduce confusion, not overcome some problem that's real. That's the point. That's the end of the answer.

QUESTION: Thank you Raj.

ANSWER: You are welcome.

QUESTION: I hope I can say this without too much trepidation, but you said to be honest.

You were answering a question before, and you referred to the fact that you were born of a woman, and therefore that would be an indication that we also having a birth, could attain the same thing you did. It seems to me though that from the very beginning your birth was special, it was unique, it was separate, it was different, it was a virgin birth. No one else had a virgin birth. And so everyone could say, "Well, gee, if I was born of a virgin, maybe I would attain the Kingdom of Heaven. But this guy's special." Could you comment on that please?

ANSWER: You must understand that what you would call the evolution of human consciousness, in which what mankind really is becomes more and more obvious to him and her, this evolution of consciousness is inevitable.

In other words, if you are for whatever reasons experiencing a limited experience or awareness of who you Are, you will inevitably have those experiences that will uncover the more of what you Are. Therefore, if you are divine and are not experiencing it, you will have events that would uncover your divinity to you. And because they uncover your divinity you are likely to call them divine events.

Therefore, it was inevitable that that which registered in human experience as the uncovering of their divinity, as that which could lead mankind to an awareness of his actual divinity, must occur. It was inevitable. It fulfilled prophesy. This was not some spur of the moment whim of God, if you will. It was inevitable. And it was inevitable that it happened in a way, as I have said before, that could registered with the mentality of the time—the mindsets, the contexts of the time.

The virgin birth had less to do with my divinity and more to do with what you would today call “Wall Street Policies”—PR, Promotion, that which gets your attention.

Divine things are utterly simple. They are what works. Prophecy had said that the Messiah would be born of a virgin. If I had popped into existence on the back of a burro, everyone would have said, “Nay, you’re not the one. This was not a virgin birth.” There is intelligence and consistency to the process by which all of you experience the triggers to your realization and embrace of what you divinely Are.

This book called A Course In Miracles, where do you think it came from? It appeared in human experience because there were those who were at a point of needing confirmation of what was unfolding within themselves, that they could not give themselves to embrace just because it was the truth, or it was intelligence.

The receivers of the books were those who elicited the books. What do they say, “When the student is ready the teacher appears.” When the students are ready the teacher appears in the language that it can be best recognized at the moment. Why? So that it can trigger the shifts in you that can allow you to let go of the language that triggered your movement.

And the language of the time was a virgin birth. But what was it that was being uncovered? It was the already existing divinity of mankind, his already existing, inseparable relationship with his Father God, the fact that guilt and separation was not natural was not each one’s Birthright. What was being uncovered was not my specialness.

So if you want to take this incident of a virgin birth and you want to give it special, unique attributes that allows you to define me as having special unique attributes, that makes me utterly different from you, and then you want to suffer the consequences of such a belief, go right ahead.

You get the point. Do you have a “yes, but”?

QUESTION: A little clarification please, but not a yes, but. I would like to ask you Raj, we’re talking about Christ, we’re talking about the Christ Consciousness. Okay, I’m assuming that we’re talking about Buddha, that we’re talking about Mohammed, that we’re talking about all the Beings that evolved to that place?

ANSWER: Absolutely.

QUESTION: Okay, I just needed to hear it. Because I'm hearing everything like focusing on the Course, which is fine and I'm comfortable with that as long as I can stay expanded with my thinking and my feelings. Okay?

ANSWER: Indeed.

QUESTION: Okay.

ANSWER: Indeed. I am speaking to this group of people, many of whom are students of the Course. And because it is easiest I will refer to language that is familiar to them, but I will also refer or use language that is familiar with those of you who are not students of the Course. And I am not trying to promote A Course In Miracles. I am promoting the individual conscious discovery of each one's divinity. That is what I am doing.

Indeed, to be the Christ Consciousness is to be the Buddha Consciousness, because there is only one experience of being Awake. There is only one experience of genuineness of the, let's say, honesty that Paul found himself connected with and was experiencing that he shared last night. The experience of peace is not a private possession owned by a particular individual, or by a particular sect, or particular religion.

Conscious human individuality is the presence of God, currently being misperceived and identified as a mortal. Waking up, whether it is through the study of Buddhism, or Christianity, or whatever, is the event—the Real event. And that is why it is important for you not to get hung-up on particular words, or particular books. You know why? So that you will begin to have the sense of a preexisting integrity that is present with you, as you apparently take faltering and dependent steps.

If you never really left the Kingdom of Heaven—Reality—except in your imagination, then the integrity that you are moving forward to, by virtue of your spiritual path, is accompanying you as you go on that spiritual path. And if you don't get sucked into a commitment to an allegiance to the path, it will be easier for you to remember and feel that that which is choosing the path is that which had integrity from the beginning. And you will not see yourself as the underdog. And you will move along the path with greater strength, because you will not be demeaning yourself along the way—and discouraging yourself.

You've heard these wonderful catch phrases like, "the wisdom you are seeking, is the wisdom you are seeking with," and so on. And these express a truth, they express a Real Truth. You must understand that that which causes you to reach for that which is beyond you, and that which causes you to reach for what is better, that which causes you to reach for a spiritual experience is that which is spiritual in you, shaking your shoulder and moving you to a clearer awareness of who you never stopped being.

Your present misperceptions cause you to feel incomplete, inadequate and tiny. And this tiny little inadequate thing must therefore struggle to get more of his

good, and I will say, more of his spiritual good or her spiritual good. That's the way the motivation within you, to have what is better, is experienced. But this motivation comes from a faint, but direct memory of Home, of who you Are at this very instant. And so it is your already existing Christhood, your already existing Buddhahood, your already existing God Presence that is moving you to reach.

So even your apparently awkward movement along your spiritual path is motivated by your utter spirituality, your already existing simple, profound integrity. You say, "But I thought it came out of a feeling of need that I had because of my inadequacy." If you are reaching for your divinity, you are reaching for it from a recognition in you of your divinity. And so you are reaching for your divinity with the strength of your Real divinity, even though you are convinced that you are reaching for it because you are suffering a lack of divinity.

It is time for lunch.

PAUL: Okay at lunch somebody mentioned something, and Raj indicates that there needs to be a point of clarification on something that was said. And he's saying for me to make the point of clarification rather than him.

Earlier in one of the answers, he spoke about being genuine, "genuinely expressing yourself." And the question was brought up, does that mean that if I'm feeling angry, that I should genuinely express my anger?

And the thing is that when Raj speaks of being genuine, it means expressing yourself from that place of connectedness within yourself in which you are not experiencing ego reactions—you are expressing your clarity. And in that place you are not going to be experiencing anger, because there is integrity, or you are not fragmented, and therefore reactive.

So that doesn't mean however that in your connectedness you might not express yourself with great strength. He indicated that when he whipped the money-changers out of the temple, it wasn't in a fit of anger. It was an expression of utter clarity, and it was expressing something that needed to be expressed with clarity. But he didn't lose his temper and whip them out of the Temple.

So you may, as he say to you earlier, say no, you may express yourself very clearly in what might be interpreted as a strong and confronting way. But it will be something that happens out of your connectedness, not out of your fear, or not out of your state of reaction.

So when he speaks about being genuinely you, the word "genuine" means not a clear concise expression of your reactions—your ego reactions—but an expression of your connectedness with yourself, in which you're experiencing clarity out from your peace. Which doesn't mean you become a whimp, and let people walk all over you. Okay, he says, "yes."

QUESTION: Haloha Raj.

ANSWER: Good afternoon.

QUESTION: I just wanted to get some clarification on this. You were speaking about... the questions were about the Virgin Birth and other things, that were about the form that people were willing to move in whatever time.

Now you said something a couple of years ago that's been coming back, and it seems to fit at this point. You said, "Trust in Truth is not the same as trust in joining." So the feeling was—this is what I'd like to ask you about, this is what you've been talking about—we're willing to trust some movement and that's called the truth. Which the virgin birth was a truth, and that blew everybody away, because it was unusual and so forth—it also would create problems for us now.

But if we're willing to move beyond all of this paraphernalia, these forms, and move into trust in joining, which, as you said, is not the same as trust in truth, then really what you're saying in this sense is that all truth that we are able to embrace at this point until we really join is an accommodation and therefore not complete. So we must move into trust in joining, because that's the thing we really Are. So would you say something about this connection?

ANSWER: You have expressed it beautifully, and there is no need for me to add to it. This is quite true. And for the time being, I would like for all the rest of you to just sort of meditate on, or allow the idea to abide with you that trust in truth is not the same as trust in joining.

I will add this one little piece. The ego frame of reference is the experience one has when one denies the wholeness of his Being in favor of a tiny, partial view of himself. It is a self imposed isolation. Joining is the abandonment of that isolated experience of self. When one abandons the isolated sense of oneself, one sacrifices his ability to experience existence as a point of authority in his world. That is why one does not willingly join. And that is why one tends to persist in the limited frame of reference, because it gives the thrill of a sense of personal authority, and it gives the false impression of accomplishment which you can personally take credit for.

We will leave it at that, keeping in mind that joining is the solution to life, let us say, it is the solution to what has been called the problem of Being. And we will leave it at that for now.

QUESTION: Good afternoon.

ANSWER: Good afternoon.

QUESTION: I would like to have a broader perspective about physical manifestations of blocked bliss.

ANSWER: Why would you not want me to talk about the physical manifestations of unblocked bliss?

(This next question and answer were from a Newsletter.)

QUESTION: Because I feel that so many of us have blocked bliss in the form runs the gamut from nagging headaches to earaches to toothaches to arthritis to tightened muscles, all the way up to debilitating diseases. I have a wonderment about whether does it means anything or not, or is it like Freud said: “Sometimes a cigar is just a cigar”? (Laughter)

ANSWER: Just for a point of clarification—because all of the physical manifestations of blocked bliss which you mentioned were “body” manifestations—what about being caught in a traffic jam on the way to a business meeting that you are late for? What about running into red light after red light after red light, instead of being able to flow through? What about not being able to find a parking place that isn’t closer than three blocks from your destination, etc.? In other words, the evidences of blocked bliss are represented in your whole experience, and not just in what you would call personal physical manifestations relative to your body.

It is really very simple: Blocked bliss is a result of a very conscious act of not giving yourself permission to experience fulfillment. You each have your own reasons, you each have your own beliefs, and they all seem justifiable. Do you know what will uncover what those specific beliefs are the fastest? Beginning to give yourself permission to experience unreasonable good—in other words, if you will give yourself permission to experience good that you can’t justify.

Now, don’t begin to give yourself permission to experience unreasonable good so that you can find out what the blocks are. Do it so that you can have the experience of unjustifiable good! Then appreciate the fact that in the process, all of your conditioned arguments will tend to present themselves to you. When they do, disbelieve them. Don’t deal with them. Invalidate them!

Say, “O-o-o-h, so you’re one of the ways I have used to keep myself from experiencing unjustifiable good. Ah-h-h. Bye-bye.” You’re not going to fight it. You’re not going to try to talk it away. All you have to do is recognize that it is one of the silly nonsensical beliefs which you have utilized to justify withholding permission for unjustifiable good.

“It is the Father’s good pleasure to give you the kingdom.” What does that mean? It means that the Father withholds nothing of what He is—or, shall I say, the Father/Mother withholds nothing of what He/She is from His/Her Self-expression called you. Because that is the Fact, it is inevitable that each of you will arrive at a point where you no longer justify not experiencing the Wholeness of the Father which is expressed right where you are. That’s inevitable!

I’m going to tell you something: As Awakening generally occurs around your planet and there are fewer and fewer individuals joining with you in your beliefs of limitation, it is going to become harder and harder for you to maintain those limits, and you’re going to think that something has gone wrong because you are having to work so hard not to have your good.

As you all know, there is what is called a “work ethic.” I’m going to encourage all of you to begin to employ an “unjustifiable fulfillment ethic.”

The work ethic says, “You put forth effort and you will get an equivalent return. And if you have a product that is really super, you may get a return which is greater than the effort put forth.” But you are conditioned to believe that “you cannot have good that you have not earned.” That is a concept, not a fact!

Really speaking, does that mean that you can have infinite abundance and goof off? Do nothing? Can you just sit somewhere and expect abundance to find its way to you?

We must be careful as we answer that question, and so I’m going to answer it in two parts. The first part is that initially, as you are breaking out of this work ethic—by means of which you keep your good at a distance from you because you haven’t fulfilled your part of the bargain yet—you must say yes, that you can expect unjustifiable fulfillment to come to you just because you exist! You must do that in order to break the rut, the very deep rut that is firmly reinforced with your beliefs that you cannot have what you have not earned.

Now, what happens when you really do that? Well, your good begins to come to you. The only thing is, that it isn’t a “good” which is not related to you, like dollar bills—where you are one thing and the dollar bills are something else... although I am not saying that you will not have the dollar bills.

What happens is: You become enlivened with meaning in your life which has been absent, and you will begin to find yourself engaged in activity that identifies the meaningfulness of you. Associated with that, you will also find fulfillment occurring in ways that you are not at all personally responsible for. In other words, you will not be able to say, “Because I did this, that came into my experience.” So, you will not end up like some lazy person sitting idly in a rocking chair, uninvolved with life, with the riches of the world being brought to you.

The essential first step, though, is to give yourself permission to experience unreasonable or unjustifiable fulfillment just because it is the Father’s good pleasure to give you the Kingdom. The Father, the Life-Principle, the infinite intelligence, is incapable of withholding from Its Self-expression the full embodiment of What It is. Therefore, if you exist, you must be the full embodiment of it, and if a leaf exists, it must be the full embodiment of the Father. And if an atom or energy pattern exists, it must be the full embodiment of the Father.

Blocked bliss is a result of a definition of yourself that you have arrived at which says, “I am not worthy,” or “I have no job,” or “I have a job, but it doesn’t pay well and there’s nothing else available,” or “the economy is bad.” Or, as is the case in a recession, “I’m over-qualified.” It doesn’t just have to be a sense of lack. One can be over-qualified for the jobs that are available. And so, you can suffer lack because you are too smart and because you are not smart enough.

Ultimately, throughout this time that we are going to be together, we will be talking about claiming your Birthright by identifying yourself correctly as the Son or Daughter of God—the expression of God from which God has withheld nothing of what He/She is. And how do you identify yourself properly? Well, not really by means of a long string of words that describe you as a divine being. Those long strings of words ARE helpful to give you a context in which you can dare to become still enough (because you feel safe enough) to go within (not keep your mind full of the chatter that makes you feel like you are intelligent) and experience in the stillness of you the essence of you.

The words are ultimately valuable because what they do is help you come to a point where you can conceive that when you get down to this essence of you, which is in the silence within you, it won't be a crummy nerd that really is unworthy, and where, as a result of your experiencing it directly, you will truly be convicted in your unworthiness.

You use the words to help bring you, through reason, to a point where you can dare to go into the quietness within you and experience what is there in spite of anything you think. In connecting with That, you begin to have a direct experience of Who you Are. Now begins the adventure of discovering what your Identity is, and that It is absolutely equivalent to every true expression that has been made about what God is.

There is a phrase I would like you to remember. It is not original with me. The phrase is: “Man is not God, but God is all there is to man.” This expresses a very important distinction, because if you say, “I am God,” ...if you say “Man is God,” then God will begin to be defined according to your present concept of what “man” is, and thus, because you are disintegrated, because you seem to be a conglomeration of polarized aspects, you will see God as polarized—both loving and wrathful.

Man is not God, but God is all there is to man. If you want to find out about God, you don't start with your present sense of yourself. You shut up all the definitions that provide you with a sense of yourself, and you do that by becoming still and going within, where you have the opportunity to find that there is already something there! Again, the first evidence of it is peace. The next evidence that emerges is joy. And the next evidence of it that emerges is love—just love that is unavoidably there. Not something you can turn on and turn off. It's just you!

Now that you have identified yourself on the basis of an experience, rather than a definition that has come from your thinking and your reasoning, you will find yourself feeling a movement. The first characteristic of that movement will be integrity, safety, invulnerability. They sound like three things, but as an experience, they are inseparable. And then movement similar to motivation will be felt, because you will have become meaningful to you, and life will seem to take on meaning. In this place, you will not bring up the justifications you have [in the

past] for not experiencing your good. You will not bring into play the blocks to your bliss.

Let's be very clear on something: Bliss is utterly natural. Bliss is wonderful but not overwhelming.

You block your good by virtue of the definitions you have adopted and which you now employ relative to who you are. The gift of God—the not-withholding-anything-of-what-God-is that is constantly the nature and movement of your Being—insists upon being what It is. The moment you begin to give the slightest bit of permission for unreasonable good or unreasonable fulfillment to occur, you will have let a crack open in the door that allows an experience of that uninterrupted flow of fulfillment which it is your Birthright to be experiencing, and which does not have to be earned.

“Overly-simple,” you say? No. Just simple. However, your abundance, your unreasonable abundance, will cost you something. You will have to sacrifice the pleasure of being responsible for, of being able to take credit for your good. That is a real drug. The “hit” that you get from accomplishing something which you can take credit for feels like something you can't dare to let go of. You will have to sacrifice pride.

It is humiliating to be the beneficiary of an unqualified expression of unconditional love. It is humiliating to receive something you haven't earned. Why? Because it leaves you powerless. It leaves you without any sense of authority. You think that it means being the equivalent of a beggar. And so, in order to experience a reasonable amount of self-respect, you indulge in, you engage in, a work ethic, and you EARN your good.

You are like the sons or daughters of a king, whose birthright is royalty and wealth, who say, “But, I didn't earn this. Damn it, I'm going to go out and make it on my own so that I can have a sense of my own worthiness.” And so this one who is utterly wealthy and royal—we could say divine—goes out and behaves like a commoner, and struggles, ignoring his birthright of wealth and royalty that he cannot get rid of.

I will tell you something: As you truly begin to embrace yourself as a divine being, as a Son or Daughter of God, the direct expression of the infinite Mind, God—as the Christ, in other words—as you begin to do that, and as you begin to release your addiction to being responsible for your good so that you can take credit for it and, therefore, be respectable, you will, indeed, begin to find marvelous things happening for no reason.

Many of you have fun dabbling in your infinity and your unreasonable abundance by expecting to find a parking place, and finding it,...or having an open space in the traffic on the freeway so that you have flexibility and ease of changing lanes and getting where you need to without forcing an issue in high-speed traffic. You can't say that you “made it happen.” If you made it happen, you could

explain to somebody else how to make it happen, and they could do it, too. But what do you have to say? You HAVE to say, “I was just open to it. I visualized it and I let it happen. I didn’t do it, but when i didn’t do it, it happened!”

Now, [sarcastically] this is great! If you have a whole lot of little instances like that, where you watch this truth in action, that is tolerable, because you still have other more major areas of your life where you are taking personal responsibility and you are getting the “hit” of success at your accomplishments. But, if you will embrace more, and you let more and more of your unreasonable good occur, there is going to come a day when it will be obvious to you that you have to make a choice and go all the way. That’s when you will find out just how much you love to be in charge, just how much it means to you what kind of a “hit” it gives, and a very gross clarity as to the degree of your depravity.

I’ll be very honest with you: You will find that you are hooked on self-destruction, that you are hooked on the denial of What you Are, and, therefore, you are hooked on the denial of God—all because of the importance of the “fix” of accomplishing something that you can take credit for. I am putting that in strong language—not to make a point, not to make an impression, but to state what is really the case. I’m just “saying it as it is.”

All the time that you are refusing to experience unreasonable good, you are maintaining and keeping strong your sense of your ego, and all of the good that you have created for yourself remains forever tenuous. You can lose it! And so, you have two things that go on: the pride in your accomplishments and a forever underlying abiding fear of losing it. This is what the prince or princess who has gone out into the world experiences. But, if they had stayed at home, they would have experienced their Birthright in its uninterrupted form, and they would have experienced themselves in their Wholeness.

The “high” of accomplishment and self-crediting for the accomplishment, is always polarized—always has opposites. And you never can really feel your integrity. You never can let down your guard. You never can let go of control, because control is the only way you have accomplished anything.

Thank God “waking up” isn’t up to you as you presently perceive yourselves!

Thank God that the integrity I spoke of earlier, the divinity that I spoke of earlier, which is forever present with you and is motivating your Awakening, is there!

Thank God that you cannot block out completely every last vestige of your memory of Who you Are, and Where you Are, and What everything Is.

Thank God that in your insistence upon your addiction to accomplishment and pride, you cannot totally block the experience of your integrity, you cannot block totally the conviction within yourself that it is the Father’s good pleasure to

give you the Kingdom, and that you do not have to earn, by efforting, every single bit of good...or any of your good.

Illusion, the dream of existence, is weakening because more people are Awakening and withdrawing the support for the beliefs that block bliss. There are more and more of you having the unreasonable conviction that you can give permission for unreasonable good or fulfillment, and you're daring to step out and test the waters of "the absence of control," testing the waters of yielding to your fulfillment, rather than trying to create it.

Blocked bliss...

Do you see that the prince or the princess have taken a conscious step away from their royalty and their birthright to say, "But, Father, I'd rather do it myself"? And that because of whatever comes of doing it themselves, they sacrifice their experience of their birthright and their experience of who they really are, and the fact that they are already whole without having to earn it?

It is important to know that you are experiencing ignorance as a result of conscious choice—not so that you can blame yourselves for it, but so that you may know that you have within yourselves what it takes to "go back Home," to know that you have enough authority to change your mind and to not continue to try to express by your actions in the world authority to mechanically duplicate what is already yours.

Like any addict, you can taper off slowly, with strength, and arrive at a point where you have not indulged in the drug for some period of time. But when you come to that point of making commitment to not being a drug user, and to never take the drug again, that is the test! in some ways it is easy to be off a drug if you think that you could have it in a pinch.

To let go of the limited self-appraisal and give yourselves permission to experience the good which is unalterably yours, and never again engage in the degree of control that allows you to accomplish something that you can take credit for ...that is the real kernel of Awakening, because it is at that point that you make commitment to not having a mind different from the Father's Mind. It is where you make commitment to not having a point of view different from the Father's View.

The thought is that that will constitute a total loss of identity. Do you want to know something? Your identity has forever been what it is, just like the prince and the princess. They are royalty. And they ARE wealthy—abundantly wealthy, just Because ...not because of what they do. And no matter how long they try to be a cobbler or a seamstress, or whatever, in the village at the base of the mountain where the castle is on the top, no matter how much they insist upon this identity that isn't their own, they have never stopped being who they are. Their identity and their nature and their character, and so on, haven't changed.

"But, the struggle is so satisfying!"

I encourage all of you to engage in the scary occupation of risking the chance that God is All, and giving yourself permission to experience unjustifiable good that you cannot take credit for, and then the bliss of the royalty of your Being will flow uninterruptibly and confirm to you Who you Are, and thus support you in your willingness to make a commitment to a “drug-free life”—an ego-free life.

Paul has been out of control for ten years, and at times every fiber of his being said, “This is so outrageous that I am insane to continue to make any commitment to it. Everything has to collapse.” And nothing has collapsed. Yet, he cannot take credit for anything that is happening at this moment—or HAS been happening—and yet he, as well as you, know(s) that he has also been inseparable from it. So, identity hasn’t been lost, although fear has been for the most part.

I have talked at some length about this on purpose. And the subject is likely to come up again before the end of our time together. I want you to contemplate what I have said. I want you to let the yes/but’s come up. and I want you to pursue this further, not the questioner specifically, but those of you in the group.

QUESTION: When I was in sixth grade, we had a story called, “God helps those…” Meaning, of course, “God helps those who help themselves.” And I remember we had a test and an extra credit question was, “What does this mean? What is your explanation for what this means?” I don’t remember what I said, I remember I got the five extra points. But in light of the instructions you gave us before, what does this old saying mean, in helping ourselves?

ANSWER: Those who cannot even grasp the idea of yielding to the Father, must account in some way for the fact that there is help available, if I might put it that way. The simple fact is that that saying came out of the same period where the statement, “Every day, in every way, I am getting better and better”—and the beginning stages of what you would call, practical metaphysical thought.

In so many words, it is arriving at a point where it is recognized that there is a relationship between your thoughts and your world. In learning that orderly thoughts elicits an orderly response from your world, you begin to learn that there is some fundamental integrity to the mind and the world.

As one begins to grasp this fact, it becomes easier to trust the idea that God is fundamental intelligence, which is not divided, not polarized—a dependable, reasonable God, rather than a loving and wrathful God, a capricious God, a God of chance.

If one is not able to yield to the Father’s Will, then one had better be using one’s best common sense. But that is not where we are now. And so that helpful bridge, that helpful stepping stone must be left behind because you are at a point of being able to grasp the idea of yielding to the Holy Spirit or yielding to the Father’s Will, by becoming so connected to your essential Being, that its trustworthiness is disclosed to you.

Earlier, I indicated that you will not end up sitting in a rocking chair waiting for the world to come to your doorstep, or for your good to come to your doorstep, where there is never any motivation, and there is never any activity that has meaning for you.

The thought is that if you drop the statement or its meaning of the statement, “God helps those who help themselves,” if you drop that as a basis for being, that you will somehow end up just being the inactive recipient of good—which is meaningless, and one could say irresponsible. It is only irresponsible because it is not responsive. And when you get connected with your essential being, you will be involved, you could say you will be responsive. You will be doing something. But what you will be doing will be the result of first having said, “Thy will, not mine be done.” Mind you, that statement practiced is the means by which you abandon separation, because it constitutes a joining.

The statement “God helps those who help themselves,” leaves the focus with you as an independent actor, who, if he helps himself intelligently, will get God’s support, and we’re back to “earning your good.”

But you must remember that at the time that statement came out it met the need, so that people did not become irresponsible—not responsive, not involved, not experiencing meaning. It expresses, what I’m going to call wisdom, with a small “w”, when one is not experiencing any connectedness with God, directly. That’s the end of the answer.

QUESTION: Thank You.

ANSWER: You are welcome.

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

QUESTION: Thank you for your presence. I’ve been wanting to pass this on since three o’clock this morning. I’ve had a very emotional, nerve-racking night, and I came hear for a good time. I guess all the questions that I have I’d like to save. And I guess I want to ask you this. My ego—our conversations usually start like this on the telephone—has been doing a jig with me, and I’ve danced it, and I’ve danced it, and I’m tired of dancing.

I’ve been hanging on to Paul’s shirt tail for quite a long time, through the Graduation book when you advise him to just continue saying, “Are you there, are you there?” I’ve been doing it, and I don’t know if my guide is there. I could say, “Ooh, I can remember when you used to say this dramatic stuff and this emotional stuff, and things that I’ve read, and things that I’ve said.” I want to be calm, I want to have peace, I want that joy you talk about. God doesn’t that sound dramatic? I sound dramatic, I’d like to pass it on now.

ANSWER: I’m not going to let you off the hook that easily.

QUESTION: Aah, good, good! Well, I guess I'll start with the very simple one. Is my guide there? I don't hear a voice, I get feelings, as I said to you before.

ANSWER: Indeed.

QUESTION: I love that word.

ANSWER: And pay attention to that feeling. You see how easily one tends to look for a pattern. Paul hears me in very specific words, and the automatic assumption is that everyone else will hear their guidance just like Paul does. But the necessity is to go into the silence and listen without preconceptions. Most people do not carry the logic of their actions to its full extent. But if one were to assume that one would hear their guide, like Paul hears his guide, they would also assume that they will end up traveling around the world giving workshops.

What I mean to say here is, that when you go into your center and listen for guidance—expect the unexpected. Be willing to not have the faintest idea how the experience of guidance will be experienced by you. And then if you experience it by virtue of feelings, abide with that. Hang in there with it, because it will grow, and it will not be inarticulate just because there are not specific words.

Remember that I am registering, my presence is registering with Paul as meanings. Meanings do feel like something. Paul speaks at this moment with gentleness, because he is expressing the feeling of the meaning together with the words. You are experiencing, you are feeling meaning. And it is not like other experiences of feeling when you get a response from your guide.

Paul usually starts out a conversation with me by saying, “Good morning Raj, or good afternoon Raj, or good evening Raj.” And most of the time I respond by saying, “Good morning Paul, or good afternoon, or good evening Paul.” And then very often when Paul says, “Good evening Raj” and I say something else, he feels my presence and gives the same old words to it. He says or experiences the words, “Good evening Paul,” even though I may have said, “Yes, I am here.”

So you're not off the track. What I encourage you to do is to let the feeling that you are experiencing elicit words. Let words form in your mind that give expression to the feeling.

Now your ego is scared to death. This gathering is hazardous to its health. And there is that in you which is joyful because of what you know will be the nature of this gathering, and its congruence with who you really Are.

Decline to dance tonight. Show it your card that says, “All dances are taken. And that All of the dances are with me.” Then I encourage you also to relax—I'm going to say it this way, for lack of better words—relax into the energy of the group. Because even when you all go back to your rooms and seem to be separated by walls, you are all still here together embraced in the energy of “boundary breaking” and trust that you have brought with you, and it is safe to let go in a

common awareness of unity. Let yourselves bask in, and rest in this unity. You are not alone. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are very welcome.

QUESTION: Hello, Raj. Hello, everyone. I'd like to preface this question with an expression of my motivation and desire for wanting to attend this workshop, this gathering. I thought it would be a wonderful opportunity to truly join with people who I thought would be more likely to be undefended than many of the people I know. And that experience would be very supportive of my own movement.

In the five years that I've been listening to Raj and working with the tapes and materials, I've gotten real familiar with "Raj Speak" as I'll call it. And I love it, and I'm familiar with it, and it's a context that I enjoy. So there are sometimes where I know I've had enough of it, and there are other sources of inspiration and joining that are also appropriate for me.

And I registered for the workshop and I have the feeling—particularly because this was scheduled to be a five day residential gathering—I thought, "well, I wonder if the format's going to be the same, because I wonder how five days in questions of answers are going to play."

And my other thoughts was, Raj has always said the focus is on us, on each one of us claiming our Christhood and owning it, and daring to be it, and be that appropriate expression of love. And it's been my conscious intent the last couple years to experience that. And so I've wondered whether the format might be a little different, where maybe Raj wouldn't be the only one who was answering some of the people's questions. Because I truly... a lot of the time I consider him my brother and he is my equal. And I know I have success in assisting others—and I don't want to say that with like a big ego, "look at me," I want to compete with him. Because that's not it.

And so I've wondered about that. And this morning when the format was announced, there was a little bit of me that said I was disappointed. And I wondered if there were other people here that have experiences as Raj is giving the answer where they have an answer and they say, "Boy, I'd like to address that." So I wonder if other people have kind of had that experience.

I spoke with a gentleman at lunch, who shared with me how he had an answer for a "yes/but," but there really wasn't an opportunity to share that.

One of my thoughts in kind of looking at the questions and answers that have been covered already today, and being aware that there are people here who are new to Raj—working with him in this direct way, and perhaps lot's of us who have been working with him consciously and directly for quite sometime—I thought, "well, maybe we're doing it this way today, because for

everybody who hasn't been too familiar with Raj, they need a day of 'Raj speak,' Raj 101."

But I still have this desire for things to break open a bit. And I can listen to the Raj tapes and you so very much express to us, ask any question and follow with the "yes/but's." But it's almost like there's still a little bit too much reverence, and there's still a little bit too much format, and proper context. And I just wonder if it's going to loosen up a little bit? So that's my question.

ANSWER: Thank you for not abiding habitually in context, and being willing to feel beyond a familiar context. It is WE here, not you and me. I do not sit here with an agenda other than, you could say, to be the light illuminating all the goodies that have escaped your attention so that you might be more grounded in Reality, and more grounded in your essential Being.

This group is indeed, shall I say, growing its own experience of our time together. Things can loosen up. But you are going to have to loosen it up. And if you want to have more interchange, if you want to have more discussion, if you even want to have time to be together as a group—during the assigned times of the sessions—to sort of hash over or express what is happening with you, as a result of what has been said, this is permissible.

You and I are not here to generate a set of tapes to send out to the world. We are here to explore with mutual support. So I do encourage you to think about what you want, and I encourage you to, shall I say, interrupt the pattern—if you have a desire for the pattern or the format to be different.

So I'm going to encourage you to be in touch with yourselves, and dare to do something novel or out of the ordinary—if that is what you are lead to do. And don't worry, intelligence is the fundamental of Being, and to be original will not create chaos. I will be with you the way you would like for me to be with you. So let us be together spontaneously.

We will nevertheless record, and so whoever is speaking, I would like for you to have the microphone, it will not truly curb spontaneity or naturalness. That's the end of the answer.

QUESTION: Thank you. The key note there for me is joy, really wanting to allow people to fully express their joy and their joyining—joining.

QUESTION: I have a contrasting feeling about that. For the last year I have been discovering the person inside of me. And the comfort of being with a group of people who I know are seeking that divinity, does not mean so much of sharing and but listening and of observing myself, and the gentle nature that I feel from being around people in less loquacious ways.

Raj, my question in my search during this last year, and all of the wonderful things that I have discovered that makes me feel a part of the universe, and of the word "service" has emerged a number of times, and the

feeling of service has emerged, and as I listen to definitions of service and exploring what it might mean and how I might be as a person in service. And incidentally, the Mother Theresa film this evening I feel... I have applied to the Peace Corp and this is a dream that I have had since 1962, to be a part of that.

And so my question to you is: if you see me in that role? And if I feel it's a logical extension and I would simply like some collaboration that you might give me on that path of service? And maybe if it's not the Peace Corp, it's something else. But I would like some direction about the meaning and your interpretation of being of service.

ANSWER: I will say first of all that it is a marvelously congruent next step for you.

Service... Servant... If you wish to serve your fellow man, you had better not try to serve your fellow man, else your fellow man will eat you up. You will sacrifice yourself. You will be what you serve. If you wish to be of service to your fellow man, you had better be in touch with what you Are.

I will soften that a little bit. If you wish to serve your fellow man, then I encourage you to desire to be in touch with your Self, with a capital "S". I encourage you to daily say, "Today I will make no decisions by myself." I encourage you to join, not with your fellow man whom you would serve, but to join with that ballast in you that keeps you in balance. And that ballast in you is the Holy Spirit (the disowned part of yourself that is held in trust, while you think that you are just an ego).

When you lean into, and depend upon, and yield to the Holy Spirit, you are integrating your limited sense of yourself with the wholeness of what you Are. And the wholeness of what you Are is not in anyway separate from everything else. And so in that experience of your wholeness you literally feel your oneness with everything. And without a false sense of separation that creates fear, there is the peaceful perspective of that which is utterly appropriate in your actions. And when you behave in the world from that place, everyone will say you have served them.

If you try to serve your fellow man without doing this, your fellow man will recognize your willingness to give your power away, and they will take charge of you, and you will be the puppet at the end of the strings that are attached to their fingers. And then you will say in all misery, "There must not be a God, because when I have decided to express love to my fellow man, I have just been used." That's because the fundamental, basic, initial, connectedness with your Being, and the joining with the Holy Spirit that that means, didn't occur first, providing the ballast or balance that allows you to be truly appropriate in transformational ways.

This might sound like a complicated task, or a big hurdle to be able to get over, and maybe it will take you more time to get over it than you have before you

should tackle joining the Peace Corps. No. Join it, today, tomorrow, while you are in the groups. Be with your fellow man and woman with the desire to know what the Father's Will is, with a desire to have a perspective that is not based on what you perceive their needs to be, but based upon what you feel impelled by the Holy Spirit to do.

Your desire to participate in the Peace Corps, came as a result of listening. It is an evidence of emerging clarity. And so, it is appropriate for you to take that step. But just remember each step of the way, listen to the Holy Spirit.

Paul would become apparently utterly useless if he was really trying to help you, and if you became the focal point, and if he cared what you thought about his "help." But his attention is with me, and he is expressing what is unfolding in his conscious experience as a result of that listening. And then, you might say, that as a result of that you feel unity, you feel touched, you feel heard, you feel embraced, and you are likely to say that Paul is very helpful.

And yet as I said earlier, he has been out of control for ten years, and has no sense of having accomplished a task of being helpful. Because, if you want to know the truth, he doesn't even have any idea of why what I might be saying to you would be helpful. But it doesn't change the fact that he is experiencing meaningfulness within himself, and everyone else is experiencing meaningfulness, and therefore there is fulfillment—obvious fulfillment.

I have said it before and I will say it again: The most direct route to your fellow man is right through the center of your Being. So if you want to help your fellow man, go into that place in you where you can experience your divinity, and in that experience have the inescapable recognition that your experience of your divinity proves the divinity of your fellow man.

And then, just as with Mother Theresa, you may look at anyone in any apparent condition and see the Christ. And in seeing the Christ, be that act of love that I have described as the recognition of that which is Real, with a capital "R", in each and everything—which is transformational, which is the leaven that leavens the whole lump.

Enjoy this new adventure, but don't become so excited with its novelty that you stop experiencing it from your best centered, connected place. That's the end of the answer.

QUESTION: I have a follow up on that. There seems to be a conflict between being so self-centered, and then being interested in other people. And you described my problem very clearly in your answer to me.

ANSWER: That was a description of the solution.

QUESTION: Well, it's also the problem. All right I've written it down, so I'll review what you said as my solution. Thank you.

ANSWER: Indeed, you have illustrated a wonderful point. Everyone, at sometime or another, arrives at a point of saying in all frustration and despair, "I

can't do this." And you judge yourself and you feel miserable and your words have stated the problem. And then in the moment of your deepest despair you realize that that statement is the answer—"I can't do this." And you feel the relief that you don't have to continue trying to do what you can't do.

The realization that you really can't do it is a revelation that you had been bound by your concepts to do something that it was not reasonable for you to do, and your conditioning continued to tell you that it was reasonable. And the moment you say, "I can't do it," and you feel the relief of it, your world that expected you to do it, or supported your belief that you ought to be able to do it, will reconfigure and no longer support your belief that you ought to be able to do it. And it will confirm that you cannot do it, and that the world doesn't expect you to do it.

It is a truth, "To thine own self be true, and it must"—it doesn't say it might or it ought to—"it must follow as the night the day, thou canst not then be false to any man."

What is the gift you have to give? What is the gift that any of you have to give? You exist. There is a reason for your existing. The reason for your existing is to make the gift of who you Are—the Individualized, but unlimited expression of God.

How can you make the gift of your Self if you don't know who you Are? It is selfish to make a gift when your hands are empty. It is selfish to ignore yourself for the sake of others and their perceived needs, which they will be most happy to convince you of and prove to you are real—for which there is no solution. They will be happy to convince you of that.

You know why it is selfish to serve others? Because in ignoring yourself you don't make the gift of you, and it would seem that some aspect of God is unexpressed. You are withholding God from expression when you are trying to be what someone else needs you to be. And yet, if you do care enough to be what the ego calls selfish and you do yield enough, you do sacrifice the masks and the misperceptions and the false definitions of yourself, and you do begin to feel who you essentially Are, which means to feel the presence of God.

Then what will happen where you are is the Movement of God. And it will be congruent and it will be transformational and everyone will say, "You have been most helpful. You have changed my life." And you will say, "But I didn't do anything. I don't know why you would say that. But I am very happy for you. And I thank you for loving me in your expression of gratitude."

The ego is a hundred and eighty degrees out of sync, that's why it's a liar and the father of the lie. It says the exact opposite of the truth. And it says to be loving you must extend yourself to others at your own expense. Martyrdom is the sign of great spirituality. That's the end of the answer.

RAJ OPENING COMMENTS (FOLLOWING MORNING): Good morning. When Paul began Friday night, he used the phrase, “who am I, and what am I doing here?” And I’d like to take a moment to ask and answer the same question myself.

Who am I? I am the presence of the Father Self-expressing. This is very important to understand, because many of you know me as Jesus. And to you, Jesus is a personage, a very significant personage out of your past. And the tendency is for you to lay upon me, or overlay upon what I am, your sense of my personhood, which whether you know it or not, involves a sense of my being an ego. Because that is your current experience of personhood.

Now I did say to my disciples, “If you have seen me, you have seen the Father.” And that is what I have just said to you, as the answer to the question, who am I. I was Awake when I made that statement, and there was no ego present. The full impact of that did not register with my disciples. And the full impact of that has not registered with you.

But I encourage all of you to allow for the full meaning of that to register with you so that you do not involuntarily and reverently conceive of me as a personage, as a form or a body, but rather as that Conscious Awareness of Being which is claiming no perspective different from the Father’s recognition of Himself infinitely. And so if you want you could say that God is addressing you. And I want to ask, who is hearing God? Is it a bunch of persons, or is it God recognizing Himself/Herself? Is this not all God knowing Himself/Herself and looking like all of you and Paul and me—is this not all God? It is.

Indeed, the question was asked yesterday when the suggestion was made that the format change, and that perhaps you listen to guidance coming from various other directions—the question was asked—“Don’t they realize that this is Jesus? Why would they want to talk to anyone else when Jesus is here to be heard?”

And I do want to make a point clear: When there is a willingness to yield to the Father’s Will, when there is a willingness, as Paul said, to have no preference, when there is a willingness to go into the not-knowing place and be still, and with no preference or urging of any sort, allow the experience of being conscious to occur, you find yourself Knowing, with a capital “K”, you find yourself beginning to experience the clarity of the Father’s point of view that is utterly and absolutely appropriate to whatever the given situation is at the moment.

And the guidance (if you want to call it that) that is heard, the intelligent clarity that is experienced is God speaking, and God hearing God speaking, experiences the integrity of Being and everyone feels good.

And so, I am not more special than anyone else’s guide, because any guide that is speaking as a result of someone no longer claiming a private, separate point of view, is being the transparency for Truth—is being the transparency for the Father’s Self-expression. Right now, Paul is being the transparency and I am being

the transparency, and therefore you are not listening to a personality of Jesus the Christ. You are listening to God expressing Himself, identifiable as Jesus—egoless Jesus, therefore, Jesus Christ, Christ Jesus, Christ Paul, and Christ You, hearing Yourself.

Because of your traditional teaching, if you have come from a Christian background, you have a spontaneous inclination to defer to me as though I were another person, but an exalted person. But I'm not an exalted person, I am the transparency for the Father's Will. I am allowing God to be All There Is right where I am, just as Paul is allowing God to be All There Is right where he is, even though to him it is experienced as hearing Me.

Now, Paul at various times—especially in the beginning—demanded (most honorably) that I appear to him so that he might have proof that this wasn't all his imagination. He did come to the realization that if indeed I did appear to him, his ego could explain it away as a hallucination, experienced by somebody who was going through the trauma of a collapsing business.

But that is not why I did not appear. I did not appear to him because it was imperative for him not to identify me as a figure, as a body, as a form, which would have led to a spontaneous conclusion in his mind that I was a person, rather than that Infinite Conscious Awareness that is absolutely devoid of self-will, and therefore does not in any way obscure the divine Love of the Father and the Father's experience of Himself infinitely and recognizing Himself and joying in the recognition.

You see, the tendency is to take everything personally, which means to take it in a very limited way. When John baptized me and the words were heard, "This is my beloved Son in whom I am well pleased." It was interpreted as a benediction placed upon me, because I was special. What it did was, to disclose the joy and the love of the Father in his experience of Himself, that

looks like You and Me. And so, that benediction is yours.

THE FATHER: You all are my beloved Sons and Daughters, in whom I am well pleased. Why? Because all I see in you is Me, because that's all there really is, in spite of all your imaginations to the contrary. And you are the only ones who hold limited and depreciating and demeaning concepts about yourselves. And it's all extraneous. It's all superfluous. It's all meaningless, because you cannot be anything but Me."

PAUL: This is me, Paul. That's not Jesus talking. That's very clearly—and it's the first time that's ever happened—it's very clearly the Father expressing Himself. I just wanted to let you know there was a shift that occurred there.

ANSWER: Now, this is Raj/the Father; Paul/Raj/the Father; You/Paul/Raj/the Father, being communion.

You see you must not only let lose of your definitions of personhood that you apply to yourself, you must let go of your definitions of personhood that you

apply to me, so that you might begin to be able to appreciate yourself and me, not as body or form, but as that Infinite Conscious experience of Being as Consciousness or Mind, that perfectly reflects the Father, because it is the Father expressed and nothing less. And then you will not appreciate me, “as Jesus,” more than you appreciate your guide. And you will not appreciate me, “as Jesus,” more than you appreciate yourselves individually. And you will not appreciate me, “as Jesus,” more than you appreciate each other.

Now, the second question is, “why am I here”? And the answer is: Because I love you. And because it perfectly expresses the Father’s Will for us to be together in love—not in judgment—in love, at this time, in this way.

Now there is something else you need to know for balance and perspective, and that is, that I am with you always. Isn’t that heart warming [sarcastically]? For balance and perspective, understand that you are with me always and you are with each other always. You are not alone, because God isn’t separated into parts.

As long as you feel alone, the infinite unity of Being—or what you might call the omnipresence of God, which cannot be gotten rid of in spite of your belief of being alone—the infinite presence of God, the infinite presence of you is experienced as this tiny sense of yourself being embraced by infinite love. And it is appropriate for you indeed to reach out to, and be willing to be in receipt of that love that embraces you, because that is the way reintegration occurs—that is the way the ego boundaries that seem to separate you from your conscious experience of God’s point of view, is penetrated.

But you need to know something else. You are the ones, for whatever reason, who have built the wall called your ego, that causes the separation. And the only way that thin film of separation can be penetration, is when you make the invitation—when you express a new will, if you will—that says, “I do not want to be separate. I am exhausted from trying to maintain myself.”

You know what? It’s effortless to be whole. It takes a great deal of effort to be separate, to be a part of a whole, because you have to deny the majority of who you Are. Self denial is hard work. Why? Because God is All That Is right there, appearing to be you. So, you’re denying God. Now let’s be very clear: Is that a sin? Punishable? No, it’s just a lot of hard work. It’s wearing and tearing, but the ego likes a good challenge.

So if you don’t want to be alone, don’t work harder at being a better loner so that all the other loners might like you better and embrace you. Let someone in, by invitation. The invitation is your desire to share your space, if you will, a desire to be present with rather than separate from.

Now if you want to know how untrustworthy you as an ego are, then just think about how safe you feel about letting another ego into your space. You don’t do it with very many people, usually just a partner—and you very gingerly be together. That is why you are invited to desire to join with the Holy Spirit, because

the Holy Spirit is expressing the Will of the Father, and has no ax to grind, has no little bias to apply to the expression of God to give it a little extra spin and vitality and make it stimulating.

And you can trust the Holy Spirit. You can trust me. You can trust the Father. The point is: make the invitation. Let your stance change to the desire to be present with, rather than separate from. When you express that desire to be present with, you create cracks, you might say, in the ego defenses that seem to prove that you are separate, and the influx of the Holy Spirit occurs.

And as I said yesterday, the Holy Spirit is your disowned Self, with a capital “S”, that is held in trust while you dally with the ego. Now it’s not held in trust in a divine bank deposit box. It is rather as though you have taken a part of the infinity of you as Consciousness, and have created a little sphere around a small portion of it, and you have said that everything inside this sphere is what you are, and there is nothing else. And all the while, the Infinity of what you are continues to be what is on the outside and the inside of this sphere of your belief structures.

That is why when you desire to companion with the Holy Spirit, when you commit to not being alone and you let in, you create cracks in the sphere and there is an experience of your wholeness—of your connectedness with that of you that has experienced itself within the sphere, and that of you that seems to have been unavailable to you but has forever been consciously Being the Presence of God outside the sphere. And when that connection occurs, you say you have experienced enlightenment or revelation—you have had a divine experience.

I will say it again: The Holy Spirit is your disowned divinity, your disowned Self held in trust—in other words, going on outside the sphere of your ego structures in spite of your ignoring it—while you dally with a limited perception of Yourself.

As long as you are holding yourself to a sense of personality—as an ego—you deny yourself the experience of your wholeness, and you deny yourself the experience of who your brother really is. Because you cannot conceive of your brother or sister as being more than what you are.

And so that is why I have begun today by saying who I am, and why I’m here, so that you will not misconstrue me, and hold both yourself and me in the confines of limits—as personality.

Now who said this to you? You said this to you. I could not say it if you were not ready to hear it. So you could say, we said it. As much will happen during the period of this gathering, as you are willing to let happen. I am here to reflect back to you, You. Why? Because God is all that’s going on. And God is All There Is to be reflected.

Now I am not here as the Son of God to teach you anything—you poor things. I could say I am here as a brother. I could say I am here as your friend. But more than that, I’m here because I’m You and You are Me. But you see, that

still has a sense of separation to it. It expresses a closer approximation of the truth of it. But lets carry it all the way. I am here because you are here, you are here because I am here, because there's only one thing here and that is God—the infinite Movement of Consciousness experiencing Itself infinitely, and therefore with, what we can call, infinite diversity. But the diversity arises out of the infiniteness of the Source, and not out of the unique characteristics of, what would be called the part, the diversification.

Therefore, as you let go of a personal definition of yourself, a private separate personal reflection of the Father, and allow for the Father to be the only thing present right where you are—because that is the only thing that is really present—then what I will call the infinite texture of the infinite expression of God becomes fully illuminated, you might say, fully conscious as a unique aspect of the Whole that expresses nothing less than the Whole.

Indeed, if the brotherhood of man, the Sons and Daughters of God, in a totally Awakened state with everyone consciously experiencing his or her Birthright, the Brotherhood if it expressed itself would not be everyone saying the same thing with exactly the same inflection like a Gregorian chant. But everyone's clear undistorted expression of the Father—because they are letting the Father express Himself there where they are—everyone's expression, if you will, would constitute what you might call the music of the spheres, harmony. You can't have a single tone and have harmony, can you? It takes two tones to have harmony, or more.

Individuality is eternal, and it does not get swallowed up, it does not disappear as one yields personality up, sacrifices personality and succumbs to the Father's Will. The infinite Self-expression of God could be called God infinitely Individualized. But you must understand that the individualization is not a limited expression of God, but the full presence of God. And this you could say involves divine mathematics that cannot be explained rationally or logically, you have to feel for it.

Now self-sacrifice...

Self-sacrifice is an idea present in all major religions and all teachings, you might say, of those who have dared to step into the not-knowing place that Paul spoke of. It must be understood that the self that is sacrificed, refers to the collection of ego beliefs that you have brought together to form a definition of yourself through reasoning, through observation, through logic, whether it's good logic or bad. It is this conglomeration of assumptions and beliefs that must be abandoned.

The problem is that each of you thinks that is what constitutes you, and therefore to sacrifice or abandon it will mean going insane because you will have no identity left. And so you say, "Well, I want to live a little bit longer. I want to enjoy this world. I want to enjoy my family, etc. And so I'll wait until I'm not

interested in what's going on before I'll sacrifice myself, and dissolve into some nondifferentiated unrecognized stuff."

It's beautifully summarized in a joke about a fellow who gets on a bus and sits down next to a priest. And as they're sitting there the priest starts talking about the glories of the afterlife and of being with Jesus and God and so on. Finally, having sat there, listening to the priest enraptured with his sense of the glories of the afterlife, this young man says, "Yes Father, yes Father, but do we have to talk about such an unpleasant subject?"

You are conditioned to interpret the sacrifice of self as the dissolution, the dissolving and the disappearing of any experience of self, and all that will be left will be God, whatever that might mean. And naturally you're going to put that off as far as you can. But the fact is that you have a means available to you—which we have already discussed—but you have a means available to you in which you can safely find that self-sacrifice, with a small "s", does not mean the giving up of the experience of Self, with a capital "S".

And that safe means is: becoming still. Do you know what becoming still means? It means not thinking. Thinking is a defense against and utterly blocks the experience of knowing who you Are. And knowing isn't an intellectual experience, but a direct experience that you find yourself having in the silence of your Being.

And in the silence of your Being you find the courage to make the invitation to the Holy Spirit, or to the Father, or to Me, or to the Awakened One who has been assigned to you—it happens, that you feel safe enough to express the desire to know what Truth really is. It allows you to have the desire to be present with.

You know what? The moment you genuinely become silent with no preference, you have decided not to be willful. And that in itself begins to weaken the ever so tentative, but seemingly substantial shell of your ego beliefs. And then when you dare to make the invitation to make no decisions by yourself, but to companion with the guidance of the Holy Spirit, you are primed for the influx of the experience of your Wholeness, the experience of your Knowing. And you just Know the Truth. You don't arrive at it through deduction. You experience the fact that you're divine.

You know what? It's not awesome, because it is utterly natural. But it is also undeniable and absolute. And you know it's irrevocable, even though you choose to temporarily abandon that experience and begin thinking about it, and once again identifying as a limited ego.

And when you Know that you are divine, (and I've said this before)--but you all have the experience when you do this—when you know, not think, but know that you are divine, you experience a revelation, you know that the so-and-so that lives next door to you is divine too.

And you know what happens? You're able to love the old so-and-so, not as an intellectual exercise, and you do not say, "my neighbor next door is divine." It's not something you say to make it true, it's something you Know (for lack of better words) from the tips of your toes. And when you have that experience you know what's happening? You're loving your neighbor, because the thinking that defines him otherwise isn't occurring, and the thinking that defines him otherwise is the only definition there is of hate.

So now you know who I am and why I'm here. And you also know who you are and why you are here. And you also know who's talking to you, and don't be fooled into thinking that it's me. And yet it is me, but it's not me and not you—it's not me to the exclusion of you. It's us unfolding, uncovering the unity of Being. It is us experiencing communion. And at the moment, because it expresses the Father's Will at the level of accommodation of a current three-dimensional frame of reference, it sounds like us experiencing communion is Paul flapping his mouth. But it is a singular, unfragmented, indivisible event that is happening here. It is the Oneness of us. And us says, "it feels good to be here."

QUESTION: I had an experience a while back that immediately afterwards I wanted to ask Raj about this. And it's directly related to what you were saying this morning. And just for the point of reference, for context, I'm not sure if I need to say this or why I'm saying it, but I had eaten a particular substance, mind altering substance. And I had the deepest experience I've ever had in my life.

I've had many experiences on my own of feeling connected to God and being one with the Godhead, being one with the Father, being the Christ. And this particular experience I felt like I went beyond that to actually being the Father—not being one with the Father. And I looked out from that place, and I saw nothing but myself. And it was ultimately, frightening to see that.

And from that place then, I preceded to do something that you were talking about last night, I preceded to choose my life, because I saw that as I contemplated it I saw that my only means of survival was to start to choose my life. And it became an actual physical experience, where I was out in the desert and the road disappeared, completely, literally, physically. And as I made the choice to choose my own life, the road would appear in front of me and I would drive on. And every time I would stop choosing my previous life the road would disappear and I would just be driving through the cactus.

And this went on all the way back to my house. Where I finally had to choose every single, subtle, nuance of my life exactly the way it was or I would not be able to live—was the feeling. Including the fact that the only thing that I could perceive that existed along with myself, was reverence for what I was still calling other beings.

But for the first time in my life I was in a place where I did not even see the existence of what is called love. And what I felt like I needed to do was, I needed to create love as a vehicle for my reverence for my fellow people. So I felt I had to recreate my life and I had to even create love so that I could come back and be with people.

But the question is, like it's more like just commenting on that in relationship to what you were saying this morning about not being lost in the Oneness. I did experience something that I didn't think was possible. Since I always heard you say that, and I'd always believed that I would still maintain my selfhood. I experienced not having a self anymore, and just being the Father and being totally frightened and needing to create the illusion the way it was, not because I was falling from something, but because I needed to escape from myself. So could you please comment about that?

ANSWER: Indeed, as I have said before, drugs are not mind-expanding. They function, if you will, entirely within existing ego structures.

Now you must remember that the self that is embraced by the sphere of ego structures—which is very tenuous and thin, even though it is seemingly substantial, as I said—the self that is contained within the sphere is the same self that is outside the sphere infinitely. Therefore, it is as though the sphere has captured a little bit of what you divinely Are.

That is why even in your distorted self-perception you recognize that you are worth something. That is why even within the imposed ignorance of your ego structures you remember Home, and you feel the desire to know the truth, and you feel the desire to violate the boundaries of the ego structures—even though you don't remember or know why you feel that.

The experience that you had of “being God,” was not an experience of union with God, but was rather a creatively drug induced experience of what the divine You remembers of the experience of unity.

This illustrates perfectly what I have referred to as the danger of using drugs. And I'm not referring to burned out brain cells and all of that. It is the danger of believing that you are having a genuine experience when you are not. And as a result of that, not engaging in having the Real experience.

There are flecks of truth in what you experienced. But one of the ways you can always tell whether you are experiencing an illusion is that there will always be polarities present. And whether you are, at any moment, during the experience of this illusion having a beautiful, wonderful experience, the opposite of it lurks. And that is not the case when you are having a Real experience of the penetration of the ego structures that allows you to truly experience unity with God, in which indeed you feel and recognize yourself in everything that you are experiencing.

If you are experiencing an illusion, it will always be polarized no matter which end of the polarity happens to be up at a given moment. And you may have

a good trip with no negative, but I will tell you, that the negative was lurking—the negative was there to be had. And that is not the case in, what I will call, a Real experience of enlightenment.

Now we will not take time to pin point the flecks of truth that were there. The key thing that you need to remember is that the fear you felt is the factor that proves to you that it was not an experience of unity, even though there were elements of Reality that were present, that were drawn from unavailable memory. I mean by that, memory of that which is not normally consciously available to you. But it is from memory of that of you which is divine within the limits of the ego frame of reference—the belief structures that you utilize to define yourself at the moment.

You see, the very fact that you in your limited perception of yourself are divine allows for confusion to reign when you engage in the use of “recreational drugs.” And that is why you can seem to have experiences that approximate truth.

But you want to get beyond the limited memory of the experience of unity—even though if it is embellished or enhanced by drugs—what you want is the Real experience of integrity, in which there is no polarization, no fear. And even though the experience is—by comparison with what you are experiencing now—magnificent, awesome in its infiniteness, it will not be frightening. You will recognize your Self in it. And if your Self is the presence of indivisible God, then your experience of your infiniteness will be incapable of polarization—will be incapable of fear.

I’m just going to take a moment here before we break for lunch.

The ego thrives on the challenge of gaining control over that which doesn’t need to be controlled. And let us say, as time has passed, as the centuries have passed and everyone has become more and more educated, truly speaking, there has been less identification with the body. And one does not live by the sweat of his brow; he does not have to plow his field; he does not have to build his own house; he does not have to physically labor as he did two thousand, four thousand years ago.

As this has happened, and there has been more identification with mind than body, there has evolved what you call psychology. This evolution of psychology and even what you would call the Tao of physics, etc., expressing the mental nature of the physical universe has brought with it a shift from controlling your world physically to controlling your world mentally. And this has even been translated into religions, which by means of the true use of your mind, you can heal yourself, or you can demonstrate into your experience tennis courts, and swimming pools, and Cadillacs, or whatever your heart desires. Except it isn’t your heart, it’s your ego.

I’m going to encourage all of you to be leery of anything that promotes the idea that you can create your good, or that you can create your world, or that you

do create your world. Because the very words express an authority that's purely imaginary. It is a manifestation of, what I will call, a more refined sense of ego. Control has simply shifted from the physical control of the physical world, to the mental control of it. And as long as one is trying to create one's world, what are you going to use for tools or blueprints? You are going to have to rely upon memory—your best current sense of something. And there is no creation in that at all, it's just a rearrangement of the same old stuff in new and satisfying ways. Satisfying why? Because it was your idea.

Now it is possible because as a shift of perception occurs there is unfamiliarity that happens, it is possible to be confused and not verbalize what you are experiencing well, you will verbalize it awkwardly. And as you begin to listen, as you begin to feel into the already existing Movement of Creation and you recognize it and you recognize it as You, but not a movement that you're figuring out, and you begin to flow with it because you feel the integrity of not acting at odds with it, your life indeed will begin to transform into what the Course calls "a happy dream."

And because you know it's happening as a result of something you did, even though it was letting go of your willfulness, you might in your awkward expression of what is happening say, "I'm creating a better life for myself."

I encourage you to be careful of linking the word "create" to yourself. Because you will always be susceptible of using your current sense of yourself as the definition of self that is doing the creating, rather than the capital "S" Self that you are—which is God Moving—that you will not have a true perspective of until you have totally abandoned the sense of a self that can be creative.

Strictly speaking, the only thing that any of you, as you presently experience yourself most of the time, the only thing any of you can create is a misunderstanding of what's going on. And you create the misunderstanding by not paying attention. You create it by abandoning paying attention and relying upon thinking and judgment. That's it in a nut shell.

QUESTION: My question deals with the last statement you made about the only thing we create is a misperception of our reality. As I understand it...

ANSWER: Not of your reality, but of Reality itself.

QUESTION: Yes of Reality itself.

ANSWER: You call your misperception Reality.

QUESTION: As I understand it, when we wake up, when we all graduate, we will not remember any of the dream for a number of reasons: That remembering is a thinking act and we will be Being, and remembering deals with the past and we will be in the now. And the Course says that when we wake up the entire ego system will disappear into the nothingness from which it came.

And so my question is: When we all graduate, when we all wake up, what will prevent us from making the same error that we originally made and starting this process all over again?

ANSWER: It is difficult for me to express this in a fully meaningful way with words, but I can come closest to it by expressing the reason that you will not do this again, as being spiritual maturity.

As a child you loved to play with toys. As a teenager you loved to play with girls. Your interests changed because of a process of maturity that is not consciously brought into play. As an adult you liked to play with and manipulate the world, not because you were taught really to put away childish things, but because it happens as a result of growth.

Now I understand that this implies that there was a certain spiritual immaturity that caused you all to indulge in the interesting experience of limited perception. And, of course, that isn't true. But this is the closest that I can come to explaining it.

You must understand that it is not an error to experience the forth-dimensional conscious experience of Being—which I guess you could call a four dimensional continuum—from any of the lesser dimensions, the third, second, or first. It is an experience that is available to all of you. And I would wager to say that fully seventy-five percent of the Brotherhood of man, the Sons and Daughters of God, have indulged, we will say, in an experience of the lesser dimensions. It does not constitute a disobedience. However, not everyone got caught in it.

To experience Reality in a limited fashion introduces polarity, which if you stay in it long enough becomes challenging and inviting. And ultimately, because of the invitation and the acceptance of the invitation, and the addictive nature of it, one can forget Home because there is a greater interest in the preoccupation with the challenge. But to engage in it does not constitute a disobedience. After all, all four dimensions do describe the constituting presence of what you infinitely Are.

It is only when you, as a result of engaging in a limited perception of yourself, forget your larger Self that you are deluded into believing that you are trapped. And that is what constitutes insanity—the belief that you are finite when you are infinite.

Now the Course says, an actual human or three-dimensional experience proves that when you become engaged in delight at the challenge of limitation, you are in an active state of denial of your infiniteness, which is the same thing as being in a state of denying God. And that is why the ego is described as an act of defense against God. But it isn't because the ego is real. It's because you have become misled by the nature of the limited frame of reference, and have at some point, actively chosen to engage with the apparent challenge or challenges that reflect the polarity of the limited frame of reference.

And as long as you are consciously accepting the challenge, you are bringing into play an act of will that causes you to be unable to give your attention to that place in you where you can reconnect consciously with your infinite nature, and thus graduate, if you will, back or forward into your Primitive natural estate.

Now one of the things that will happen when you wake up is that you will have consciously available to you what you in your Totality have been being during all of this time that you were viewing everything in a limited fashion. There will be restored to you, you might say, the true awareness of what has been happening to the divine You, which has been Being fully all the time that this little part of you has been claiming to be all there is of you.

I'm going to put it this way: The experience will not go to waste, even though it will be such obvious nonsense that you will not carry it around with you any further. And it is in that sense that I speak of a spiritual maturity.

Humanly speaking, it would be the same as saying, "I've had the experience. I don't need to do it again. I don't want to do it again." It won't be that conscious a flow of thoughts, and decision making won't be involved. It's just that you will be more attracted to girls than to toys, or more attracted to whatever than you were when you were attracted to girls. You just won't be interested anymore. That's the end of the answer.

PAUL: I don't know what to do because I don't want to slight the people who are next in line. Let me check with Raj, because we have three more follow-up questions.

He said we will take the follow-up questions.

QUESTION: I'm going to use my follow-up question as my question, not that I'm being a martyr, because I'm not, Raj has already answered my question.

My question has to do with what happened this morning, we were talking about everybody being one with each other, one with all things because there is nothing that is not God. And also was mentioned, all those people that did not buy into the illusion of duality, that didn't get caught in that. And I'm referring to the Ashtar Command and the Federation: how we relate to them talk to us about our oneness with them. And also if you could mention about the Photon Belt that supposedly we're going to be going through in the immediate future.

ANSWER: Probably, to the surprise of many of you, I am not going to deny the existence of Ashtar or the Ashtar Command. And it may stretch your imagination some or your credulity, to think that you might have to embrace those who are called the "space brothers," and not continue to call those who are listening to the "space brothers" kooks, and you perfectly normal listening to me.

I said earlier on, meaning a number of years ago in early gatherings, that the message will get through like the early "pony express." And it will get through in

language of present awareness. And that obviously, the language of Awakening for an Australian Aborigine will be different from the language of Awakening for a scientist of the Western World.

And Paul always thought that the language that I meant, that the language for Australian Aborigines would have to necessarily be much more fundamental and simple, because of their necessarily limited degree of education. And when he went to Australia, he had the opportunity to discover that they were further along than the scientist of the Western World. And that more accommodation would have to be made to the Western mind, than to the Aboriginal mind.

Now there are those of you for whom there is a readier ability to listen and accept from what you would call, “space brothers,” because there is a strong sense of reasonableness to the idea that your universe is peopled with many beings other than yourselves.

Now this does not mean that Ashtar and the Ashtar Command, meaning that “body of individualities” under Ashtar’s Command, they are not people from other planets, they are part of the Brotherhood just like every single one of your guides and like myself, and like all of the Brotherhood who are Awake. They are Totally Awakened. And they do not need space ships to be wherever they want to be because they are aware of their omnipresence and thus can bring their focus of attention to any point in infinity by a shift of their attention. But they come to facilitate the Awakening of mankind in this part of your universe just as I do, but in a different form that registers easily and meaningfully to many of you.

Be willing to allow the messengers to appear in whatever form they appear and understand that they are accommodating the many various mindsets or frames of reference that all of you are in. And each of you pay attention to that which is meaningful to you. And if you hear inconsistencies, do not assume that these inconsistent “messages” cannot possibly represent an Awakened perspective, else there would be absolute consistency. Because the problem is that your ego mindsets are inconsistent.

A Course In Miracles is an accommodation. You listen through sieves. You sort out before a thing even arrives, anything that is arriving. And you would be amazed at how much artistry is required in order for us to get a non-dimensional truth through some of the crazy patterns of your sieves so that you end up hearing it half way as it was intended. I’m not complaining. If you knew, however, you would know how loved you are. And that is important.

Truly, at this time, in this setting, there is no need for me to address any of the other aspects of your question. I would just encourage all of you who might enjoy letting your imaginations run wild, that the idea of passing through a Photon Belt is not one which needs to cause you any concern. Indeed, if it did, I would be addressing it further.

You all need to know something: The one thing you all have in common, your one life saver if you will, is that because that which is encased within the sphere of ego structures is the divine You, just as that which is outside the sphere is the divine You, you forever have the capacity to recognize Truth.

Do you realize that this means you never need to give your power away? You never have to rely upon someone else telling you what the Truth is or that you should believe such-and-such a thing is the truth. It means that you have the ability to listen to anybody saying anything without fear, because you have the inherent capacity to recognize truth. And you need to begin to exercise that capacity.

And then whether someone says, “this message has come from the Ashtar Command,” or somebody else says, “this message has come from Raj,” or somebody says, “this came from somewhere else,” it will not be the apparent source that will be of interest to you. What will be of interest to you is that when you observe it or take it in, that you measure it against your deepest understanding of what truth is—your deepest feeling of the truth of it. And in this way your Integrity is left totally intact.

You don’t have to deny this one, and deny that one, and accept that one. That is stupid. Because the one that you say, “I don’t need to deny,” you are likely to listen to without paying attention. And in the absence of actually paying attention to the point where you are measuring what you hear against your deepest knowing of what truth is, you give your power away and lose your sense of your Integrity.

Why does everyone want to grow up? So that they can stop learning! So they can finally learn it all and relax and what? Not have to pay so much attention any more. Well, not paying attention is not being conscious. And in not paying attention you lose the experience of your Integrity and you do give your power away. And then you end up saying, “she’s using me. He’s using me. I’m being mistreated.” You have mistreated yourself.

So remember, each of you has the inherent capacity to recognize Truth. Practice that capacity! Stay conscious! And thus, keep alive to yourself your experience of your Integrity. And then you will not need to be afraid of anyone, or off-handedly discount anything. You will not be afraid to let anything new into your experience, even if it’s Ashtar the “space brothers.” That’s the end of the answer.

QUESTION: At the end of this mornings session you were referring to verbalizing awkwardly as you’re beginning to let go of willfulness. My question is, would you also possibly go through memory deficits during that time?

ANSWER: Indeed. I will tell you something: As you begin to listen within, freeing your mind up from thinking so that you are gathering the facts of

Being from the direct experience of what you divinely Are, you disengage from memory. And this is very often defined as a problem, only because you have been conditioned to rely upon your memory as though you had no other resource available.

As you “progress,” you will find that you will prefer to always be at the point of Knowing, with a capital “K”. Because then you will always be absolutely congruent with what is really going on in the moment you are experiencing. And you will realize that you no longer need to remember anything. And then what you had defined as a problem, called a memory deficit, will be recognized to be part of your healing of being an ego. If you don’t recognize it and you call it a problem, you are likely to panic and leave the act of listening. And then you will seem to have a problem.

So the point is that as this begins to happen, stay at that place where Knowing occurs. Be willing to continue to stand in the void—in the not-knowing place. Not-knowing is spelled n-o-t hyphen small k-n-o-w-i-n-g. It means, not-knowing as an ego; not knowing as a collection of memories.

And when you are in the not-knowing place as an ego, you are in that place where capital “K” Knowing is experienced. And you have your first direct experience of what you divinely Are, the beginning experience of it. And if you insist upon remaining there or returning there as often as you can, you allow that experience of Knowing, with a capital “K”, Knowing yourself, to increase—to illuminate itself to you. That’s important. You will not be able to uncover it. You will not be able to ferret out, the various aspects and experiences of who you divinely Are. You must yield and let it reveal Itself to you. The only way you can invite something in is to open the door and let it come in.

And so you cannot be in charge of the revealing that will occur. You really can only let. And you let by not having any other agenda. That’s the end of the answer.

QUESTION: Okay, on this memory deficit thing... By the way greetings.

ANSWER: Good afternoon.

QUESTION: Does this apply to all memory deficits?

ANSWER: No, indeed.

QUESTION: Shoot! Okay.

ANSWER: Some memory deficits are simple additional experience of limitation that is characteristic of the ego frame of reference. That’s the end of the answer.

QUESTION: I know, I’m trying to figure out what you just said to me in case I have a follow-up to that. I think I have a question. Wait a minute, is what you just said to me that most memory deficits then are just problems with the ego?

ANSWER: Like any other apparent physical disease, which is simply a manifestation of the mental perception that you are a limited human mortal. Aside from that, when one does begin to listen, as I said, one disengages from the apparent level of thinking, and thus disengages from memory, and may experience a memory deficit. But that does not constitute an illness, but a health that goes beyond your present sense of health and illness. You would say that a healthy memory is good, when the fact is that Knowing and not memory is what constitutes real mental health.

QUESTION: Greetings, Raj.

ANSWER: Greetings.

QUESTION: This is a follow-up having to do with the question about doing drugs. And also a couple other things. When Susan was describing the other day an experience that she had in a dream, and what it was like for her for the next five weeks, there was something very attractive and appealing about something that seems so cosmic, if you will.

ANSWER: Indeed.

QUESTION: Indeed. I've done drugs in the past and have realized lately that...

ANSWER: All of you do drugs. I do not mean just the drug store kind. The ego is a drug. Continue.

QUESTION: So I've done them in the past and have notices recently that there's been some desire in me to, let me say a recognition of the possibility that I want to check out with you, the possibility of being naturally intoxicated on Being, with a capital "B". Wondering if that's an appropriate thing that I'm feeling like that's a possibility, or is is something that is just something I'm adding from the ego level?

ANSWER: Life is way ahead of you. There's already a word for it. It's called bliss. Indeed, yes. Indeed, yes.

QUESTION: Is it possible to be there all the time?

ANSWER: What do you think we're talking about? Now, give yourself permission to have the experience now. Do not say in the bye-and-bye. Don't say, "Well I know I'm bound to have the experience, BUT I know it's going to take a little bit more growth."

For those of you who may not have heard this before: There is no prerequisite for getting in touch with your guide, except having arrived at a point where you desire to have the experience. And likewise, there is no prerequisite to experiencing bliss, except to have arrived at the point of desiring to experience it, and what? then letting it in.

Have any of you desired to teleport, and sit there with full intent and willingness to doing it, and then in the back of your mind say, "no," because you are afraid if you get there you won't be able to get back.

So, when you give permission for things, you very often withhold permission simultaneously. And then there are others of you who give permission, it begins to happen, you say, “not so fast. I can’t take too much of my good.”

Remember this: The only prerequisite to experiencing your bliss is to have arrived at a point where there is a desire to experience it, and then let it in. In other words, don’t say, “come on” and push away at the same time. You have to say, “come on” and then succumb to the influx—yield and succumb. Wonderful unpleasant words, but absolutely necessary to understand and embrace.

You are not yielding if you are saying “No.” You are not yielding, you are not providing admittance to the influx of the experience of your divinity if you want to control the inflow. And so you must succumb—sacrifice your willfulness.

It is only because of your currently limited perception of things, and your belief that the limitation is real, that you believe that anything else that might come in is likely not to be to your advantage, that it is likely to be as polarized as the lenses through which you are looking at everything. That is one of the reasons you want control as you let something in.

All of your spiritual paths are ultimately meant to help you arrive at a point through reason and, I will say love as well, where you can dare to trust that God is All to enough of a degree that you can dare to let go of control and let in willingly. Being on a spiritual path is not for the purpose of having a more exalted kind of control. That’s the end of the answer.

PAUL: Raj wants me to ask whether anyone is having difficulty with the way things are going at this moment, in that we are not seemingly going in an orderly fashion, but it’s sort of flowing organically. Is anyone having a problem with that?

QUESTION: (Someone is talking without a microphone.)

PAUL: If there’s one thing I know about Raj, he won’t lose focus. But I understand what you’re saying, yes. For the sake of those who will listen to the tape, the comment was made that there was a concern that the focus would get finer and finer and smaller and smaller. And just a moment... He says, “Indeed, I will not let that happen.”

ANSWER: You must understand that I am not being led by you. And that the Us, the unity that I mentioned earlier is unfolding the clarity that represents the growth and unfolding of everyone in this group, and I am here to reflect that back to you. I am here to reflect back to you what Us is Being. And Us is bigger than the sense of limited I that seems to be asking the questions.

PAUL: This is me, Paul. I hope that the person who was supposed to be next in line hasn’t been sitting feeling, a clutching feeling of, “What am I going to say when I get the microphone?” I hope she has been sitting here all morning and afternoon, and the microphone has never come to her, and she hasn’t gotten relief. (Laughter) Let’s continue.

QUESTION: First of all I want to thank Paul, and Raj, and Susan, and Christopher for being a part of our life. We're all so very grateful. Thank you.

Talking about wanting the Christ experience in our lives, I think we all want that, and I think I speak for everyone here. In wanting to be in touch with the Christ in my life, it's the most important thing for me. And I refer to a phrase you used before about strong arming the universe.

I feel like I'm right on a line: one side of me strong arming, telling them, "I want it, I want it now." And the other part is trying the "infinite patience that brings immediate results." And I go back and forth on these two... on the side of this same peak, wanting that peak experience and wanting it forever—like Marty said. And it seems so allusiveness, I get there—so close—and I'm not in touch with the Christ. I don't know his name, and I want to know it so much, and I want to be a part of it.

ANSWER: Or, or, or her name.

QUESTION: Or her, he or she. And I want that so much, and I'm trying not to be so willful. If you could help me and us with that I'd be so grateful.

ANSWER: You know the principle of homeopathy? The more attenuated a drug, in other words, the less of it that is present, the more potent its meaning or intent is. I'm not saying that is a true principle, but that is the principle of Homeopathy.

Now I will tell you a way in which that principle is true. When you really want something, when the desire is very strong, express the desire in a whisper. Express the desire with the greatest amount of gentleness that you can. You could say that the desire is most potent when it is said the most softly, because there is the least amount of strong-arming present. You cannot speak forcefully in a real whisper. You cannot speak forcefully and gently at the same time.

For those of you who watched the film of Mother Theresa last night, you saw this little tiny woman speak most softly but firmly. She expected to see a cease fire—there was a cease fire. She didn't go up and down the streets to the troops and say, "stop it!" She brought no force to it. When you are speaking gently, it is easy for the meaning of your self-expression to be, "Thy will, not mine be done."

Now, indeed, this is a technique, but it's one that you can grasp and you will find that it will feel good to express your desire without passion. O-o-o-o! Did I say the wrong word? I know the word passion is getting a lot of attention these days, in the sense that somehow as you grow, the meaning of life becomes a more passionate thing for you. And people are trying to once again live their life with passion as they hear that someone in the past used to live it. It's always been hearsay though.

The power is in the peace. The power is in the Presence—not the action—the Presence. And it is not because you have found a way to have a powerful desire that makes things happen. It is because in the peace of the Presence of You is where the Whole of you awaits you as your conscious experience, and it unfolds, you would say it manifests.

That's where you can become confused and think that you are creating something. But what happens is, you might say, as you move into the Peace of the Presence that you Are, and willfulness has been abandoned, the hooks that hold up the veil come lose, and the veil drops. And you say, "Wow! Look what I did!" But it was because you weren't doing anything, that it happened. Because you weren't doing anything as an author, or as an authority.

You want the veil to be lifted? Then be the Peace and the Presence that you Are. And let your desires be expressed ever so gently, ever so softly. You know what? You can whisper it, and then you can say it in your mind, without your lips, and then you can whisper it in your mind. You can get it real soft. And what do you do after you have expressed the desire? You let it in.

I've said before, but there are many of you who have not heard it, and you need to hear it. That every desire includes within itself everything necessary to its fulfillment. And it has been said that desire is prayer. And I have described desire like a sidecar to a motorcycle that is not attached to a motorcycle.

And I have said abide with the desire. And today I am saying abide with the desire gently, quietly. And if you can imagine abiding with the desire to mean sitting in this sidecar, which has no steering wheel, no brake, no accelerator. If you abide with the desire, then, because every desire includes within itself everything necessary to its fulfillment, you will find yourself at the destination of this sidecar, because you let the desire carry you to that point in which it is fulfilled.

Again, you can see that control and authority have nothing to do with the fulfillment of desire. So give up the idea that you can think yourself into your fulfillment, or that you can use your mind to create fulfillment. You use your mind long enough to whisper the desire once, and then abide with it, and give permission for it. And then watch the miracles happen. That's the end of the answer.

PAUL: During the break, I was mentioning to someone that from where I sit, so to speak, in this togetherness that's occurring, there's an entirely different feel with this group than I've ever experienced with any other that we've ever done. And the only way I can put it was, it is as though Raj knows that everyone is really hearing what he's saying.

Now here we talk about awkward verbalizing, what you find yourself knowing. Another way I could put it, is like perhaps communion, rather than communication is really happening. Another feeling I have that's right along with it, the way it feels it's like, this is going nowhere. In other words, we're not getting from point "A" to point "B", but we're Being it somehow.

This has a very different feeling from any other group that we've done, it's a very different that I'm expressing. It's like nothing is being accomplished, because it's like in the instant it's done. Do you understand what I mean?

So I am sharing with you what I'm experiencing in this dynamic. And there are two people who I have not prearranged this with, who are going to be surprised, who I'm going to ask to start out sharing what they have been experiencing. And the first one is David. And I'm specifically referring to what you were sharing out in the hall, plus anything else you do want to share.

DAVID: I knew this was going to happen. It's getting very timeless isn't it?

Well, it was pretty simple. I remarked to Paul this morning that it was as if in my experience everything that had come up for me in coming here was already taken care of.

I noticed that with what we were talking about, changing the format yesterday, I walked around and listened to lots of feelings that people were having. And this morning I watched Raj through Paul weave all of those things together seamlessly. And the image for me was like a master carpet maker who starts off with all this wool, and you watch this pattern emerge, and the pattern includes all of the colors. But it brings order to it in a way that you kind of suspected there was order there, but you had no idea the order was so inclusive—that everything that seemed so fragmented was a part of that whole. And when the wholeness came, it was this carpet that was complete.

And then the other thing, the thing that I just remarked to Paul about ten minutes ago, was that for me there was a sense that's different. It's very subtle. But it's very different for me.

It's as if my reliance on sensations, or sensuality, or eyes and ears and touch and the feeling of the environment has changed in this room somehow. And that what Raj is speaking is, coming somehow from the inside. And I'm feeling as if there is a stereo speaker here, and that's the left, and this is the right, or something. And I'm hearing it this way so that even in the breaks when we sit quiet, when we come back from breaks there's instruction that's given that's fine tuning my attention, to get me to be in the position to be aligned with the next thing that's about to happen so that I'm not sort of wavering.

So I don't know whether I expressed it. But it's very different than anything I've ever felt in a group before, and certainly a group this big.

PAUL: Thank you. And the other one is up here in the second row. Yes, you.

SHARING: You've heard the expression, "God'll get you?"

PAUL: I would like you to share what was the realization that was occurring while you were talking about the tendency... how you were listening and making it complex. Okay.

SHARING: Well, it was just that I was trying to listen so intently so that I would incorporate every word. And I found when I was writing a sentence, I missed the last five sentences. And when I would reread, all of a sudden I didn't know what the word "permission" meant, or "letting go" meant. Help, I don't know if this is what you want me to be saying?

PAUL: Yes, yes. The feeling was that you had found yourself listening so hard, that the words were escaping you.

SHARING: Yes, yes, yea, yea. And it's like in the bottom line I know, "keep it simple Eddie, keep it simple." And I've been trying so hard to keep it simple, that I've been missing it.

PAUL: These are the kind of things that Raj wants you to share if you've noticed something that's been happening with you, either in your process of listening, like obviously, the implication is, that she's not going to listen as hard now. And that's very important.

So does anyone else have anything they would... okay right here... And I just want to say, if you think it sounds stupid, anybody, if you think the thing sounds foolish to even say out loud—forget it. Everybody is likely to be able to relate to anything you say and it's likely to promote... it will be beneficial, that's the best way I can put it.

SHARING: Two things that I just observed over the past couple of days is that with the messages that I've been hearing about giving up control, it just pointed out that all the questions I have, have been how to control. And therefore, questions have become totally meaningless. Because I'm just going to sit here and ask how to control something, or how better to control something. And the answer is, don't! And so that shot down the whole list...

I'm standing here saying, "okay, I know the answer to that one. I just let go! And I know the answer to that one. Just let go!" So there.

And the other thing was that I noticed a lot of unexpected things have been happening. Encounters with people have been happening that I could never have predicted. Just because I'm kind of being very comfortable in being myself, in being something connected with something, and not being very self-conscious at all.

And I found myself having some conversations that have been absolutely, satisfying isn't the word, absolutely meaningful. And not really intending to have a meaningful conversation, or not really intending to or trying or anything, just kind of being somewhere and someone shows up. And it might even be someone that I would never have expected to have a conversation with, and starting into a

conversation and all of a sudden this person saying, “Oh, thank you.” And I say, “what did I do?” And so that’s just two things that I noticed.

SHARING: Strange occurrence’s. In St. David’s, Pennsylvania, when Raj appeared, only having three hours sleep the night before I attended the session. And that day I was completely energized. I was not called upon to have my question answered, but that wasn’t necessary, because I was getting the answer within as Raj was talking about something else. And both answers were filtering through at the same time. So you could just imagine the high I was on and the energy I was feeling and expressing.

Here I can’t keep my head up. I seem to have enough sleep, and everything seems to go very well during the day and talking to others, but as soon as Raj starts to express himself my head seems to droop all the way down.

But along with that, something else is occurring—all thought stops. There is no thought that enters in at all. I mean the mind is completely empty. As an example of this, after the session was done this morning and we went in for lunch—I always get there first, I guess I’m the hungriest—I sat down at the table and I said to myself, “okay, what are you going to think about,” because my mind was completely blank. I mean like I would really like to know what’s going on.

SHARING: In another conversation around a meal, someone was saying that even though all these things that we’re hearing from Raj are extremely meaningful and helpful, what’s so important is not the words at all—it’s that sense of presencing. When I heard this woman who spoke last say, “I’m nodding off and I don’t have any thoughts,” well she is experiencing the Presence. And I guess, and I’m taking illuminous notes back here, but the most important thing for me that I’m sensing is the presencing that we’re experiencing with each other, and when it is focused here with Raj.

SHARING: I’ve been sitting here trying to figure out what the difference was. And maybe I can say it now that I’ve heard a few other people. When I was in the Kauai workshop, and you may remember, my question had to do with how separate I felt from everyone.

PAUL: You had the six part question, right?

QUESTION: Yea, right. And so I was sitting here this morning (or something, I don’t know) realizing that there was none of that here. And even in a Raj workshop, where I recognize that everybody is my friend and everything, I always have this sense of—it takes a long time, and sometimes I don’t even make that—to feel really one with everybody. And I have experienced feeling like everybody’s my family here. It’s incredible! But I didn’t have words for it until I started hearing a few other people speaking. And it’s really kind of mind blowing.

The other thing was that, when Raj is speaking... One thing that’s been going on with me is that: I’ve been having a lot of problems, because I have

been getting to a place where I feel that my guide and I and the Holy Spirit and Raj, we're all One. In fact, I've had a couple of experiences that kind of confirmed that. So then I start telling myself I can't except that, because there's an ego fear in all this stuff.

But everything that was happening that Raj was saying, I kept... "Oh yea, I know that, I've known that for a long time." But it wasn't knowing it as thinking, it was feeling it in my body and I couldn't deny it anymore. It was like it was somehow a warp and woof kind of thing with me.

So then I realized, okay I guess the next thing is, I just got to keep telling myself that "I do know, I do know, I do know, I don't have to question it anymore." And all this stuff just flows by, like a river. I don't know what's going to happen next, but I feel wonderful. And I feel like you're all my friends. It's a lovely feeling.

SHARING: I don't know if I can put this into words, but I think it's important to try. Well, simply said, I guess it's the feeling that this whole business of waking up was something that I did put in the future before, something to reach for. And I'm scared because I feel like it's right here in front of me. It's something that's not safely in the distance anymore. (Laughter)

SHARING: I just want to thank you, Raj, for the wonderful creative way that you have of getting us out of our egos and out of our heads. And as one master to another, I want to thank you. And that's not coming from my ego, that's coming from a sense of joy and love for you.

Also I want to say that just as an example of the words that you use, like "abandonment" and "sacrifice," words that are very negative, you use them in a very positive sense, in a polarity sense that makes a person let go. You cannot stay in your ego when you're talking about words like this that have powerful meaning, and they mean the opposite. And you think, "Oh, my god, I can't keep up with this." And then you just let go, and you get it. And that is what I just want to acknowledge and appreciate here.

I've had to drop every agenda I've had. I get'em, I build'em, my computer goes into action. And as I walk toward a person my agenda is dropped, and I can just see that person. And that is such a gift. And I want to say thank you ALL for being me. And there was something else I had to be grateful for, but it's not coming so it isn't important.

And always in the past my ego has been worried that I wouldn't get my fair share. I've never really experienced that in here with your group. But my ego is really in a "Hah!" And it's wonderful to know that it's my biggest fear. And it's wonderful to have these things being revealed to me, even as I'm speaking right now. And so there is no way that I'm in any kind of time-warp, I'm just here and there is no time. And it is okay. And I don't know what all that means, but...

Does that mean anything at all, what I just said? A lot of people are shaking their heads! Anyway, thank you.

SHARING: Hi. I just wanted to share with you guys. One of the things that I know, for want of a better word, the gift of tears. And I'm probably going to be doing it right now pretty soon, because ever since I've been here, I sit down (I don't even put make-up under my eyes anymore) and the tears just go down. And what I came to understand is that's the presence. but I do and I finally owned it and I've been crying. And this morning was incredible, oh I had three handkerchiefs, I only had two handkerchiefs and there's a lot more time to go. It's real! I mean, it's from my soul and it's just my soul witnessing what's happened. And we're beautiful. Thank you.

SHARING: I really don't know what to say. Although I feel extremely grateful standing here in my feet. When I came in here and we established a routine for questions and answers, and after yesterday morning I sat here, and I really lost track of what I wanted to say. And I kept on hearing for my self that I already knew all of the answers, that's what I keep on hearing, over and over and over. And I feel like right now my trying to formulate any questions is just depriving me of my experience, period. And so my sense right now is what I felt in the day that I've been here absolute and complete unconditional love. I can't describe the feeling, I just can't do it. It just is.

So my sense is that I feel to be part of the group, that I have to ask a question, but I feel that it's really defeating the process for me. This is me, and that's what this is all about—to claim my Birthright here.

Earlier, right before the break you were talking about ego being our biggest drug, and I thought “well, hey this is a new group, this is “ego anonymous.” Thank you, I love everybody here.

PAUL: You just triggered something for me, that I've wondered, the fact that I ask Raj a question, and then I listen to him answer suggests that or seems to give me the experience that I am different from Raj, and I'm the unenlightened one. I'm the one that does not know, and he's the one that does know.

And I need to tell you that earlier on he did tell me that I could ask my Self, with a capital “S”, the same questions and get the answers. And I did that only once. Actually, I just simply addressed my Self at the moment by saying, “I'm really upset.” And the response was, “I'm not.” And it wasn't Raj talking. And there was a definite difference, because I knew that was Me—that's the only way I could put it. But it scared me, and I haven't done it again—that's ten years I haven't done it.

Now what I started to say is, that even if I was asking my Self and getting the answer, I would seem to be split—the ignorant me and the All Knowing me. And Raj said that I would finally arrive at a point where I would just neglect to ask the question, and then I would become the answer. And then the apparent split of

me into a questioner and the omnipotent knower, or whatever you want to call it, that seeming split would disappear and that would be the real integration.

So anyway, when you were saying that, I was reminded and I just wanted to share it.

SHARING: I just wanted to ask Raj, if He came here by himself, or did he bring his massage team along? Because I feel like that's what's happening. Like this room is filled with angels?

PAUL/ANSWER: He says I am not alone. You would be amazed at how full this room is.

PAUL: That was for me an interesting experience, because that was him talking, but he had me keep my eyes open. So that was interesting.

SHARING: I feel a little upset now. And it must be just the ego pulling at me. But I've been listening to what everybody says. And at lunch time I had shared with someone that I was in a discussion with, that over the years, the workshops that I've gone to...it's been "Oh, wow," and "I've got to get every word, rah, rah, rah!" And I thought maybe I was just getting tired or something.

PAUL: Like tired of Raj?

SHARING: No, tired. I came to the workshop tired. I mean, usually after a workshop I'm exhausted. So I'm kind of staying tired. But anyway, I thought maybe it's that, but maybe I feel a little upset now because it's all of a sudden I'm kind of scared to let go of it.

But I was sitting here before the lunch break and it just occurred to me that it wasn't boring, and I didn't want to be any place else, but that it was no big deal. And I've heard other people kind of...I'm seeing now that it's going around. I mean I'm still taking some notes. Not that everything Raj says I've heard before, it's just familiar. But that's the only way I've felt. It's just no big deal, it's just no big deal anymore.

PAUL: Does that mean that it's not meaningful?

SHARING: No. No, I just remarked to somebody that isn't it interesting, it's like Raj is saying all these profound things but they don't sound profound. They just sound really normal, and like he's supposed to be saying it, and I'm supposed to hear it and I understand. Do you know what I mean? I'm not bored. And this other persons says at other workshops it's like, "Oh wow, Raj is going to speak." And I'm having trouble even getting a question, if I get a question what it's going to be. No big deal.

PAUL: He made somewhere along the line the remark that "being divine is as normal as apple pie."

SHARING: That's why maybe it's the ego that thinks it's such a big deal. And maybe it's supposed to just feel very ordinary and comfortable and familiar...

PAUL: One other word I didn't use to convey my experience of this workshop this far is that it is very smooth, like a pudding or a mousse. It doesn't

have peaks and valleys, it doesn't have rough spots. The energy is so smooth, and yet it is an absolutely wonderful feeling, but it's not exciting.

SHARING: It is not exciting. And I'm wondering just now, does that mean that we may not have to keep doing this over and over again? Because when Raj had said to this person over hear that there's not a fear of once one Awakens of getting entrapped again, because it becomes uninteresting. My first reaction which I almost had to close my mouth, was I've been feeling that for awhile. I mean not that I don't want to do what I have to do while I'm here. But if I could leave this moment I would. I would just okay, I'll go to the light. That I just had this really strong feeling that I just don't ever want to have to do it again. And is that a negative feeling I'm feeling?

PAUL/ANSWER: He says absolutely not. The more normal this begins to feel to you the less spontaneous resistance you will bring to having the experience. It is the equivalent to giving permission. That which is normal is easy, and you don't make hard work out of being normal. This is excellent.

SHARING: But does that mean that we're not going to have to keep doing this over and over again? I mean are we getting any closer here?

ANSWER: Indeed. Indeed, yes.

SHARING: When I first heard that Raj was coming to this area, way back last spring or winter, I started thinking of questions, because I always seem to have a lot of questions. And I started writing them down, so I'd get them just the way I wanted, to learn what I wanted to learn. And I discovered when I was driving here the other day, that my guidance had pulled a very slick maneuver on me, and had me leave all the questions on my desk.

And one of the nice things about being hear is that I haven't missed them a bit. For one of the few times in my life I've been perfectly happy just to sit there and hear all the questions, and hear the answers and let them all roll around in my brain, without having to inject myself.

The other strong feeling that I have is, occasionally I lead a workshop, (it's A Course In Miracles workshop) and I like to ask people in the beginning to put down on a piece of paper what they hope to get from their study or involvement in A Course In Miracles. And they never have to turn them in or anything, it's just they write it down and put it in their pocket, and it kind of guides them during the workshop. And I always do the same thing too. And the first time I did it, I found that what I wrote down was, "I want to go Home. That's all I want, I want to go Home."

And the nice thing about today is I feel I'm on the train, it's moving out of the station, and I'm going Home and I have a lot of wonderful people who are going with me. Thank you.

SHARING: For me this has felt remarkably right on, that every answer speaks to me personally. And last night when the women suggested that we have a

different format, my initial response was, “Oh no, I don’t want to hear from these people, I only want to hear from Raj.” And then after Susan said the wonderful thing she said, I changed my mind, “Wow, there may be some really great experiences available if we were to request them.”

And that got me in touch with thinking about what I want. And I’ve got just a wonderful list of wants. And then I came in here this morning, and you blow away all my wants, you know, I can’t have wants in my relationship with the Holy Spirit, it gets in the way. And then I come with these big wants and I have them and they are things like healing.

I understand what I have heard on an intellectual level, I’m not sure I’ve got it in my soul, but I feel close to that. And that maybe the rest of you are falling asleep because you didn’t need this, but I need this. This looks like exactly what I need.

PAUL: That reminds me of this feeling that seems present, that Raj knows that he is connecting with every single person here. It’s like even if you think you’re just close, from his vantage point, it’s like watching through his eyes, it’s like the connection is happening. Communication is giving way to communion. That’s the feel, and that’s what’s so very different, as I’m experiencing it in this gathering.

SHARING: Two things that I wanted to say. One was when David said that you heard Raj inside, I didn’t want to say that, because I was afraid it was my ego. But am I hearing you. I think I am.

ANSWER: Indeed, you are.

SHARING: I don’t know why I am crying.

ANSWER: It is joy.

SHARING: The shaking too?

ANSWER: It is release of tightness, tension, defensiveness.

SHARING: The other strange thing that happened to me, it was in the morning break (I shouldn’t say the other strange things, because the first thing wasn’t strange) I walked outside, because I found myself with no one standing in front of me—when someone’s in front of me I felt a need to go and talk with people and have wonderful experiences—but I went outside and I found my car in front of me. And I had this wonderful experience with my car. This may sound silly, but my car has been my car for ten years, and it’s locked and I don’t have the key—I mean, my key’s in my room, I didn’t have the key with me. And I went over to the car and put my hands on the window and I looked in, and I saw, like what I’ve been for the last ten years.

And it was such a wonderful experience. But somehow I feel I was away from who I was down here, looking in and loving what I saw, and just this wonderful different feeling that I’m having. And I just want to say thank you, because I know it’s part of everyone here that’s making this happen, and part of

what I've been experiencing. And I told my husband—he was really nervous about my coming here—I said, “well, I may come home with a halo.” But then I trust that, well no, I'm coming to listen, and the questions, but the way this is evolving, its changing and it's wonderful, thank you.

MIGUEL: About two months ago, I woke up in the morning and he said to me (I lead an organized Course In Miracles study group) and he said, “Miguel, you always say it's so easy and so simple, but no matter how simple and how easy you say it is you'll always be wrong, because it's far, far simpler than that.” And he said, “When you finally get to the highest rung of this ladder of simplicity, you will still be far short of how simple it is.” And I have been sharing this with people, my friends.

And of course, I accept everything he says, and I believe it. But today, I mean here, since I came here I've been actually experiencing it. How simple...Oh, everyone has shared here, and how natural it is for us to be divine. We have the divine perspective all the time, that it is absolutely natural.

And through some encounters which I'm so grateful for, I'm beginning to feel like all the others...just gratitude. In fact, for a long time now all my other emotions have been replaced by gratitude. The only feeling that has been left is gratitude towards others.

But now even gratitude seems to be inadequate. And I don't know what I feel even, so I just sort of coming down and calling it gratitude. So I just want to say to everyone, I just want to say thank you for what all of us are together. Thank you.

SHARING: Hi, my name is Fran, and I'm glad to be here. I came here a question that I beat myself up over all week, or I mean for two days, well all last week before I came here thinking how stupid my question is.

My father died when I was three, and all my life I've never allowed myself to mourn it. And recently in therapy I started to let myself mourn this. And for some reason I haven't been able to completely let go of it. So I met this wonderful woman here, in the rooms the other day. And she talked to me a little bit, and I got in touch with my anger. And she says, “You're very angry.” And she suggested we could go outside and I could scream. Well, we never got around to going outside.

So today we walked outside, and it had nothing to do with working out my issues, we just wanted to get some fresh air. And then we walked and we enjoyed the beauty and we walked and we came back in, and then it dawned on me, “Oh, I was outside, I could have done my screaming.” And she said something about my rage. And I said, “What rage?” I don't know, the question seems irrelevant. I wanted to ask why he died. It just is gone. And I just feel like, “what rage?” I feel like I've been flying high today, all day, and I even forgot about all that crap.

And my new fear and my new question is (I just made up, by the way): When we all get together at the end of this week to go home, and we're streaming out of this hotel, is there going to be a whole big gang of egos waiting there to beat us up? Thank you.

PAUL/ANSWER: He says, "Only if you see them."

SHARING: I guess I wanted to take this opportunity, I didn't realize until today that I was so angry at Raj. And you're all probably think, "Oh my God, you can't be mad at Raj."

PAUL: Oh, I know you can.

SHARING: And I suppressed it, and I suppressed it. It's just for all the folks from my Miracles group, this has been a really bad year. And you know how God always says, "He doesn't give you anything more than He doesn't think you can handle?" Well, you are pushing your luck, Raj. By March I really thought he was pushing his luck, and I kept thinking, "I can't do this, I can't." And I tried to keep a positive attitude, I kept thinking, "Okay, my mom had a stroke, but it could have been so much worse."

And then we moved her to a rehab, and that day, (I was back and forth to New Jersey, I live in New Hampshire) and my younger sister and my grandmother were in this really bad car accident. And it seemed that at the time that the car accident occurred the visiting minister was praying with my mother and my father at the rehab hospital, saying, "pray for the family." Now we figured it out, it had to be almost the exact same time as the car accident, because Lisa really should have died.

And by the Spring, again it was like my mother was in for chest pain, my grandmother was in for...they found during the car accident...again I kept saying, "Well, if this didn't happen then they wouldn't have found out that my grandmother had an aneurysm." So they were able to fix that. And Lisa was fine. So by the Spring when my mother went back in with chest pains, and I'm praying to God all the time. And I started saying, "Thy Will, whatever Thy Will..." But it's like, "do Thy Will, but make sure it's not going to be too hard for me, because I can't handle too much more."

And then by the Springtime I wind up in the hospital in(?) which is was time ever in the hospital that I remember. As the girl was saying about her car, I remember sitting there praying, I was up in the corner and I'm looking down, I'm thinking, "You've really got yourself in a mess this time Chris. They're doing this, and this, and this to you." And I kept saying, "Please God, please." And I'm thinking, "It's a little too late now." And I thought, "Well, He's not listening anymore."

And today when you said that you loved us, you didn't say, "I love you all, except you Chris." Because I thought for sure you'd know how mad I was and you'd get back at me one more time. But I realized...I just kept thinking...my ego

said, “See, you can’t do this. You can’t do this, you can’t handle this, and this is the God that you love so much.” And I’ve been really torn, and I didn’t realize how torn I was until today when you said how much you loved us.

And I’ve been in such a negative place lately, and I needed the slowness of your cadence. The way you speak and answer the questions because the first day or two I was thinking, “Come on hurry up and answer.” And then you’d take your time and people would take their time to answer the question. “Like, come on, hurry up. I need to know the answer to all these...”

So I just want to say, thanks Paul, thanks Raj, thanks everybody. And I guess God does know better, I guess you didn’t give anybody more than they didn’t think they could handle. But you almost pushed your luck in March, Raj. So I’m really glad for this workshop, because I knew that I would find some peace here. And I’m glad I found it Monday instead of waiting until Thursday. Because I sure thought I was going to have to wait until Thursday. Thanks again.

PAUL: Thank you. Anyone else?

SHARING: Every time I have a wonderful meditation it’s always to the theme of one of the children’s stories, like “Wizard of Oz” or “Snow White.” And someone talked about ascension and the image came that we’d all be like Mary Poppins with or without the umbrella popping in and out. Is that the way it is to be ascended? If you want to be?

PAUL: That’s me, Paul, laughing. I just can’t imagine myself in a skirt.

SHARING: I have one I can lend you. We can save you a lot...

PAUL: He says he would like you or someone to ask a question about ascension when we’re in a...

QUESTION: I would like to know can you explain so I understand what it is to be an ascended being? I saw myself as a Mary Poppins, when I can choose pop out being a spirit, pop in being a human. And I wasn’t happy and I come and sing a little song like Mary Poppins. Is that the way it is? Yea, that’s a question I thought.

ANSWER: I will only say this much at this point: Ascension will be what you will call the translation of your body of matter into the Body of Light. It will not involve lifting up into the sky. But what you might say, dissolving into the substance of capital “L” Love, which is Light. That doesn’t mean you’re going anywhere.

And at that moment, you will find to your perception, even if others have not yet ascended or Awakened, that you will see everyone else and everything else in or as it’s Body of Light. And love, that is it’s substance, will be recognizable to you as the love that is your substance.

And so, no, you will not pop in and out. You will be on a new basis, right here. But you will also be able to, “pop out,” teleport, whatever you want to call it, by the simple redirection of your attention to any other place. And it will be

obvious to you as an experience that you have been in the Kingdom of Heaven all along. That's all that I will say at this moment.

SHARING: I don't know exactly how to say this, but I'm in a lot of turmoil, and I know I'm not the only one here. And my ego's having a real hard time. So in a way I feel like maybe I'm not experiencing this the way many of you are. I guess this is still "Raj 101" for me. And I'm grappling with taking in all this information and letting my ego benefit from it. And I'm glad we still have a few days left so I have more time to get there. I want it to happen soon. I'm tired of fighting.

ANSWER: I want you to know that if you will stop grasping for control, if you will let go, even though it feels like you will collapse in a heap, you will have the opportunity to find out that you are upheld. Not just in the love that is part of the unity of this group of which you are a part, but as I said earlier, this sphere of a thin shell of ego structures that makes the you that is inside of it feel small and in danger is embraced immediately on the other side of this thin shell of ego structures by You in your Infiniteness.

You know it's like a fraction of an inch that you will fall if you let go, a minuscule drop before you feel the integrity and substance and safety of You, right here, without ascending. It is safe for you to let go. And you will not go crazy.

I will tell you something else: Everyone feels as though they will go crazy if they let go of the last vestiges of control. But you know what? That's when you find out there is a God. Then you find out why you didn't have to hold yourself up all along. That's when you find out that you never were responsible for your life.

Do you know that Paul had to live nine months without employment and find out that he was taken care of, that his every need was met. I'm saying, it took nine months for him to get the idea that he wasn't personally responsible for his life and that there really was a God, even though he said he believed there was a God all his life. But he never would turn over responsibility for himself to God. And if he had been unemployed for a month and managed to survive, he would have said it was wonderful to see how his needs were met between the time when he was responsible for his life, and the time that he resumed being responsible for his life.

In other words, what he's saying is that it took nine months for him to realize that day by day the manna fell, and he hadn't been responsible for it, and he hadn't been responsible for it for so long that it couldn't have been a fluke that he was taken care of.

Now not everyone is as hard headed as Paul—was. And I encourage you to dare to let go. You are in a safe environment, humanly speaking here. But you are also in a safe environment, because you know what? You can't get outside of your very Being, and it is utterly divine. You can't become lost, because all there is is You, and you are Infinite.

I'm not using the word infinite in a grand sense. I'm meaning it in the sense that that which is infinite is immovable, it's substantial, it's safe. What can affect that which is infinite? What can there be outside of infinity to affect infinity? That's why you're safe. And the tiny sense of self that is fearful and feels a great need for self-control is a farce, a little network of nonsense that seems most real. It seems to be your very identity.

I will tell you something: Your ego is cracking up—cracking up, which your ego tells you is you going crazy. But really what it is, is the cracking up of a seeming you that seems to have a great deal of integrity, because you have such a monumental structure and complicated structure of ideas and beliefs about yourself that make it seem that there is a great deal of rigidity to you. I mean by that, that there is to your presence, that which cannot easily be broken apart. This is what is cracking up: the seeming integrity of the complexity of your beliefs about yourself are not being able to hold themselves together. And this is wonderful.

I encourage you again to let it fall apart. I encourage you to let go. Because as this sort of fabulous deck of cards of ego beliefs falls, it stops blocking you from experiencing the you that you really Are. You have the opportunity to do this and find yourself and be able to make the gift of this self to everyone else in the group with tears of joy.

Again, you are safe. If you will stop trying to solve the problem and give up, fail at solving the problem and coming to an understanding of it, you may feel utterly foolish and unwise, but you will find that in the absence of energizing the problem by trying to solve it it will itself dissolve and you will be left standing clear of the mask or overlay that that problem has put on you.

Again, you are safe. Again, in the unity of this group there is a unity of love in which you are inescapably embraced, besides being embraced in the Infinite presence of You that is utterly stable, secure, grounded and unchangeable.

I am very pleased that you have shared yourself with everyone else. You have let them in. That means that you are not alone, and you are being what we have been talking about. It is a gift that you have already given everyone else, and it is a gift that you have given yourself, because it is very scary when you hold yourself apart and alone. And it is very nurturing and secure when you let others in, and abandon your self-imposed isolation.

The healing of this problem is already accomplished. If it seems to come to view in slow-motion, rather than instantaneously, don't fret about it. Just let it unfold. Just let it emerge. You are beautiful.

This day has been perfect. Paul's sense of justice is not congruent with what is appropriate. There is a wholeness and a completeness today at this time. And where he wanted to insure that you were not short-changed and run over fifteen minutes. We will not beat a dead horse, or improve upon a perfect day by

extending it unnecessarily when it is full already. I look forward to being with you again in this matter tomorrow morning at 9:30.

(Barbara, this also was transcribed by Paul, in a newsletter. So if you feel you want to make any changes, go right ahead.)

QUESTION: I didn't have a question yesterday. I saw so much miracles work. Today I do have a question. If you do not ask, you cannot receive. My question is: Raj, I love you. You have healed so many people. Would you please heal my ambulatory problem?

I know, "physician, heal thyself." You have to heal yourself. It's been working. It's been happening. But, I'd like the gracious, easy, strong ability to walk. That's my question.

ANSWER: That is your desire.

QUESTION: That is my desire.

ANSWER: We will experience the healing.

"Physician, heal thyself."

We must be careful. The word "physician" implies someone educated. The statement suggests that the healing is to be accomplished without outside help, doesn't it? Well, I will tell you something: Anything that any of you need to be healed of is a result of having claimed a separate self-sufficient standpoint from which to operate. And the solution to it comes through joining.

I used the phrase, yesterday, "desire is prayer." It's very important for you to understand that it's not enough just to sit there and feel a "want." When you express or feel a desire, do not let it be a private expression of "want." Desire it of something! That is why I have said, desire it of the Holy Spirit, or desire it of the Father, or desire it of me. Why? Because that is the way you break your isolation. That is the way you break the very thing that creates your sense of limited presence, of finiteness, tininess, et cetera.

Then, as I said—as with any desire—feel the desire, abide with it, give it permission to fulfill itself, and understand that you do not need to bring any intensity into the process in order to energize the desire. Every desire includes within itself everything necessary—not coming from you, not coming from the intensity that you bring to your desire—every desire includes within itself everything necessary to its fulfillment.

Now I'm going to touch on something else that we did not go into yesterday about desire, and that is that it is very important for you to dare to become still, to go within into the quietness of your being in order to find out what you desire, because when you feel the movement of your Being, it becomes easy to flow with. It becomes easy to flow with the movement of fulfillment that is already the movement of your Being. And when you feel that movement, and you feel the fact that it is yours, you naturally have the experience that you would call "desire for it."

You desire healing. This is excellent! It is your birthright not to be experiencing any limitation, whether it is mental or physical. So, feel the desire that you have expressed. Desire it, as you have in this case, of me, or of the Holy Spirit, so that you invite someone else into the healing process. That's the way you break the shell of your isolation. Then let the Holy Spirit, let the movement of your essential Being, uncover the perfection of you to you in form.

I'm going to tell you something: Healing is never a matter of coming to a point of peace with your problem, where it no longer distresses you but it's still there. That is not healing! Healing is the manifestation of obvious perfection...plain, pure, and simple! And that is your birthright.

So, what does the educated one—the physician—do to heal himself? He asks for help! He is educated enough to know that the problem is a self-imposed illegitimate sense of isolation, no matter what the specific form seems to be, and he breaks that false impositional sense of isolation by joining, by desiring of something flawless to have help.

The Course says that when you do this, the Holy Spirit turns to your advantage whatever your circumstance is that has been distressing. Now, why? Well, it's not a special favor to you. It's because in the act of joining, in that act of breaking this artificial imaginary sense of isolation, the Wholeness that has been the thing going on really all the time, can become obvious to you because you are no longer engaging in the act of insistence upon being alone which causes you to become oblivious to the Wholeness and perfection of you. That's why.

Healing is inevitable, just as waking up is inevitable. The conscious experience of the Allness of God is your inevitable "destination," if I may put it that way, because you cannot successfully imagine otherwise forever. So, we will experience the healing.

The questions come, "Just how much of a part do you play in this? What should you do every day? Should you think about this all the time? What do you have to do?"

Well, I'm going to make it very simple. Feel the desire, and turn the manifestation of it over to the Holy Spirit. Don't take on any aspect of the healing yourself, except in properly placing your attention in the act of joining, in the act of consciously "being with" the Father, the Holy Spirit, me—being aware that at all times during every day it's always us and never just you-battling-the-odds.

Hate is the defensive wall one builds in the act of isolating oneself. The act of joining is the act of Love. It has been said that "love is the royal way," and we talked about royalty the other day. Don't think of royalty in terms of queens and kings of countries. Think of royalty in the way that you do about "royal blue," or the deep purple velvet of royal robes, regardless of who those robes hang on. It's the feel of the richness of the texture of Being—your Being, the Being of God.

Love heals because in its presence the sense of separateness and isolation cannot stand. You cannot love nothing! If you are loving, you are loving something, which means you are not alone.

I have said before that love is “letting in.” Many of you are familiar with the saying, “Love is letting go of fear.” Another way of putting that is: “Love is letting in!” In the absence of fear there is no defense, nothing blocking your receipt of all of Yourself.

I encourage all of you to start paying attention to simple words like friendship, warmth, innocence, purity. None of you can even spontaneously think of a way to describe “complicated innocence.” These things which you call values—simple human values—are really things that describe the fundamental nature of being.

Everyone tries to learn psychological processes which they can use in order to relate successfully with each other. You go and take courses on learning how to fight in a partnership where both of you come out in a “win/win” situation. But, if you would instead explore the meaning, the feeling, the texture of friendship, and forget about these skills that you can get, you would cut through your problems faster.

You make the essence of living so complicated that it becomes almost impossible to easily do this truly unavoidable thing called living. You make it difficult to do something which, if you weren’t doing anything at all, would be happening anyway.

Do you know what? It is a point of wisdom to realize that any problem you are experiencing, you have created. But remember that yesterday I said, “the only thing you can truly create is misunderstanding!” This means that every single problem you have is nothing more than a misunderstanding. My point is that every single problem, whether it is diagnosed as cancer, or a mobility problem, or a relationship problem, or an injury—it doesn’t matter how it appears—is always the manifestation, or the visibility and tangibility, of a misunderstanding.

Misunderstandings aren’t hard to deal with because they are not objects. They are not fixed. They are not like concrete. Every one of you changes your mind many times a day. You start out to go to the bathroom and on the way you see something that needs to be done, and you do it! You can change your mind.

One of the lessons in the Course—and I bring these up not to promote the Course, but to express the truth of the idea—one of the lessons says, “There is another way to look at this.” You can change your mind. The way you see it, the way you are convinced it is, is never the only way to look at it. And so, if there is a misunderstanding, there is a way to change your mind, and the first step is to say or acknowledge, in whatever words come to you, “There is another way to look at this.”

In fact, there was a wonderful word used in the sixties: serendipity. It means, “the discovery of that for which you were not looking.” Not only can there be another way to look at it, you can have that other way of looking at it dawn on you even when you aren’t looking for it if you are not absolutely intent upon seeing something in an absolutely fixed way.

You do not have to look at your body in the absolutely fixed way that you have for sometime, with some degree of doubt as to whether you could actually experience a healing, even though intellectually and with some feeling you believe that you can. How about a serendipitous healing? One that happens when you aren’t expecting it?

There IS another way to look at this. There is another way to experience your body. And, do you know what? It’s not dependent upon tissues and cells acting according to some physical process, because what you see as the physical manifestation of a limitation is not what it is. It is a misunderstanding that has been accepted as “understanding”—something illusory that has been accepted as “real.” It’s a misunderstanding, and you can change your mind ...or your mind can be changed.

“Physician, heal thyself”—change your mind!

What’s the best way to change your mind? Well, if you start out with what you think your mind is, which is all memory, all you will be able to change to is another memory, and it will have to be another form of the same old thing.

So, how do you change your mind? You refuse to continue to believe that what you believe is the truth, and you desire to know the truth. You desire to know the truth of something other than your present sense of who and what you are by virtue of your particularly unique arrangement of ignorance’s, beliefs. You say, “Help. Help me know the truth. I join with my higher Self, or I join with the Holy Spirit”—and they’re the same thing—“I join with the Father. I let you in, and I listen for You to illuminate to me What I Am,...my perfection.”

Yesterday someone said, “God will get me for that.” And you hear other people say, “God will get you for that.” What an empty concept of God! What a meaningless concept of God. It’s a concept. It’s not the truth. God has withheld nothing of what He-She is from His-Her Self-expression. And what is God’s Self-expression? It’s not you. The Self-expression of God is God expressed.

I’m making a fine point here. God does not express Himself and end up with a vase that ISN’T God—something “different from the potter,” if you will. God expresses Himself—and, for the sake of brevity, I am not going to keep saying “He/She,” but know that I mean He/She, Father/ Mother. God expresses Himself, and the expression is the extension of God. You could imagine that God, in His Self-expression, became bigger. That Self-expression did not leave God there with something else separate from God which was God’s Self-expression.

God expresses Himself infinitely by means of extension, not separation. That is why it is said that you are created in the image and likeness of God,...because you must be the very presence of God and nothing else.

But, you all believe your eyes. Your five physical senses do not give you an uninterrupted, unbroken experience of the full spectrum of Being, and you take these little partial perceptions of infinity and they suggest to you that you are very small, in the middle of a very big infinity, and you are vulnerable, and you are separate, and you are different from everything else you are experiencing. But, you are the actual presence of Mind. You are the Awareness—what has been called “the observing Self”—in which all experience of conscious awareness is going on.

All of this is going on within you at this very moment. You are that conscious awareness in which all of this is being experienced. So, at this very moment, you have the capacity to grasp that you are Mind and not matter, that you are Mind and not body—and yet body is embraced within you as a conscious experience. “I am not a body. I am free to be as God created me.” (A Course In Miracles: Workbook, page 386.)

God, Self-expressed, must be experiencable, or there would be no such thing as conscious awareness. In order to be conscious, you must be conscious of something, and that’s what is meant when it says, “And God saw everything that He had made, and behold, it was very good.” “And God saw everything that He had made, and behold, it was, verily, God.”

God recognized Himself. But not only that, the recognition feels good because it is the experience of the indivisible integrity of Being.

Now, [sarcastically] isn’t that wonderful? What does that have to do with you? In has everything to do with you. The more you realize that the definition of God is the true definition of you the more you will be able to dare to let go of your limited sense of yourself, and the easier it will be for you to begin to disengage with identifying with the body as the body only. The more you realize that the definition of God is the true definition of you, the easier it will begin to be for you to recognize that you have been biasing your experience of life by identifying with the forms rather than identifying with the conscious awareness that you are, in which the conscious experience of forms is occurring.

You must understand that all the pieces of the puzzle are already on the table—all the pieces of the puzzle that bring Reality into bold relief and clarity. All the pieces of the puzzle are present in your experience at this very moment, and they will come into their truer perspective as you make a shift from identification with the body to identification with and as the conscious awareness—which you have been experiencing all along—in which all experiences of form are occurring.

The more you identify with form—in other words, the more you identify with and as the visibility and tangibility of the movement of the Mind of God—and

the less you pay attention to yourself as the conscious awareness in which all of this is going on, the more you lose the experience of Who you Are. Then the forms that you have begun to identify with begin to become more dense—because you are losing your divine perspective. The more dense they become—because you have sacrificed the infinite view which is your Birthright—the more capable those forms seem to become of falling apart, becoming ill, not identifying your freedom. And so, sickness, sin, and death seem to come into play.

You could say that the Fall of Man is the shift from the infinite view—in which the visibility and the tangibility of the movement of Creation or the movement of God is going on—to identification with the visibility and tangibility of the movement of God. You could say that that is the definition of The Fall.

That is the shift from the Fourth-dimensional view to the third-dimensional view. It is in that movement that you begin to experience isolation and separation because you have sacrificed the experience of your unbounded infiniteness. How? By using that unbounded infiniteness to give a focus of attention which doesn't embrace the whole thing.

It is as though all the pieces of the puzzle are on the table and you have taken one from here, and one from here, and one from here, and you've said, "Let me see if I can put these together." And you have given your attention to just those three puzzle pieces, while all the rest of the pieces are there. But you are insistent! "There must be a way for them to fit together! They are part of the divine order of things. They are absolutely divine. Every piece must fit with every other piece. I'm going to make these fit come hell or high water." And hell comes!

This is very important. All of the pieces of the puzzle are always present, whether you are embracing them all or only a few. All of the elements of your divine Sanity are present with you at this very moment, but you are focusing your attention in a very narrow way. You focus it by identifying with form—whether it is your form that isn't functioning well, or whether it is the form of your partner who isn't functioning well, or whether it is the form of your world that doesn't seem to be functioning well.

You are neglecting to pay attention to that aspect of your divinity which is still absolutely present, and which is the conscious awareness that you are. You are still functioning as conscious awareness because without it you would be unconscious. That divinity of you IS functioning, and you are actually utilizing it! The only thing is that you've forgotten to identify with it!

You sit here, and you can turn around and look out the window, and you see the view, and it is beautiful. And you are totally unconscious of the fact that "eyes in your head" are looking. But they're there. You simply are not "paying attention to them," you could say. You take some clay on a potters wheel, or you take the food from your refrigerator, and you make something with it. The attention is on the shape that is taking form on the potters wheel or the dish that you are preparing

for dinner. You're not paying any attention to your hands at all, and yet they are busy doing the preparation. Do you see what I mean? The hands are there, but you're not paying attention to them. Not paying attention to them does not get in the way of preparing the meal or throwing the pot.

In the same way, the divine Mind that you are, the infinite presence that you are, is operating, and you're not paying any attention to It. You are paying attention to that which is going on within It, and you are saying that the thing in It is what you are. That's the insanity!

As paradoxical as it may seem, you are "being insane" through the use of your Sanity, because your Sanity hasn't gone anywhere—just as your divinity hasn't gone anywhere. Figuratively speaking, another way of expressing this is, as I have said before: All of you are sitting right in the middle of the Kingdom of Heaven with your eyes all squinched up, saying, "I cannot see the perfection."

Right now, as conscious awareness, in which the infinite movement of Creation is occurring as your real Identity, you are saying, "I am one little aspect of this infinity." But, do you know what? You have to be what you divinely Are in order to have that misunderstanding and say, "That's me." Do you see that? That's why it doesn't have to take time to wake up—because your dream isn't going on in some place other than Reality, and your dream isn't creating another place called "Unreality." It's just a bias that you have brought to your process of paying attention. You're saying, "I want to pay attention to these three pieces and make them conform to my concept that because they are divine, they must fit in the way I want them to fit.

Mind you, it doesn't matter that you have this intent. It doesn't matter what the psychological implications are of somebody trying to make something incongruent fit. Your mind doesn't have to be "straightened out" so that you understand what destructive thing there is in you that would make you try to make incongruent things fit together.

Do you know what you could simply do? You could give up, and you could stand up from the table which the puzzle is on and have the opportunity just to discover that the whole puzzle is there, and have the realization that you could just put those pieces where they go.

Everybody is trying to fix themselves up. They're trying to fix up this sense of self which is identifying with body so that they are a better self identifying with body. Do you see what I mean? That's what psychology is all about. That's also what illness is about. I'm still talking about the same question that was asked. It all relates.

Now, the means by which you can easily stand up from the table so that your view takes in more of what is really going on, is the simple act of joining, the simple act of inviting something in, the practice of love. "Love is letting in."

Here is another example of overlooking the obvious. Paul had been speaking with me for fully six months before he had the “revelation” that he was experiencing a demonstration of the fact that there is no death—that he was experiencing it as a fact! Everything that we had been talking about had been so wonderfully important to him that he didn’t realize the obvious—that life is eternal.

Again—and I’m saying it over and over, because even Madison Avenue knows that you must see a commercial six times before you remember it, and that’s why you get a blitz when some new product comes out—the important point is this: All of the pieces of the puzzle are on the table. All of what you divinely are is present and functioning right where you are at this very instant. It’s not off in the future to be attained as a result of spiritual growth. All of the elements, all four dimensions, are functioning at this moment, and you are those four dimensions. You are that conscious awareness of Being—not of being something, but of the verb “be-ing”—you are the conscious experience of being in which the conscious experience of body and sunset and trees and chairs is occurring. All that needs to happen is a shift of emphasis of attention from body to conscious awareness or Mind—not as a thing, not as an object, but as that unavoidable presence of Mind that has been going on all along.

Many of you, I’m sure, have heard the very short story about the little fish that comes up to his Mommy and says, “Mommy, Mommy, I’ve heard that there’s water! Where is it?”

“Mommy, Mommy, Jesus told me that I am something called Awareness. Where can I go to experience it?” It has to be the fact in order for the question to be asked. But, if you get caught up in the question and try to solve the problem, you are distracted from the opportunity to step back from the question and be still, and in the silence have the experience. What happens in that experience is a shift from identification with body to identification as Awareness—boundariless conscious awareness. That is called stepping into the Void. It’s called “stepping into the Void” because your prior identification with body, and the insistence that it is you, has caused, as with the little fish, the awareness of this universal presence of water to seem not to be a presence of anything, because there’s no differentiation to it. It’s like the air. You don’t think about it. Unless there’s a wind, you do not have an ongoing alive conscious awareness of air.

As the shift to the conscious awareness of being consciousness occurs, the density of form lessens. The visibility and tangibility of the movement of Creation, of the movement of God, de-densifies, because your perspective becomes unbiased and the distorted experience of Reality becomes less distorted. You call that healing.

Now, let’s be very clear on something. Is it going to be necessary for you to totally wake up and ascend in order to experience the healing of this disability that

you asked for? No. So, don't complicate it and provide a resistance to your healing by saying, "Boy, I just don't think I can do all that he said." I'm not saying all of this as "things for you to do" in order to have your healing. I am speaking generally, here, so as to help clear up everyone's misunderstanding. And literally so that you may know that it is not as hard as you thought it was going to be.

None of the puzzle pieces are missing! There are not puzzle pieces which have been set aside until you have deserved them. There are not some of the puzzle pieces which will be handed to you at the Pearly Gates so that you may say, "A-ha, I got it! I see it!" All of the puzzle pieces are present on the table, in you, right now, and they constitute the real you!

Now we are going to take a break. I'm going to ask that you don't do a lot of talking during this break. We're taking the break so there is time, you might say, for what I have said to just percolate. You don't have to sit stolidly in one place, unmovingly quiet. But let's not engage in chit-chat about other things. And we will resume shortly.

QUESTION: I hear what you're saying. I know what you're saying. But I don't feel it. I feel alone. I don't want to be alone. And yet I keep acting that way. I don't trust anyone. I don't trust myself. I'm not sure I even trust you. I don't know what to do. At this point I'd almost like a "double my ego back if satisfaction isn't guaranteed," because I'm going to need it, because there's not much left. And at the end of this week I have to go back and try to survive and function in what's left in the life that I've created this year. So, there it is.

ANSWER: Where are you getting the wherewithal to feel what you are feeling? I'm not expecting you to answer that. In this apparently lost place, in this apparently lonely place that you are experiencing, where are you getting the energy with which to experience it? In the confusion and the fear and the self-attack, how is it that you are able to be aware of it? It is because you at this very moment exist, you could say, for better or for worse—and at the moment it seems to be for the worst.

Now, I am going to be very frank with you. The only thing that is getting you into trouble is your thinking. The fact is, that you exist. The fact is, that you exist as awareness, as that which is aware of all these things. The fact is, that the energy with which you are able to define your predicament is the energy of Spirit used in this, I'll say, unproductive manner. But it is indeed the energy of Spirit, with a capital "S". It is the presence of God in you that you are using to define Reality poorly.

Again, all the elements of the healing of the situation are present, and you are even using them at this moment in order to define the problem, and in order to justify the idea that the problem is valid. In other words, all the elements of you in your total Sanity are being brought into play, in a way that appears to you to be a

problem. And you use your thinking to prove to yourself that your misunderstanding is valid. You are looking to circumstances and things to validate you, and what validates you is that which is looking at the things.

Again, you are looking at things in order to validate yourself, when what validates you—that which constitutes the integrity of you—is the Conscious Awareness that you are with which you are looking at all of these things. This is another example of shifting from an awareness of yourself as Conscious Awareness, to forms—shifting your attention from yourself as mind to the forms—that of which you are aware.

Now, you are in a wonderful position right now, and your doubt can be turned to your advantage, because you are doubting things in which you had placed confidence inappropriately. It is inappropriate to place confidence in things out there. And all of you can seem to do it successfully to a certain point. But there does come a point of reckoning. And then those things that you had placed confidence in so that you could prove your worth by means of them, seem no longer to be available to prove your worth.

All of you think that is a horrible day, but it is a glorious day. Because when your faith is shaken, when your faith in something that your faith shouldn't have been placed in is shaken, it's the first stage of the beginning of clarity, it's the first stage of healing.

Now, I encourage you not to wait until everything is gone, and all that's left is you in your Integrity. I encourage you not to wait until that day to make that shift. Your Integrity is intact at this moment. It was intact before you gathered about you those things that proved your integrity and allowed you to say, "I have integrity." You had Integrity before you had the things.

This is a lesson every single one of you will learn, either difficultly or easily. To learn it difficultly is not a sin. It does not make you worse than the one who learns it easily. It just means that's the way it works for you. And the lesson, the learning, the realization that comes from it, is just as valuable, if not more valuable than it is to the one who learned it easily.

So, I want you to appreciate the dilemma, the difficulty, the uncomfortableness of what you're experiencing at the moment. Because it doesn't matter whether it's difficult. It matters that it is a point of revelation.

Until you dare to let in the fact that your Integrity just is, regardless of what you have or don't have, regardless of how many evidences of your Integrity there are in your experience, the moment you allow yourself to embrace that, your doubts will disappear, your fears will disappear, and you will experience your freedom. Because you will never again come into bondage to things or people or expectations or projections you make upon yourself as to what you must accomplish before you will say to yourself, "I'm worthy." You are just worthy, period. It's just the fact.

You have integrity just because. Like the kids say, “Mommy, why do birds fly”? “They just fly.” “But, why Mommy?” “Just because. I don’t know why, they just do just because.” You have integrity just because. Not because you can prove it. Not because you can explain it. Not because good things have happened. Not because you have all the signs that everybody else says shows that you have integrity. Not because you have all the signs that your father told you were the proof of your integrity, without which you couldn’t claim to have integrity.

You have integrity no matter what anyone else thinks, and you have integrity no matter what you think. And this is true of every single one of you. And you know what? You’re the only one who has to feel it. And you can dare to feel it for no good reason.

Now, you’re not sure whether to trust me, and that’s okay. Do you know what you’re saying? What you’re saying is, that you’re in charge of yourself, and I am not in charge of you. In this sense, that claim of your being the authority within yourself for what you believe, is correct. It is the first step of what is called, “claiming your power.” I’m going to change that to, “claiming your Presence.” And if you have the authority to say, “I don’t know whether I choose to believe you or not,” you are demonstrating the fact that you have the integrity, that out of the other side of your mouth you’re saying you do not have.

So I encourage you to trust yourself. I encourage you to acknowledge the unavoidable fact that you are present, even if you’re all alone in a closet, you are present there. And if you are present there, all of the integrity of you is present there. And the fact that you can make a choice to believe it or not is the proof that you have integrity. If you truly were unable to make the choice, if you truly were a bumbling mass of confusion, totally unable to make a choice as to whether to believe or not to believe a thing, then indeed the fact would be that you had no integrity.

Now, the choice is yours. And you can either express your Integrity in a way that is uncomfortable to you, or you can express your integrity in a way that is comfortable to you. What all of you need to know is, that you are either using or misusing your integrity. If you realize that, then you will know that the problem is not to regain your integrity, but to express it honestly, as a genuine expression, shall I say, of authority. Because in the moment that you honor yourself enough to be honest, you become undivided, unpolarized. And that apparent expression of authority changes into an undeniable expression of integrity or Presence that constitutes a strength that is not a power over anything, but is a strength that constitutes your invulnerability your utter safety.

What I want to convey to you is, that your strength is what is expressing itself right in the description of how miserable you are. I believe that you could quite angrily and loudly express very clearly just how frustrated you are. That is not the sign of one who lacks integrity, or strength, or the ability to express himself

clearly. And there is nothing weak, or poor, or miserable about you that deserves pity or support to cajole you or finesse you into a different point of view.

I am saying that your very expression of weakness I see is an expression of strength. And I will not join you in what you are saying, but in the integrity of you that you are using in order to say it.

PAUL: That's me, Paul, laughing. There's a picture here of a closet door. You know how kids sometimes will put signs on their door that say, "Keep out." Okay, there's a closet door and you're inside a closet. The image is of the Hulk Hogan, or whatever his name is, you know, like this. And you're inside, this Hulk is inside massively strong. And outside, instead of saying "Keep out," there's the sign at a slant and it says, "Wimp." The sign is for everyone outside the closet who can't see you. But inside the closet you know full well and good that you are not a "wimp."

You are not, (and this is still me Paul, even though my eyes are closed) that you are there with great strength. So much strength in fact (and this is still me Paul talking, I just have my eyes closed cause I can pay attention to the feeling of it better) so strong in fact that anyone who might come to open the door to see what a "wimp" looks like, will be met by someone on the other side who is so strong, that the person on the outside can't get the door open to find out that there's a strong person inside.

ANSWER: This is Raj. I honor you for your strength. And so I say to you, let's cut the crap, come out and let us enjoy each other in our integrity. And when you leave this gathering and go home, go home with your integrity that is not dependent upon anyone else's opinion, or your old conditionings. And just be the strength that you are. And just keep on day after day cutting out the crap, and let the chips fall where they may.

Now I'm going to tell you something very important: As long as you think that it matters what other people think or what circumstances are, other people will recognize it, and they will let you know how you ought to be. But if you don't give a damn what anyone else thinks, then everyone else will recognize it, and they will either remain and be your friends, or they will go looking for someone else who wants to give their power away. Either way, you will end up having in your experience those who are also expressing integrity. And you will be amazed.

You're in the best spot you've ever been, because you stand at the point where break through can occur. You actually stand on the point where break through is occurring, you just haven't cracked open that closet door yet. Your hand is on the knob. And if you wait until tomorrow afternoon to open up the door, that is all right, but I do want you to know that there are those who are curious to see You, and not what you have told them you are.

I'm not going to try to convince you to open the door. Let's not waste anymore time this weekend getting mileage out of the "wimp" sign.

Someone I'm aware of, in the past week, was experiencing a lot of truly, seemingly, justifiable pain. And later in the day that person was laughing, and some comment was made about, it was nice to see them happy. And that person said in a sort of off-handed way, "Oh, when I'm not thinking about my problems, I am happy." There is a wonderful truth in there somewhere. That's the end of the answer.

QUESTION: Just a clarification question. You've use the word "integrity" now for a few days. Every time you use the word, I interpret it to mean truth. Someone else thinks something else. Can you clear that up for us now?

ANSWER: Interestingly enough, that question was asked in the another workshop, and the person who asked it is in this workshop. And I would ask for her to tell you what the answer was that was given to her. "Her," is Susan Tuttle.

SUSAN: At the bottom line, it's what you have left when you're not trying to be anything in particular. And as Raj said it: When all the layers of crap get peeled away like an onion.

ANSWER: Indeed, it is that which is left when you are not trying to be anything in particular. I understand that one could say, "Well, that doesn't answer my question. That doesn't give me any understanding."

I am going to say more, but first I have to say something I have also said before: You will not understand your way into the Kingdom of Heaven. I want you to understand that you can't understand your way into the Kingdom of Heaven. (Laughter) You must feel your way in. That is why your spiritual growth cannot be an educational process as you think of educational processes. That is why our friend over here, yesterday, had to come to a point of realization that she must stop trying so hard to grasp everything that was being said.

Those of you who are trying to grasp everything that was being said so that you may take it home with you, so that you can get something out of it, are like squirrels who hide their nuts in the summer so that they can have them in the winter, except that unlike squirrels you can't find where you hid things. (Laughter)

In spite of what I've said just now, I will elaborate on the meaning of the word "integrity." You may best think of it in terms of structural integrity. Not wishing to cast any aspersion on any one, I will nevertheless suggest to you that there is a difference between the sound of a door on a Yugo automobile when it is slammed, and the sound of a Rolls Royce door when it is slammed. And the reason for the difference is, a difference in structural integrity. What does it mean? It means that a Rolls Royce structurally is tighter in its construction, more of a unit than a tin-ier car. The materials are more substantial.

So when I use the word "integrity," I want you to think in terms of that which has substance to it, that which is unified, incapable of being fragmented, and that which when experienced has the sound of unity—if I may put it that way. I'm

using these symbols to elicit feelings about the word “integrity,” rather than intellectual definitions of it.

When you are not trying to be anything in particular, when you are not presenting a mask of any kind to anyone, you do not disappear, because you were never a mask or presentation. You stand present, and what you are indeed has integrity. I we’ll make a further refinement: It isn’t that you have integrity, it is that you are integrity. Integrity is the nature of you, indivisibility, soundness, invincibility.

And you know what? Inseparable from that is perfect peace. Conversely, if you are meditating and you experience your perfect peace, you are also experiencing your integrity—the integrity of your Being.

Whenever I use the word Being (whether I capitalize it or not) it is always a verb, never a noun. You are not a Being. You are Being. And your essential Being could be put, your essential Beingness.

My purpose for apparently giving you an explanation is not to give you an understanding of the word “integrity,” but to give you a feel for it. That’s the end of the answer.

QUESTION: Hi, Raj.

ANSWER: Greetings.

QUESTION: I one of the people who Paul wishes would get well, I know. And I think I am now, and I’d like confirmation of that, that all the cancer is gone from my body.

ANSWER: Indeed, you will find that the further evidence of healing will be just that, the remanifestation of your structural perfection—if I may put it that way—and no longer the removal of that which does not identify your physical perfection.

QUESTION: Thank you. As I was sitting and listening, or staying as conscious as I could this morning during your talk about healing, I was feeling that I have graduated in the sense that even though my ego gets really, really upset easily and quickly comes to the surface, that I have made a commitment now to, even though the fear comes up and it’s so big to let “Thy will be done” be the answer. And to ask for—quietly—for my desire and not try to control. And I would like confirmation. I would like you to graduate me.

ANSWER: Hand you your diploma?

QUESTION: Yes.

ANSWER: You will have to move across the platform to where the diploma is waiting for you, yourself. The commitment, the resolve that you have come to is what will provide the persistence in moving through all the way. I will put it this way: I await you at the dais to hand you your certificate. But I cannot walk the distance for you.

The commitment to follow through is a commitment to that divine One who is standing there apparently in an incomplete sense of her divinity, and therefore I do not need to do anything for you except to say “Come on. Come on. It’s okay.”

Now, I want there to be no misunderstanding. A commitment—and I’m speaking to all of you—a commitment to “Thy Will, not mine be done,” a commitment to that, cannot possibly include, “Thy Will be done, if it is Your Will for me to die, I am willing. If it is Your Will for me to live, I am willing. If it is Your Will for me to have cancer, I’ll have cancer. If it is Your Will for me to have the cancer disappear, I am willing.”

The Father’s Will is to be All. Because there cannot be anything outside of what the Father Is. And so the extension, the self-expression of the Father must necessarily be in character, if you will, it must necessarily identify what God Is. And God is indivisible, incapable of being divided, incapable of being polarized, incapable of inharmony. There you go, another aspect of integrity is Harmony.

So let us not be stupidly magnanimous and say, “If it is Your Will for me to go now, I’m willing. If it is Your Will for me to suffer, I am willing.”

The Will of God being indivisible must necessarily be the willing of perfection. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

QUESTION: I feel that I am in a wonderful position right now, because I’m standing at the threshold of a door to the universe. I’ve got my hand on the knob. And at the point of revelation, as you said to someone. And my desire is to continue to release the process of processing...

ANSWER: Excellent...

QUESTION: ...which I have noticed myself doing an awful lot. And when I catch myself trying to process, I decide to release this, to allow the processing, to release it, and just release it and just stay in the Being, which to me is the ultimate way to just be. I don’t know what’s coming, but I know it’s good. I wonder if you could shed some more light on it for me?

ANSWER: Unfortunately, I cannot. When you stand at this threshold, you stand at the threshold of a divine adventure—the experience of the unknown becoming known. And if I told you, I would spoil the enjoyment of the Revelation that would be an experience. And I want you to experience every aspect of the experience of revelation that comes from standing at the threshold.

Now, one thing: You’ve got your hand on the door. You are desiring it. Give permission for it. Say “yes,” and let the saying of “yes” be accompanied with the willingness to become defenseless, so that it may flood in.

As I said yesterday, it is important for desire not to become held up as a result of a constant expression of desire—want, want, want. The desire must be expressed and released, leaving you abiding with the desire, but not desiring it. And then give permission for it to register with you in its fulfillment.

I say this to you, so that you do not inadvertently get hung up, because you haven't given permission. In other words, you haven't become open to and defenseless against the influx of the revelation.

I know that it would make it easier if you had just a little bit of an idea of what was coming. What would it make easier? Your willingness to say "yes." I will tell you something: You don't want to know all of the answer before you say "yes," because you are likely to say "no."

If on the occasion of my first conversation with Paul, I told him that he would be traveling around the world, addressing large groups of people, presenting or allowing me to present myself as Jesus, (laughter) there would have been no second conversation (laughter). In fact, if I had just simply told him I was Jesus, there would not have been a second conversation.

Your very Being—all of you—your very Being is Love, with a capital "L", the Presence of the Father/Mother. As you open up to it, and invite it in it will not overwhelm you. But you know what? Every single one of you, has to arrive at a point where you are so sick and tired of being sick and tired, that you are willing to risk the chance that if you let go of control, something other than disaster will happen. And then go ahead and let go of the control. If you don't do that, and as a result of having done it, have the experience of everything that is meaningful to you, you will not have that essential experience that proves to you that fear is baseless.

All of you must arrive at the point where you actually risk the chance that God is All. And there is no way for you to do it without engaging that element of risk. Do you understand, that without the element of risk trust is not called into play? If trust is not called into play, then what you are expressing is confidence. If trust is not coming into play because there is an apparent risk, then trust is not what you are practicing, it is confidence. And there is no way for any of you to confidently let go of control and feel that you will be all right.

I encourage all of you to dare to conceive that when you come to a point where trust is really required, that this is a wonderful place for you to be, even though you are defining it as a place of risk.

You would like a little clue as to what will happen so that the risk you feel you are placing yourself in will be diminished. But without it trust will not be called into play, you will not reach outside of yourself.

Your present sense of yourself is the only thing that is capable of feeling confident. You know what that means? That means that once you get used to and allow for the experience that feels risky, you will never do anything with

confidence again. That does not mean that you will be in a constant state of anxiety. What it means is, that you will come to the place where there is pleasure and delight in actually forever standing at the place of not-knowing, ready to embrace what inevitably flows across.

The dictum of the Father is, (and another way of saying that is) the way things work is: “Behold, I make all things new.” God never stops to repeat himself. Now the only thing you can ever have confidence in is something that has already happened. So waking up is indeed going to mean a willingness to forever stand at the threshold of “Behold I make all things new,” never having a preview. That’s when life becomes truly vital—not scary—vital.

Because once you discover that standing in that place of risk means, standing at the point of the movement of Creation, and that it is forever unpolarized. And at the bottom line it is the movement of your Being, because you’re no longer claiming a Being separate from God. It becomes the joy of forever self-discovery, an experience of integrity, which is therefore utterly safe. That’s the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are very welcome.

QUESTION: Speaking of the end of the rope. Does that also mean something like: You’re at your end of the rope and you don’t care if the floor opens up and swallows you, or dragons come, or angels come, it doesn’t matter what happens next?

ANSWER: Always when you get to the end of your rope...

QUESTION: Always?

ANSWER: Always, always, always... Hush up! Always when you or anyone reaches the end of their rope, they have reached the end of their ego’s rope. And yes, You let go. And when you let go—you, because you are letting go from the last vestiges of your ego sense of things—it will seem to you that you are letting go into all kinds of potential, whether it is angels, or whether it is horrors of the most terrible kind. When you reach that point of giving in or giving up, of failing as an ego, you will not be able to have a confidence that disaster is not what is in front of you or below you—if you will. That is the place of risk.

Now, you can arrive at the end of your rope as a result of circumstances, or you can arrive at the end of your ego’s rope by simply meditating. A good thing to know. But either way succeeds in causing you to take the risk that is no risk at all. But you know what? We could talk for years, and I could do everything possible to convince you that you would be utterly safe in letting go of the rope and failing as an ego, but when you come to the moment of it it will take trust. Your knowing it may allow you to trust a little more gracefully, but it will not remove the necessity of that investment of trust.

For those of you who are students of the Course, why do you think the first part of the definition of a teacher of God is Trust? Really, because until you arrive at the point of risk and trust through it, you don't have anything to teach.

Oh, but you say, "Well, even if I haven't arrived at that dire circumstance of having to trust, I can still love"! If Love is the willingness to recognize that which is Real in each and everything, then it must mean that you are going to be willing to see the Christ in your fellow man, who may not seem to be acting in a Christ-like way. And it will take trust.

QUESTION: May I speak?

ANSWER: You may. I grant you permission.

QUESTION: I accept and thank you. I want to ask: did I ever reach that place? I felt as if I did.

ANSWER: You have, yes.

QUESTION: I didn't like it.

ANSWER: No one does.

You see that's that place of honesty that Paul was referring to the first night. It's scary to be honest, because the honesty puts you on the line. It says, "Here I am, like it or not." It doesn't say it as a challenge. But it says, "Here I am. And that's all there is."

Everybody is so conditioned not to disclose himself or herself truly. And most of social encounters involve presenting something other than yourself well. That is what gains respect. Just to honestly be you is not something which elicits within you any meaning of respectability, because no one ever taught you that it was a good thing to do.

I will tell you something: Your freedom lies in that honesty. As I said earlier, if that honesty isn't there then you are owned by everyone else. That's the end of the answer.

QUESTION: Thank you kind sir, bless you(?)

ANSWER: You/you are welcome.

QUESTION: Raj.

ANSWER: Indeed.

QUESTION: If you trust enough to go beyond the pale...

ANSWER: The p-a-l-e?

QUESTION: Yes. Like I feel like I've done with some aspects of my life, and live with the excruciating of this place. Let's say, I'm going to take work, because relationships are like more important today, work is like I really don't care that much so I was willing to risk in this area. So I'm working on work first. So I'm in this place of this excruciating nothingness and I'm hanging out with it, right? Okay, so what I'm getting from what you've said and all integrating and getting in there and it's saying to me, "okay, now we see the question."

It's like I can live with the excruciation, but there's a lot of time on my hands. Excruciation you don't have to do anything, you just hang out with it. You can hang out in the desert, in your apartment, wherever—and just live with it, it gets familiar after awhile. But it's like, okay there's the next step, the next step is where I'm hung up. And so I can't formulate a question because I don't know what it is. All I know is that it's not so terrifying, I can handle that. Do you know what I'm trying to ask you?

ANSWER: Oh, indeed.

QUESTION: Would you tell me what it is first, what I'm trying to ask and then the answer?

ANSWER: It is the fact that the excruciation isn't over yet. That is why you don't know the next step.

QUESTION: Oh! Well let's just say that I get peace within the excruciation from time to time. It's great, I can feel that.

ANSWER: Indeed, you will. Why? Because, and I am going to change the word excruciation to humiliation.

QUESTION: Okay, but it feels like excruciation.

ANSWER: Humiliation is excruciating. It's insulting.

QUESTION: Yes, it's like yes, it can make you feel downright angry.

ANSWER: Exactly, we understand each other. I want you to understand something: Understanding it won't help you speed this up though. It is the ego which is humiliated. The end result of humiliation is humility. Because, what is left after the ego has been humiliated away is You being honestly You. And You are utterly humble. All of you, at the bottom line, are utterly humble.

Paul is being utterly humble at this moment. But he is not a wimp. He is not a meaningless presence. One could say that what happens where he is when he is being humble is magnificently powerful, and yet he is powerful without exercising any control, without any attempt to influence.

He is like an Indian woman who used to come and visit a white woman who was working on the reservation. And this white woman lived on the reservation as well. The Indian woman would come over, almost daily, where the white woman was knitting, or doing some hand-work of some sort that was her hobby. And they wouldn't really talk much. The Indian woman would just come and sit there on the porch, and then go home. She came and did this every day. And finally one day somebody asked the Indian woman why she did this. She said, "Because when I go there it's easier to like myself."

Remember in the breakdown of the ego it feels like your failure at being you, when all it is is the failure of that concept of yourself that you were trying to fulfill, or the failure of that concept that others had of you that you were trying to fulfill. And this is humiliating. If you allow the humiliation to become complete, You—the genuine You—expressing the honesty of your Being, will be what is

left. The integrity of You that was there before you tried to be good, will be what is left, and humility will be the nature of that You.

Everyone says it is good to be humble. But you can't try to be humble. It's what's left when you've given up trying everything else.

"Infinite patience brings immediate results." So what I am saying is, don't try to get out of the excruciating—as you put it. The moment the willingness to fail totally has occurred, the minute you let go of the end of the rope you will know the next step. What you need to understand is that this apparently horrible process is really healing, is really an integral part of regaining your Sanity.

The words are "The way is straight and narrow and few there be that go in there at." The gate is that place where your ego can't get through. Only You will fit. But leaving your ego behind scares your ego shitless. Strong word, but it's a strong experience.

But I will tell you something: You have someone who is telling you ahead of time that this is the way it will be, and so you will more easily be able to recognize it for what it is, and not try to get rid of it.

QUESTION: I need to ask one tiny little thing here. Let's just say that I finish this process in this lifetime, and that I'm hanging out here—dah, dah, dah, dah, and I'm not excruciating....

ANSWER: You don't have as much time as you think. It's going to happen—I mean that in this way—it is going to happen long before the end of this lifetime. You don't have that much time left in this excruciation!

QUESTION: Okay, that's kind of what I wanted to hear. But then, Raj, that's not exactly what I want. I wanted to know what do you do after that, because that was my original question? Because I get feelings about how that feels. And that's when I really don't know what to do, because I don't have anything to do anything with. Okay? I don't know how to do that. I know how to do this, but I don't know how to do that.

ANSWER: I am going to save you a little bit of time—a little bit. You better learn to sit down in the middle of excruciating and stop trying to get out of it, if you want to get out of it faster. You had better stop denying the process of humiliation.

The process of humiliation is like a pencil with an eraser on it, and the eraser is being used to erase something, and the eraser slowly wears away and disappears—and the eraser is like the ego. The eraser is the equivalent of the ego. And if you want to cut short or speed up the process, you will end up with not all of the ego being humiliated away. You had better go ahead and feel what you are feeling.

Now, I am not saying that it is important or necessary to suffer, but I am saying that the simple and perhaps hard task to face is, that giving up the ego just simply isn't fun. And the fact that it isn't fun is no reason not to give it up. And if

you know that it isn't fun, but that it means the regaining of your Sanity, then I guess I could say, be willing to persist in the therapy of letting go of it. And don't try to shorten your therapy or gloss over it. Don't wonder about what's coming next.

QUESTION: I can if I want to.

ANSWER: That's like going into therapy and instead of paying attention to what you're supposed to be doing, you're dreaming about what you're going to do on a date tomorrow night.

QUESTION: Exactly. That's the way the mind works, isn't it? Is that why the ego works?

ANSWER: It always distracts you from its self-destruction, of course.

QUESTION: Okay. Of course, thank you.

ANSWER: You are welcome.

QUESTION: I know that you said there were no follow up questions, but I have a follow up question, which I shared with Paul during the break. Raj, you've talked a lot this afternoon about what sounds to me like the pain of waking up—the excruciation of waking up. And my experience of my life has been about waking up and it doesn't feel painful. That doesn't mean that it doesn't feel challenging, difficult sometimes, but it doesn't feel painful, that's not my sense of waking up. And I would like for you to comment about that.

ANSWER: Are you perhaps suggesting that there is another way to look at this?

QUESTION: Indeed!

ANSWER: The one single element that is the scariest to bring into play in the process of Awakening is actual trust. And every single individual must bring trust into play in order to let go of control. I will tell you this: Those will have the most excruciation, the most, shall I say, uncomfortable time, who bring into play the greatest amount of resistance to letting go of control. Indeed, pain or suffering is not inherent in waking up.

When the word excruciation was used, let me be clear, we were not talking about physical pain. It is what you might call emotional or mental anguish. It is felt by the ego as it finds that it can no longer make things work.

Now this is very important: You are not your ego. You and the ego are not one and the same thing. You are not an ego evolving into a divine Being. You are a divine Being, more properly, you are divine Being employing your mind to create images of yourselves which you call beliefs and definitions, and then believing those definitions, and acting on the basis of them. The apparently resulting you that is the expression of these beliefs is what is called the ego, but it isn't you.

Now, to the degree that any of you insist upon trying to maintain the ego sense of yourself when its efforts are not working, to the degree that you insist upon employing your ego when its efforts are not working, you will suffer.

Now I am not trying to be heavy handed here. But you know what I'm doing? I'm giving you the basis for being equal to your ego's strenuous efforts to survive when it's on its way out. I am speaking to you in such a way that will allow you, if indeed your experience turns out to be strenuous, I am helping give you the means that will allow you to face it more fearlessly. Because I am telling you that it is not something to be afraid of. I am telling you that it takes a willingness to persist right through it.

Now, I have shared with you that you have the means to shift your vantage point from your ego to your Being. But those who are especially controlling, those who have been especially manipulative and who have been highly successful at it, do not generally let go of that gladly, willingly or easily. And when the rough experience comes, you will need to know that it's not really the end of the world for you, and that you can indeed dare to give up a little bit sooner than you otherwise would have.

Your ego interprets its losing its ability to control as an ultimate challenge to be overcome, when the decision really needs to be made to give up.

There is something else that you need to know: You never come to this point, where the ego begins to fail, for no reason at all. There is a reason it happens. And the reason is: Because you are growing. It is because you are ready to embrace the clearer experience of who you divinely Are. And it is penetrating the ego circumstances and undermining them.

In other words, the divine You that you Are is, you might say, asserting Itself, and causing that which is false about you to be illustrated for its falsity, so that it will be easier for you not to want it any more. But if the ego takes this as the ultimate challenge and you assert it even more, then its utter powerlessness will be placed in front of you. And in its taking that on as a challenge, it is taking on something that it cannot succeed at, so the failure of it becomes absolute, if I may put it that way, and it becomes that much easier for you to arrive at a point of vacating the stance of an ego.

You must understand that if indeed it turns out to be strenuous, it is nevertheless a divine event of transformation, and because it is, you can dare to yield to it so that you might find what is left after the ego is gone is wonderful.

Waking up is not inherently uncomfortable, because it is utterly natural for you to be Awake. What you need to know is that if it is uncomfortable, it isn't because there's something wrong with you. It's because there's something more right with you, than what is wrong with you. And you need to know it so that you will have the courage (listen to this) so that you will have the courage to persist rather than check out. That you will stay in the humiliation, you will allow

yourself to be totally humiliated and be willing to stand there and have the opportunity to discover that what is standing there is not a humiliated ego, but a humble divine Presence.

You must have the encouragement to know that if you follow through to the end of the ego, there will still be something left and not condemn yourself for what is happening.

If you are not willing to stand in the apparent misery of the circumstance, and you scramble to get away from it, you will delay your opportunity to experience the uncovered divine Being that you Are.

I am going to put it this way: Let us imagine that you are standing on a large stage. All the lights are off in the theater. No one is in the theater except you in the center of the stage. It is pitch black. Immediately overhead is a spotlight that is on you, but it is out. The spotlight is going to come on. But if you are running around trying to escape the darkness you will not be where your illuminated presence is going to be able to appear.

Do you understand that I am not meaning to convey to you anything fearful, rather, I am conveying to you and meaning to convey to you that when this point of development occurs, and if it isn't all candy and roses, it doesn't mean something is happening that you have to get away from. It doesn't mean that something is wrong with you. If simply means that this is what it is taking to undo a strong ego. Why is it happening? To uncover the essential divine You that you Are.

Paul came from a very intellectual, metaphysical background. He was very used, he thought, to being able to be in charge of his life for the good of his life through the use of clear, correct and divine thinking. He ended up being unemployed for nine months because everything had collapsed around him. His ego plans collapsed, and he could do nothing about it. (I mentioned this before.)

You could say that he was unemployed for nine months, because of his stubborn insistence on the idea that he, through his clear correct thinking, could bring his life back into order. It took that long for him to discover that in spite of his not being able to bring his life back into order, through his clear, correct thinking, his life hadn't stopped and his needs had not stopped being met, except that he wasn't able to take credit for it.

It took that long for him to recognize that something else was in charge, and decide for that, instead of continuing to try to be in charge himself. You could call that stubborn will, even though from his standpoint it was with high motive.

During the process he and his whole family lived in other people's houses, after fourteen years of raising a family in a totally respectable way—meaning, having a home of his own, not needing to lean on other people, etc. But he had reached the point in his spiritual maturity where he could not hang onto or carry forward any further this private, personal, beneficent control of his world. The circumstances were agonizing for him. There was nothing respectable about it.

And yet, throughout this period it became clearer and clearer to him that his integrity was intact, as I said this afternoon to someone else.

It will happen the way it will work. I mean by that, it will happen in the way that the result of Awakening will be accomplished, if I may put it that way. And so what I am conveying to you is that if indeed for you it seems to be strenuous, don't fight it. And don't run yourself down as though you're not doing it as well as someone else who seems to be having it easy.

Again, I must come back to the fact that ultimately the one single crucial element of this process is arriving at the point where the investment of trust is made in stepping into the unknown, in stepping into that place where control has been relinquished, where being in charge has been relinquished.

I want you not to be afraid of it, whether it seems to be strenuous or not. You have an advantage over Paul, Paul didn't have any one to tell him what I told you today. You will not go into it as ignorantly as Paul did. And you are likely to find that you will recognize the signs of your spiritual Awakening and dare to cooperate with it, rather than resist it. But if you do resist it, no matter how strenuous it gets, the event of transformation will occur. And if you know that, you will not be as reactive in the process, and it will not be as excruciating.

Again, it is so important not to be "airy-fairy" about your spiritual growth. And so that is why I speak to you bluntly about something that might seem unduly heavy. I do it so that those of you who have the extreme of the experience might know, from our having talked, that it's not the end of the world, and that you are equal to the experience, and to hang in there. Yes, that means hang in there with the process of failure that seems to be occurring, because all it is is the failure of the ego to continue to have control.

The question is, how long will you wait to let go of the end of the rope? The longer you wait the more uncomfortable it will be, but it won't change the fact that you're at the end of the rope. And there's something inevitable that will happen: You will let go.

Being at the end of your rope feels in itself like failure. And the tendency to judge yourself is great, as though that somehow will light a fire under you that will let you manage to scoot up the rope and get you where you ought to be. When the necessity is, to let go.

Another way I can say it is: It's an excellent thing to be at the end of your rope. Being at the end of your rope is not because you are at fault. Being at the end of your rope is not a circumstance to be judged, but to be paid attention to so that it can be obvious, so that it can become obvious to you that what is appropriate is letting go, not hanging on.

The amount of time I have taken for this may seem inordinately great, it may seem to have been a heavy handed thing, and a dark subject. But you know what? You need not to be ignorant of it, because it isn't that uncommon an experience.

And you need to know that there is another side to the experience, if indeed you are having it rough. And it's truly not appropriate to whimper and complain, and cry and whine because it's tough. But rather become equal to it, if I may put it that way, and live through it. That's the end of the answer.

QUESTION: Thank you for the clarification.

ANSWER: You are welcome.

PAUL COMMENT: This is me, Paul. We actually only have about twelve minutes left, but Raj again this evening wants to open it up to all of you to express what may have been happening with you today, either positive or negative, so that there can be a sharing again. And there's part of me that thinks "Uh-oh, watch out you're going to begin to think there's a pattern and you're going to expect it tomorrow night and he'll say "no."

So I'll go first.

I mentioned earlier today that I would greatly enjoy hearing what anybody might think had been happening today, and then we broke—we ended. And I spent some time, I mean I was in the room for quite a while longer just being present with what was going on, and then all of a sudden it dawned on me instead of asking everybody else to tell me what was going on that I ought to just pay attention, for myself.

And I will report that I did just be quiet and pay attention, and there isn't a whole lot I can tell you. But I was very aware that the room was filled tremendous Love that was embracing everything but not directed at anything. It wasn't love that was being given, it was love that we were all being, and there wasn't a purpose to be gained from it. And the only thing that I can say is that maybe that's the feeling of communion. Nobody was being loving to make anybody feel a certain way, and it was just an incredible experience. And I don't know that there's more that can be described. That in itself is an experience that I have never experienced before. So I wanted to share that.

Is there anyone else that... [has anything they would like to share]?

SHARING: Raj, has expressed on many occasions the metaphor of pictures of the puzzle, and we listen and we experience ourselves with this puzzle. And he said none of the pieces are hidden, none of the pieces are up my sleeve or anyone's sleeve. But today while he was doing it he picked up two or three pieces of the puzzle and he played with them. And something happened in me. I realized he was being me, I saw him come off the cross, because he said, "Being on the cross is the human condition, you cannot get off the cross from the third-dimension. You must join and you get off the cross when you join."

And so I felt that he joined us, not by coming off the cross, but by picking up the pieces and playing with them until finally he put the pieces down. And we were with him, he was being with us. He wasn't asking us to get on the cross and come off it. You know what I'm saying? Something happened there that was

indescribable. But that was communion. He was saying to us, “come and commune with me.” And proving by everything he was saying and being that he is communion with us and he showed us by playing with the pieces.

PAUL: Thank you.

SHARING: It's like hoping that you won't get the microphone, because everything you've said this afternoon, this last part kind of summed up what's going on with me. And I see that the pain is the resistance to giving up. And I see the risk. And then talking about the closet door, it feels for me like out there the wimp is all that stuff like stupid and all those words I use. And that the strength that it takes to hold the closet door closed is very painful. And I feel real scared, because it feels like... Actually I've used the pain to hold on to the controls, and I actually don't want to give it up and I can't hold on to it any longer. And thank you for summing it up for me.

ANSWER: You are welcome.

SHARING: I'm a runner, I run away, and I almost lived. And I'm here. I'm not only here, I'm here, I'm being here like every second I get to choose to be here and to have it be okay. It's like when I was giving birth and I wanted to leave. It was like, and I said this to Paul on the break, I said, one time I said, “you know of course that God is inevitable.” And It's like that birth was inevitable, and this birth is inevitable. And I think in this moment I'm still joining. And in that moment I get to let go and find out what's there.

I had a breakdown about twenty years ago, and that all came back for me, because that was going to happen when I let go. And my ego came up big time and it said, “you can't let go because you're going to dissolve.” That's what the ego... of course, it said that it was going to dissolve. And it told me, “Why? This is fearful, this is not where you need to be.” And I stayed. And what happened was, nothing, it just sort of, the ego wasn't there and it was things, it was just like a nothingness, and it was just an allness, and it was trust.

And waiting for this mic has been like waiting for(?), because my mind said, “I think I'm next, but not necessarily so.” And yet all the things that have happened have been the I that is we, it's been like my voice and our voice and it's been absolutely perfect. And this moment is. Thank you.

ANSWER: You are welcome.

SHARING: I guess I really want to express my appreciation to Raj, because I've been getting in my way so much because I refuse to get out of my intellect. I'm just running myself ragged and keeping myself from growing. And today was so beautiful, because with this meditation time, it's like he first talked to us about the ego stepping out the intellect—it's not in the concepts, it's in the experience. I know he gave us the boost the energy and the impetus to be quiet and just be in the experience. And it was so beautiful, because once all the chatter

stops then your on track, you're right there. And it was such an amazingly beautiful gift, I want to thank you for that. Thank you, Raj.

ANSWER: You are welcome.

SHARING: There's a real wonderful sense of joy in me. And I want to really share it, but the way I want to share it sounds like an egotistical thing, but I'm going to do it anyway. "I know I know." That's all.

SHARING: I've just had the most peaceful day that I ever remember having and feel real loving and I want to thank you and all of you. Thank you.

SHARING: When you said this morning that the Holy Spirit and the Father and you are here and available to us, it was almost like I was hit with a ton of bricks, because I realized for the first time that I had been rejecting Jesus as a guide. Because I was thinking that Jesus was an intercessor to God. And you made it so beautifully clear this week.

And I heard you in Florida and you said the same thing, but it didn't sink in. And that is that: Jesus is a loving older brother—not an intercessor—who is ever available. And when you closed your meeting in June, you said, "I will be here, even though Paul is going to go somewhere else." I thank you for this. I'm now going to try to be a good devoted sister, and work from there, and not be fragmented anymore. Thank you very much Paul.

PAUL: You're welcome.

SHARING: I'm an attorney by profession, and for a long time, and especially since I've been studying A Course In Miracles I've had a great deal of difficulty practicing law, and studying the Course. It seems to me that the law is a conglomeration of ego concepts of judgment, right versus wrong, good versus bad, fair versus unfair, equitable versus inequitable, I could go on and on. It's also an attack oriented system, you're an advisory. Your client wants you to win, but he wants the other client to lose. He's not interested in win/win.

And I thought to myself, "I really have to give up the practice of law." Although I said, "I don't know what to do. I'm not trained to do anything else. I don't have any way of supporting my family. The law has been very good to me financially. But I have to overcome the fear of just letting go, and trusting that I'll be shown the way.

And so I was going to ask Raj, is it's okay for me to give up the practice of law. And today I understood that my ego was working full time in distracting me. Because the issue for me is not to give up the law, the issue for me is to give up my investment in the way I'm perceiving the practice of law. And when I'm willing to do that then I will be able to go on. And I thank you.

SHARING: I guess this is more of a question. There's been a lot of talk about the end of the rope today. And for me—and I can identify with what you said—the end of the rope often means a venture into what seems like insanity. And I guess I'd just like to know if that's the ego's idea of insanity, or if it's... I

mean it just seems so not okay to do that. I guess I'd like some clarification on that.

PAUL: I'm speaking as Paul, because when I was faced with having to let go, it felt like I was just becoming totally irrational. It's like I would go insane. But when I let go, what was there was peace. I mean it's like, when I really let go, the way it occurred was, it was like for a week or two I would keep saying, "I can't do anything, I can't do anything, I can't do anything." Which meant I was wanting to do something, but I couldn't do anything.

And then there was... something happened, I can't say I thought, "Oh, I'm going to give up." But something happened and I said the statement, "I can't do anything," and it was like instead of a statement of a problem it was a realization that it was the answer. "I can't do anything! If I can't do it, I can't do it. So I don't even have to try." All the sense that I had that I was supposed to be able to do something went right out the window, and it was like, "Oh, God I can relax." And I didn't go crazy, and it was immediately replaced with peace.

And in that peace... because I actually did this after I got in touch with Raj. I mean I got in touch with Raj when they were collapsing. They collapsed and talking to Raj didn't help a bit. They collapsed, and then I went through this process of trying to hold on and so on.

So then I think I had creditors calling and they can get really nasty, especially I would talk to them as though... I mean I really wanted to do my very best to get them a payment of some sort. And I would tell them, "I'll get something off to you right away," when I didn't have anything to get off to them right away. They sensed that I was lying and so they treated me as a liar and I mean they were rougher than ever, they get really rough.

The thing was, that it was like, "I can't do anything, I can't do anything, I've got to do something, and I can't do anything." And then this realization occurred that I couldn't do anything. I know it went through my mind that "you can't get blood out of a turnip." So if you can't get blood out of a turnip, you don't go to a turnip for blood. And if I can't do anything, I don't try to do anything. And I relaxed.

And it was very interesting, when the creditors called me after that and I was at peace, I actually told them I couldn't do anything. And they said, "Okay, but my supervisor requires me to put something on my card, and so I'll put down that you can't do anything, and I'll call you again in two weeks or a month." All of a sudden nobody nasty was on the other end of the phone. It was amazing.

So I didn't go crazy, the world didn't fall in, the police didn't take me off to jail for nonpayment of things, and all the rest of the stuff that I imagined would happen. And in that peace things were able to reconfigure, let's put it that way. And of course, I was talking to Raj at the time and I was getting guidance, but I was no longer trying to figure out ways to be in control.

SHARING: But what if you do go crazy? What if you do get taken away?
The worlds view of crazy.

PAUL: Cynthia, where are you? I would like you to share what you were saying about “spiritual emergency.”

CYNTHIA: I was just sharing with Paul today at lunch of some experiences I’ve had with other people. I haven’t had a spiritual emergency myself that I know of—it might have been many emergencies. But that when somebody reaches a point where it happens so fast that they can’t keep up with it often times there’s a break down—what looks like a break down to all of us, even to the person that it’s happening to. And it’s really a break through, if you can just go through it.

And I think there are probably other people in the room that have experienced it in a personal level that would have more to say about it than I would. I mean I kind of feel it, but I haven’t experienced it personally.

PAUL: You are saying what you’re saying from a background as a therapist right?

CYNTHIA: Right, but I’ve seen it happen with people, definitely. And I’ve seen people come through the other side. What happens is it’s a break through of the defenses, and you get in touch with another reality. And in that other reality great healing can take place. So if anybody else would like to speak of it from a personal level. I knew there was somebody here, but I didn’t want to call on you directly.

SHARING: I had a psychotic episode or spiritual emergency, as they call it in California—the rest of the country hasn’t caught up yet. I want to say that it’s very characteristic of a Shamotic experience too—the evolution of becoming a Shamin, unless Raj wants to correct me on that. It seems to be very characteristic of that experience.

I’m here to prove that there’s life after psychotic episode, after the spiritual emergency. Someone at lunch today said, “when did you start healing after the psychotic episode?” And I said, “the moment it started.”

I felt nothing for forty-four years—nothing—and knew it. And was intellectually killing myself to correct all these behaviors, and to find God. My search was for God. But I was searching out there in my left brain. That’s why I have the disease I have now, I basically burned out my left brain. But not enough yet though because I keep playing with the ego. It was for my family probably one of the most embarrassing things they’ve every experienced. But it’s not quite as embarrassing as being a person found naked lying in the snow ditch in 18 degree weather.

So it brought my family together and that was one of the purposes of doing that particular style of healing. And there was a tremendous relief in the episode. There was lots of spiritual stuff happening. And it wasn’t until someone—at that particular time I happened to be in twelve steps and I was on step eleven—and

someone mentioned power, and I went into drastic fear. And that's why the episode got real bazaar as far as I'm concerned.

If I'd just gone through the emergency, and if I'd had a support system for the emergency like they have in California, for people who have been through it and understand it, and will let you go through the various stages versus trying to inject you with Thorazine to shut you up so you don't have anymore rage and don't experience what and who you are at that particular second and every second of the experience, it could have been a lot smoother.

But somebody mentioned in step eleven I would come into power, and my experience of power was oppression. And my personal experience of using what I thought was power was to oppress other people, and to get aggressive, and to beat you into the wall verbally if not close to physical to get my way, because that's what I learned. So I went into tremendous fear, because I didn't want to be there, I already knew I didn't want to do that.

I was guided through the whole thing. I got down on my knees in Waterberry Center in Vermont, an institution, which I swore I would never be in, and I work in institutions. I got down on the cement floor of an institution after I found out which shrink would be the best in Burlington—my attorneys were trying to get me out of there and telling me not to open up your mouth anymore or you're going to end up in here forever—and prayed, and just prayed and prayed and prayed and said, “give me the right shrink, give me the right shrink, if it's Your Will, if it's Your Will.”

And I got to the next place and was standing in the eating area and heard this man say, “Miss Humphrey.” And turned around and it was the shrink that I prayed for in the other institution and went, “Damn let's get busy.” I was ready cause I knew he was going to take care of me and respect me. Which he did. And while it's happening you're going, “SHIT why'd I have to do this one. I know I'm an extremist, but why'd I have to go this far?”

There are still these moments where there was nothing else to do but turn it over and go, “WOW, I could have been in there forever.” Some place in there I made a decision to heal. And unfortunately some people don't make that decision and stay there. And I'm very fortunate to have been one of the people that said, “I don't need this, I want to move on.” And there's life after the psychotic episode, there's life after the spiritual emergency.

I just keep going and boughting (?) at the ego and it's starting to come. I'm on the bus now as Ken Keeseey said in the sixties, you're either on the bus or you're off the bus. I was off the bus and I'm on now. And I'm starting to ride, instead of saying, “Hey let me push the damn thing.”

PAUL: I feel the need to say something. Another observation: This afternoon when I was experiencing all of this love, it was so very easy to feel that everything about all of us was divine, and that even everything about the room we

were in was divine, which is the Truth. But at this point, at the same time we're also still human beings who have had psychotic episodes, or who have gone through excruciation, or this or that. And we will all leave here and we'll go home with people that we've not had an experience of divinity with, like we have here.

And while everyone has been talking so far, it dawned on me that what Raj had to say today, which seem to me to be stern and not really illuminative of our divinity, that he was saying, "Hey everybody, don't be afraid of the strenuousness that you might encounter when you go home. And don't be afraid of the experience of being human, and seemingly minus the very conscious experience of your divinity that you were experiencing today. There is not something wrong with you because you're not every moment consciously experiencing your divinity the way it was being experienced."

And so it's like maybe providing us with a balance that allows us not to be thrown by "being in the world," and perhaps being able, because of that, to carry forward with us into the world some of what we felt and managed to share.

Okay, that was because I was having my feelings about what Raj was doing and part of me was feeling like, "Man this is a bummer. I mean let's go back to this morning." But I'm getting a feeling for what I was experiencing today.

SHARING: I'm feeling rather strange at the moment, because I've been on both sides of the thorazine syringe, I've ordered them and I've gotten them. And I just wanted to share that this spiritual breakthrough or this healing experience is all very real and I'll try to quickly relate a story:

A few years ago when I was flying quite high manically and out of control, I ended up in Burlington in their crisis unit, and had some people assigned to keep me from leaving the unit—wonderful man, about thirty years old, in a security guard outfit—and we sort of played games for about an hour. I called my boss, and finally I was out for a cigarette, and I looked at him and I said, "Who are you?" He said, "I'm your guardian." I said, "Right, who are you really?" He gave me his name, "I'm your guardian." I said, "Like angel?" He said, "Yes." I said, "Okay, let's turn the clock back 1984. And I'm going to start and I'd like you to pick up any time you'd like."

And I'm testing, obviously. And I'm driving to my friends house, my marriage is breaking up and I'm mad as hell, and I just can't take it anymore. And somehow I put the pedal to the medal and I said the next bridge I see I'm planting this baby. And I turn the radio up full blast, put the accelerator down. And just as I'm beginning to be turning the wheel the dome light came on and the radio went off and I heard my inner voice say, "I decide the time." And I realized right now, tonight, that that was the moment of my letting go of the rope, or I let go of the wheel and the car came back on the road and with my pedal to the medal it slowed down to fifty-five and I went on.

What I wanted to share was the day with my friend there “the guardian,” I stopped with, “I was in my car driving,” and he said, “you were very angry, weren’t you?” And I said, “Yes.” And the(?) the rest of the story, right?”

The last part I want to share is that two weeks later, I was at my parents with my sister. She said, “Jeff I sensed something was dreadfully wrong at that time and I called Paul Tuttle to send out the “healing team.” Thank you Paul. Thank you Susan.

PAUL: Thank you for sharing that.

SHARING: Thank you. I just wanted to share this, it was in 1979, things were real bad. My two sons had been in a mental hospitals, my business collapsed, they were foreclosing on the house, my wife had filed for divorce, she had a job, but she had left. Everybody was blaming me for everything that went on. I was in this house which was under foreclosure, I had no job, and they robbed the house, whatever little bit was left. And I had very little money, I had hid a twenty dollar bill in a book up in my closet, and I went to the closet and the twenty dollars was still there.

And then it was kind of like a rebirth it was kind of like the end of the rope in a sense. But I looked at myself and I said, “I’m okay, there’s really nothing wrong with me.” But everybody’s lawyers were calling me and all this and everybody was blaming me, “oh, your this.” And the banks were calling, and there was no way out. But I said, “I’m okay.” I think it was the Holy Spirit had to come to me right then, and said that I was okay. Not that things haven’t been smooth ever since, but it was the start of the spiritual path, as someone says, “I get on the bus then,” that’s when I get on the bus. And the bus is going to be over sometime. Like Yogi says, “it ain’t over until it’s over.” But Raj says, “It’s going to be over sometime.” Thank you.

SHARING: This is in response to the question that Mary was asking. It’s a very mild form of sensing craziness. But I was a part of intentional community for ten years. And near the end of those ten years I just felt I was going crazy. And I approached one of the people who was a psychologist within our group, and I said, “I just feel I’m going crazy.” And he looked at me square in the eye and he said, “I work with crazy people, Glenda. I know what crazy is, if you want to come with me and look at what that is. But I think you’re terribly lonely.” And I just melted into tears. It was the truth and I knew it was the truth.

I’m in a marriage that is falling apart. And when Paul was describing, “I can’t, I can’t, I can’t”—I went into that marriage from, “I’m lonely” to “God, I’m lonely, and it shouldn’t be this way,” to “I’m lonely.” And when I got clear that I was lonely, I knew I could do something about it. And I knew what to do about it, it was very apparent. And it had to do with becoming less defensive, and letting people in. And that’s what I’ve experienced here. And that’s become a reality for

me here. It's more real than what I have been experiencing. And I don't think that's going to change.

PAUL: Thank you.

SHARING: I feel I need to continue the theme of the experience I had was basically the same as how Paul explained it at the beginning of this circle, and share with other people that I was feeling a tremendous amount of love, which everybody I've looked at I know has experienced in different levels. And I've been to other workshops before where I've had similar experiences, and I go home, and I get sad.

I had an amazing experience this morning though where I knew I wasn't going to go home and be sad. I didn't know how I was going to do that, but I did know that I would need courage, I would need a lot of trust. And the courage and trust would be to approach the people that I thought before were unwilling or unable to give me the love that I felt I needed, and take the risk. Because I see it all here and I know, I see myself taking the risk. But I feel the results, and I thank you all for showing me that I can take the risk. And I will take the risk from now on.

SHARING: I want to say something about the experience of having one's life fall apart, which certainly can look like insanity or spiritual emergency. I think they used to call it sometimes, a nervous break down, it's not a clinical term, but they used to use that.

In my own experience my life was built around my marriage and my religion, and my search for God, which was religious. And I got my sense of value and worthwhileness from serving the people who served the function of the roles—husband, and father, and provider, and good Christian. And it came to the point where I could not live in the marriage, and that was a mutual changing of my ex-wife and I. It wasn't something either of us planned, it wasn't understood by either of us. But the ways that she treated me and the ways that I reacted at her being the active party, and me being the passive one. It just didn't work for either one of us anymore. And I came to the point where it just all fell apart.

This began, I think, before Paul's business fell apart, but it was certainly... I was living through it as he was living through his.

One of the experiences I had that impresses me, and now I understand even better why. I was standing in the kitchen and I was fixing a sandwich and I was not supporting my family. I didn't have children to be an absentee father, or to not support them. And I was fixing a sandwich and I really didn't understand why I was eating because the scripture would go through my mind, "He who will not work, let him also not eat." And my judgments on myself were so harsh, because I was failing at all my roles. I couldn't understand why I would be eating, something else was doing it. And there was a feeling which wasn't appreciated at the time it was just this wonderment, but now I understand much better it was a

feeling of my value, of my integrity—there was the cause of my eating, you know my beliefs didn't make it seem proper.

After I came in touch with A Course In Miracles I used to sit on my bed and read a little bit, and then go into a meditative place and watch my mind spin, sort of like a whirlwind of dust particles or dirty fragments, sort of a gray whirl. Which pleased me very much, because I had already understood that I must be crazy, that the world didn't represent the level of anxiety that I was feeling. And my experience when I went into it didn't cooperate it, but I still couldn't not have it.

So the Course began to explain how the ego worked, it enlightened to me how my insanity worked. Ever since then, I told somebody at lunch, I've become a great component of both insanity and ignorance, because there nothing to be afraid of. And yet that's where the fear is predicated. The idea of becoming insane is nonsense, insanity is more or less where we find ourselves. Because this whole thing is insane.

So when we think, "I'm okay and the problem is you," or "they," or "the world," or "life in general," or even "me"—the problem is somewhere else and you believe it, that's as insane as it gets.

When you begin to say, "Wait a minute maybe I'm crazy, maybe the way I'm looking at things doesn't quite match—something." You can only see that from a position of greater sanity, because when you begin to see insanity and call it sanity, that's sanity. So I want to encourage everyone if you look a little bit insane, look a little more.

And if you notice that your ignorant, that there's something that you don't know, don't make it up and then spend your life trying to prove that you're right or make it true. Go ahead and not know, live with it. You can find out something valuable that way, something that you didn't know before.

It's been about ten, twelve, thirteen, fourteen, I don't know when this stuff starts, years since I went through that. And it was very painful going through, but I've come out now, and it's wonderful to be able to live with my not knowing and value it, and to value my ignorance so that I don't try to cure it or heal it, and I allow it to be the door to something valuable.

And when I had my testimony that the break down of the structure of a life to the point where you can't even support it is not something to be feared even though as Raj said everybody hates it. Me too. But it's worth it. And I believe we don't arrive at that point until some kind of inner selection process, where we arrive grown up enough to be willing to not support our version of insanity. And to go ahead and move through it. Thank you.

PAUL: Thank you.

SHARING: I had a chance not to share this, and I keep coming to the edge with it. So I guess I'm supposed to share this. It's about insanity. And I've never said this to anybody before. And I think the thing I have the greatest fear about is

insanity. And it's only because I've seen it around me, because my mother is rather insane and my son is schizophrenic. And it's only because I allowed myself to be locked in an institution for ten days when I had a post-partem depression after my twins were born.

It was in an institution in Georgia, and I signed myself in because my psychologist husband said, "You're crazy, you've got to go in there." I got in there, and I'd realized what I'd done. I said, "My God, I'm in here and now I've got to go through the process of proving I'm sane."

I've never told this to anybody. I've told about an abortion, I've told my daughter was raped by five men. I've told everything. It wasn't as horrible as this. And I've never been able to speak of it because I'm a therapist, and I've got to be credible. And it's awful, it's a burden to have to be so damn credible all the time—and I don't need to be, I know that.

So I was in there, and I didn't get shock treatment, and I didn't get thorazine, because I prayed. And I realized why I was in there after I got in there: it was to heal and help the people that were going through that process and stand by them and talk to them under my breathe and say, "It's really okay, it's really okay."

But I was plotting and planning, and I was super sane and I got out in ten days. And once I got out believe me (she cackled)! The reason I got in there was I was going through a spiritual emergency. And my husband was terrified. And he was a psychologist and he couldn't handle super-bitch, who was stomping on things and dumping things out of drawers and raging. So that's what happened to me.

And when I got out though I became crafty, and I became watchful, and I became distrustful. And I said, "Never again will I every trust to the extent that I had done before." And I made a decision, but that decision was hurtful to me, because then it kept me from allowing the healing that was all around me to happen.

And so you see what happens with all of us? And don't you ever tell anybody about this, do you understand—ever. And I'm a therapist and it's okay. But my son sees UFO's, and he's locked up. And I'm seeing UFO's and little people, and I'm not locked up. And it doesn't matter, it's all insanity. It feels like it's insane if you try to figure it out. And so I quit trying. All I knew was to keep my mouth shut, a lot of the time. It depends on who you are talking with, I mean sharing with whether you keep your mouth shut or whether you can open it. So I feel very much a liar having said that. It won't be in the book I'm writing. And I will deny ever saying it, but I said it. Okay?

SHARING: You're talking about sanity and insanity, sure I was manic too. I've learned that it's fun to be insane. I don't claim anything but insanity. And I really haven't found a good definition of it. My friend and I just say, "define insanity." Look around you and see if you can define it. It's everywhere.

SHARING: I don't know what I'm really going to say except there are few people more that I know have made a visit to the hospital. And I would like for them to share. I would like to know how many have been there? I have! My greatest point of enlightenment was at twenty years old and four months in the snake pit.

I don't really want to go in that, but I would like to know how many have walked through the challenge of credibility. I think that is the ego's biggest block. And I think that all of our energy is spent in trying to maintain a sensible sense of self. And when we reach that point where that sense is nonsense, we take the world's definition that it must be insanity.

So I have excepted for many years the fact that I will never find out who I am. And that has released a great burden of personal responsibility for myself. I think it's a major breakthrough to stop worrying about who I am and my credibility. So anyway I sure hope to hear some more stories.

SHARING: My story is a little different, because yesterday when Raj came to us I was given the words, "I am living light." And it just made me feel totally indestructible. I mean, the visual that goes with that is so beautiful. I mean how can you do anything in any place or time that could somehow negatively effect the idea of being "living light." And when I went back to my room I just felt that everything was saying that to me. I looked out the window and the tree was saying "I am living light," and the lake said, "I am living light." And I felt a real sense of oneness with that.

SHARING: Well my experience today was very much like what Paul has said and what a lot of us have said about the quality of love. And I looked out also and felt like I was one and am one. And I've known that about with the trees and the water and the "smile of the Great Spirit" for quite awhile over the years as I would admit to other experiences.

But as time progressed, I knew that it was while Raj was talking about healing that I realized that healing was starting in me. I have many, many of me's inside, and there are many labels for that, which I don't need to put on it. And as I was leaving, after we had all been together somebody said to me, "Have you been healed?" And I said, "The process is occurring."

And for me, the parts of me that are very real for me, and that now many are identifying as a reality for some people, they've been real to me for a very long time. And they're alive, and some ways of treating this kind of a many people inside, there's some people that say they all merge, and there's some people who say they don't.

And I've known how it is for me: Each one's alive, each ones real, I am all of it. And today I sat before lunch watching the lake and "the smile of the Holy Spirit," and we all got reintroduced in a whole new way, because I could greet each one of these parts of me that are me, and I'm all of them, with a new awareness.

And I'm more whole and I'm in all those separate parts at the same time and for me the healing was a gift of that love among us and inside of me and the way it spills over into that water, and as I watched the pine tree out the window.

And I also took a moment to spontaneously go to my room and I brought—as I said to someone, an accumulation of many little altars in my home with me—and took the bag that's been with me the longest, and opened it up and went through the contents. And we all got reacquainted again—all those spiritual journey's, those moments of faith for me, and the voices from my native American guides, and all the other's I've met along this path.

So for me it's been a day of healing, and that love that we all experienced it's like it's all around and in me and here and I'm overjoyed. And I've through the end of the rope, I'm not sure how much I've let go of. But I certainly know now how much I love and it'll just make whatever the next end of the rope is easier to know. And I was so appreciative of the way that was shared today by Raj, about... just so you know. And now I think we all got a piece of "Just so you know."

And I'm so happy people have spoken about these spiritual emergencies, cause there are lots of us... I have many, many friends who walk around being in a spiritual emergency because they're just being that way alive every day. And it's like what you said about always being credible. We're credible and we know it, those of us who have other folks inside, but people out there have no idea what we're doing with keeping credible out there for them. So thanks for listening, and I'm really happy to be here.

SHARING: I don't know why this came to me just this moment to share, but about a week ago I participated in this really long, like two hour interview. It was part of a psychology study that Columbia University was doing. And as this woman on the other end of the phone was asking me these questions, it became so incredibly apparent how slight the distinctions between normality and abnormality were. How I had to lie to the answers to her questions most of the time to just get through the interview: Like do you hear voices that other people don't hear? Or do you ever see things that other people don't see? I don't know, just this whole list of question.

And it made me realize that the answers to normal or not normal were such a slight shift in perspective, just a slight shift, that yea, I'm okay. I'm okay and that makes me normal, and that makes my definition of what's normal okay.

SHARING: Well, I had probably my own breakdown back in the eighties, early eighties. And I didn't know at the time but I was deeply depressed, and I would have been hospitalized but I didn't have insurance. It really came down to that. And the guy I was seeing wanted to know if my parents would put the house up. And at that point I realized that I needed another option.

Well, it turns out that at that time, and for much of the time since I've been working as a psychiatric nurse. So I've certainly seen many people in a distressed condition. In fact there came a time when I realized there was nothing that I hadn't seen. When you work at anything long enough you seem to get a picture of anything that could possibly come your way. And that's what happened after awhile.

I never had a problem with the patience, but I always seemed to have difficulty with the staff and the institution. And I have felt for some time the feelings that the lawyer was suggesting about my work. And it's become increasingly difficult for me to work. So this right now is the end of my rope in some ways, because I have no where to work, or at least that's the way it appears to me.

I spent two months on a farm in New Jersey, working there because it was what came up—it was what my guide suggested. And then when I came back the hospital called and wanted to know if I would work again. And I really can't do that.

I just wanted to mention it, because I've been full cycle in so many different ways. I've been down deeply enough to be suicidal and to need hospitalization, and certainly I've seen other people who have collapsed and come through the system.

Last night was a very powerful experience, I had a very powerful healing last night, and I felt I dropped some baggage that I carried for a long time. But today I'd have to say that it has been one of those times when I felt like that there was some misery of the circumstances, even in this setting, even with all of these people I felt somewhat lost and uncertain.

I think at times that it has to do with this sense of not knowing what's next, and of not knowing when the answers or the suggestions are coming from guide, and when their coming from my ego in disguise.

Today I have to thank the group, there were many times when my ego would come up with a suggestion and I didn't know that that's where it was coming from. And there have been a couple of people and they probably don't know who they are, who have been able today to remind me of that.

PAUL: Thank you.

SHARING: Probably good I'm last, because I'm going to present a little different viewpoint: I come to you a happy man. I said if I weren't involved in A Course In Miracles I would probably feel guilty about this. Fortunately I got over that. I guess my cross is my normality. I feel so damn normal it's disgusting. And maybe that's what I have to breakthrough, I don't know. But I feel I'm going down the same rope with everybody else, and all our ropes are different, but it all comes down to the same thing: The leap of faith that you have to make at the end

of the rope. And my feeling is I'm getting very close to it, and I feel very good about that.

And I do feel happy with my life. And I feel happy with today. I think today was just a wonderful experience. I've never felt quite the way I've felt this morning. It was just great. One of the things that it reminded me of was something that Raj said yesterday, and that was: "If you knew how many others were in this room with you, you would be astonished." And I asked Paul last night if it would be possible to ask Raj who was with us. And he said, "Why don't we try." Raj could you tell us?

ANSWER: I am going to keep you in suspense. I promise I will tell you tomorrow.

SHARING: Wonderful! Thank you.

QUESTION: This is not the question I prepared with. But I was one of the biggest ones that kept saying, "I wish you'd talk about ascension." So I'm asking if you please will do that, and would you preface that with the answer to last night's question about who all was there with us besides yourself.

ANSWER: Well, of course, every single one of your guides is also present here. And although this is not strictly speaking an accurate statement, they are standing present with you, just behind you.

Now, I must explain something: Those of the Brotherhood who are Awake stand in anticipation of the Awakening of those who are still in various stages of sleep and dreaming. And when there is a stirring occurring among those who are dreaming, there is a rejoicing that occurs, and what you could call, a gathering that occurs in readiness to welcome you Home. Not just to welcome you, but for those who are Awake to share in the fact of the increase of the conscious experience of their Wholeness.

Now, you must understand that since, what we will call the Brotherhood—the Sons and Daughters of God are One—if there is some part of the Brotherhood that is asleep, the Brotherhood as a Whole is not experiencing its Totality, in this sense: They are not able to enjoy your being conscious of your part in it.

And because of the stirrings that are occurring here, there are many who are gathered not only awaiting your recognition of them, but also standing in support of this fearful thing that you are in the process of doing, called waking up. Standing in support of it so that you might feel a level of comfort and safety that will allow you to say "Yes"—that will allow you to let go more.

Now, the room is illuminated with a light that is exceedingly bright, because the presence of You and the presence of those who are in attendance, the brightness of Us all is great. And the Light is Living Love.

Now, I'm changing the subject. Because the three-dimensional frame of reference is linear you all tend to think of progress as linear—moving from past to future, moving from ignorance to enlightenment. And so when you think of

ascension, you think of moving in a straight line from here to somewhere else, except it's usually up. In your experience of linearity, which you call time, you will come to a point that is not the end of the line of time, but a point where right in the middle of the time line you fall through the middle of it—sink through the middle of it.

Imagine, if you will, that there is a thread moving through infinite space, and you are like ants walking along the thread, and the thread and its characteristics are what you consider to be the totality of life. If you were to fall off the thread, you would discover that you are in space. All of a sudden the infinity that this thread had been in the middle of would be what you would discover to be your environment. It has been said that eternity is not endless time, but if you take one second of time and snuff it out, that is eternity. When the thread disappears, infinity is what you experience.

You think of ascension as moving through space from the surface of your planet to... and you're not really sure about that part. But ascension is a different kind of movement. It is an inner shift of perception, what else? It is the shift we were talking about yesterday, from identification with the body to identification with and as the Conscious Awareness that you Are, in which the experience of body and universe is going on.

We were actually talking about ascension yesterday. It is a dissolving of your conviction that you are a body, in which the body doesn't disappear. And as the actual full conscious experience of being, Consciousness, replaces your conviction that you're nothing more than a tiny body, as I said, the reversal of what I described yesterday happens, and the body begins to become less dense. And the energy that it is begins once again to register with you as light—as nonorganic, visibility and tangibility of the Presence of God as God expressing Himself where you are.

Now, this may sound confusing, because it sounds like I'm saying you're still going to have a body. Well, indeed, you're going to be identified. It's just that you are not going to identify solely with this specificness of you, because All That Is, Infinity, Infinite Conscious Awareness, the Infinite Mind of God, will be what you now recognize and experience to be your identity.

God is at one and the same time universal and specific. And, therefore, you are universal and specific. God is not some infinite, nebulous, luminous cloud of love with no characteristics to It except Light and warmth, let us say, the warmth of Love. God is the universal Formless, capital "F" Formless, infinite Mind, which in order to be Mind, in order to be Conscious must be conscious of something. And because this Mind is infinite the only thing there is for It to be conscious of is Itself. And Its movement is the Movement of Being what It is and recognizing what It is.

Now, this description fits you also. But you see, the Mind that God Is moves, and the movement is the Movement of Consciousness, which is a movement of self-recognition, and God recognizes Himself but does not vacate that place of the formlessness just because He sees the infinite visibility and tangibility of what He perfectly Is.

When I have told you that it is important for you to go within and go to that not-knowing place—that place where you are not in control—I am describing, what I'm going to call, an equivalent of the formlessness of God, out of which the Movement of God moves and is recognized by God. You could say that in your process of Awakening, by virtue of going within to the edge of the void, is the equivalent of what God is Being.

Now, I want you to be careful here of my use of words, because there really isn't a you separate from God to do something that is the equivalent of what God is Being. But it is helpful for me to use the words because here's what happens: When you dare to go into the not-knowing place and abide there and live from there, you then experience the marvel of Knowing, with a capital "K", and experiencing, what I'm going to say, in a limited way being at the threshold of the Movement of Creation.

By virtue of your doing that more and more consistently until you arrive at a point where you are willing to commit to being every moment out from that place, it apparently moves you in your humanness to the place where your divinity can be consistently experienced by you.

Up to this point it still seems to be a limited human you doing a procedure, even though it is an uncontrolled and uncontrollable procedure. All that you can bring to this process is a willingness to do nothing besides the effortless act of being empty of your own beliefs and your own definitions about everything, and your own sense of having to maintain an identity to present to everyone else.

When you arrive at the point of commitment, commitment to be from this effortless place in the world, you could say that you come into such perfect alignment with what you divinely are that a shift occurs because there is nothing left from the standpoint of your private, tiny, little sense of self to claim a presence separate from the Father—which is being exactly the same thing.

And because you have come into such perfect alignment with what already Is, the sense of a separate you doing it, disappears forever. And You not having disappeared (mind you it's just a sense of being separate that disappears) you are flooded with all that God is being, the formless, being the not-knowing place, being the edge, so to speak, of the movement of "Behold I make all things new." It is only at this point that you can possibly be considered to be a co-creator with God. And the only reason you're a co-creator with God is because you have forsaken a stance separate from God—as something that can cooperate with God.

It is very important for you to understand that at every moment you are confronted only with the Kingdom of Heaven, no matter how you are biasing your experience of it with perceptions colored with your own personal definitions. Ascension is You, your present sense of yourself melting, you might say, losing its crystallized definitions. And in the happening of that, as it has been said, “All tears are wiped from your eyes. The scales fall from your eyes. The veil is lifted.” And you see the Kingdom of Heaven that’s going on right here, right now. And the Brotherhood, which is right here, right now, seen and unseen, will be perfectly obvious to you.

It’s important for you to understand this, because you are conditioned to believe that in this transformation of you, you will lose all of this, and so you postpone it until some day when you think you will have had your fill of it. The only thing is, that, whether you have a dream that lasts seventy years and then have another dream, called another lifetime, that lasted another number of years, just as you can have many dreams in a single night of sleep. The dreamer is still present in the Kingdom of Heaven. And the dream is still about the Kingdom of Heaven, because there isn’t anything else available to you. You are either experiencing the Kingdom of Heaven clearly or unclearly—but you’re never experiencing anything else.

The more you can abide with these things that I have been saying to you the easier it will be for you to allow the shift to occur, because you will see that there’s nothing to it. All of the pieces of the puzzle are out. All of the elements of You as you divinely Are are present and actually being experienced, even if you may be ignoring part of it because you have biased your attention and focused in on some limited area of the Totality of You.

As you begin to understand that all the ingredients for the “cake” are here, and you’re either utilizing them or you’re not, you will see that the idea or the belief that you can’t make a “cake” because you haven’t gotten the ingredients from the store yet, are false. And with no excuse for not making the “cake,” you’ll decide to make it sooner. All of the elements necessary for your Awakening are actively going on in you at this very moment.

Ascension is the experience of the realization of the Truth and the letting in of it, and the transformation of your experience of yourself back into what you actually always have been.

Ascension is not a movement through space to another place. Many of you will remember when cinemascope movies first came out. And as part of the illustration of how wonderful it was, the movie would start out with your standard small screen and then dramatically the camera would go to a large view, and then the screen would begin to expand. You could say there is a similar feeling—it is like you with your very tight body orientation. When I said you will melt, it’s like you will expand like the cinemascope screen, embracing everything and finding

yourself in it, because the insistence on identifying yourself in a tiny way has been released.

Most of you here have experienced moments of illumination in which you felt your Oneness with everything. When that happened, everything did not dissolve into an indescribable, nebulous vapor of light. Everything was still what it was. I mean, everything was still there, everything was still distinctly what is was. And yet it wasn't what it had been, because now you felt You there.

It is difficult to truly convey this in words, but those of you who have had the experience know exactly what I mean. That was what I would call a glimpse of the universal Conscious experience of Being. It was still limited, but it was a glimpse of how you could be universal and specific at the same time—how you could be You and All at the same time. It is your birthright to be in that state and more, all the time.

In your transformation everything is transformed. Because your insistence on being tiny, which has caused you to feel small and vulnerable in a dangerous and hostile environment, has caused you, as I just said, to define your environment as hostile. And so, your every action is an attack on your environment, an attack by virtue of constant defense against what might happen. And in this way you have created a distorted experience of everything.

And then you know what's happened? You have stored those images and thoughts and feelings in your memory. And years of memory have gone by, and then you say, "I can remember when I was a boy, or I can remember when I was a teenager, etc., and the world was this way." Well, the world wasn't that way at all! The way it was was, it was the Kingdom of Heaven.

Your present attack on the world by virtue of your present defense against it, is supported by nothing Real. Your past is a past of images held in the memory, that were images that were already distorted. Historically speaking, "Such-and-such-a-thing happens, therefore, I can bet on it that it will happen today." And you reinforce the distortion.

You know what? All of you came for this week, all of you came as individuals from your own individual spheres of experience. And all of you looked forward to having the opportunity to ask at least one specific question relating to your distorted perception of life, except that you thought it was reality. And we could have gone through all five days of this gathering, we could have passed through the rows much faster, and you could have gotten wonderful answers specifically relating to a particular aspect of your distorted perception of life.

And like many other self-help workshops you would have gone home with some marvelous tools. And the next gathering we would have would probably be full of a multitude of people who you had told about these marvelous tools that helped you to live your dream better.

But it has been important, not because I say it's important and not because it's an agenda I have, it's important because even those who didn't have much of an idea of what they would encounter here, were prompted by their Soul to come, because there wasn't as much sludge covering it up. Meaning, there was enough clarity, enough low density to your belief structures to allow you to feel the desire to come to that place where real transformation could occur.

You don't need to know how to manipulate your world better. What you need is a clearer awareness that it really is the Kingdom of Heaven, and that your fellow man really is the Christ because you are the Christ. And you need to know how to move into that place where you can experience the Christ that you Are. And you need to hear it in the way that we have been talking about it, so that it indeed feels most natural right here and right now.

In the evening if you go into your room and turn on your TV it seems to present a different picture from what you are experiencing here. Notice that I said experiencing, not hearing about.

When you "go back out into the world," I encourage you to not watch the TV too much. Watch it enough to have an idea of what the dream is about, of what the dynamics are that clarity is needed about. Don't watch it so that you may slip into it and join the mainstream again. Watch it enough to know what you need to take to the threshold within yourself, and ask what is the Truth about this, and listen for Knowing that will not be drawn from your old conditionings.

The world does seem to reinforce the fact that God and the Kingdom of Heaven and Reality are in another place in another time—impossible here. One of the reasons this was a residential workshop was so that we might be able to enjoy an extended time together, in which to be on a new basis, be in an environment where the possibility that this is the Kingdom of Heaven could begin to feel maybe even reasonable, and maybe even natural. Because I will tell you something: That is what will heal the way in which you be in the world when the world is bombarding you with ideas to the contrary.

I want you to know something else: When you are at work, when you are at the office or wherever you are, and there are other people around you, I want you to remember that their guides are standing just behind them also. And, therefore, whether you're on a bus, whether you're in an office, whether you're in a library, whether you're in A Course In Miracles group, or a Sunday church service, the place you're in is illuminated, and it has nothing to do with it being a church. It has to do with the fact that divine beings are there, meaning each one of you together with each of your guides.

I say this to you so that you might have, let us say, a new context with which to be there. I want you to know that because this company of Individualities is present wherever Individualities are, then if in the midst of your daily activities you choose first to go within and listen for what is true, listen for what is

appropriate and act upon it, if you do that, it is almost as though a cheer goes up, “Right on! Go for it!” from those of us who stand in support of that clarity, even though all the ones you can see might fumble a bit, or be a little bit surprised at the brilliance you’re suddenly expressing, the way somehow you are always managing to have the right answer or to do the right thing or to be like the lady on the Indian reservation who makes it easy for other people to like themselves better. You all have cheering sections when you are willing to be out from your divine Selfhood to the best of your ability.

Ascension could also be called Graduation. Heaven isn’t out there, up there—it is up there, but it is also right here. You see, as long as you think of Heaven as being up there or beyond death, you simply won’t look for it where you are. And this is the way the ego distracts you from waking up. And so, you are never paying attention where the opportunity for waking up from suffering can occur. You’re looking where it can’t occur. It cannot occur in the future. It can’t occur in another dimension that somehow, someday you will graduate to—because someday you’ll still be wherever you are, which will be here.

It’s my intent to make it easier for you, make it easy for you to let go and have your attention right where the opportunity to wake up is, which is always in the moment of conscious experience that you are experiencing.

All of you have thought of ascension as being lifted up into Heaven. It’s more like melting down into Heaven, relaxing into what already is, right here and right now by virtue of not being at odds with where you are because you have acquired definitions of it that are hostile.

You attack this world by seeing it differently than it is. And you attack it to keep yourself safe. Well, you’re safely asleep, you’re safely unconscious of Reality right in the middle of it. Unfortunately, that kind of safety is uncomfortable no matter how much you try to make yourself comfortable.

But as each one of you begins to bless your world by not referring to it in a polarized way, by refusing to speak of it as though it is all chance, you will find it seeming to become friendlier. You will find it beginning to cooperate with you. You will find wonderful things beginning to happen. Why? Because your defense will be lowered, and in the lowering of that defense you will be expressing love. And love given by you is reflected in love that comes back from your world—not because your world has changed, but because you are not eliciting a false experience by virtue of your own negative projection.

Ascension has been in process since the beginning of the gathering. For many of you ascension has been in progress before this gathering. And actually, because you will inevitably realize what you have been from the beginning, ascension has been in progress from the moment you first lost sight of who you were, because who you were has continued to be who you Are and has insistently

been insinuating itself into your distorted perception, causing it to break down or causing you as your tiny sense of yourself to get busy and reinforce your illusion.

Now we spent a great deal of time yesterday afternoon apparently talking about the hard work involved. Because of who each one of you divinely is, because the Presence of God is the constituting presence of you at this moment, whether you're acknowledging it or not, and because that constituting presence of You that is God has never stopped being the constituting presence of you, that is the fact that has been insinuating itself into your experience and breaking down your ego structures. That is why as they break down and you insist upon holding on to them, you finally arrive at the end of your rope.

You see, it is what you have never stopped truly being that pressures you to that point that you call the end of your rope. It is because something is very Right with you (with a capital "R") that you find yourself at the end of a rope—at the end of a rope of a false sense of yourself that is limiting you and bound you. Your capital "S" Self, your essential capital "B" Being, causes your ego sense of yourself to fail, bringing your ego to the end of its rope. And when you let go of the rope, what do you fall into? You fall into the integrity that you Are that is effortless.

So here's the picture I want you to have: Underneath the end of the rope is You, with a capital "Y", and the hand that is pushing you down to the end of your rope is your own divine hand. That is why you must not be afraid of the distress that you may experience in the process of this breakdown. What is promoting the breakdown is what you divinely Are insisting upon penetrating your false imprisonment in illusion. And what it is making you give up into is You Consciously Aware of who you divinely Are. And so, it is a process "of ascension," of the revealing to you as an experience of who you Are.

And not one of you comes to the end of your rope, not one of you comes to a breakdown by chance. It's because breakthrough is possible. And if you don't get drugged by thorazine, and distracted from the process you will have breakthrough. That's the end of the answer.

QUESTION: With respect to this question I would like to request that the answer not be given immediately after I ask the question, because I'd like to make a comment concerning the question first.

My question is: What are the more significant misunderstandings or misperceptions concerning the materials in A Course In Miracles? And how can we correct those misunderstandings or misperceptions?

Before that question is answered, however, I would like to ask everyone in this room to help me with what I'm about to say. I'm very, very nervous, so bear with me.

I would like all of you to create an energy and I would like you to focus this energy at Paul's heart. And I would like it to be an energy of support.

And I would like it to be an energy of encouragement. And above all, I would like it to be an energy of love. And I'm going to take the liberty now of speaking for everyone in this group: Paul we love you very, very much, and we do not want you to ask Raj for the answer to my question, we want you to ask your Self—capital "S"—for the answer.

PAUL: This is me Paul. You do not want the answer from Raj, is that correct?

QUESTION: No, want the answer from your Self, with a capital "S".

PAUL: [long time coming] Don't just direct it toward my heart, (laughter) please embrace all of me.

I just heard someone whisper, "It's a hard one." Don't give those kinds of words to yourself when you are listening.

I will put it this way: The most common misperception of the Course is, that it IS about something. And it is read in order to find out what IT is about. It is not read the way a two year old picks up an autumn leaf off the ground and looks at it for the first time. It doesn't think what is IT about. The child may even put it in its mouth. The child just abides with it in all sorts of ways. This book needs to be read with unconditional delight, with unconditionalness.

The child playing with the leaf does not start a science of leaves, or a system of thought about it, but as a result of being with it his experience is expanded. You cannot read the Course without shifts of perception occurring, simply because exposure to truth resonates with you—with us. And that resonance constitutes a strengthening, a strengthening in the sense of a greater unity.

I'm wondering why I'm sitting here with my eyes closed talking like Raj. Thanks a lot. (Laughter)

QUESTION: You are welcome. (Laughter)

PAUL: The biggest misperception about it, as I experience it is, that it's something more than an example, as I said the first night, that it's something more than an example of what happens when you get out of the way and listen. When, as I understand Helen Schucman did, one arrives at a point where one is sick and tired of trying to be good, trying to be right, trying to do what you're suppose to do, and arrives at a point of, in so many words saying, "There must be another way." And you don't know what that way is, but you just know there has to be another way. That's coming to the end of your rope, that's one of the ways of expressing coming to the end of your rope.

Darn it! When I start talking, I start getting emotional.

The Course, from my experience of it, is extremely valuable. Raj has said, "do not read the Course," to me, because he wants me to be working with him. But he directs me to places in the Course from time to time, and from time to time I pick it up and will read it at random or there are what are call dessert cards that have one liners from the Course, and I'll sometimes pick one of those at the

beginning of the day, and after sort of abiding with what it means, I will then go to the place in the Course where that line is from so that I can read the paragraph and see the context that it actually occurred in.

Actually I picked it up this morning, and I think there's something in it that I happened to turn to that I think I will probably shared with everybody at the breakfast on Friday morning. It was amazing.

You know what its valuable, because no matter who picks it up, no matter what point in their development they're at they will find something in it that addresses them at that moment. But it's not there to be studied as a science, it's not there to be studied as a teaching. It's there to be observed, you might say, and then you just allow what happens as a result of the observation to happen, and you go on your way. Like the child observes and experiences the leaf, and goes on to a bug, or a whatever.

The function of the Course—I'm not saying what the Course says its function is—my Self is saying: The function of the Course is to promote shifts of perception. The ego wants to understand something, and the Course doesn't address the ego. The Course addresses in each one of us the one you asked to talk this morning—the Real Us. And as a result of connecting with Us there, it helps undermine our egos, and helps us move out of our egos.

The marvelous thing about it is that this function occurs even if, as an ego, you're trying to study it, and acquire information and tools to live your life better, and love your fellow man better. All of that stuff goes on, but your Soul has been connected with. And because of the connection with your Soul you do better with your fellow man, and not because you know you're doing it.

The book is there because you're ready. The book comes into your experience because it reflects what you're ready for. It comes to you because you are ready to see what you are ready for. And you find in it what you already know, no matter that tomorrow there may be more that you're ready to know, and so you see more tomorrow. It isn't because it was designed to give you something and so it was stored in the book—it's in you.

And because the book is an expression of communion that came when Helen said, "there's got to be a better way," and didn't know what it was, and opened up, and just listened without figuring out the better way. Because of that there's an expression of simple clarity that anyone can recognize when it surfaces within them, and they need confirmation for it because they can't trust themselves totally yet.

So the biggest misperception is that the book is a teacher and not the person reading the book. Now, this isn't true only of the Course, it's true about any book that anybody designates to be a holy book of any sort. But the Course has much less distortion in it than most other books including the Bible. And the only reason the Bible has distortions in it, is because scribes added their own little things to it

as copying and recopying was being done. And the Council at Nicaea made decisions about what would be there, or how it ought to be rephrased and so on.

So the biggest misconception about the Course is that the Truth is in it. The way you correct that mistake is by somehow arriving at a point where you can conceive of a possibility that it's all about you—not it—the book is all about you. Whatever is happening is all about you, including the book. And so when you pick up the book, the only thing you can find in it is yourself. And the more of yourself that you're letting register with you, the more you're going to find in the book. And it's going to seem as though somebody keeps sticking in new pages, even though it's the same words you read before, it's like you never read those words before.

Absolutely everyone who has read that book has seen it through the bias of his or her own peculiar mindsets, no matter how authoritative any of these people might seem to be. And I'm going to use Ken Wapniks name, for those of you who are not familiar with the Course it really doesn't matter. But people invest Ken with authority, because he was involved in the development of the book and continues to be an outspoken carrier of the good news, let's say. And I am positive that he would concur one hundred percent with what I'm saying right now. He reads it with his own biases, because he knows as well as all of us really know that there's no way to reading anything except through whatever our lens of perception is.

So don't give your power away to anybody, and I'm also positive that Ken does not want anyone to give their power away to him and see him as the one to be the definer of what the Course means. But just know that what he says is expressed through whatever degree of biases still present.

If you don't make the mistake of forgetting that you're seeing yourself in it, then you won't ever give your power away to anyone or to that book, or to what ultimately you think that book is saying. So you don't want to get hung up on what you think it's saying, because then that will be to you what the book is about, and now were dealing again with just the memory of the definition you gave it, and that is a hang-up. So the one who is reading it, is the one that's being read, I guess you could say it that way. And again, because the book came through when ego was out of the way, it becomes a pretty flawless mirror of the divine one who's reading it. That's the point. That's the end of the answer.

QUESTION: Thank you very much. I just want to share with the group that the other day when you said that you accessed your Self with a capital "S" only once, I immediately heard that I must ask you a question and direct it to your Higher Self. I also immediately said, "That's insane. I can't do that to this guy. I'm going to put him on a hot seat. I love him. I'm going to embarrass him." But it wouldn't go away. And I'm a little emotional when I talk about this.

So I got the message, “Well, what will you ask him?” Because I’m a great invalidator, I analyze things to death. So I started to formulate how I was going to do it, and every time I would formulate it I would start to cry. And I got the message that the crying was the validation that it was an authentic request from wherever to do that. And that you were being pushed, and you’re going to continue to be pushed. And somehow, some way you’re going to have to get in touch with your capital “S” in anyway and in any shape that you can. And I’m very privileged that all of us were a part in whatever help that might have been to you.

PAUL: You’re welcome. Thank you.

(In jest, joking) Now that I know what this hand looks like pushing me to the end of my rope, I’m going to watch out for you. Also, Raj may do these workshops for free, but that little segment cost a thousand dollars. (Tremendous laughter)

QUESTION: I don’t really want to do this, or be here right now in this spot that I am feeling, but yet I do feel deeply something, and I do have a follow up question.

And before that I would just like to say, it’s very important to me. Again, the question was brought up, “who or what is Raj?” And when we access our Selves I am very concerned with the tendency of taking credit for authority for what we say when we’re in touch directly. So this is still an issue with me, concerning connecting with the Higher Self. We really are not in a fully awakened state, I feel, to take that step without an Awakened Brother. And I can’t help but feel deeply that for myself.

The second part of this is, I am addressing this to Raj/God. The second part is, “Raj do you have anything you would like to say around the misperceptions you’re finding happening with the Course?” Thank you.

ANSWER: As to who I really am, we did deal with that the other day. But I will answer it differently, in terms of my function with Paul, and in terms of the function of your guides relative to you.

I am, we are—meaning all of the guides—present to provide you with an alternative experience of being conscious, an alternative experience of being conscious and being able to function in the world from that alternative experience. Now it isn’t one of many alternative experiences. It’s really the only other choice there is. But when one reaches out to the Holy Spirit or one’s guide, one is reaching out to that which is being the perfect expression of the Father’s Will in such a way as to help secure you in your feeling of safety while you are not being in charge the way you have been, and the way that has helped you feel secure.

Your guides function with you has been described by Paul, because it was his realization of the similarity as being the same as an ice skating teacher. And if you are having trouble leaning into a curve as you go around the end of the rink,

your skating teacher will come up to you, put his arm around your waist, bring your hip up against his and as you go around the curve he will lean and you will lean, because he has you pressed against his hip. And in having the experience of going around the curve and being able to feel what it feels like while you feel secure, you realize, “Oh, I can do that.” But as long as you felt sure you were going to fall flat on your face, and as long as you were insecure, you wouldn’t let yourself have the experience all by yourself.

Being in touch with your guidance is not the end. Being in touch with your guidance helps you get the feel for being without being in control. It gives you the experience at being without small “s” self-consciousness, which is the equivalent of fear. It still isn’t you skating by yourself, but it is that experience which allows you to do it over and over again with help until you finally find that the help is getting in the way of your additional freedom, and you fly on your own—but you fly securely from an egoless base. So that is who I am relative to Paul, and that is who your guides are relative to you.

Regarding my answer as to what the most common mistake is and the solution, it is not different from Paul’s. And Paul’s and my “answer” is not different from anyone else’s connected, centered, egoless answer. It is obvious. It just is the answer. Thank you for your question.

QUESTION: Before I ask my question, I want to share a really profound gratefulness to you Raj and those other beings who are here supporting this movement now and in the past and in the future. Thank you.

ANSWER: You are welcome.

QUESTION: You’ve talked a lot in the past few days about us as individualities undoing, waking up, moving through fear, or trauma, or excruciation. And my question moves from that to looking at our role as individualities in supporting others who are going through that process.

My husband and I have been standing vigil with a friend of ours who is dying of Aids. And in the process with him we have watched supportive of him going through the various stages of dying. And he is very fearful. He is not fearful so much, or says that he is not fearful of actually dying, but rather he is fearful of what will kill him—what illness he will get to precipitate his death. And in that he has also asked me for assistance in ending his life, should his suffering become too great.

So I would like for you to comment about what is my, our role when faced with situations like that—and for us this situation?

ANSWER: I cannot give you an absolute answer to that. I mean by that that I cannot give you an answer that could be applied in every instance that this kind of thing might come up.

The very first thing you must do, the very first thing anyone must do if they are presented with this situation is to very deeply and very honestly ask yourself

whether or not it is appropriate to engage so closely with such a process. The answer is not always “yes” and the answer is not always “no.” But the answer will truly depend upon a genuine and honest assessment of whether or not you are up to it. You must honor yourself first, because if you do not you will adopt a dishonest position that will not be helpful to you or to the other person. And you are not to assume that if you are spiritually advanced the answer will always be “yes,” or that you certainly will be able to be closely involved with this process.

In some ways this is for the person who is helping—I do not mean helping end a life—but helping one who is in a process of seeming to experience his life coming to an end. This is very much like going through a hurricane. It is a crisis. It is a place where profound centeredness is needed. And if you think that it is highly unlikely that you will be able to come from that kind of a centered place, then in all loving kindness say, “no.”

Now I’ll tell you something else: Someone who is knowingly engaged in a process of dying understands honesty very well, and will appreciate the honesty that you express, and will not appreciate your taking a dishonest stance out of a sense of love. Your declining to be deeply involved will not be misunderstood.

This is a difficult subject to discuss, because everyone has very strong feelings and very strong beliefs about death. And as I said, a cut and dried absolute answer cannot be given. And so I will dance around it to help convey the essentials.

As I have said before, death is always a suicide, whether it seems to be the result of an accident, whether it seems to be the result of a disease, whether it seems to be a result of old age, whether it is called a peaceful passing on in one’s sleep, it represents a point in which one has given up. But this is different from letting go the end of the rope. Because letting go of the end of the rope... I will put it this way: If someone were on his death bed and let go the end of the rope, he would be healed.

This is very important to understand. Any circumstance, whether it is something that seems to call for death, or whether it is something that calls for quitting a job or any circumstance, when one gets to the end of his rope and lets go, it is because of an intent to consciously persist in being. But giving up and taking an action to end it, to escape the circumstance, is not the same thing.

If you are invited to assist in being with someone who is passing on, someone who is dying, if you feel inclined to be a facilitator—not in the sense of facilitating suicide through drugs or some other means—but one who is willing to sit with, be with, be present for one who is passing on, and you have checked within and you have found that you can honestly and genuinely do this, then truly your next question has to be, “What is going on here with this individual? Has this individual really made a committed decision that is finished, or is this one scared

into dying, feeling hopeless and without any other choice but wishing there was a choice?”

I’m going to put it this way, and this may not sit well with some of you, because of your sense of what is right. If an individual has made a commitment to dying, nothing you can do will change it, because that one has the switch for the decision making in his grasp and it is unavailable to you.

Now, if an individual has done this, if this is indeed where this individual is, it is inappropriate for you to stand there, apparently with spiritual clarity, and try to convince him otherwise, and create for that one misery. What may not seem reasonable to you is, that I am saying that under that circumstance, that individual deserves to feel loved and allowed to be consistent with his decision—nurtured, comforted and supported.

A child comes into the house sobbing—heaving with his sobs. He’s been outside, he was unkind to someone and everyone jumped on him and he became overwhelmed with the reaction to his behavior and it threw his sense of self-confidence and his sense of his all rightness out of kilter. And he has come into the house, deeply off balance. And a parent can hear it in the nature of the sobs. It is not appropriate under those circumstances for the parent to say at that moment, “Well you asked for it.”

It is important first for the child to be embraced and to be provided with the experience which helps to reestablish in him his sense of his all rightness, so that the overwhelm circumstance can subside and be replaced with a sense of his integrity. And after things have calmed down and there is more rationality, the parent can talk with the child and explain what the elements were that occurred, so that the child can make another decision next time.

Now if in your deep inner listening you find that it is appropriate for this “threat of death” and it’s inevitability to be challenged, not that the individual is going to be challenged, but the belief structures that have hold of him, if I might put it that way, if they need to be challenged and that individual needs to be joined by someone who has the willingness to say, “there must be another way to look at this,” then you need to be ready to be that presence that joins with him and says, “There is another way to look at this. Together let’s look for it. Together let us anticipate that even if the doctor says you only have twenty four hours, you just might have more.”

And then together in that joining, you can reflect to him or her the perspective that will help improve perception, that will help allow for a shift of perception where that individual can release himself or herself from the belief structures that are crowding in.

Because it is a crisis circumstance, it requires a great degree of genuine honesty, on the part of the person who is standing there in service.

Just because I have said that there can be circumstances where compassion and support, rather than challenge of the “threat of death,” is appropriate, does not mean that death is not an illusion, does not mean that in some cases it is a real thing and in others cases it is not—it is always an illusion, just as birth is always an illusion. The fact that you seemed to experience birth doesn’t mean that you were born.

And most all of you are quite sure that you didn’t come here with a clean slate. Which means that not one of you really believes that you started out brand new at the point of birth and, therefore, it wasn’t birth, but shall I say, another point of arrival on an on-going journey, which isn’t a journey at all, but is just the uninterrupted eternal experience of Being.

Now, you have been asked a very serious question when you have been asked to facilitate directly or indirectly in the ending of one’s life on purpose by some act or action. This requires that you ask yourself the first question again, “Can I genuinely, honestly and with peace participate in this?” Sometimes the answer is “yes.”

But if you say “yes,” you must be very clear. You must have reached very deeply into yourself to find that you can do it with utter peace. If you do it flippantly, off-handedly, lightly, even if it was appropriate, you may find it difficult later. And a call for forgiving yourself, (I’m going to make this very clear) a call for forgiving your doubt that you did the right thing will have to come into play so that you become clear.

In all cases where help is given in terminating someone’s life, it must be actually done by the one who will pass on. Except in the case where someone is attached to equipment that is keeping them alive, and there literally is no one there to do it.

I will tell you something: The one who has arrived at a point of deciding for himself that it is time and it is right, that one can make an honest judgment, one for which he will not feel guilty and will not have to forgive himself.

You all really must understand something: God is Love, and Love does not call for pain. And Love doesn’t justify it under any circumstances. One has to be driven miles beyond their normal ability to cope with crisis to arrive at a point of making a decision to die. They do it because life being present is excruciating. They do it because there is no one around who can relieve them of the excruciation. God does not require one, Love does not require one to endlessly endure such an extreme of the illusion.

And there are those of you who have been raised in religions which teach that committing suicide is a sin that will cause you to be committed to hell forever. It is not true. God is holding you in his arms before you are even suffering, while you are suffering, and after you have finished suffering. You are innocent the whole time, and if you have not been able to grasp your innocence, if you have not

been able to embrace it and embody it, God will does not stop loving you. And Love does not say, “your suffering is appropriate.”

Here is the same kind of a situation in a much milder form. There was a time when Paul had an abscessed tooth. He was practicing Christian Science at that time, and was knowing the truth, keeping his thoughts metaphysically clear and spiritually correct. And the pain grew and grew and grew and grew, until finally he was reduced to a heap on the floor, engulfed in tears because it hurt so much. And he did not want to go to a dentist, because he wanted to handle this spiritually.

And as though if he went to the dentist he would be sacrificing the experience of the fulfillment of his spiritual path. And he held out until it was unbearable, until he was almost exhausted from crying as well as the pain. And at three o'clock in the morning he called a dentist in the telephone book. Fortunately, he was not in a large city. And in this small town, the dentist said, “I'll meet you at my office in ten minutes.” And he went to the office and the dentist gave him a shot of novocaine and said, “Come back at nine o'clock in the morning.”

And Paul went out and got in the car, in the utter bliss of the absence of pain. And rather than thanking God for novocaine, and rather than thanking God for a dentist, he perceived that the peace no matter how it had come into his experience was the evidence of his being loved by God. And it demonstrated to him his right to be comfortable and not suffer.

For whatever reason one wants to think of, one can justify judging an act that seems to express less than some ultimate of appropriateness, even committing suicide. Mind you this whole conversation here, for clarity, is addressing working with the terminally ill. And we are not talking about situations where someone is committing suicide simply as a means of escape for, what we will call, a more whimsical reasons than a terminal illness. My answer would be different.

What would not be different would be, that the individual that commits suicide that has nothing to do with great pain or suffering associated with a terminal illness, is still also forever embraced. Because the fact is, that whatever reason seems to justify it is not truly judgeable. The individual is truly not judgeable—remains absolutely innocent. There are not something's you can really be guilty for, and other things that you are not guilty for. You cannot claim guiltlessness as the Course teaches in some instances and not in others. And therefore, you not only cannot hold yourself guilty for anything, you can't hold anyone else guilty for anything.

And again for perfect clarity, I have said that to help aid one in taking his own life refers only to one who is experiencing a terminal illness and is in great, great fear or pain. I'm being very precise, and I'm being very honest. And the answer is divinely real, and it translates the Father's Love into language appropriate to the situation that was asked about.

Please, all of you, let us not get hoity-toity, or self-righteous about spiritual correctness, because at the bottom line, spiritual correctness relates to your forever innocence, and your right not to suffer.

Stay well grounded. As I told Paul early on, keep your feet on the ground and your head not to far away. And then your spirituality will not become irrelevant to your humanity.

PAUL: I started out Saturday night being honest and I think I have fairly well continued to be honest with everyone and you're going to get some more honesty.

This is a very different workshop. For one thing I have been more involved than ever before, and then today I was asked to speak from my Being—that's very different. And where in prior workshops I never would express something I might be feeling, because nobody came to hear me, I feel prompted to say things at times and I'm doing it.

You know people say "Will you tell me how I can get in touch with my guide." And part of me says "sure," I'm very, very happy to share how, because it's so easy. And then another part of me says, "You don't know what you are asking for." Because, when you ask questions you're going to get answers, and the answers aren't going to cater to your personal preferences. And because the answers are always geared to your increased clarity, it is going to challenge your beliefs that you are very comfortable with, which makes you uncomfortable. And so, sometimes the process of asking for answers and getting answers that are truly helpful present a problem. But indeed the answers do move you through and beyond it, and you come out with clarity that you didn't have before that truly is a joy, it really is a joy to be in that released place.

My sense always in prior workshops has been that all of us have come, including me, because I never know what Raj is going to say. All of us have come to hear what Raj has to say, and I think that's one of the things that's been different. We all came for that reason here, but what he has said has moved all of us into a different space that doesn't seem to have a whole lot to do with what was said.

I've been sitting here now as each day has gone by thinking about when I get home and listen to the tapes it's going to be a brand new workshop to hear, because the words weren't what was happening this week for all of us. It's like he has put all of us in a position of a new way of experiencing things, he's put us into the experience, rather than the words and the ideas and how we can put them together to make ourselves feel happier.

All of this is leading up to something. Raj can talk about me and it doesn't bother me. Today right now I'm going to talk about me and it isn't going to bother me, that's something new. (Applause)

Without arrogance of any kind, I think it's important for everyone here to know exactly what I said about the Course earlier, that it is an example of something that happens when somebody listens. And the example, the presence of the Course should inspire everyone else to listen, more than it inspires them to study the Course.

When I ask Raj a question about a problem, I am being willing to look at the problem with fresh eyes, from an entirely different vantage point than my traditional one. It means I'm willing to face something that's uncomfortable for me from my peace, and be moved through it. When someone else asks a question, like the one that was just asked, it meant that I had to be willing to stay in my peace and walk through what for me was an uncomfortable subject, and not engage with my own personal feelings. Not only that, I didn't like what he said. It didn't match up with what I think is true.

I think—not the I that's speaking now—but ego Paul thinks that the power of God should be able to change anything to uncover it's perfection. And Raj has said over and over again to me, "You can lead a horse to water, but you can't make him drink." And so you don't attempt to do what you can't do. And so you use your guidance to learn what you can do, so that you can do it, and what you can't do, so that you save yourself the pain of trying to do what you can't do. I understand his answer to the question. I understand it beautifully. I don't like it, but I understand it and I'm glad I know.

Now here's my point: I've sat here and done what every single one of you can do. You can dare to "walk through the valley of the shadow of death and fear no evil." There's nothing magic about it, it's utterly simple. All you have to do is really want to know and set aside all your arguments against it, by choosing, you don't argue against your arguments, you just choose to be in your peace. And we don't need to be afraid of our "valleys of the shadow of death," whatever they might be, because if we're willing to do this we will experience in our peace the clarity of the answer that releases the suffering or the uncomfortableness with it.

It seems to me from where I'm sitting that this gathering is being more of an experience and more of an example. And I'm willing to say, I hope everyone will go home feeling encouraged by the example to listen yourselves—I don't mean to sound somber, it's just this is the way when I am speaking and meaning what I'm saying, it's the way it's coming out—but I hope that. And it has nothing to do with my thinking I'm great and I want you to go and be like me. It's really that, from my experience, it's what really works, and I want for you to do what really works too, because it's wonderful.

Now the very last part of this is, that it was difficult to walk through that answer. And I need some rest. And I know that everybody would like to have the allotted time. (Applause) And the interesting thing is that I say it with a sense of without apology, and that's really a new thing for me. (Applause)

God willing we will start promptly at 9:30 tomorrow morning. I want nothing more than to be with you in the way that I've been with you all of these days, and so I will be here tomorrow. And I will be with you this evening also, but I just need time right now.

PAUL: The argument I was having with Raj while we were being quiet was that I have—actually since last night—felt something again moving in me that I knew I needed to let out. I first of all again asked him whether it was appropriate, and he said, “yes.” And I said, “can't we do it later?” And he said, “no.” “Are you sure?” “Yes.”

Yesterday we had—the one I've come to call my right hand—ask to do something out of the ordinary in a workshop, and that was for me to answer a question from my capital “S” Self, rather than getting the answer from Raj. Since then people have said would you share with us what that was like for you. And people have also shared various feelings of discomfort with the fact that it happened at all.

The first thing I would ask is—because this is the first thing I did—for those who might have felt uncomfortable, did you go within before you had a judgment and ask, “Is this appropriate?” And I want you also to notice, for those of you who had an opinion or a definite reaction, where did you get such a sudden, sure feeling about the appropriateness or inappropriateness of it, or what the motivation was on the part of the person that asked.

What I'm saying is, the ego is so fast that it can present instantaneously a reason, a backup reason and an hours worth of justifications. And they're all there at that very moment and you haven't had time to figure any of this out. And then, for those of you who did have a negative response, then you projected it on the person who asked the question, and you believed yourself. You get it? You could have asked, you could have simply hesitated a moment, and you could have gone within, and you could have just simply ask the question, “is this appropriate”?

Now, what I want you to know is that if it hadn't been appropriate, the answer would have been “no.” And there would not have been a reason, and a backup reason, and an hours worth of justifications. It would have been a simply, peaceful, clarity that it wasn't appropriate. When I asked, Raj said it was appropriate. And so then I proceeded.

This is the way we attack our fellow man, or this is the way we allow attack to happen, because it isn't really us, it's the ego. The one who hesitated a moment and ask, “is this appropriate,” is not the ego—it's You. And as long as there is someone present who can say, “is this appropriate,” it becomes very clear to you that you're not your ego. And that's a very helpful thing to know.

I don't think that what's coming forth is going to take a long time, but if it wasn't appropriate, Raj wouldn't have said to do it.

It was an interesting experience for me because I was already firmly connected with Raj, let's say, and in a very defenseless place—I was already in my peace. I heard the question and I didn't leave it—I didn't leave that peace.

The first thought that went through my mind because I wasn't going to be listening to Raj, I didn't know where to listen. And the first thought was, "I don't know the answer to that question," and "what if I get it wrong?" And Raj didn't say anything, but there was just the awareness present, "Of course, you don't know the answer. That's why you're asking. So just be present and attentive." And then it began to come.

And as you know I had to close my eyes, I think primarily because I had been in that mode already, and it came out the way it came out sounding sort of like Raj—the tone of Raj. And I wasn't paying attention to that I was really just allowing myself to be in that place where what was coming forth could come forth.

And as we went along it was like something was wrong. And afterwards I realized that it was like an actor that was saying his lines, like in a run through where all the actors are just gathered together in a room and saying, "Ummm this is a good cup of coffee." But the only thing that's happening is the lips are moving saying the words. It's like saying, "Ummm this is a good drink of water," instead of, "Ummm that's a good drink of water," where the whole thing was present.

And so then that's when I sort of got self-conscious, cause I realized that I can't go on doing it this way, cause this isn't it exactly. And I'm doing all of this process of paying attention and doing this like for the first time while everybody's watching. I really didn't get off track, but that was a fleeting thought. And I thought, "Hey I was asked, I'm just going to follow through however it happens." And so that's when I shifted, and opened my eyes up, and went on in a more connected way, a way that felt more like I and not just my mouth was expressing what was being expressed.

It was a very interesting experience. It was different from relaying what Raj is saying. And to use the illustration of the ice skating teacher, it was like going around the rink with no one to lean on. That experience of going around the rink without your teacher to lean on, is a much freer experience, because your teacher was holding you very close and there wasn't really freedom of movement.

But there was something missing, which made me wonder if something was wrong. And what was missing was that it wasn't being a shared experience, which it is when your teacher has his arm around you and has you right up against his hip. I mean you know you're not alone, that's a shared experience. The union, the togetherness was this way with us. But there was an emptiness there—that's what it felt like—I mean this friend wasn't there in the capacity that he had been there.

And so I felt like well maybe there's something wrong. Afterwards I realized, no, this is what it feels like when you are experiencing your capacity to skate without thinking or feeling that you're inadequate. And that's good. But it's

new and I will probably have to do it more in order to begin to fully enjoy it, and then maybe wave to my teacher from across the rink, “I’m doing it, I’m doing it.”

So it was a wonderful experience, and was part of my growth, and whatever the reasons might have been for the question having been asked were not as important as the fact that it happened, and it was appropriate for me at the moment and evidently it was appropriate for everyone to share in it.

Now, I am aware on the basis of my experience of working with Raj, and my experience of making whatever degree of shift from ego dependence to dependence on God that I’ve made, that there’s something that everybody needs to know, because there’s a potential trap that I don’t want anyone to inadvertently get caught in because I neglected to share this.

There is a point that I arrived at, and that I now know that everyone has to arrive at where you must arrive at a point where you are disenchanted with your best thinking, disenchanted with your best sense of who you are.

Again, in a way it’s this place of coming to the end of your rope, whether it’s gracefully done or ungracefully done, because there must be a point where there is a willingness to make a committed reach outside of everything you know.

I was asked yesterday, after ten years of stepping out of the way in order to talk with Raj, to stay out of the way and speak from my Being. To think that you can step from a full-fledged ego space and connect with your Being—although it is possible—is not something that I would recommend to anyone. You reach outside of everything dependable, everything you thought was dependable in you. Because it’s only in that way that you make available to yourself a perspective that is beyond whatever your current perspective is, no matter how elegant or how really spiritual it might be.

And in making that connection and having that perspective supplied to you, and living with it for a period of time, that does allow you to become familiar with what it feels like. And you become educated through the experience of your teachers vision—your teachers perspective. You become familiar and comfortable with that perspective, and that’s when you can embrace it and shift so that you are skating on your own two skates, so to speak.

Here’s the trap I want you all to watch out for: Don’t try to connect with your Higher Self as a means of avoiding connecting with something that is, as far as you know, utterly divine. There is a capacity we all have to say, “I want to connect with my Higher Self,” because you feel it will be less foreign to you than your guide, whether it’s the Holy Spirit, or Jennifer, or Henry, or Leroy, or whoever, or Raj.

The statement was made, “I have trouble with Jesus, but if Paul can be in touch with his Higher Self then I know I can be in touch with my Higher Self.” And that sounds great. But you really want to connect with something that you know is absolutely divine, and it’s hard to believe that your Higher Self is totally

divine—it really is. It’s hard to believe that anything connected with yourself is totally divine. You see what I’m saying?

It is egotistically satisfying to think about getting in touch with your Higher Self. But you see your Higher Self isn’t your possession. You’re the possession of your Higher Self. If you are going to get in touch with your Higher Self you’re going to have to yield to it as surely and as completely as you’re going to have to yield to Jesus, or Raj, or the Holy Spirit, or the Father. It’s not going to be one bit easier, I promise you.

So, sooner or later through suffering or voluntary willingness, all of us arrive at that point of reaching beyond anything that is available to us in our, what we would call, our normal frame of reference. Essential to Awakening is joining. If we don’t join we’re still, in one way or another, creating a sense of separateness and isolation.

So let’s not delay in that, let’s not put it off and let’s not perhaps create a delay by doing something supposedly simpler, by connecting with our Higher Self. Again, because until you’ve had some experience from the divine perspective, you will not believe that your Higher Self or anything about you can be totally divine. And so you will be relying on something that is still safer than connecting with something that’s truly divine. And it will extend your ignorance of your divinity. This is a very important point, and I felt that we couldn’t go further without making that clear.

QUESTION: When you were saying, “it’s hard to believe that any part of yourself could be divine,” I didn’t hear it, because what you’re really saying is hard to believe, because you can feel, you can experience it. Were you meaning to say that? Because it is impossible to believe that your divine, because belief is a thought, and it will never get in that place of joining. But were you meaning to say it’s impossible to think that you’re divine, because you can experience your Higher Self—remembrance of Home is that experience, whatever form it takes.

PAUL: That is correct. The experience of our divinity is available to us. From my own experience, it has only spontaneously occurred twice. But every time I talk with Raj I experience it.

I’m not going to sit here and read, but... Yes, here it is. I picked the Course up yesterday morning. It was the first time I had done it since we had arrived here, and this is what I opened up to. It is on page 290 [of the new text]. [Page 269 of the old text.]

“Let your mind wander not through darkened corridors, away from light’s center. You and your brother may choose to lead yourselves astray, but you can be brought together only by the (capital “G”) Guide appointed to you.”

I had never read that before. Raj has said on many occasions that at the moment of conception a guide is assigned to each one of us. He used the word assigned. And it was interesting the wording, I thought...

“You and your brother may choose to lead yourself astray, but you can be brought together only by the Guide appointed for you. He will surely lead you to where God and His Son await your recognition.”

Now I read that sentence this way:

“He (the guide appointed to you) will surely lead you to where God and His Son (meaning the Christ that you are) await your recognition. They (your Guide and God) are joined in giving you the gift of oneness, before which all separation vanishes. Unite with what you are.”

That can be misread. It’s like saying, unite with your Higher Self. The safest way to unite with what you are is to listen to the guidance, so that you get the feel of what divinity is like. And then you have some sense of who you are to unite with. Do you see what I mean?

“You cannot join with anything except reality. God’s glory and His Son’s (meaning your glory) belong to you in truth. They have no opposite, and nothing else can you bestow upon yourself.

There is no substitute for truth. And truth will make this plain to you as you are brought into the place where you must meet with truth. And there you must be led,”

This was such an essential... I mean I didn’t have this book before I reached out for help. And so I’m not saying the book is right because I did what it said. I did what it said and found the book, and I’m sharing with you my discovery that it confirms my experience.

To be led is so insulting. (Laughter) I mean it has been for me. I was raised to be a responsible adult, able to make my own decisions and take charge of my life. I was not supposed to be helpless. But if you’re going to let yourself be led, it implies that you are helpless.

Well, I said, either through suffering or willingness we are helpless. And we’re fooling ourselves all along, that when we are feeling successful at being a responsible person we’re fooling ourselves. And we can either say, “Maybe I do need help. Maybe what I think is right, isn’t right. And so I’m going to inquire.” And you can get hung up on, “well, that means I’m really nothing,” or you can get hung up on an act of curiosity. “Maybe this isn’t the most ideal. What is? Because I really would like to be on track.”

“There is no substitute for truth. And truth will make this plain to you as you are brought into the place where you must meet with truth (and that’s in that quietness of your Being). And there you must be led, through gentle understanding which can lead you nowhere else. Where God is, there are you. Such is the truth. Nothing can change the knowledge, given you by

God, into unknowingness. Everything God created knows its Creator. For this is how creation is accomplished by the Creator and by His creations. In the holy meeting place are joined the Father and His creations, and the creations of His Son with Them together. There is one link that joins them all together, holding them in the oneness out of which creation happens.”

And as I read this I realized, “My God, this is what Raj has talking about this whole week.”

“The link with which the Father joins Himself to those He gives the power to create can never be dissolved. Heaven itself is union with all of creation, and with its one Creator. And Heaven remains the Will of God for you. Lay no gifts other than this upon your altars,”

And when I read that, it means like, don’t lay your spontaneous ego reactions and definitions of what’s going on, don’t lay them in the picture, don’t lay them on the altar also. Ask. “Is this appropriate? What’s really going on in that moment of hesitation before your ego goes wild?”

“Lay no gifts other than this upon your altars, for nothing can coexist with it. Here your little offerings are brought together with the gift of God,”

And when I read that today—and I just read it for the first time yesterday—the “little offering” is whatever puny little sense of self you’re bringing.

“Here your little offerings are brought together with the gift of God, and only what is worthy of the Father will be accepted by the Son, for whom it is intended. To whom God gives Himself, He IS given. Your little gifts will vanish on the altar, where He has placed His Own.”

So always be willing to start the process with whatever the puny little sense of you is. You might say, “Well, what are my ego reasons for wanting to get centered? Is this the valid me that wants to know the truth?” It doesn’t matter. Just take it. Just take the you that’s present that doesn’t know and wants to know, whether it’s undeserving or deserving in your opinion. Just take it to that place. You have to start with what you have. Because the fact is, that you take all of you, even your disowned divinity into that place, and in that place it gets uncovered.

Now, all of this is marvelous! (Laughter) I’m not going to read all of it, but I’m checking as I’m going along, and this is appropriate.

“Bringing the ego to God (bringing your little gift) is but to bring error to truth, where it stands corrected because it is the opposite of what it meets. It is undone because the contradiction can no longer stand. How long can contradiction stand when its impossible nature is clearly revealed?

(This is very important.) What disappears in light is not attacked. It merely vanishes because it is not true.”

You see, I’m not thinking here. What I am saying is expressing my experience. You must reach outside of all of your conditioned thinking, because in doing that and experiencing the influx of truth and guidance that occurs, it

uncovers those aspects of you, or me, that are invalid. And it leaves that of us which is valid standing clear.

“Different realities are meaningless, for reality must be one.”

And you’ve heard a lot about, “well, we all create our own reality,” and you know it’s the divine nature of things for there to be as many realities as there are persons.

“Different realities are meaningless, for reality must be one. It cannot change with time or mood or chance. Its changelessness is what makes it real. This cannot be undone...”

Merely by being what it is, does truth release you from everything that it is not.”

That’s why you ask “What is the truth”? So many times it seems to me I have a thousand options, and usually most of them are bad, or ones I don’t like. But the point is it’s very confusing, because there are so many options. But there’s only one that’s right or totally appropriate under the circumstances. And when I approach it thinking that my problem is very complex and I ask “what do I need to know here,” the tendency is to think that the answer is going to be as complex as the problem, which makes me brace myself against the answer. And Raj finally said, “remember answers always simplify.” And there’s just going to be one thing that will come forth as the appropriate thing to know or do. And when I realized that, then I can relax and let the answer in more easily.

Now remember he was talking about when you express your desire to express it softly and then get down to a whisper?” This was amazing to me. I truly have not read this before yesterday.

“Merely by being what it is, does truth release you from everything that it is not. The Atonement is so gentle you need but whisper to it, and all its power will rush to your assistance and support. You are not frail with God beside you. Yet without Him you are nothing.”

One thought goes through my mind. When you hear the word God like this, in beautiful verbiage and so on, forget about all of your traditional Christian or other teachings about God. God is, let’s just work with the way Raj has been defining God. Okay? Which isn’t exactly the traditional picture.

“The Atonement offers you God. The gift that you refused is held by Him in you.”

Raj said, “The Holy Spirit is your divinity held in trust while you dally with the ego.”

“The Holy Spirit holds it there for you. God has not left His altar, though His worshippers placed other gods upon it. (Our own concepts and beliefs and very rapid assumptions.) The temple still is holy, for the (capital “P”) Presence that dwells within it (which is us, you) IS holiness.

In the temple, holiness waits quietly for the return of them that love it. The Presence (with a capital “P”, our divinity) knows they will return (knows we will return) to purity and to grace.”

And this reminds me of what he was talking about yesterday, so lovingly, about even an individuality who commits suicide.

“The graciousness of God will take them gently in, and cover all their sense of pain and loss with the immortal assurance of their Father’s Love. Their fear of death will be replaced with joy of life. For God is Life, and they abide in Life.”

Now, this was just incredible to me. And this is to me, this is clearly what I’m doing whenever we’re having a workshop or people are talking with Raj individually.

“In this world you can become a spotless mirror, in which the holiness of your Creator shines forth from you to all around.”

Now this is why it’s so essential to arrive at a point where you’re so fed up with how poorly you’re doing, that you reach out to that which is beyond you, because that’s the only way there is the condition in which the divine can penetrate your, my, limited perception. And in going into the stillness within ourselves, and not being full of our own thinking that’s the way we make the mirror spotless. We call it the void. It’s just a clean mirror.

QUESTION: This has been bothering me ever since you started. But I just at the moment of saying “we” that trying to support you and what you’re saying and it seems that the simple crux of the matter is to, if I could ask you to not use the word “we.” Because that’s not my experience at all, not even in the slightest. I see that that’s an experience that seems to be expressed in the Course, and I see a lot of people nodding their heads “yes,” and it seems to be a collective experience along some people here.

My experience is that, this place you talk about, the Self, is a much scarier place to go to than guidance. And for me it’s a pit fall to ask for a guide, or ask for guidance—to me that is, for myself, me.

PAUL: Are you saying that to go to the Self is scarier than going for guidance?

QUESTION: It is, and that’s the place that I choose. And I have gone there. I’m not speaking from there now. I wouldn’t say I’ve ever spoken from that place since I’ve been here. But I have been with groups of people where that is the thought, and that seems to be with others and I know to be my conscious experience.

My conscious experience is of my total Self unified with my voice and my mind. And for me to look for guidance at that moment would be an absolutely taking me away from what I know of my Self. It would be what we were talking about very often of going outside ourselves and then the thought

is the guidance would bring us back in touch. And my experience is that I am already in touch. I can already touch that place. And this losing touch to go outside myself to then get the message that I'm supposed to be back in touch with myself. I simply invite you to use the word "I" in this discussion.

PAUL: I will do my best to do that. As I said, there are some individuals who can skate around the end of the rink and lean into the turn without having somebody support them. And it is certainly possible to connect with ones Self directly, without going through a guide. I know that that's the truth.

But—and this is not a “but” to what you're saying. Okay, and because I was probably a very mentally structured ego presence, very deeply into control, I know what my pit falls were and for me the way this has unfolded has been perfect. And for me it was absolutely necessary to reach outside, because I had a very great habit of relying heavily upon myself.

“In this world you can become a spotless mirror, in which the holiness of your Creator shines forth from you to all around you. You can reflect Heaven here. Yet no reflections of the images of other gods must dim the mirror that would hold God's reflection in it. Earth can reflect Heaven or hell; God or the ego. You need but leave the mirror clean and clear of all the images of hidden darkness you have drawn upon it (in other words, your, my belief structures). God will shine upon it of Himself.

Reflections are seen in light. In darkness they are obscure, and their meaning seems to lie only in shifting interpretations, rather than in themselves. The reflection of God needs no interpretation. It is clear. Clean but the mirror, and the message that shines forth from what the mirror holds out for everyone to see, no one can fail to understand. It is the message that the Holy Spirit is holding to the mirror that is in him (meaning, in you or me). He recognizes it because he has been taught his need for it,”

I or you recognize it, because you have been taught either by suffering or willingness, your need for it. Okay, it says:

“He recognizes it because he has been taught his need for it, but knows not where to look to find it.”

Now I'm sorry I am interpreting this incorrectly here. We look for it, because we have been taught our need for it, but we don't know where to look to find it.

“Let him, then, (the seeker) see it in you and share it with you.”

That's if I'm going to interpret what's happening in these workshops, that's what's happening. I'm being in that place, that centered place without preferences, without my own ego desires.

“Could you but realize for a single instant the power of healing that the reflection of God, shining in you, can bring to all the world, you could

not wait to make the mirror of your mind clean to receive the image of the holiness that heals the world.”

I’m skipping a little bit.

“The response of holiness to any form of error is always the same. There is no contradiction in what holiness calls forth. Its one response is healing, without regard for what is brought to it.”

It’s like no matter how ugly, awful, terrible, whatever.

“Those who have learned to offer only healing, because of the reflection of holiness in them, are ready at last for Heaven. There, holiness is not a reflection, but rather the actual condition of what was but reflected to them here. God is no image, and His creations, as part of Him, hold Him in them in truth. They do not merely reflect truth, for they are truth.”

My experience is that in going in the not-knowing place and being from there, there is an influx of that for which I am not personally responsible. There are things I find that I know that are absolutely true, they bare out to be true. And there’s no way that I from my limited sense could have known it.

In being in that place and becoming familiar with it, with the feel of it, with the sense of everyone that always accompanies the way... what feels to be like the way Raj sees everyone. It helps give me a feel.

And now I’m at the point where Raj, in Graduation, is saying, “Be with me every moment.” It’s like, “let my perspective be your perspective every moment, so that you get past this point of wanting to have time off to be just plain Paul, or bumbling Paul, where the last vestiges of little ego Paul have a chance to play before giving up the ghost.” Not so that I can just be a mouth piece for Raj, but so that I can get the experience of a committed, consistent experience of divine perspective, because that’s when I will “get it.” That’s what he says. That’s when I will “get it,” and will say, “Yea, I wouldn’t want to be anything other than the experience I am being at this moment, or the experience that’s being me.” That’s it.

Let’s just take a moment to be still here...

QUESTION: When you give up, then everything happens right?

ANSWER: Indeed. When you haven’t given up, you are blocking the happening.

QUESTION: I think that’s what happened to me this morning. I was walking down the stairs after I did the last reading and I had been awake most of the night, thinking, “Okay, I just want to hear you.” When I sit at the computer, I think I hear my guide, but when I’m just walking around I don’t. So I was awake most of the night listening and I didn’t hear anything.

And I got up this morning, did my reading, and I was recognizing that I spent the last nine months going to Raj workshops. That this was a Pilgrimage that I expected would really push me over the top. And in none of

those workshops have I ever gotten the mic. This is the first time. But it was okay. Most of the time, a lot of the time I didn't have a question. Anyway, but I was just looking at that.

And then I recognized... I'm walking down the stairs and I thought, "I give up. I am just going to be who I am, when I am, however that is. And I'm not going to do all this reaching and striving and trying to listen and do all this stuff. I'm just going to play it the way it is." And it was something really deep inside of me that I felt and it felt good.

And then I was aware that this was exactly the same place that I was in when I was married, when my husband was getting really frustrated he wouldn't talk to me for several days at a time. And I would hurt so bad and try to get him to tell me what was going on so we could fix it. I know he was terribly upset this day, because it had been the third day now, and his answer to me was, "No I'm not going to talk about it, you can't do anything about it anyway." So I walked out of the room and I'm standing in the kitchen and it was just as clear as a bell, "You will never hurt me like that again." And he never did. It was just he couldn't touch me after that.

So I'm in the same position this morning in a different way, because it wasn't that I was hurting, it is just that I'm too tired, I couldn't do this anymore. And I know that I know. There are times when I know that I know. And I'm not going to go scratching around looking everywhere else for something.

But the question that I wanted to ask when I came and maybe it's still valid. One: Am I in the truth here Raj? And the other was that: I've been going through a strange thing, which is that I get in my car and I'm driving along and I get images—nothing hurts and nothing scary here—I just keep getting images of automobile accidents and mangled cars and people being hurt and all these things. And while that's happening I'm saying, "Cancel, cancel, cancel." I'm saying, "I do not choose that, forget it." And I'm not suffering.

And in this house that I'm living in, it has an attached garage. I haven't had a house with an attached garage for a long time. I open that door into that garage and it's dark, and I'm wondering if somebody's hiding there, if somebody has gotten into the... all of this stuff that never has been a fear for me or even a consideration. And it's still... it might be a little anxiety, but it still isn't horror or terror. And I just say this is a ridiculous kind of a thing.

And I'm wondering if this thing I'm experiencing is a way that I've been willing to experience it without experiencing it, so I can cancel it, and this has an effect on everything that's going on in the world. This is a way that I'm choosing for everyone, in other words. That thought came to me, I don't

know if it's true or not. And I was willing to do it if it kept happening all the time.

ANSWER: It is not this complicated. The simple fact is that you are going through transition. Movement is occurring. Movement that you are not responsible for and Movement which is identifying fulfillment for you. And you are simply feeling or experiencing the egos discomfort with the fact that you are not giving it the opportunity to be in charge, and it is providing you with images to distract you by engaging your fear.

Instead of saying, "cancel, cancel, cancel," I encourage you just to say "shut up," not to the images, but to the ego, shutting up anything that it might dish out. And relax. And enjoy the Movement that you are very aware of being in the middle of. That's the end of the answer.

QUESTION: So this sense that I had walking down the stair today that just forget everything and just do it, be it, whatever I'm doing, I'm walking down the stairs right now. Is that the answer you just gave me?

ANSWER: That is correct, yes.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hi Raj.

ANSWER: Good morning.

QUESTION: I've the experience in connecting with my guide of I want to say great ease most of the time in that I must feel a partnership or a tremendous comfort in the feeling of not being alone, having this companionship with my guide. But I think in some ways it's not as easy for me to allow in people the way I do my guide. It feels like the most natural thing in the world to be with him. And I'm wondering if you could speak to that?

ANSWER: I encourage you to get close to people—which is another way of saying let them in. I'm going to say approach them with your guide's perspective available to you. Let both of you be with the people in your world. And ask for perspective to be given.

I will tell you that as long as you are consciously aware of being with your guide when you are with others, you will meet others with an already existing active experience of friendship occurring, and therefore of safety, which will allow you to be more relaxed.

Remember, love is the willingness to recognize that which is Real, with a capital "R", in each and everything—each and everyone. I encourage you to practice a little bit of curiosity. If you are curious to see the Christ in your fellow man, you will naturally gravitate toward him or her. And they will feel your embrace and will respond defenselessly. And you will have confirmation of your safety.

As long as you are uncomfortable, then go with a friend to meet a new friend—meaning, go in the companionship with your guide as you meet someone new or get together with someone you already know. Instead of seeing your joining with another person as the focal point, with which you feel uneasy, join with your guide which is easy, and then together embrace this other one. That will take the oomph out of the apparent meeting of you and your friend—or you and someone new—the stress and the uneasiness.

I want you also to pay attention to how you feel about yourself when you are in communion with your guide. It illuminates you. And whatever you learn about yourself in that experience, is something that you have learn about everyone else. And that in itself will make everyone else seem much more desirable and approachable. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello Raj.

ANSWER: Good morning.

QUESTION: I been rehearsing my question all day long and now I don't even know what to ask, or all week long I should say. I just want to have a clarification about sort of the path I'm on. I have made a commitment to not act unless I feel it very deeply. And as a result, it feels like there's not been much activity. And it's been...

ANSWER: What you mean is, there hasn't been much irrelevant activity.

QUESTION: My ego says I should be promoting more work because money is not flowing. And the only direction I seem to get is to play. And then, of course, my ego acts up and says, "what are you going to do when you come to the end of the rope"?

ANSWER: You, of course, know now that you will let go. Abundance arises out of joy, not out of concern. Indeed, abiding with guidance is scary at times, because it flies right in the face of what you have been conditioned to believe is intelligence. You have been conditioned to believe that you must apply yourself, that you must be serious about a career, that you must make your money and that the last thing that you might experience in that process would be joy. It is believed that you work for your money and then you can spend your money on having fun. You must reverse the process.

QUESTION: That's what I've been doing.

ANSWER: Persist.

QUESTION: Could you tell me about me and my guide and how I'm doing and what I can do to deepen that relationship?

ANSWER: First of all your guide is not like a teacher in a public school. Your guide is not someone who is being paid to do a job. Your guide loves you. And your guide—and this is true of everyone—your guide is being with you,

because there is nothing else that is more meaningful. And so I encourage you to conceive of your guide as not someone fulfilling a job or a role, but someone who is truly your friend.

QUESTION: But sometimes I feel guilty and I ask for his full attention.

ANSWER: How wonderful.

QUESTION: It's hard to ask for someone to be with you all the time.

ANSWER: It is easy for someone to be with you all the time. You cannot impose upon the Presence of Love. It is impossible, so ask, ask, ask.

QUESTION: And is it really him I'm hearing, when I'm communicating with him?

ANSWER: Absolutely, absolutely. If it weren't I would tell you. It is very difficult. It was very difficult for Paul to believe that I was there for him, and there for him, and there for him—endlessly there for him. Everyone's guide is endlessly there for you.

Now, I am endlessly there for all of you also. Paul does not have exclusive rights on me. In fact, when he found out that other people were talking with me, he reacted within himself and felt that they should get their own guides.

It is not an imposition for you to desire full communion, full companionship, the full presence and attention of your guide. It not only isn't inappropriate, it is absolutely essential, because that is the way in which you let yourself into the real nature of relationships.

And so, I encourage you to explore just how constantly close you can be, because your guide is eager to share with you the evidence of the fact that inseparable oneness is the nature of your relationship together. And that is the way you will become familiar with how it could be that way with everyone else. And that is what will melt down your defenses against being willing to be totally present with and for another, and another, and another, and another, and another. Just start out with one though.

QUESTION: May I ask one other quick question?

ANSWER: You may.

QUESTION: When I meditate and get very deep I have often thought that that would be the best state to communicate with my guide. But when I get so deep I can't even think. What would you advise me?

ANSWER: To put it simply, only get half centered. Just get quiet enough to be able to hear easily. When you want, what I will call a full-fledged meditation, let that be an activity by itself. When you want to talk with your guide, meditate, but not completely, not clear through to "the end." And then start out from there. Ultimately you will find that you will be able to speak with your guide without meditating at all. But initially in the early stages, it makes it much easier to make the connection when you are not engaged in your daily activities or "normal thought processes." That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: It surprised me to get called on. I spent the last couple of minutes trying to formulate my question and found that I couldn't rehearse it. I wanted to ask about my relationships, marriage in general.

George and I get into some very crazy places I think from our... that feel to me like there coming from our expectations of what we think our relationships should be, definitions that we have of relationship that we're bringing to this. And we really need help through those crazy places. So I'm asking if you can guide us, or guide me there?

ANSWER: It is almost unavoidable for you not have preconceptions. I would encourage you to make this suggestion to your husband: that you would like him to agree to an experiment. That being, that to the best of your ability you both will approach each other as though you don't know each other, so that you might have the opportunity to get acquainted, so that you might bring to your encounters with each other a willingness to be present with each other whoever you might be.

This doesn't sound too spiritual or too metaphysical, and it indeed sounds reasonable. And you are likely to find him to be willing, although reluctantly to do this. You will find that—as he will—that you will have to let go of some of your convictions about how he will react.

You say in your mind that you have a history of experience with him that means that he's perfectly predictable, and he believes that you are perfectly predictable. And so you treat each other based upon that concept, and indeed you elicit such behavior from each other. And neither of you lets each other off the hook so that you may be original.

Now, you are not mismatched. You just need to know that you are looking at him through your mother's eyes. He is looking at you through his parent's eyes. And I made a distinction there on purpose. In other words, both of you have been taught what you ought to expect. And that is not your view, that is not your vision. And you know what? If you'll just pay attention to who is really there, if you will be willing to be present with whoever is really there, you will have the delight of discovery reenter your experience.

I am also going to suggest to you that you stop wanting from him. He is not there to make you complete. And when you want him to fulfill you, when you want him to make you feel safe, he cannot help but be uncomfortable.

Your safety lies in your already existing integrity—that we have been speaking about—an integrity that you have been feeling more than ever before, during this week. It is easy for you to imply that he is the one that substantiates your integrity—it is a habit.

When you go home, I want you not to abandon the experience of your integrity that is clearly yours—that you have been experiencing this week—in favor of making him responsible for it, because you believe that by virtue of making him responsible for it you create a relationship. You do not make a relationship by making someone else responsible for you. You make a relationship by being truly who you are in his presence, by presenting yourself uninhibitedly, asking for nothing—and vice versa.

The key here is, that when you make someone else responsible for you, you give him an obligation that it's impossible for him to meet. This creates tension, and promotes all the rest of the “soap opera.” But when you share without wanting, it allows him to relax—it allows the other in any relationship to relax—and feel freer to give of himself. And you say, “things are getting better.” And you feel loved, because both of you feel better about yourself, both of you are able to like yourself better in the company of the other. That's where the relationship is.

Now I have said this many times before: All of you recognize love. When it's there, you recognize it. It may not be easy for you to accept, but you do recognize it and you do like it.

As the woman over here said, she feels unwilling to avail herself of the attention of her guide to the full extent that her guide would be willing to be with her. It is not always easy to accept, embrace and embody the love that is given. But in the presence of it, you don't close off because it feels good.

And so, in your relationship and in the giving of the gift of you that isn't a presentation of a want, or a placing an obligation on him, he will feel that as love and he will like it and you will find him relaxing and opening up. And it will lay the ground work for what a relationship is really about.

I again, want to reaffirm that you are not mismatched. And breaking up is not the appropriate step to take, but to move through this opportunity for mutual growth. That's the end of the answer.

QUESTION: Thank you Raj.

ANSWER: You are welcome.

QUESTION: I want to thank you for the present of your presence. In the fifties I grew up in a beautiful background of twelve years with a parochial education taught by some incredible nuns. In this process of twelve years with the nuns, daily we were asked to pray for world peace, for the conversion of Russia.

And we would often be told the story of Fatima. That when Our Lady appeared to three children of Fatima, that a definite messages was given to those children. And that that messages was to be revealed in the year 1960.

My husband and I, who is now deceased, made a decision that we would be one couple to be wed in 1959. And during the process of my lifetime, I had many

other friends who made similar decisions of wanting to complete what was happening in their life before 1960.

Now to the best of my knowledge that message has never been revealed. We have seen the conversion of Russia, but the message has not come forth. Can you shed any light to us on what that was all about? I thank you.

ANSWER: I can only say that it is still not yet time. It is not being withheld for religious bureaucratic reasons, or religious political reasons, it simply not appropriate. It is known that it is not appropriate and, therefore, it has not been made public. And that is truly all I can say about it at this moment.

The Movement that will make it possible or appropriate for it to be revealed is occurring in the Awakening, the stirrings, the rousings of spiritual awareness and motivation around your globe. And it will not be too long before it is disclosed. I simply encourage all of you to continue to be part of that stirring Movement. That's the end of the answer.

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: I have hesitated to ask this question because I'm not at all sure that it's germane to the work that's going on here, but I assume that since I have been called upon then it must be. And if the question itself isn't quite what is needed that Raj in his own inimitable way will find some way to make it around and tell us what he wants to tell us.

Actually I have two questions, but the second one I think will be a pretty short answer. My major question is, I have recently had an interesting thought and I haven't been able to follow it through myself, but it seems to me that a considerable amount of humanities problems may have to do with the great confusion between the concept of sexuality and sex. And I would like to have Raj's comments on that.

PAUL: This is me Paul. For the sake of everyone else can you express what you mean by the difference between sexuality and sex?

QUESTION: Well, I'm thinking specifically of sex as being a physical act. And sexuality to me is quite different from sex, and is more the enjoyment and appreciation of being male or female but is not directly tied into any physical sexual act. It seems to me the problem is that we do not enjoy our sexuality that because of the enormous emphasis on sex we've almost lost sight of what sexuality is.

ANSWER: It is not so much a separation between sex and sexuality as it is between mind and body, as though body were something quite separate from mind, as though mind is the spirit of you that is eternal and the body is just a temporary host for that which is meaningful and spiritual. And thus, because the body is considered to be, well, really not essential in any meaningful eternal terms, it is something that does not have much meaning—that does not serve as an expression

of meaning—when it comes to sex or sexuality. It is thought to be not of the spiritual but of the body for the purpose of keeping the species alive. And so sexuality is expressed as being an instinct.

Please remember, that somewhere along the line somebody made these words up to express what? An idea that they had had. And yet you all study Freud, and you study the sciences, and you come up with a learning about “basic instinct,” as though it’s something quite beyond you, quite out of your control, just something you must live with and hopefully get control of. And so, as they say, you will not be governed by the seat of your pants.

And thus, the body is something to be used for reasons that are beyond your control, and therefore beyond your capacity to have it’s actions be an expression of love. And so, instead of saying, “the devil made me do it,” you don’t say this, but you think, “instinct made me do it. I copulate because it’s instinctive.” And then you try to be sure that instinct doesn’t cause you to copulate all the time. You don’t want to be governed by instinct. Well, it was just a thought. Instinct was just a thought—an idea that someone had.

There is an affirmation of life that everyone feels because life is vital. It isn’t passive. It isn’t inactive. You live and you are active in all respects, because movement is the nature of life, self-expression is the nature of life. Self-expression is the Movement of life that God is. And that is going to be obvious in His manifestation that looks like you.

Now it is really necessary for this distinction between mind and body to become less clear. It’s time for the boundary to dissolve, because your body is the visibility and tangibility of your Individuality. As I have said, unexpressed God is no God, there must be the visibility and the tangibility. In other words, there must be a conscious experience of being conscious. And the Infinite Mind of God experiences the Infinite Movement of what It Is as conscious ideas. And those ideas, to the Mind of God, are visible and tangible, absolutely real, but not dense in the manner that you are currently experiencing them.

The less you identify with the body and the more you begin to identify as Conscious Being—as Life, Truth, Principle, Mind, Soul and Spirit and Love—you will then find that your actions will express Soul, and will express Love, will express tenderness, utter appropriateness that is exquisite, whether you are engaged in sexual activity or not. Don’t make sexuality or sex the focus of your attention, because that isn’t where the problem is.

You are Soul—your capacity to feel the nature of what God is Being. And as you begin to identify more and more with what God really is, as being the definition of what you are, and as you begin to or you allow yourself to experience that, then all the richness of Soul that you are will find expression in everything you do, including your sexual encounters or sharings with others. That’s the end of the answer.

QUESTION: I spent many years working up a concept, and I simply want to know if the concept is valid, and if it is valid what I'm supposed to be doing with it?

ANSWER: What is the concept?

QUESTION: I put a label of concept of interpersonal relationships, and the subheading would be special friendships. And it's just a definition of what I think would create the maximum best friendship, which would lead to the best relationship, which would lead two people on the path through their realization of God's love and truth.

ANSWER: I am sorry but it will never work from the standpoint of a concept. You will find in listening to me and in observing the way in which I work with all of you or with specific individuals, that the only time that concepts are used, is for the purpose of helping you give yourself permission to have an experience. Because the experience is where the opening is. The experience is where the Movement can begin.

Now, a concept of special friendships or of special anything will not promote a special anything. But connecting with your Self, as we have been talking about, by leaning into and desiring to experience your divine Self, the essential You, whatever you want to call it, and it becomes uncovered to you, and you embrace it and embody it, when and as that happens you become the embodiment of "a special friend." You will become that friend. But if you start out with a concept, you are liable to build structures of finer and finer concepts based upon that. And you will try to do what is "right" according to that superstructure of concepts, and you will have avoided entirely the inner experience of the divine You that will actually make you be in the world "that special friend," that Meaningful Presence. That's the end of the answer.

QUESTION: Then I hear you saying then you can't prestructure. That you just have to move into it and be.

ANSWER: You cannot prestructure anything that means anything. The reason it means something is because it arose out of the Movement of the Mind of God, that is the Movement of Creation. "Gee whiz, well then, what am I here for," one might say? Well, you're here to get the tiny sense of you out of the way, so that you might find that you have no separate mind from the Mind of God that is being the ever original Movement of Creation, so that you might be the full Presence and embodiment of all that is meaningful, as in a relationship.

"Well," the ego says, "that's not very satisfying." But I will tell you, it is fulfillment beyond your wildest imagination. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: This is not my original question I planned to ask. It just occurred to me that it's a question I've had for a long time. In the Bible, in Revelations somewhere it says something to the effect, "in the last days woe to them that are with," and as I remember it it said, "suck,"—s-u-c-k—which I assumed meant to women who were nursing small children. And I've always wondered if that's really what it meant.

And I have heard you say on some of the tapes that this is the last incarnation, and I got the feeling that there was forty more years before we were to get through with this Awakening. I guess I'm asking about the birth of children from this point on? I don't know how to put that into a question, but...

ANSWER: I understand. I will tell you all something: Forget about what you read. Those individualities who are coming into the picture at this time are—if we're going to compare—are by comparison with the past a most marvelous set of individualities.

Fully, I will say, eighty to eight-five percent of all children who will be born in the next twenty years will, shall I say, have stood in line for the purpose of coming into this lifetime to facilitate the Awakening process. I have mentioned before that this will prove most interesting to their parents. And it will be well for the parents to dare to be willing to learn from their children, and not attempt to hold them in a place of ignorance because they're supposed to be children.

I also want to set to rest some fears that have come up as a result of hearing that I have said that this is the last incarnation. It does not mean it will be the end of life, but it also does not mean that this is your last chance to wake up. The reason it will be the last incarnation is because everyone will have Awakened. And so whether your interested or not, whether you are preparing for it or not, it is going to happen.

It used to be that one had to apply himself or to have a very consistent conscious intent to Awaken in order to Awaken. But as I have said before, the number of those who are still dreaming is less than the number of those who are Awake. And those who are joined in dreams, who are joined in the dream of limitation and separateness and tininess, are not enough to hold the dream together by virtue of their mutual agreement to dream.

And so, there is spontaneous Awakening that is in process, and which I have referred to as stirrings of those who are asleep, a restlessness that those who are asleep are experiencing—a felt desire for something although they do not know what, a fidgetiness in their life. You must treat this feeling the same way a mother treats the first stirrings of the child within her womb, and become curious, and to be allowing, because this Awakening will literally rouse you from your dream.

It will feel to you as though you are having great support in the Movement of Awakening, when actually what it will amount to is, that it will be hard to stay

asleep. You could say that you used to have to wrestle your way out of a nightmare, or wrestle your way out of your dream to rouse yourself, it took a great conscious intent. Now it takes far less. And in fact, it is happening with all of you, and it is happening with all who are not even aware that it is a potentiality at the moment. And so, as I have said before, you live in interesting times.

I will tell you that if there is a child who is nursing as the Awakening occurs, that child will be embraced, as well as the mother in the Awakening.

The Awakening means, each one's coming into the clear conscious experience of who they really are, and the clear conscious experience of Reality as it really is, and the awareness that it is all God, and it is all You. Not as though there are two separate things—God and You. But when I say it is all God, it is saying it's all You. But you will have the conscious experience of it from the infiniteness of God's point of view. You will not have the experience of it as a tiny viewer of it.

Remember that you will either Awaken as a result of willingness, or as a result of suffering that has coming from resistance to it. But the suffering isn't inherent in it.

I am here to tell you that you that you do not need to be afraid, and you do not need to resist. And I am suggesting that you start practicing nonresistance with little things. And understand that the context in which you deal with the little things and even the big things—which are really little things—the context of it is the Kingdom of Heaven. The context of it is that which you divinely Are, which infinitely embraces the tininess of what you think you are. And as I said, that which is pushing you to let go, is that which you divinely Are. And when you let go, that which you let yourself go into is that which you divinely Are. And you will come to see that the problem of being was a little bit of nonsense that seemed very real, that seemed to be going on in the middle of the Kingdom of Heaven. So do not be afraid of the end.

The Awakening process that is happening was and always has been known. And what was written in Revelation has become irrelevant. The details, the Apocalypse as it were, because as a whole those of the Brotherhood who are dreaming that they are asleep have not being as resistant as was likely. And the Awakening process is happening more rapidly and more gracefully. So you do not have to be afraid of the gnashing of teeth, the suffering, the catastrophes, etc.

And I'm here to tell you that it is inappropriate for you to embrace these, shall I say, new age predictions of catastrophe, of land masses falling into the ocean, of greater and greater danger.

If your body is the visibility and the tangibility of your Individuality, then all form must be the visibility and tangibility of God, and therefore incapable of reflecting anything unlike it's Source. Therefore, if what we would call the mass mind, or the accumulation of all of these apparent limited egos, is loosing its

density, and if there is indeed a willing, more conscious embodying of one's divinity, then everyone's perception of the world is going to improve, and you are going to find the world manifesting more and more harmony, more and more perfection.

So when you hear these rumors, when you hear that you have to move inland so that you can have ocean front property in Idaho, do not energize that. And do not energize fear, if you cannot leave California, or you cannot leave some place that is supposedly going to be devastated. The process of Awakening, the process of experiencing clearer mental awareness means that what you are going to see would be called healing, the harmonizing of anything that has seemed to identify inharmony.

So do not feed into these suggestions with your fear. Do not even feed into them by saying, "even if they are awful, I am going to embrace them, because I know it means the end of everything unreal." Do not find any peculiar way of justifying inharmony. If healing meant that you were going to get worse, nobody would pray for healing.

So the end is not frightful. There will not be a Holocaust. There will not be Armageddon. It could be said that Aids is a pestilence that is a part of Armageddon. It is not. It simply represents the specific opportunity for the link between mind and matter, mind and form to be demonstrated as a fact.

The first healing of Aids, and every subsequent healing of Aids will be as a result of the relinquishment of guilt by the individual experiencing Aids. And once that is recognized and the healing occurs, and that one is able to share to those he knows who are suffering from Aids that it was the relinquishment of guilt, and the absolute evidence of no HIV virus is verified by physicians, it will be much easier for the next one to give up whatever guilt he is carrying or she is carrying with him or her.

And this will demonstrate irrefutably that the body is the visibility and tangibility of Individuality, which is entirely Mind. And that, therefore, that which is the visibility of Mind must be entirely mental also. That is going to be the key factor in releasing everyone from this very solid conviction that they live in a material universe made up of substance that has nothing to do with a divine Presence, or Spirit/God.

It's time for that connection to be made. It's time for the realization to occur. This will be a—there is no adequate word for it—most significant discovery, that will revolutionize existence, because it will promote with great rapidity the consummation of the process of Awakening.

So do not say that Aids is just one of the first steps of Armageddon. And do not fear, do not imagine what it must be going to be like and frighten yourselves with it. You see, you don't want to become sidetracked from staying on target, you don't want to be sidetracked from giving your attention to your center, your peace,

that not-knowing place where truth can reveal itself. And fear will always distract you if you let it in and validate it, and then build it with your imagination of the worst.

There is a great deal of rejoicing at the most graceful way in which the last stages of Awakening are unfolding. And there is much support for each one of you as you begin to embrace it and let it in and embody it. In other words, live out from that self awareness, and treat your brothers and sisters out from that awareness of your divinity, that you experience as a fact.

Now you have not in the course of this five days been whipped up into a frenzy or a high of spirituality. But you have been helped to a place where you can more easily and spontaneously give yourselves permission to feel good, not excited, but good in a grounded way, and feel your love, and as a result feel the love that has no connotations of personality with it, a love that you have experienced together that is very different from your other experiences of being in groups of people.

At the bottom line, all that needs to happen is for you to find a way to give yourself permission to let down your masks.

And that is what I have been here to provide the environment or opportunity in which you could let down your masks and have a different order of experience, not only of yourselves but of where you are, at times a different order of experience of time. Not that time disappeared but that it fluctuated, so that a long time seemed like a short time, and a short time seemed like a long time.

When it begins to fluctuate, it becomes easier for you to see that it isn't real. I mean by that, that it isn't actually a measurable fact, just as your ego sense of yourself, which you think is so definite. When it begins to waver and you have a different order of experience of love with each other, it makes it easier to see that your ego sense, or your ego perception isn't really a fact. You see, when things begin to fluctuate, you know that the definiteness of a thing is coming apart.

If you have been ill for a long period of time, and then you get better and then you get worse, and then you get better and then you get worse, and then you get better and then you get worse, you know what that is saying? It isn't saying that you're doing something wrong, that maybe you were getting it right, but then you weren't, but then maybe you were, but maybe you weren't. It means that the definiteness of the problem is no longer definite. It means the problem is breaking up. It means that you are not energizing it enough to validate it consistently. And in the inconsistency you have the proof that it isn't a fact. And that can provide you with the encouragement to go ahead and let go of it all the way, because where you had thought it real, now its very ability proves that it isn't.

Lot's of things are going to begin to not be as dependable as they were. And the point is, don't become frightened about it, because the only thing that can become variable is something that wasn't real, but which you thought was. And, if

it's breaking up, then encourage its total dissolving. Because when it dissolves, what is real will be standing there and you will recognize it. And you'll say, "It's just like me."

In other words, you will be able to recognize Home, you will be able to recognize Home, and you will remember what you see when you see it. It will be like you and you will be like it, because it is all what it really is.

It is almost as though the veil will get moth holes in it, and you'll see through it, and you won't see through it, and you'll see through it, and you won't see through it. But in the process you are having the increased ability to recognize the Kingdom of Heaven, to recognize what's Real, and that it is just like you—Real.

Many of you over the past year have known friends who have been having a real rough time, more so than a year before. And many of you are some of those friends. I will tell you, that this has been a year of cleansing, clearing out of garbage. And a lot of garbage has been your favorite garbage. If you are not careful, you will say it is circumstances out there that are responsible for my having to let go of some of my favorite garbage, because you think your garbage is wonderful, beautiful stuff and not garbage at all.

Now you can either say this is the beginning of the end in a negative way, or you can say it's the beginning of the end in a positive way. And you can begin to dare to take a look to see that it's really your very own integrity insinuating itself into your experience and uncovering what isn't of value for you. And therefore, you can anticipate, because it is not a negative force at work in your life, that there will be an end result of greater clarity, greater clarification of purpose, greater clarification of abundance.

You know what your biggest problem is? That you wanted to be in charge of the change. Well, You with a capital "Y", are in charge of it. And that's why whatever your disastrous circumstances are, or have been, are really to your advantage. And so when things seem to be being taken away from you, when you seem to be deprived more and more of things you have been able to depend on, instead of mourning its loss, I encourage you to see what this little hole in the veil of your perception has uncovered. Ask. "what is being uncovered here"?

There is no evil. There is no devil. There is either clarity or unclarity. And unclarity begets unclarity, and unclarity substantiates itself, increases itself, and it seems to prove that indeed there is some negative force, but it is just lack of clarity.

So now you have nothing to blame all of your problems on. And in fact, I am stating to you that blame is a useless and irrelevant thing, even blaming yourself. Instead of saying, "I must have done it, if nothing out there did it. I'm responsible. It's my fault." Say, "What is my capital "B" Being uncovering here"?. Because there isn't a single thing that happens by chance.

Many of you have decorated the veil with marvelously, intricately beautiful designs—creative artistry. “You mean I’ve got to let go of that”? And you’re asking to hold on to the veil. Let it get moth eaten. Let your wonderful creative design disappear so that you are not blind any longer. Don’t be afraid of waking up.

And as I’ve said before, don’t distract yourself from your own emerging conscious experience of your divinity by waiting for me to come in the clouds to take you up. Let us say that I came in the clouds and came down and stayed with you. O-o-o-oh! Well, then you’d be faced with having to go ahead and waking up because no one else is going to do it for you. You are the “Second Coming,” not me. You are the Christ who is to appear. And the time is at hand. And worst of all, it’s happening. It is happening!

Paul had the startling experience of finding his whole environment changed drastically in six hours. It was such a drastic change that it seemed not to be able to be embraced instantaneously. And you could say there was a period that followed in which he became acclimatized or adjusted to the change.

I want all of you to understand that your Awakening will seem to occur in slow motion, else there would seem to be a break in the constancy of your experience of identity. If it happened in the twinkling of an eye, it would be like being George this moment and Henry the next moment, and God knows who Henry is! That’s a Truth! God knows who Henry is, but Henry will not know who he is.

And so, there will seem to be a process to it in the sense of something occurring in time. And it will happen as rapidly as it can happen and have you not lose a continuity of the experience of identity, even though your identity is changing from the ego perception, called personality, to the divine experience of Individuality. It will happen as rapidly as it can without your losing the continuity. And the process is in process at this instant. And everyone is chosen.

So you no longer need to wonder if you are going to be left behind, while a hundred forty-four thousand are taken up in bliss. Everyone is involved. You are seeing the evidence of it around your globe in the radical changes in social order. And there is more to come. And it’s not coming because of the exercise of power of governments. Its happening because people are experiencing themselves deeply, and in the honesty of that experience they are saying, “We want what is humane, because we know what humaneness is, and it is now becoming more important to us than any ideology or teaching there is.” And the very love that constitutes the actual substance of every single Individuality is being embodied and changing social order and changing governments. It just seems as though you’re on this journey by yourselves. That’s the end of the answer.

RAJ COMMENTS: We have come to a very important point in this five day gathering. Now it’s your turn. I mean by that, that we have come to a time of

sharing, a time for all of you to share with each other, a time to have the opportunity to say thank you to each other and share whatever you may have to share about the time we have spent together.

I know you were expecting and hoping to ask more questions, but it is essential, because you have been such a, shall I say, communified group. For the group to have the opportunity to, shall I say, say good bye to each other. Your expressions of anything that you have to share to the group will be an integral part of this whole closely held period of time that we have all had together.

And so I want all of you to take a few moments of silence, as I said, you may speak of anything that you wish, it does not all have to be good, but I would ask you to think in terms of what you have to be grateful for, not what you ought to be grateful for, but if you are able to share those things that you found yourselves spontaneously grateful for, it will be enriching for everyone.

This week has not just been about me and what I had to say, it was about you and what you experienced. And all of you deserve to have some idea of what you all contributed to. So we'll take perhaps two or three minutes to just be quiet while you do this, and then this time we will start in the front and move down, back and forth each row until we get to the back with no interruptions from me.

PAUL: Okay he says we're ready, we're ready. And he says, "Before you begin, I want to express my gratitude, and if you do not already know it, I love you."

SHARING: I really want to thank everyone. This has been such an incredible time for me. For me, it's like coming out of the closet. It's been such a beautiful bonus. It's like a grounding of the spiritual into the joy of what I love to do. And I had so much time to do what I love to do, which was a feeling of at-oneness with so many people. And it's such a beautiful, like, continuation of spiritual into physical. It's been totally wonderful and life transforming. And I want to thank you all for being a part of it. Thank you Raj.

SHARING: My heart is beating like a trip hammer. Every time Raj, you have said, "I love you," I've started to cry, so I figured you'd say that right before we [shared]. Before I came to this gathering I knew it was going to be special. It had to be, because it had never happened before. And I knew that it was going to be a really big step, not just that each of us was taking, but that we were taking for the Brotherhood—a big step forward.

On Sunday, Raj, you were talking about willfulness. And I like to break words down and look at the root of them. And I was thinking, all of us have struggled to rid ourselves of will, but here we are and all of us still have will. And before the cup can be filled it must be emptied. So it seemed to me that this was the time that the cup would be emptied, that we would empty ourselves so that the Holy Spirit could come in and fill our Being.

But I found that I was a little bit wrong. The Holy Spirit already is in our Being. It was another experience that we were to have together, and that experience was love. I have experienced love such as I never knew existed before. Three different times when Raj has been talking about love, I have practically dissolved into a pretzel over here.

Every morning when I've come down to breakfast, there has been such a feeling of joy, just seeing all of you. I never knew it could be like this. Everyone of you truly is my brother, my sister, myself. This is what the Awakening is, discovering that.

And yesterday I had a truly extraordinary experience, Raj had spoken of how the room was full of all our guides. I looked over and I guess you noticed because around every single one of you I saw a lavender glow. And even turned my head around over here to see, "Oh, my gosh every one of us." And then there was just a flash, just for an instant, I saw this room full of angels.

And then Raj, went ahead and talked about love. And that was the time I really truly wondered if there's enough Kleenex in the whole world to contain this. It was extraordinary. I feel that I've really come to a whole new understanding of the word love. And I believe that what we've been given here is an understanding so deep, that when we go out we're not going to lose it. We're going to take it home. And everyone of our Brothers and Sisters, as we look at them we will see these dear faces in which we have seen love as never before. And I thank you and I will carry you in my heart.

SHARER: A few days ago I put a sign up on the Bulletin Board saying, "I give great hugs." And I'm really glad I did that, I've gotten great hugs from everybody. If anybody's missing that I didn't get with, I'll be around until tomorrow.

One of the other things I've benefited from, I'd run my judgments and agenda when I'd go in, like whom I going to sit with at the meals and whatever crap would come up. And sometimes I'd get disappointed I didn't get to sit next to who I wanted. And I loosened up on that, just every meal, every sitting has just been great, whoever's been there, it's just been wonderful. And the humors been wonderful here. I love you all, thank you.

SHARER: I wish this was a chance of passing the mic.

PAUL: You can.

SHARER: Okay.

SHARER: I came here with two very important questions to me at the beginning. Then I went through a series of philosophical changes in my questions as the days went on. And things I thought were really deep and meaningful, and they were and they got answered, which put me back to my original two little self questions that didn't get answered, but maybe don't need to be answered. And the things that were answered, what you just said, and you just said, the feeling that

we've gotten. And I've been through some traditional religious experiences with groups gathering and coming out on this high, and this high was not here, but this sense of peace. That I'm taking this time is maybe hopefully going to stay with me. It is going to stay with me. I'm learning standing here, you notice that? Because I haven't stopped. I just want to say thank you, and I wish there was a way that we could all keep in contact, I know we all feel probably like that. I wish I had everybody with me, I think I'm going to have everybody with me. Thank you.

SHARER: The word I was looking for I was thinking I was going to say this, was the humor. If I learned anything in here, it was a letting go and a permission to be just who I am without having to have a spiritual mumbo-jumbo, and this holier than thou, and always in meditation, and you know, you know? You know all of that garbage that goes along with what I thought was being on the path, and it's not at all. It's just a great, great ability to be who I am and enjoy it. And boy, have we enjoyed this time together, it's been such a privilege. I love you all. And I thank you.

SHARER: It's been a wonderful week. I thought because I didn't have any religious background at all that it would be very hard. And it has been hard for me to communicate with people who want to talk about religion. And I'm grateful that I never had any religion before. It's very easy for me, it's very natural. I know it. I have a license plate that says, "Remember." And it's so much easier now knowing that I don't have to go through forgetting all the stuff that I know you have learned. Thank you. Thank you all.

SHARER: I had a lot of religion. And one of the things I learned to do was, to define who my group was, who were the people that I belonged to, who were the one's that were safe to be with. And I left them five years ago and have not been with anybody as a group. And I've had a hard time discovering how to be with a group of people and love them the way I loved my group that was mine and that I felt safe in, although I don't believe like they do. And so, that's one of the things I've been doing here is, watching you love each other and knowing that you don't have a connection that comes from... Some of you have some connections, like the group of A Course In Miracles that are your own little group in A Course In Miracles and you sort of extend it to other Course In Miracles groups. But a lot of you don't have any of those connections and I have watched you be a member of the group and be willing to be open to anyone who just came by. And my experience is that anyone I came by was willing to be open with me, but I also am hiding a lot of the time. I had a wonderful time, and I think that I'm growing tremendously in this area of being able to define you as mine, and not beyond what belongs to me.

SHARER: Hi everybody. I wanted to pass the mic, but I also I am very, very grateful for this week. I realized this morning when I woke up and I couldn't

fall back asleep, that there were things that I wanted for myself to feel and to change. And I thought that I had a particular picture of what that would look like. And what I realized this morning was that that picture was so small, compared to what I have received. That it's so much more beyond what I would have ever asked for myself. And instrumental in this was who I met up with and really had I felt so identical with a psychic kind of moods to me that I could forgive them in them and I could forgive them in me. I learned to see that we work here together, and I'm here and you're here. And I have this feeling, it's kind of like it feels like it's right here. And I feel like I've discovered the difference between Heaven and my own personal hell this week. And for that I am very grateful.

SHARER: Hi. As I said before, I came here not ever having heard of Raj, and not really ever hearing of A Course In Miracles, never having read the book or listened to any tapes. So I came with a totally clean slate. And I had this feeling before I came there was no anticipation, and no like sort of little bit nervousness, there was absolutely nothing, truly clean. And I must say that the slate has been filled with some words and feelings. But the one that stands out most, of course, is the right of love in everyone, every person. And I just looked in all these eyes and, "Oh there's one in that eye." And a big hug in like eyes like that. And there's this glow of feeling, truly it's like one community. And then I've had some people on the table there and gotten to know them more intimately. But it didn't matter, it's just all this big, big(?) word, it's just love for everyone. And Raj you are really a nice, nice, nice God. And you told me you just put everything so clearly. I've been on the path for quite a while and I take a little detour here and there and everywhere, and here a little bit of truth and another little bit of truth. But you kind of sort of brought it all together. It's wonderful.

And I would also like to ask a question: What is it always possible if this rose, this wonderful smell of roses, they would come and go and come and go. And it wasn't any person and I look up and see people and that was with them. But it would just come and go, and I'm just wondering, did you sprinkle rose water over the room?

ANSWER: No indeed, but it is one of the experiences of illumination. And when one is unguarded illumination occurs. And that is indeed one of the forms in which it is experienced.

SHARER: Well thank you. That was wonderful. We are all an illumined bunch you just glow. Thank you.

SHARER: I wouldn't be nervous if it wasn't for this machine. I am one of the people fortunate enough to have given birth a year and a half ago, to one of the babies that Raj was talking about. And I have a word for them, I call them cosmic little hoppers. And I had to leave him home with his dad to come here. I had mixed feelings about doing that, thinking that he is my teacher for unconditional love, and my daughter too, in a way that no one... I've never let anyone in before.

So I thought I would miss him a lot and that I would not be with him. And I was wrong, I'm with him and I didn't miss him at all. And he's not my only teacher for unconditional love at all, and it's not different. And my experience of the feeling has been really normal. I haven't been amazed, and usually I was amazed at how whatever anybody was and I'm not amazed at all. I'm humbled, and I'm totally in love with everyone here. So thank you. I love you(?)



Gathering In Overijse, Belgium –1992

By: Raj Christ Jesus -

[This Gathering used a Language Interpreter. There were six tapes, but a lot of the time was spent as what Raj was saying was interpreted for the audience.]

RAJ OPENING COMMENTS: Good afternoon. Although I am always with everyone, I am glad to be with you while you know I am with you. There is a Movement occurring in the world. A dream is breaking up. The dreamers are beginning to stir and stretch, and are just about to open their eyes. It is happening spontaneously. It is because this Movement is already occurring that I am with you in this fashion, so as to confirm to you what you either are not yet aware of, or are feeling but not understanding.

This is a very vital, sensitively conscious group of individuals. Even if you did not expect to be here today, it is not an accident that you are. These three days will be confirmation for you of Movement that you are experiencing. And what I want you to understand is, that what you are feeling is not simply the result of some psychological event in your brain.

Where do you suppose the dreamers are who are having a dream? Right in the middle of Reality—right in the middle of the Kingdom of Heaven. And you are all having a dream of three-dimensional, material humanhood, while in fact, you are absolutely divine.

Now, what I want to make clear here is that there are not really two places—Reality, and the fantasy place of your dream—there is just Reality, perceived clearly or unclearly. The unclear perception is what I refer to as the dream. When you have a biased or distorted perception of a thing and you think that that perception is real, you are experiencing a deluded awareness of something that is Real.

If you think your misperception is Reality, you are deluded. And that is what I am referring to as a dream. If you think that everything you are experiencing is a Real experience, there will not be present any curiosity. The great need, and the feelings arising in most of you is to see beyond your present sense of what you are seeing. If curiosity does not come into play, you will not open your eyes to, let us say, a new definition of everything you are familiar with.

Oh, you look at each other and you see a mother, daughter, brother, a friend, an enemy, etc.—when, in fact, the one who confronts you is the Son or Daughter of God, the direct expression of the First Cause. And because you are so confident that what you see there is just a human being, perhaps even a very

difficult human being, you lock yourself into a relationship based upon a misperception. You do not release each other from it, but hold each other to it. And you never experience a reason for becoming curious to see whether there may be something more there.

The first lesson is, that I am the Christ and you are my brothers and sisters. Which means that we are all the direct expression of God, and therefore you are Christ's and I am your brother.

Your very definite conviction that I am the only begotten Son of the Father holds me in an unreal position above you, and holds you in a very unreal position beneath me. As long as this sense of difference is energized—believed—it is impossible for us to experience our equality as the offspring of God.

You hold me at a distance, and you hold yourself at a distance—a distance that does not actually exist—but which if it is believed will absolutely prohibit our coming into a realization of our Brotherhood and Sisterhood. And you will not be able to consciously embrace the experience of being the direct expression of God. And the illusion of inequality will persist. This sense of inequality is an illusion believed to be real. It has imprisoned all of you, whether you are religious or not.

This Movement I spoke of is indeed an uprising within you that does not allow you to easily continue in this disrespect for yourself that this belief of separateness or differentness has promoted. When you feel that something is going to change, when you feel that you cannot continue to be full of self-depreciation, it is because you are beginning to remember your Divinity.

Welcome the feeling, even though it seems to create disturbance. Indeed, it disturbs your fantasy, it disturbs the strong conviction you have had about your worthlessness, and you have been comfortable with your worthlessness. And to hear that you all are essentially Worthy, with a capital "W", requires a shift of consciousness within you—a willingness to embrace yourself more positively. And the inclination is to judge yourself as being arrogant.

I will tell you something: As you begin to embrace the essential Reality of yourself, you will not feel like a second-class citizen, you will feel your unchangeable integrity. And it will feel like strength; not strength over something, but a perfect safety in which defense is unnecessary. That is strength—power that doesn't need to be exercised.

And I will tell you that it will feel good. Your worth does not come from your accomplishments in enduring suffering, it comes from the realization of who you are, and that suffering is not essential. You do not have to earn your birthright, it was not ever taken away from you. And Awakening is the realization of that fact. A realization which dissolves any apparent necessity to earn your good, whether you have thought about it or not.

Not one of you really wants to have your good given to you. You would rather earn it, because in that way you can claim it as yours. What does that mean? It means that it is yours and not someone else's. But what you hold as yours can be taken away. Therefore, what you worked so hard to earn does not give you peace, because you must defend it.

You are going to have to dare to accept the gift of your integrity and your worth that is yours by birthright. What you acquire can be taken away, but what you are cannot. And that is where your safety and security and invulnerability lies. Do you know that it is not respectful for you to believe that you are unworthy of eating the crumbs that fall from God's table? That is so insulting, it does not honor you.

I am here this weekend to challenge your firm belief that you are unworthy, that you are unequal. And as I said, to confirm to you the Movement that you are feeling within yourselves, that it is no longer reasonable for you not to think well of yourself and that, indeed, not thinking well of yourself—which is called suffering—refines your Soul.

Your Soul is God in you. God is not tarnished, God in you is fully illuminated. You do not have a soul, you are Soul expressed—the presence of Soul. And God is Soul. Soul is God's capacity to feel the meaning of His Creation. You are God's self-expression from which He has withheld nothing of what He Is—from which She has withheld nothing of what She Is.

Therefore, the Soul that is you is the capacity to experience the meaning of All That Exists—by you. It is your capacity, you might say, to see as God sees. That is your birthright—ignorance of this is not.

I say this to you because you need to know that when these more positive thoughts about who you are begin to arise within you, it is difficult for you to believe, and you need a brother with the broader perspective to say to you, "Yes." Explore what you are feeling—abide with it, rather than being frightened by it. It is part of coming back into your Right Mind. You understand Right Mindedness? Yes, no? Yes.

We will talk about many things, but it is in this context that I have just shared with you that we will allow the answers to come forth. If the answers are listened for in the context of your current ignorance of the truth about you, there will be no enlightenment—no escape from the limits of your belief.

QUESTION: Raj, I have a very personal question. Is it possible to have your interpretation on the relationship I started one year and a half ago, with my friend Eric, considering the future?

ANSWER: I'm going to put it this way: It is a good relationship, but in order for it to endure, you are going to have to be willing to allow it to be lively, rambunctious, unsettled in a positive way. This is not going to be a sedate, laid back, quiet relationship. You must not try to get him to settle down. He will help

you keep your foot out of the grave. Don't try to make him grow up and act like an old man. It is a call for you to dare to let go and have more vital fun. Give yourself permission. It is all right not to always be so proper.

QUESTION: Being a writer is for me the way I am closest to my very deep nature. When I reach automatic writing, I realize it is the best way for me to do it. So I would like to ask Raj how to make the technique automatic?

ANSWER: Let go, relax. There is no call for control on your part, and yet, you will find yourself moving your hand. Your primary curiosity is around experiencing greater ease; this comes from practice—from doing it, doing it, doing it. It is a matter of your increasing trust and trust comes from familiarity. Just continue doing it. It will get smoother and smoother.

You see what is called for is not greater technique, but less effortlessness. What makes it seem hard is that you think it is hard. The less effort you put into it, the easier it will become.

QUESTION: I am really concerned about—ever since I had two of my relationships break up in rapid succession about one year and a half ago—well, I have been without one. And although I sometimes feel balanced and joyful and that, I also experience limitations and frustrations. And I would like your comments on that.

ANSWER: There is an element here of getting even, of getting justice. You are pouting. You are not truly allowing a new relationship, so as to be able to say to the two prior individuals: “See how miserable you have made my life.” Now, this is not an overt act or thought, but you are mad. You think that you are reluctant to become vulnerable again, but you have not really said “yes.” You are controlling your state of isolation.

Now you must let go of those two relationships—let go of the hurt and anger. Stop behaving in a deprived manner. And then two things: Let in a new relationship—in other words, say, “Welcome.” And second: Give your love. What I am saying is not being said as a judgment, but as an observation that it will help you to look at. You are like an actor acting out the part of a spurned lover. And at times you are believing your act, even though you are doing it for someone else. It involved unnecessary paraphernalia that you need not be burdened with. Quit the act, and get on with letting in a relationship and giving your love. You deserve it.

QUESTION: Yes, I understand, but what about, will my situation continue for long?

ANSWER: I will put it this way: It will be almost impossible for you to arrive at the month of November and be alone.

Now, I want you to understand that it is the nature of your Being to bring forth and identify your fulfillment—that is the natural inclination, the natural Movement of your Being. Therefore, it is well for you to begin to anticipate the

evidence of fulfillment. Do not, in your mind, make your fulfillment dependent upon circumstances. Your essential Being, which is the living Presence of God, has infinite resources with which to identify your fulfillment. Let that Movement occur by giving permission for it and expecting to see the evidence.

Do not, as they say, confuse reality with the facts—meaning the facts as you presently perceive them. Let a conviction begin to form in you as to the inevitability of your fulfillment. And this applies to everyone. Do not sit and argue against it and prove to yourself through your argument that it cannot happen.

QUESTION: What are the chances of my husband and I managing a spiritual path together?

ANSWER: What is the likelihood that the two of you will find a way to love each other and enjoy that loving? You do not need to answer. This means “the spiritual path” is often one of the most unkind labels that one could come up with, because it tends to separate, create differences that are not natural.

The truly spiritual path is one in which there develops within you a willingness to recognize that which is Real in each and everything, in each and everyone. The spiritual path enhances one’s expression of his or her humanity. It allows unity to develop because it is such an expression of a naturalness.

You know what love feels like and your husband knows what love feels like. When you are around someone who sees the best in you, I’m going to say, when you are around someone who sees the ultimate or the Christ in you, it does not make you feel attacked; it does not make you feel estranged. It makes you feel good; it makes you feel embraced—included. It makes you feel as though you can put down your defenses. And in the absence of your defense, the one you are with feels safe to let down his defenses. And he is inspired to conceive of himself better. This is love. The practice of love is the spiritual path.

Do you have to speak the right language for your dog to love you? Do you need to be able to talk for hours about spiritual matters in order for your dog to feel loved? And yet, love expressed defenselessly between you and your mate is exactly what will promote transformation. To be on the spiritual path is to be more real in your simple humanity, which even your dog recognizes. Spirituality is not a conceptual thing, it is an experiential thing—something you feel.

I want all of you to understand that there is a difference between feeling and emotion. Feeling is Soul-sensing the meaning of God’s Creation. I will tell you that emotions are ego reaction when the Movement of God doesn’t honor the ego’s definitions of good. So, emotions are reactions, and feelings are the Soul-sensing of the meaning of God in your experience.

Stay out of your head, stay in touch with your feelings. Be in the world out from your feelings. Be with your husband from your feelings—not emotions—your feelings.

Now I am not describing “a spiritual path,” because as I said, love is the willingness to recognize that which is Real in each and everything. You cannot be curious and defensive at the same time. In order to be curious, you must be defenseless, and when you are defenseless you let in the meaning of things—you are interested in perceiving God everywhere you look. Including right where your husband is standing. Forget about obedience’s. Rules, lessons and steps do not constitute the spiritual path. It is not an over simplification to say, Love is the way.

There are many husbands who would love to have their wives come home from such a workshop and say, “Sweetheart I am not going to try to talk spiritual truths to you anymore, and I’m just going to start loving you.” They will not have any trouble understanding that, and will thank whoever the teacher of the group was.

What isn’t realized is that what I have described to you is utterly and profoundly transformational. No one realizes the power of the simplicity of Love.

QUESTION: I would like to know what my profession in life will be from now on. I fear in a way a change, but there’s some uncertainty. And I would like some clarification.

ANSWER: Yes, indeed, there is a change coming, but don’t be impatient, and do not assume that the feeling you have requires you to figure out what it will be. You have not created this feeling. What you are feeling is the leading edge of that which is new. Now be patient while the leading edge goes by and the clarification of what it is can register with you.

Everyone is very geared to thinking. Thinking is the solution to everything—it is believed. But I will tell you that not one insight, not one revelation was ever the result of thinking. This feeling that there is going to be a change is the leading edge of revelation. Let it finish revealing itself to you and know that the timing of its unfoldment will be perfect. And in the meantime, love the job that you have.

QUESTION: Yes, but I would like to know some more.

ANSWER: But you see this is part of your own growing process, and for me to give you specifics would weaken you—make you weak. There is a need at this time for you to trust; to trust into the Movement of your Being. You are already feeling it, but you must not be impatient. I am not avoiding answering you.

QUESTION: Raj, you know my intention to transfer to other people my experience as a consultant for the development of companies. What do you advise me to do to have this project the best possible way?

ANSWER: Two things: First, be fearless. And second; do not be concerned about how what you will say will sound to others. I will save you a

great deal of stress by suggesting to you that from the beginning you provide your expertise without apology and without any attempt to prove yourself to anyone. Your expertise is highly valuable.

To not care how what you share is received will not constitute arrogance or insensitivity, but it will inhibit the possibility of argument. When it doesn't matter what someone else thinks about you, you are able to be genuine, unself-conscious and, therefore, not available for a tug-of-war (two teams pulling on a rope) where you are obliged to prove yourself.

Your clients will have spontaneous respect for you when it becomes apparent to them that you are not trying to get their respect, but, rather, are being the presence of wisdom—whether they like it or not. So again: be fearless, and don't try to prove yourself to anyone. You will do very well in this work.

I want you all to understand that I will never tell you something nice about yourself if it isn't true. I will not butter you up. I will not encourage you to have a false sense of confidence just so that you will feel good. And so when I say you will do very well, it is because you will, and because you have what it takes. Don't bother practicing self-doubt.

QUESTION: Six or seven years ago I got diabetes. And I have done the necessary changes in my personal life regarding that illness, but in spite of that the diabetes is still there. And so I would like to know the meaning of that illness in my life, for my mission.

ANSWER: No illusion—and I am calling illness an illusion—no illusion ever has Real meaning. You must understand that always the Holy Spirit can turn every situation to your advantage. And the reason is that the illusion is an illusion; therefore, the only thing, the only purpose an illusion can serve is to ultimately uncover the fact that it is an illusion. The Holy Spirit does not turn a situation to your advantage as an act of grace, or as a special favor to you or anyone else.

You see, it is your Birthright to be experiencing your perfection, because that is the fact about you. If you find value or meaning in a problem, you give it reality. It cannot disappear until its pure meaninglessness becomes apparent to you. Even though you may grow from the experience of a problem, the problem itself has no capacity to be of value to you.

The experience of a problem is an illegitimate imposition upon your Birthright, upon your conscious experience of your Birthright. It is never to be agreed with or tolerated as though it had some unique value for you. If you find value in it you will hold it to you. Fundamentally, you do not feel that it has value, but you are open-minded and willing to consider that maybe it does. And I wish to squelch that right now. I do not give my support to that kind of thinking.

Healing is what you must expect; it is what you must give permission for and then expect to see the evidence of. That was your original approach. It was appropriate, do not let go of it.

What is an illegitimate imposition? It is an imposition which has no real source. In this instance, it is an imaginative source. I know you say it is a physical manifestation; but I will tell you that you are standing at a point of discovering that your body is the visibility and tangibility of your individuality, and not just a physical organism that you are temporarily inhabiting.

Listen carefully: Unexpressed God is a nonexistent God; there cannot be God without the infinite expression of God. In exactly the same way, you cannot exist without the visible, tangible evidence of your existence. Therefore, you will never be unidentified or unidentifiable. Your individuality is truly the Presence of God in expression.

It is a healing fact that your body is rendering visible and tangible God's Presence. God is whole, complete, and as His expression you are whole and complete. Regardless of how it appears at the moment, that is the present fact about you. Therefore, it is inconsistent and unintelligent for you to adopt a theory that a manifestation of incompleteness is somehow valuable and meaningful. Do not validate or energize such an idea.

Your conditioning would have you believe that this physical problem is a manifestation of some flaw in your individuality and that becomes the justification for this disease. So you say, "Okay, I must deserve it," and you have no justification for a different point of view.

I am encouraging you to know that you began with the right concept and attitude, but your commitment to it has been weakened by the idea that somehow it has meaning for you. This is not true. I encourage you to return to your original stance—be steadfast with it. And I want you to know that with full commitment to that stance you will experience healing. What I have told you is divinely, absolutely reasonable.

We will be speaking further during these three days about healing.

QUESTION: Those last years I have been put in contact with my emotions. Through many experiences: the one being happy and the one being unhappy experiences. And I don't see clearly. I'm confused in all of that. Could Raj help me?

ANSWER: There is indeed a great deal of cleansing, of what you could call purification—a process of release—most valuable for you, even though it has felt unpleasant. Emotions are the means all of you use to block your feelings. And why do you do this? For two reasons. The first is as a defense against threat outside of yourself. And the second is to delay experiencing your Divinity.

That doesn't make sense does it? Why would you want to cover up your Divinity? I will tell you that the reason is because you think it will constitute a

significant loss to experience your Divinity. There is a fear that it will involve responsibility. There is a fear that you will not fit in anymore. You even think that if you became suddenly, totally enlightened you would ascend and lose the experience of your family and your friends and even of this beautiful earth and universe.

Why would anyone want to wake up? That is why I began today sharing with you the fact that the spiritual path, that waking up, makes you more real, more relevant, more genuine, more recognizably lovable. As you have been willing to take a look at your emotions—even though I said they are illusory, just ego reactions—you allow Movement to occur. And when there is the flexibility of Movement, that which the emotion is covering is able to press that emotion out like a cork from a champagne bottle. And the feeling, the Soul-sensing that I spoke of, the Real thing is able to bubble forth—the love that was covered by hate is able to come forth; the peace that was covered by fear is able to come forth.

Now you want to have this experience more frequently. The way to do it is to desire to feel the feelings that are underlying your emotions. Your desire is an invitation to those feelings, which it is your Birthright to be experiencing. Do not be surprised when you do this if negative emotions seem to come up. The cork which is holding down your Soul capacity must come out. And while it is moving out, it will seem to get your attention. This is good. This is why at a moment of transformation a very negative feeling will seem to suddenly change into its opposite—a most desirable transformation.

Your corks are very little. They have very little substance now. The flow of the feelings that are yours to experience is very near the surface. I do want you to feel encouraged. Most of the hard work is over.

QUESTION: So in the professional field, I would like to know which direction to take Raj, as you said previously, to fulfill my purpose.

ANSWER: Indeed, this is a good question to end the day with, and everyone will be able to identify with it. To have a sense of purpose is to have an idea, a goal, something that you may intend to accomplish. You are familiar with this, you are comfortable with this, and you think it is essential to your experience of your fulfillment of purpose. But fulfillment of purpose, when I speak of it, is fulfillment of Purpose, with a capital “P”, and you don’t know what that is. Therefore, in order to find out what it is, you must yield up your exercise of control. This is not easy for any of you.

Now, I have referred to the word “listening”—meaning going within into the silence and being attentive. This is what Paul is doing at this moment. Whenever any of you go within into the silence, you abandon the control you exercise by thinking. You think in order to keep a sense of balance when you are not connected with your essential Self. This means that thinking itself is a defense.

Now, you can begin to let go of control by letting go of your thinking. And you can let go of your thinking by meditating, by going within into the silence. Please understand that when I say meditation, I do not necessarily mean a formal process, a system that is taught by anyone. It can be whatever works in terms of allowing you to become still.

You may use a mantra if you wish. You may use self-hypnosis relaxation techniques; you can even soak in a hot tub. The point is to take a specific period of time in which to let go and discover that you are not your thinking, but are that conscious awareness in which thinking goes on. This is a very practical first step in abandoning or relinquishing control. It is a safe way to do it. I mean by that not that there are dangerous ways to do it, but rather that this is a way you can do it in which you will not feel overwhelmed.

Fulfillment of purpose is what spontaneously happens when you are not in control. “But if I’m not in control how can I govern what will happen?” You cannot. The assumption is that chaos will result from not being in control. But the simple fact is, that when you go into the silence and listen without any goal, you are filled with clarity. And one of the things that becomes obvious to you in this experience is that this inflow of clarity is an experience of Self, with a capital “S”. And you find that the small “s” self, that wanted to be in control, is not that which will provide you with an awareness of your Real fulfillment.

There is a wonderful word—“yield” (“surrender”). When you surrender or yield, where do you find yourself? In the underlying, everlasting arms (or hands) of God, moved in the way that feels fulfilling. You see, you would like a specific answer: an occupation, a specific activity, as an indicator of your fulfillment of purpose. But God is a Movement, and therefore your fulfillment of purpose is a Movement that cannot be, let us say, trapped in a photograph. And so I am pointing out to you that the fulfillment of purpose that is yours will never be static.

What does this mean? It means that the answer to your question is easier than what you thought it would be, because you were looking for some ultimate final fulfillment to be identified. But you can begin at this moment to be willing to yield into an awareness of what is utterly appropriate for you, so that you will be home at the right time; so that you will take care of this or that perfectly, and thus find yourself so perfectly congruent with everything that you are able to feel the unity of everything with you, and that this unity of the Movement of everything is the experience of God and of your Real Identity.

You can, in the office, remember to call this person or to put new toner in the photocopier with perfect timeliness, and again feel the perfection of the place right where you are and the perfection of you relative to it all. In this way you may gently yield into what I am going to call the Godness of you—your divine Being.

And I will tell you something else: As you do this and begin to realize that the Kingdom of Heaven and harmony isn't somewhere off in the future, you will begin to feel peace in the midst of your activity, and a fearlessness that you haven't experienced before.

Fulfillment of purpose involves being perfectly you, at any given moment, in any circumstance. Again, I must stress that this is not a matter of mechanical orderliness, but rather a discovery of the Allness of God; and that there is not one single aspect of your experience that isn't some aspect of the infinite expression of God. Therefore, this experience of fitting in perfectly with everything awakens in you a more conscious awareness that God is alive now, Being the Movement of Creation now. And that your function is to be the conscious awareness of that Movement of God, and not just a conscious awareness of the orderliness of material things, including you as a material body.

I know it would have been nice to have had an amazing answer, but what I have told you is truly amazing and more reachable than what you imagined. And indeed, it is helpful because it does not cause your attention to be given in a place or time different from here and now, which would cause you to not pay attention right here where the Divinity of life is present and available to be experienced.

“Spiritual paths” tend to imply a means of getting somewhere that you are not already. And so the attention is never where the opportunity for the real discovery can occur. And so no one wakes up. Yet, your truly great teachers—the few of them that there are—tell you that it is the here and now that is important, and that love is the answer, and that your Divinity is to be found in your humanity. Which means that it is completely inappropriate to consider your humanity as a negative or limited thing.

When I said that “yield” and “surrender” were beautiful words, it was because when you yield and surrender you let down into your essential humanity. Your humanity is where your genuineness and your humility are, and from there your perception of your world and the way in which everyone else experiences you will be changed.

I am very glad you asked the question. And if you have a “yes, but,” we will attend to it first thing in the morning. And so you have all night to come up with one.

RAJ OPENING COMMENTS, DAY TWO: Good morning. Yesterday I spoke of the difference between emotions and feelings and I would like to extend your understanding of this. It is important to understand that there is a difference between what I refer to as Individuality and personality. Personality is something that is acquired as you grow up. You form it on the basis of your interaction with the world—your perception of the world—and your relationships with other people. In other words, your personality is a response to everything

outside of you. It is like a language of expression; it is not the only one there is, but you think that it is you.

Individuality is your essential Self, your essential Being. It is that which was present before you developed a personality. And what seems to escape everyone's awareness is the fact that this Individuality is absolutely divine. In other words, your Individuality is the Presence of God expressed. If you believe that your personality is what truly identifies you, and you are never open to an experience of yourself beyond that acquired and self-created personality, you are locked into what is, in the final analysis, not really you at all.

If you are unaware of a difference between personality and Individuality, you will not bring curiosity into play, and you will just exist without experiencing your full potential. One of the reasons I am speaking with you in this fashion is to arouse your curiosity about the more of you that is available for you to experience.

It is the personality that experiences emotions. Your Individuality—the Individuality that you are—is the Soul, with a capital “S”, that feels the meaning of what God is Being. For those of you who have investigated various spiritual paths, you have heard of experiencing nirvana, total enlightenment, unity with God. Indeed, this has found expression as a dissolving of you into God, as though you would be swallowed up in an infinite conscious experience of bliss, no longer experiencing Individuality. That can sound desirable, but “let's do it tomorrow. In the meantime, I will enjoy being separate from God and having a more interesting experience.”

That is a natural conclusion considering the concept of dissolving into unity with God. Unfortunately, the concept has not been well expressed, and this has caused confusion.

God is infinite Presence. This Presence is Mind. Mind in order to be Mind must be conscious. In order for it to be conscious, it must be conscious of something. If God is All There Is, then All There Is for this Mind to be conscious of is Itself. This is not as irrelevant as it might sound. The process of Mind being aware of Itself is a Movement, an action. And so, God being Mind experiences the Movement of Mind that It Is.

This is expressed in the first chapter of Genesis in the Bible. This is an allegory or parable: For six days the Movement of Mind occurred, and it looked like something—animals, plants, planet. “And on the seventh day God saw everything that He had made and Behold, it was very good.” That is an incorrect translation. It should say: “And God saw everything that He had made and Behold, it was verily God.”

In other words, God recognized Himself, period. This allegory expresses the Movement of Self-awareness—divine Self-awareness. This infinite Mind being One, and therefore not divided, did not go through a process of division in

order to have an infinitely expressed manifestation or experience of Himself. Therefore, God is infinite and specific at the same time.

Each one of you is the expression of this infinite First Cause, this infinite undivided Movement of Mind, called God. And each of you, therefore, is best identified as Individuality. In English, the word Individuality means indivisible, even though those who speak English do not understand it that way.

Therefore, your essential Beingness is the Presence of God and not the presence of a personality. However, all of you have believed the personality that you have developed to be who you are. This personality seems to be separate and different from everything else.

The language of self-identification has, therefore, involved elements of defense: something which is totally foreign to the divine Individuality that you are that is not separate from anything. Part of your language of personality involves opposites, polarities. And thus you have become (and I say this most kindly) warmongers—a hunter who is a fighter who is ready for combat, not a fighter sitting back in a chair drinking a beer—a fighter on the alert.

This is called wisdom; it is called self-protection, but it is an attitude of defense. And an attitude of defense is an attitude of attack. You certainly are not projecting an attitude of welcome and embrace. It is an attitude of guilty until proven innocent.

Understand that I am not singling you out. I am describing the inherent characteristics of the meaning of the word personality.

When you approach your world and everything in it as though it is not its intent to be supportive of you, you are projecting a definition of enemy on it. Inevitably your world is not going to like that. Your spouse, your children, your family, your friends will resent the fact that you do not assume that they are fundamentally loving. And if they speak up and object to your attitude, you will say, “I was right, she attacked me.” That is what the personality says. And the personality says, “Ah, I must be even more alert and more defended.” And it becomes like a dog chasing its tail into negativity.

The only way out of this downward and tightening spiral of ignorance is to understand that Individuality and personality are different, and that one is Real and one is imaginary, and that it is essential to stop valuing and validating the imaginary.

Now I have not come here to sell you on, or to convince you that you must study *A Course In Miracles*. But the first lesson in the Course says, “Nothing that I see means anything.” That can be perceived to be a very depressing lesson. After all, you are supposed to say this over and over for a whole day, and actually say the tree that I see does not mean anything; the chair that I see does not mean anything; the person I see does not mean anything. Very depressing. For many of you that is reason enough to close the book and never read it again.

But what it means is—“Nothing that I see means what I think it means.” The statement is unequivocal, it is absolute. And the reason is, that it is very helpful for you to assume that your present definitions of everything are probably totally wrong. Now, if your definition is probably totally false, that is not depressing, because it allows for curiosity as to what its real meaning is to arise within you. There is value in the absoluteness of that statement, because it can help you to be willing to let go of your favorite definitions.

Some of your definitions of things have been arrived at through great struggle on your part, and therefore there is a little bit of ego attached to the definition—you are proud of the clarity you have brought yourself to. And there is a tendency to hold onto those things which give you a feeling of worth. It is difficult to let go of something that you have worked hard for, even if there is a clarity that goes beyond it and undoes it. That is why the statement, “Nothing that I see means anything,” is so absolute. It helps you get past, it helps you to release your favorite concepts, theories or beliefs.

Whether you ever read *A Course In Miracles* or not, your understanding of what I have explained so far will contribute to your escape from a language of self-identification and connect with the essential Self that you are, which is that infinite conscious awareness in which the concept of a personality has been experienced.

I realize that I am expressing all of this briefly, but it gives you a foundation for new realization. As each of you begins to acknowledge that you are defining everything that you are seeing, and that the definitions have arisen as a response to everything outside of you, and that, therefore, it is not as absolutely true as you thought it was, curiosity will be born in you. And you will say, “If it isn’t what I think it is. What is it?” And since I have told you that it is the visibility and tangibility of God, you will not be expecting a new definition that is materialistic. The new definition will necessarily have to reflect the indivisible, unpolarized expression of God.

Now not one of you knows at the moment what that will be like. And so there will have to be an element of trust that comes into play as you open up to this unknowable something. It is not that it is really unknowable, it is just that it is unknowable while you are still believing your definitions.

I also want to share with you the difference between trust and confidence. Confidence can only be had relative to something you have already experienced. Trust relates only to that which you have not yet experienced. Therefore, confidence—which most of you feel is trust—will always substantiate what has already been. Where trust promotes revelation—the penetration of your current perception of things by that which is beyond your current perception of things.

There is no other way to put this: Trust is scary—frightening—but only because you love the familiar, not because that which is unfamiliar is truly

threatening. It is just that what is unfamiliar requires you to grow to change, and everyone values the comfort of laziness.

It is important to know that trust transcends the human experience. To be more specific, it transcends the level of experience of the personality and its definitions of all that is.

You see the key to waking up is not what you know, but the fact that you are the conscious awareness in which knowing occurs. As this begins to register in your mind, a shift begins to occur—a shift from (for lack of better words) being a human being to being a Conscious Being. In other words, a shift from body identification to Mind identification.

As you invite this shift of perception, you find the need to defend the body decreasing, and you cease energizing defense against your world. You begin to discover the infiniteness of you as Mind. I know it would be easier for you to understand if I were to say that you would have a clearer experience of yourself as a Mind, but that would be confusing. It suggests that you can have a mind here, and a mind here, and a mind here, and a mind here, etc.

You must come to an understanding that you are Mind that is infinite, because you are the direct expression of God, the infinite, indivisible Mind. As long as you can have a mind here and a mind here, there can be no unity, because there is separateness.

I am indeed trying to explain something not easy to understand; but you are grasping the meaning, and so I encourage you not to be confused by the words. As this shift of perception occurs, from body identification to Mind identification, you experience what you would call an influx of divine awareness—one absent of confusion; a clarity that you did not figure out; a clarity that, as I said yesterday, discloses the Divinity of everything that you are looking at and the Christhood of everyone you see.

It is a recognition that does not happen through space, but a knowing within you that is unchallengeable. This is the beginning of the experience of unity with God called nirvana or other names. You will find yourself being able to be absolutely, wonderfully, even artistically appropriate, whether you are typing or cooking or constructing or nursing a baby.

You cannot take this next statement as an absolute statement, but it will help you to understand. You will not stop doing all of the things that you have been doing, but you will do them with a conscious awareness that it is all God and, ultimately, that it is all you. Now the fact is that everyone of you will have this experience of it all being you and that you cannot intellectually grasp. The experience will explain itself.

Now I did say that you will do all of the things that you have been doing—that is not absolutely true. The things that you have done for self-protection, you will no longer do. The social behaviors you have engaged in so that others will

not violate your definition of who you are, so that they will not defile your personality, will stop.

My reason for making the statement was so that you might understand that the experience of enlightenment and unity with God will not annihilate everything that you have known, and will not bring about such a radically new experience that it might be easy to believe that it would be better to remain ignorant.

QUESTION: I first want to say thank you for the words from this morning, because to me they came like a gift. And the question I want to ask is about my private life. For three years now I have put a lot of energy, too much energy, into my relationship with my boyfriend. And sometimes we have very good moments together, but at other times it is very horrible moments we have. Will our relationship continue, or should I leave? I would like to have some clarity on that.

ANSWER: All of you must remember that clarity resolves problems; but sometimes clarity calls for changes that do not match what you think you want. And then clarity seems to be as much of a problem as the problem.

I am lovingly going to speak to you, as it is said, like a Dutch uncle. You deserve to be in a relationship with—for lack of better words—a gentleman. It does not benefit you to have to train him. You said that you have lost confidence at times in this relationship, but that you have not lost confidence in yourself. I am going to suggest that you have lost confidence in yourself, and that it seems unreasonable to you to feel that you deserve to be with someone who is spontaneously and naturally sensitive to you—thoughtful of you—and who embraces you even when he is not with you, and whose primary desire is to make you happy. I am not describing a kind of man who is now extinct.

It is not appropriate for you to feel that you had better accept what you can get. It is essential for you to respect yourself enough and give yourself enough credit to say, “I desire and deserve the kind of relationship Raj has just described.”

Now am I judging this fellow? Should I not be expressing unconditional love and acceptance, no matter what? That isn't love, that's stupidity. Did I keep my mouth shut and allow the moneychangers to have their tables in front of the synagogue? No, indeed. What is inappropriate is inappropriate. And we could say here: what does not work does not work. If you have a round peg in a square hole, they do not go together. It is not a judgment against the hole or the peg to recognize that they are not congruent.

I am going to say something for everyone. Don't marry anyone and don't get into any relationship with the intent to bless your partner with the good you have for him or her. In other words, don't enter a relationship with the goal of changing the other person. If you want to be a therapist, get a license and make him pay. Is that unloving? No it is wisdom.

Therapy is not the purpose of a relationship. Education is not the purpose of a relationship. Your patience and willingness to help develop a capacity on his part to be more sensitive, thoughtful and attentive is not congruent—doesn't fit. It won't work. And the fact is that part of you knows that, but there is a thought there that says, "love conquers all." Interesting choice of words. Warlike isn't it?

Now, it is a noble thing to desire to be that place where transformational love can come forth and bless another, but it is well for the two people in a relationship to start out with a common language of the heart. This the two of you do not have.

PAUL: This is me, Paul. There is a picture of a board with round holes and square holes in it, and pieces of wood—dowel—that are round and square. And there is one square piece of wood that is purple, and you are trying to make this purple one go into a round hole.

This is still me, Paul. I don't know that the colors have any significance, but the board that has the holes in it is a bright lemon yellow. Now he is saying that it's not appropriate to keep trying to make these fit. And there are other pieces of wood that are round; and there are other colors, but none of the other ones are purple, and you like purple. It's almost as though it isn't the right piece of wood that matters, it's the color that matters.

ANSWER: This is Raj. There is an attachment to his personality—there are elements of it that are quite enjoyable. But again, the two of you are not congruent. The specific key to the resolution to this problem lies in your willingness to honor yourself more fully than you do. It is not arrogance, it is not a false sense of superiority for you to acknowledge within yourself that you deserve—that you merit (again for lack of better words)--being in a relationship with a gentleman—a gentle man. Not a wimp, not someone weak, but someone whose strength is expressed thoughtfully and tenderly and with commitment.

Now what does this mean? In very practical terms it means that your acknowledgment of this constitutes a giving of permission for such a person to come into your experience, because you are not maintaining a mental attitude about yourself that says you are not worth it, or that you are getting too old to be changing partners, or that you had better give up hope.

There are all kinds of arguments that you can use to inhibit your acknowledgment of your worth—your worthiness. When the arguments against your fulfilling relationship are stopped, and you give permission for one that does, that is what opens the door.

If you are the Presence of God, and your world is the Presence of God, then the moment you withdraw the arguments against your fulfillment and give permission for something new, you will find your world beginning to reconfigure, to identify your fulfillment. Why? Because the world is the Movement of God,

which is the Movement of fulfillment and of Wholeness and the ability to embody the meaning that elicits the words: “Behold it is verily Myself—it’s good!”

Again, because this is good news and bad news, you must remember that the key is your remembering that you are worthy of the kind of relationship that I have been talking about. When you forget this, you stop trusting yourself and you become false, and you cannot be other than miserable when you are not connected to yourself. You are thinking too much about him, and not enough about yourself to remain connected and clear.

And in spite of what you think, if you are not connected and clear, even if you are being unconditionally loving and helpful, you are not being Real. And that is not a blessing for those you are with. You are here to express the integrity of God that you Are. And when you do, everyone is blessed, and therefore what I am describing is not selfishness, but real unselfishness.

QUESTION: This is the question I’m asking now, and I have been asking myself this question a long time. For two years I have the impression that I am living next to my life, so to speak. The person who was most important for me has no time to devote to me anymore. I’ve been through a lot of emotions, but today I am finding them quieting down and I am experiencing more peace. But actually, I still feel the feeling of attachment, and I don’t know how to untie the knot, and how things will happen in the future.

ANSWER: It is as though there has been a wound and the wound is healing, because it is the nature of things for wounds to heal. I say that so that you will not feel personally responsible for the healing.

I encourage you to be patient with yourself while this healing occurs and the hurt goes away, because it will. You are not creating the hurt, and therefore it is not up to you to correct it. If a mistake has not been made, no correction is called for. If you were unmoved by this disconnection, it would mean you were dead; it would mean that there had been no meaning in the relationship.

The distress—and I am not speaking of the pain, the hurt—the distress is caused by a feeling that you are somehow responsible or guilty for the disconnection. That is what is unnecessary. That distress is what is unnecessary. The wound that is healing expresses the fact that you are Love—Love, with a capital “L”—and that you are alive enough to recognize meaningfulness.

Perspective will return; a balance will come back and you will experience your peace uninterruptedly. You are adjusting and while adjustment occurs you must be patient, kindly patient with yourself. You are almost at the end of the healing. The rest of the healing will be more comfortable for you if you will stop trying to find out what you did wrong, and feeling guilty even though you haven’t found out what you did wrong. Again, no mistake occurred, and therefore no correction is called for. And there is no one to find at fault. You are innocent.

QUESTION: Raj, I would like to thank you for the very precious information that you have given to us already. My question, and I hope this is not too general, is that I feel that I am in a state of stagnation at the moment. I would like to experience life more fully. And I want to be confident with my mission, as far as I have a mission. What would you recommend for me to do, in my private life as well as in my professional life? Thank you heartfully.

ANSWER: Literally what you need to do is what is the hardest thing for you to do—stop! When you are in this position, the tendency is to try to get hold of things and make things happen. It feels as though you are stuck and you want to do everything you can to get unstuck. But what I'm going to encourage you to do is to be in that stuck place—without disliking it. In other words—give up, surrender into it. When you are feeling stuck, it is because you have arrived at a point where your personality cannot easily carry you further. And so what is called for is to stop trying from the level of your personality. It is time to relax and take a deep breath, even if it is a deep breath that lasts three months.

Again, in order to get beyond the limits of your memory, which is another way of saying getting beyond your personality, you must release the attempt to accomplish as a little mind. And so, when I say the answer is to surrender into the stuckness, I am suggesting that you yield into yourself as conscious awareness.

This means to yield into that place where you don't know anything, without fussing about not knowing anything. Embrace not knowing as a friend. This not-knowing place is the silence within you. And the silence within you is the threshold of what I will call new knowing; but it is only in that silence, that large emptiness or void, that there is room for something new to come in and fill you up.

Everyone avoids this place passionately. But if you allow yourself to embrace it and you experience the in-filling of insight and clarity, you will begin to find it more valuable than your best thinking, with which you are very comfortable. And the time will come when you will seek out the void in preference to your best thinking. It is a most wonderful place to be, this stuck place, even though your conditioning says it is awful.

It is very simple: When you come up to the limit of what your personality can do, there must be another side to that limit. It means, therefore, you are for the first time in that place where you can really access the other side, that place where you can access the unknown. If there is a wall and you are still ten feet away from it, there is no way for you to climb it. But if you have bumped your nose on the wall, you are in exactly the right spot to climb it. You are on the threshold of something new. Appreciate where you are, and be willing to abide in this not-knowing place with peace.

There is a phrase in A Course In Miracles which says, “Infinite patience brings immediate results.” If you will allow yourself to be stuck without impatience, the stuck place will get smaller.

Again, we have a problem similar to yesterday. I cannot share with you the specifics that are going to emerge out of the void, because you are at a point where the practice of trust must be brought into play. That is the specific next step for you. And what I want you to remember is that what you are trusting into is the more conscious realization of your oneness with everything. It, therefore, will not create distress for you, but rather a greater experience of integrity.

An automobile that has good structural integrity is one which when you slam the door, has a very solid sound. In other words, it is structurally unified and cannot rattle. And when I refer to your integrity, I am referring to an inner experience of yourself which is sound—solid—not ready to fall apart.

QUESTION: I’ve experienced difficulties financially over the last few years. And I’ve got a feeling that’s going to change drastically fairly quickly, but I don’t know yet how exactly. And also professionally I’m attracted towards a totally different one than the one that I can make some money just to live. I don’t know which direction to take professionally, and it’s bothering me a little bit—not much, but a little bit. I’d like to know more about it. I did try a year ago to go in a different direction, but it didn’t really work.

I feel I’m at a turning point in my life, but I’ve had that feeling for the last four years, and it looks a little bit long to me sometimes.

ANSWER: This also may not be what you are expecting to hear. It is important for you to find your security whether a change occurs or not. And it is essential for you not to look to a change for your security. In fact, if you make changes on the basis that the change will provide your security, you are likely not to do it with wisdom, because there will be an element of fear motivating you.

You know what? You are the Son of God and I know that that sounds like nothing more than a magnificent idea—wonderful, but not practical. I will tell all of you something: There is nothing more practical that any of you can do than be willing to dare to acknowledge that you are Sons and Daughters of God, and that the Father has withheld nothing of what He/She Is from what He/She has expressed as You.

Fulfillment is your birthright, and absolutely everything is intent upon identifying that fact—something none of you see because you are so busy trying to earn an equivalent of your Birthright. It isn’t just bliss that constitutes fulfillment, it is observing your every need being met in the most practical of human terms, right here and now.

It is the Father’s good pleasure to give you what? To give you the Kingdom. It is the Father’s good pleasure to give you the Kingdom—not just one

square foot of it. It does not say it is the Father's good pleasure to make you earn the Kingdom. But from the level of personality, you believe it does not belong to you. And from your impoverished, separated sense of yourself you work and struggle to claim what is already yours.

Now, because it is already yours, any shift in your approach to life that denies the necessity of earning your good, because it is your Birthright, provides the opportunity for you to experience your good unfolding just because, not for any reason.

As I said yesterday, it isn't necessarily satisfying, because part of one's sense of his or her integrity comes from the act of accomplishing, or getting that good. As I said, it can feel insulting to have something that you haven't earned, because it doesn't feed your ego. But a Son of God is not confused in that way and, indeed, would find it insulting to have to earn his good, because it would constitute a denial of his completeness.

Now, without changing a thing in your life, I encourage you to be open to, to be receptive to the manifestation of unreasonable good, the unfolding of that which is wonderful and which you were not responsible for, but which nevertheless comes to you. When this happens, it will prove the truth of what I am saying, and it will also illustrate to you that you do not as a fact have to earn your good—that you do not have to earn your fulfillment. When you experience this realization, you will begin to understand your invulnerability, and you will never again attribute your invulnerability to circumstances.

I want you all to understand that I am not avoiding answering your questions when I respond this way; but if I were to tell you a specific step to take and if, indeed, that step did generate security, you would not understand where your real security lay. And your security from the specific step would become one that you could potentially lose, and your initial joy over the new security would fade and you would say, "Thanks a lot Raj"—with sarcasm.

Now, does this mean that you will become lazy and do absolutely nothing except trust that your needs will be met? Absolutely not! I will tell you that the unfoldment for your good that you will not be responsible for, will keep you running to keep up with it—you will be busy flowing with it, rather than creating it. And since it is not a result of your skill or someone else's beneficence, you will not be afraid of losing the ongoing opportunity to keep up with your good. Peace will be yours as well as joy, because you will begin to know what real security is, and that it is not your personal responsibility to provide yourself or others.

I understand that this again involves the practice of trust. But if none of you begin to practice trust, you will not have the opportunity to learn how valuable it is. I am speaking to you of that which is utterly practical. These are

not wonderful, spiritual, other-worldly ideas. It is the truth here. This is the good news.

We could say that the four years indicates that you are a slow learner, not because you are stupid, but because you were looking for a learning that did not violate the level of personality, when the learning involves stepping out of that level and into a new one. You believed that a new position, a new goal was what was needed—a three-dimensional one.

Again, all of you in one way or another imprison yourself in limitation that is illegitimate and you do it by giving a word. Like a King, you say, “My job doesn’t pay enough money; therefore, I am poor.” You say, “The economy is bad; therefore, I cannot expect more.” You say, “My wife or husband keeps me in such a state of despair that I cannot do this or that.” And your word is law to your experience.

You need to give a new word! You need to stop denying your Sonship and Daughtership. “It is my Father’s good pleasure to give me the Kingdom, regardless of the economy.” And then instead of saying, “Well, if it is the Father’s good pleasure to give me the Kingdom, where has it been for the last four years? You cannot be telling me the truth.”

But I have just told you that you have given a word in denial of that. And so I am saying give a new word. “It is the Father’s good pleasure to give me the Kingdom. And regardless of what has happened during the past four years, I am going to express curiosity rather than doubt—now. And I am going to give permission for my fulfillment to manifest itself, because that is what it does, because I am. I will tell you this is not egotism.

Once you see that your fulfillment is not dependent upon circumstances, and that circumstances naturally unfold that identify your fulfillment, regardless of you as a little tiny creator of things, you will find yourself busy without fear. And you will reach for a thing because you know to do it, and not because you think it will save you from disaster.

In other words, you will do it because you know that it is congruent with the Movement of fulfillment that God is being right there, and everybody else calls it you. Indeed, what I am telling you is not beyond you, is not too advanced for you. And I will tell you it is not even idealistic; it is absolutely realistic and relevant to where you are. All of you must understand that this is the only way the concrete evidence of God with us and that which is spiritual is not irrelevant to the here and now.

Then I’m going to tell you something else—all of you—I am not a universal answering machine. It is my function to disclose you to yourselves more clearly, with less distortion, so that you might come into the possession of your Birthright in your attitude about yourself. And so, although I do answer

specific questions, I will never just do it at the expense of disclosing to you the truth about you that will ultimately wipe away the question itself.

QUESTION: I dreamt that I lost all my upper teeth. Someone told me the meaning of the dream was that someone close to me was going to die. Then I was told that my mother had been assassinated, in real life. They suspected my father to be the murderer. There is a lot of coincidence around that, but there's no proof. But then they found that the one who did the murder was a man with one leg.

Then my question is, what am I supposed to do? Is there something more I need to know about this? There is a lot of tension in me, because now my father wants everything for himself—the two houses, etc. And I want it to be fair. I could testify as a witness, and things might change for my father.

PAUL: This is me, Paul. Sometimes Raj answers questions in words and sometimes with pictures. And he's doing this with pictures—images—so I have to put it in my own words.

The picture is that your mother and father's relationship was very complicated. I don't know how this would translate, but in American the term "mind games," where people sort of play with each other's minds, usually not in a complimentary manner, and that this is the way his parents related. It is as though they were always in a contest leveraging for something. If the winning and the losing was even, then generally they were "happy." But when one won more often, then it was very tense. There was not a lot of love there. In other words, there was little love there for many years.

The divorce was the first wise step they took together. The picture is that your father is completely innocent of the crime, but because of the difficult and tense unfriendly nature of their relationship, it was easy to imagine that he did it. And circumstances were such that he did not have a clear alibi.

ANSWER: This is Raj. It is completely appropriate for you to hold him innocent in your mind, regardless of the fact that it is or seems to be so easy to accuse him. The simple fact is, that the things he has done wrong need to be forgiven by you so that you may find your peace. But this crime does not need to be forgiven by you, because he did not commit it. It is going to be important for you to arrive at a point where you can tell him that you do not believe that he is guilty. That will be important for him, even if he doesn't seem to express it by a changed attitude.

As far as the property is concerned—the land—keep your nose out of it. Do not involve yourself.

PAUL: This is me, Paul. The picture is: Whatever grief or happiness that is to come from the ownership of this property is for his father to deal with. That's the end of the answer. Is there a "yes, but"?

QUESTION: He inherits half of the property. This is so intertwined now. So how can Raj untie the knot?

PAUL: When Raj gave the answer there was an image of a can of worms. In the United States, people say, “well you don’t want to open a can of worms.” It’s like there are so many loose ends and they are crawling all over and it’s nothing but confusion. And when he said that whatever, I don’t remember the words, but whatever good or whatever troubles are associated with these houses or properties, it was like: let all of that confusion be his father’s. But not as a way of getting even, it’s not like doing something bad to his father. It’s rather that his father has the can of worms and it’s not worth it to you to take it away from him.

ANSWER: This is Raj. You do not need that kind of chaos. I told my disciples that when they went to a city where they were unwelcome, to leave the city and shake the dust from their feet. In other words, don’t carry forward with them any part of the city where they were unwanted. I am saying to you don’t pick up the can of worms and you won’t even have any mud to wash off your hands.

Now what I want you to understand is that your fulfillment and your ability to support what you value is a gift from your Real Father, meaning God. And no one can get it instead of you. This situation is difficult for you, because it is like a carrot dangled in front of your nose. It suggests that good is there for you, and because it seems so close, you become consumed with a desire to get it.

But it is like the carrot in front of the donkey: it will always be just out of reach. But your ability to value and support the meaningful things in your life is not connected to this carrot—this apparently reachable, potentially reachable wealth. So when I say leave it alone, I am not saying to be deprived, I am saving you the grief, the mess. That is what you really wanted to know.

QUESTION: I want to ask you... I believe that I have met you once in my life, under your loving aspect. Is it right?

ANSWER: It is indeed. It will happen again.

QUESTION: I have a double question. First we are trying to have a child, and we are having trouble conceiving. And so we have even tried to let go of the idea of having a child, which is very difficult to do. Up to now, the fact that we want a child made us take a lot of positive actions. Now I would like to take the next step to be more mature. And also how to open the channel—sometimes I have questions that I can connect with an inside voice.

ANSWER: Do not jump to conclusions to what I am going to say. What I am going to say is: give up trying to have a baby, but don’t give up making love. You are both capable of having a child. There has developed entirely too much tension and fear and even some self-doubt, and this has caused unnecessary difficulty in conceiving. And I am also going to ask you to ask for help, not of

physicians or techniques, but of God. Not as a favor, but as a means of not trying to do this alone. It may be difficult to understand in all situations, but no child is conceived that is not, shall I say, authorized by the Father. Human beings cannot make babies.

The Movement of Creation is the Movement of God. And if the two of you are not trying to demonstrate some personal capacity to create a child and you love each other—without the burden of making a baby—and you invite God into that love, you will conceive. I hesitate to say it that way, because I do not want you to do it this way in order to have a baby. But I have explained it this way so that you might more easily do what I first said—stop trying to have a baby, but don't stop making love.

Ah! the question is: What if God doesn't want us to have a baby? If that were the case, I would not have instructed you as I did; I would have told you that.

What I want you to watch, what I want you to be alert for is the quickness and the ease which your fulfillment can be undermined by means of the giving of a word that denies your fulfillment. The conscious expression of doubt disallows the conscious giving of permission, creating what you would call stress—tension—and this disrupts the normal functions of the body and blocks conception. The solution is easy. Be grateful I have not given you fifty-two new positions in which to make love.

QUESTION: How do I get in touch with my guidance?

ANSWER: I am going to answer your question in a general and yet specific way. You are experiencing a definite sense of closeness to your guidance. The way in which to experience breakthrough is the same as for those who have never even thought of desiring to experience guidance. And so, I am going to share with you that there are four steps, and if you would like to get out pencil and paper I will go through these steps slowly.

Step One: Become still.

Step Two: Mentally express your desire for communion, communication.

Step Three: Listen.

Step Four: Expect an answer.

I am aware that there are many explanations of how to get in touch with your guide, and some of them are somewhat complicated. But it is no more complicated than the four steps that I have described.

Step One: Become still. You may do this through meditation, self-hypnosis relaxation techniques, lying in the shade under a tree, or soaking in a hot tub. Whatever works for you in order to become quiet within. Your peace does not have to be perfect. You do not have to have arrived at a point of perfect silence in your mind. When you are relatively quiet within, go to step two.

Step Two: Do not express the desire out loud. If indeed you have moved into a place of deep silence, the physical vibration of your voice will unsettle it. Even mentally speaking, I encourage you to express the desire softly. The more softly you express it, the less opportunity there is for self-assertion or control.

It is almost like Homeopathy, where the more diluted the drug the more potent it becomes. I am not saying that is true, but the principle is correct. The more softly you express the desire, the more substantial the desire is, because there is less willfulness to it. Always express this desire once only. And then immediately go to step three.

Step Three: Listen. Simply stay in whatever degree of silence you have arrived at with an attentive attitude. Do not mentally strain to hear, but gently be attentive and bring step four into play.

Step Four: Expect an answer. Your guidance has been intent upon connecting with you for as long as you have been giving your attention to your beliefs and definitions of yourself and everything you see. In other words, from the moment you became distracted from your Whole, or divine awareness, and gave your committed attention to a separated and tiny sense of yourself. Your Wholeness, your primitive or original Wholeness has remained present to connect with the tiny part of yourself that you are holding apart.

I have said before that the Holy Spirit is your divine Self held in trust while you have dallied with the ego. The moment you withdraw your investment of trust in the personality or ego sense of yourself, it becomes weaker and it becomes easier for the Holy Spirit, your divine Selfhood, to penetrate the personality and register with you.

Therefore, the moment you begin to consciously desire to be in touch with your guidance, whether it is with me, or the Holy Spirit, or your guide—all of whom perform the same function—you are met with a response that has the same goal. All of you are destined to experience this reunification of the Totality of your Self. I said to expect an answer, because if indeed you are not expecting an answer, you will not hear one, even though a response will be given.

Now I want you all to understand that you do not have to have arrived at a certain point of spiritual development in order to be worthy of such communion. You only have to have arrived at a point of being able to express the desire. Your motives don't even have to be lofty. We will use any excuse to speak with you.

I do want everyone to understand that you do not have to go through a trauma, as Paul did, in order to get in touch with your guide. And the only reason that is what happened with Paul is, that he was so absolutely confident in his own best thinking that it took a trauma for him to be willing to ask for help and listen. Struggle is not an inherent part of spiritual growth.

And so specifically in response to you, you only need to bring into play steps three and four. Be willing to take the time to listen. That which stands between and you and your guidance is very thin and insubstantial.

QUESTION: My question is when I'm able to hear something I feel good, because sometimes I really hear what he is saying. But I am afraid to be too pleased with myself because I can hear some things. I am afraid that I feel I am better than other people. My question is how to avoid this difficulty.

ANSWER: I will tell you first of all that the guidance you get will shrink your ego, it will not let you become arrogant. And I will also tell you that if you really became arrogant, it would get in the way of your hearing.

I want you to remember that, indeed, it does have a feeling to it—it does feel good. And it is not arrogance to feel joy. So go ahead and feel good. Feeling bad will also get in the way of hearing. Enjoy the communion; don't be afraid to enjoy it. The fact that it feels good means that it is not the ego—the personality. If it is the personality or ego, you will feel uneasy no matter how pleasing the answers. When you are connected with your guidance you will feel peace, whether the answers are the ones you want to hear or the ones you don't want to hear. So value the good feeling.

Some of the guidance that you will get will, I will say, require you to be willing to do what you are nervous to do. When I told Paul that it was going to come to pass that he would go to Europe, it was so unbelievable to him that he did not feel his peace, even though as I told him he did feel his peace. The communication occurred in peace, but afterwards his ego said, "Impossible! Unreasonable!" and suggested to Paul that he was under more stress than he thought he was.

Then coming to Europe and being where, as an English speaking person he was in the minority, he felt vulnerable and stupid when he couldn't even explain to someone what he wanted to eat. And yet it was appropriate for him to come and appropriate for him to become familiar and become at ease. But he couldn't do it without experience.

Guidance will promote your growth, and if you don't feel like growing you will interpret the guidance as distressing. But the guidance will be experienced with peace. You understand the distinction I am making here? When you are experiencing the guidance, it will feel good even if afterwards your thinking causes you to be uncomfortable with what you heard.

Keep up the good work and do not be afraid that you will go off the deep end and become an arrogant fool. You won't.



Gathering In St David's, Philadelphia, PA –1992

By: Raj Christ Jesus -

QUESTION: What exactly does being on the same frequency as Raj mean? And if this is so, who are Nicoli and Metra and does it have anything to do with the "laying on of hands?"

ANSWER: What does being on the same frequency with me mean? Well, it means that we can speak together, as we are doing right now. It means that we can speak together directly without seeming to involve Paul. But even more, I encourage you not to think in terms of frequency, but rather in terms of an experience of peace in which you are able to feel what is utterly natural to you, what is utterly natural to your Being, and in that, begin to remember Home—which means, begin to remember who you Really Are.

If you are listening to a radio and you are on the right frequency (this is especially true of short wave radios), you can still—because of atmospheric disturbance—experience a lot of static. It is important for all of you not to assume that you are not on the right frequency. But rather that you are—out of habit—so filled with your own thinking and your own best judgments that you cannot hear. When one becomes still, when one goes into one's closet and listens to the Father which is in secret, what does that mean? It means clearing out the static. It doesn't mean raising the frequency.

It is interesting that the human condition suggests that connecting with that which is divinely natural to you requires a raising of the energy, or an accomplishment of some sort—an expenditure of effort. But, of course, that is the nature of the ego. It is an achiever. And it always keeps you in a place of busyness and noise which does not allow you to experience your peace—that peace, in which it becomes possible for you to reconnect consciously with your Divinity that you have been experiencing unconsciously. It is very important for all of you to understand that waking up and experiencing the Kingdom of Heaven involves doing less and less and less.

That which is utterly natural to you must be something utterly easy. And I know the conditioned thinking would say, "Yes, but, supposing that I am very endarkened rather than enlightened, and I have years of beliefs piled on top of the awareness of who I truly am—perhaps even lifetimes of endarkenment—this must require great effort to overcome long-standing ignorance." Well, you see, you're

too much into your head. That whole line of thinking is intellectual and it is about the intellect.

There is a lesson in the Course—“Today I will make no decisions by myself.” What that means is, today I will not value and validate the chatter of my own best thinking; I will not assume that I know anything to the point that I wouldn’t listen to know more.

Waking up is a shift from the head to the heart. Waking up is a shift from thinking to an experience—a heart-felt experience—that is available to you when you are choosing for your peace. And when the static is cleared away, when in the old days the antenna on your television was finally turned in the right direction the snow cleared on the screen, and the picture—which had always been fully and perfectly present to be received—was finally received. It didn’t require turning to a higher channel; it required coming into the simplicity of the already existing order of the transmission of the picture, and the ability of the television set to pick it up as it was being transmitted.

Because all of you are conditioned to strive and achieve, it seems automatic to assume that the process of Awakening is a process of achieving also. And so, you apply all of your learning about achieving to the process of Awakening and you miss the point. You let yourself into the Kingdom of Heaven. It has been said, “love is letting go of fear.” You could say, love is letting go. And then you could say, love is letting. And then you could say, because you are experiencing it, love is... and then you be love. But you don’t be love as an activity of accomplishing something. When you are backed off from the accomplishing, what’s left is love—the willingness to recognize that which is Real in each and everything, including each other.

I will refrain from answering the other part of your question at this time. It was the first part of your question that was most important for you and for everyone else.

QUESTION: My goal has been to reach my Higher Self. And I would like to know whether I am going about it in the right way for me, and if I will do it in this life-time?

ANSWER: You are your Higher Self, even though you seem not to be experiencing it consciously—you ARE your Higher Self. The words “reaching your Higher Self,” are simply words that help you recognize that you don’t want to be unconscious of it anymore. But the ultimate of you is sitting right there, right now. Your conditioned thinking doesn’t allow you to experience it. And the conditioned thinking of others does not allow them to perceive it.

I have said this before but I will say it again—you are neither behind the point of perfection nor advancing towards it; you are at that point and must understand yourself there from. Again, the process of connecting with your Higher Self, the connection with the conscious experience of who you divinely Are—who

you simply really are—takes less and less effort, less and less thinking, less and less rehearsal of your conditioned thinking, and more quiet willing listening: not willful, but willing listening.

You have had the experience of being exhausted from something that is going on, exhausted to the point of giving up. And when you have given up you have recognized something that you needed to know—clarity came. Why? Because you were not arrogant enough to think that you knew how things ought to be. You were too tired to continue to exercise that willfulness of confidence in what you believed was true. And in the absence of that confidence the truth itself was able to come forth and relieve you. It is the same way with connecting with your Higher Self.

Now, I would like all of you to find words that don't seem to express levels: Higher Self—lower self; higher frequency—lower frequency; higher motives—lower motives; a higher relationship and a lower relationship.

The only life there is is the one you're living. The only experience of consciousness is the one you are experiencing at this moment. Whether you are experiencing it with snow or static doesn't change the fact that you are experiencing Reality at this moment, and you are the divine One that you really Are at this moment. And Awakening is a matter of letting yourself into the experience of who and what you divinely are already, at this moment, and who you have always been, even though you have busied yourself with intellectual concepts about who you are without tapping into the direct inner experience of your Being.

Higher Self sounds like you have a little bit of a climb to engage in. And of course, your ego will come into the picture and it will tell you that the lower self that you are wanting to release is so low that indeed, it probably won't be this lifetime. And it's all—and you're going to have to accept my bluntness—it's all bullshit.

As an aside, I want to address this: That which is divine is not incapacitated from being real and meaningful by virtue of being divine. There are people who question whether I could be divine much less the Christ, if I say bullshit. Would you rather I said camel dung?

When you listen for guidance, understand that the guidance will come in the language of your present perception. And it happens that at the moment, the word bullshit is part of your language of perception, and means more than some other words.

And there is an additional reason—you can imprison yourself in your sense of loftiness and spirituality. You need to know that when you reach inside to connect with the divine guidance that is ever present with you, you can sit there and say, "I am so pissed off that I could scream." And you need to know that you can speak from where you are and not have to find the right words in order to be

worthy of someone listening to you. You can be real from whatever level of realness you are currently experiencing. And we will not be offended.

You see, we are not trying to get you to behave divine. You won't behave in a divine manner until you dare to be humble enough to be genuine. And in your genuineness there is such a peace available to you that you feel your security—the security of your capital “B” Being, your divine security—and then you find yourself not experiencing the feelings that occasion words like “pissed off” and “that’s bullshit” and “this is a hell of a life,” “God damn it.”

If you can't be real from where you are at the moment, then you're lost. And if God cannot hear you, and if I cannot hear you, and if all of the Brotherhood who are Awake who stand in service to support you in your awakening—if you cannot be direct with them, you are lost. And the fact is that you are not lost. And it is very important for you to be genuine, to drop the masks of protocol and good manners. Good manners are bullshit. They are for others.

And I will tell you something: Most of your social contexts are a matter of being proper with others. And you know what happens? The originality of you gets lost in accommodating the rules that have been set up, growth slows down and everyone loses; because the originality of the expression of God is squelched by your learning how to not make waves for anyone else.

Understand this: The Movement of Creation makes waves for what has already been created—it undoes or modifies what has already been created. “Behold I make All things new.” If God was trying to be polite and not offend his most recent creation, creation would stop.

Everything is easier than you think it is. Be genuine. Value your peace. Realize that you are already on the ultimate level; you are already at the ultimate frequency. It is the static, the snow, the disturbance of all of your conditioned thinking that stands in the way of your experiencing Reality, experiencing the Kingdom of Heaven, experiencing the perfection and the harmony that it is your birthright to be experiencing right here on this planet—right here in this lifetime.

If you don't know that the ultimate is what is happening right now right where you are, then indeed you will think that it will happen in the by-and-by, that Awakening will occur someplace else. And you will not pay attention right where you are. And you will miss it, until you finally realize “it must be right here, or it's no place at all,” and begin to open up your eyes right here, right on the frequency you are on, right on the level you are on.

The Course talks about level confusion. It isn't because there really are levels that you can be confused about, because there is only God Being All. The levels are levels of conceptual misunderstanding, levels of interpretation of the one and only Reality there is for you to experience. But again, the ego conditioning has you used to going from first grade to second grade to third grade to fourth grade, up and up and up and up. And of course, if you don't get past the eighth

grade and everybody goes up, where does that leave you? At the bottom of the heap. This is all conceptual crap!

As the lady said when introductions were being made, “I’m right here in the middle of the Kingdom of Heaven with my eyes all squinched up, saying ‘I cannot see the perfection.’” But the perfection is what’s going on. And the experience of being conscious is a true experience of Being. And so your Awakening and your experience of the Kingdom of Heaven will not remove you from where you are, because you’re already on the frequency and already at the ultimate level—the only level.

If you understand this point, you will engage your curiosity from this moment forward—curious to see the face of God; curious to see the Real meaning of everything you are perceiving, but without the limits of your perception and rather, experiencing it from God’s point of view. So, now you know that you have God’s point of view available to you at this moment. And it will be God’s point of view about everything you are seeing at this moment.

Life should be vitally interesting to you, because Life with a capital “L” is the only thing confronting you—it’s the only available experience. And if it is confronting you and nothing else is really confronting you, then engage your curiosity to see everything you are seeing in a new light. Your behavior will change—your behavior towards everything you see and your behavior to your fellow man. And there will be love in it; because you will not look at a thing and insist that this cannot be of God.

You will look at the murderer and you will say, “What I am believing that I am seeing cannot be the truth. Here is a direct expression of the Father—here is God embodied, God expressed—and I refuse to hold him to my limited perception of him as an awful person, unworthy of any recognition of value.” This is the way you begin—each of you—to undo the misperception. This is the way you initiate healing. This is the way you initiate transformation. It is called forgiveness.

And there is a point that all of you need to understand about forgiveness. Forgiveness isn’t saying, “I love you in spite of the horrible, dastardly, cruel thing you did.” Forgiveness is withdrawing judgment. Forgiveness isn’t something you give to someone else, it is an act within yourself of withdrawing judgment; and thus, releasing conflict within you, releasing that which keeps you polarized and tied up in knots, so that you are able to experience your peace which leads you to view your world without polarization, in an unconflicted manner.

It [forgiveness] is seeing the Son of God in your fellow man that releases you and your fellow man from historical definitions—“Two weeks ago you did this; a month ago you did it; five years ago you were doing it; you haven’t changed a bit.” And every time you say that you impress the other one with the fact that he has not changed and he is exactly what you think he is, and he is what he thinks he is, because everyone has told him about his history, which they say governs their

definition of him in the present. And all of you in one way or another hold each other to your past concepts of each other.

Now Paul is wondering why I am talking about this, and what it has to do with the question that was asked. He can listen to the tapes later and find out.

QUESTION: Jesus I truly desire communion with you. And I think I'm a little bit aware of how vicious my ego is in fighting this attempt. And I am wondering if my desire for naps and sleep is an ego device to prevent this from happening. And my question is: Can I experience communion with you or be in the fourth-dimension with you while I am sleeping.

ANSWER: You can indeed. But do not seek sleep as the avenue of being in communion with me.

Now, you spoke of your ego being vicious; let us understand that this vicious ego has no teeth. If you were confronted by a snarling, angry, crazed dog that had no teeth in it's mouth, would you be frightened?

QUESTION: I don't think so.

ANSWER: Indeed, you must understand that the ego has no teeth. Always the ego functions by means of suggestion. It whispers in your ear—"You are in a terrible situation"; except you hear it as, "I am in a terrible situation." It says, "You cannot dare to feel your peace." That is a suggestion. Now how many of you would willingly put yourself at the beck and call of a hypnotist 24 hours a day—especially one who was not interested in serving your needs, but simply getting you to do whatever seemed appropriate to him? You would stand up on your hind feet and object strongly. So be willing to not value the suggestions of the ego as they present themselves to you.

The ego itself suggested to you that it was vicious. It suggests that it has teeth. The ego is a bastard. And I mean by that, truly it has no source—it has no Father. It is a purely imaginary thing. It is a figment of the imagination which has been used to explain the apparent ignorance that one is experiencing. And so, because words were found to describe it, everyone now treats it as though it's real.

And psychology has developed and has been built around this premise as a means of explaining ignorance. But interestingly enough, enlightenment is occurring with psychologists as well as everyone else. And it is beginning to dawn on them that psychology is (when appropriately practiced) a means of moving one out of ignorance, out of the very belief system that one is undivine; that one is nothing more than a bundle of neurosis and conditioned thinking. And the leading edges of psychology today are validating the very thing that is happening here today—listening. It is validating the essential core of the individuality beyond the memory and the conditioning.

And people who are hearing voices are being encouraged to listen—and I will say in Biblical terms—test the spirits to see if they are of God, rather than off-handedly denying them and identifying the experience as a neurotic experience.

All of the Brotherhood—in other words, the Total Self-expression of the Father, which for lack of better words we have called the Brotherhood of Man the Sisterhood of Man the Family of Mankind—claiming no separate Mind from the Father, experiences it's unity, it's communion. Communication is something that happens between separated entities who are not experiencing their Oneness.

But when the claim of a right to a personal point of view is released, and one connects with the Higher Self—the divine Intelligence that one is—one finds himself or herself in communion. You and I are already in communion. You and the person sitting next to you are already in communion. But again, as long as any of you are confident that you have a mind of your own that can do its own thinking, that must come up with its own conclusions in order to survive in the world that it sees from its ignorant stand point, you will not feel your connection with yourself nor your inseparable unity with your fellow man. And you will continue to engage in communication.

But the fact is that all the time you are engaged in communication, trying to connect with these separated entities around you, all of us are already inseparably One—in communion. And what seems to you to be a process of becoming still enough to hear, doesn't really mean that two disconnected things become suddenly connected, but the Oneness that has always been begins to register with you.

You will hear me bring out this point over and over this weekend: You are neither behind the point of perfection nor advancing towards it; you are at that point and must understand yourself there from. I will say this in many different ways. Because if you realize that you have already arrived because you never really left because there was no other experience available to you but the one and only Presence of God, called the Movement of Creation, you will end this journey of Awakening. And We will all rejoice in our togetherness, in our unity.

QUESTION: I'm aware of great resistance, more and more aware of it each moment. I would appreciate your addressing that idea. And also, could I think in terms of my coming here today as an indication of my willingness to commune more with you?

ANSWER: I think that you could safely take your presence here today as an indication of your willingness—yes.

It is an interesting dilemma one finds oneself in as one begins not to trust her beliefs and conditionings. If one arrives at a point of being able to say, “maybe what I believe isn't true,” it puts one in an apparent state of vulnerability, because you depend upon your beliefs as to what is true to give you a sense of security. That is why everyone is so busy reinforcing and enforcing their beliefs and trying to get everyone else to agree to them, so that that one doesn't feel all alone.

Trust is an interesting experience. Most of you practice confidence and call it trust. But confidence must necessarily refer to something that you have already experienced. Where trust moves you into what you haven't experienced before.

That is a very important statement. When you dare to set aside what you believe to listen for what you have not heard before, to listen for that which goes beyond your present mindsets, that is when you are practicing trust.

Trust is always a matter of leaning into the unknown. Everyone wraps themselves up in the known—very securely. It becomes a straight jacket, but boy you feel secure; you know where you stand, but there is no freedom to Be. And so, as you open up—as you dare to trust—it does throw you into the experience of insecurity. And your ego tells you that that is the definite sign that you have become impractical, irrational and stupid. And it insists that you gather back around you what you know. This is why very few individualities have woken up.

So what happens? You dare to look at everything and say, “Nothing that I see means anything.” Which at the bottom line means, “Nothing that I see means what I think it means,” because you don’t know what it means, divinely speaking. That is what the waking up is all about—to come to that place where you experience everything from God’s point of view, which is your natural inherent point of view.

And so, you become curious enough to try to sense or see beyond your present sense of everything that puts you into the unknown, and you feel insecure. And what is called for is, instead of listening to the ego and moving back into the known, you inquire further—you listen further. Invariably when you begin to truly open up in this manner, you will find you have a companion with you—which has variously been known as guardian angel, the voice for Truth your guide, etc. Every single one of you has a companion, a guardian angel.

Don’t get hung up on words. You will find that there is a word that has meaning for you to denote this companion—the Holy Spirit. Don’t let language get in the way of the meaning of the experience of not being alone. And you have this companion because it is incredibly difficult to get beyond your present point of view if you are not companionship with someone who is beyond your present point of view—to say, “It’s safe. You can dare to trust in this instance where all of your conditioning says, you are vulnerable.”

And so, you learn to value being in the not-knowing place where you are not absolutely sure of anything, and you utilize that space to continue to be curious. This is not the easiest experience to have. But if you persist, you will find order coming into your life, order that you are not personally responsible for. It is the order that is set into motion by the Movement of God that causes the experience of Being that all of you are having. And it illuminates it for what it really is, because you have dared to set aside your commitment to your belief about what it is.

And so it is, in a way, a tight rope that you walk because you have to say, “I am willing not to trust my present perception of anything,” and at the same time you have to be willing to trust your capacity to recognize Truth beyond your present sense of it. That is why you have the Holy Spirit, and that is why you have

a guide, or a guardian angel—one who sees to it that your sense of being abandoned by God does not get reinforcement.

Now, whether or not any of you are in touch with this companion—in terms of dialog—the communion is established and any thought you address to the Holy Spirit or your guide is heard and responded to. It is very important for you to know that this is not all up to you to struggle through without encouragement or support.

But do understand that at times you will be uneasy, because the Truth goes beyond your present limited sense of what truth must be. As a people, you have not become total wimps. But there is a need for the spirit of exploration to reassert itself, to arise in you.

Indeed, you have gotten all the way to the West Coast of your country and settled it and civilized it, and gotten into place orderliness' that doesn't require you to be curious any more. "Well, the only thing left to explore is space, and that's beyond our means, that's only going to be accomplished by the government, etc. How can I do that?"

But space is not the new frontier, the Kingdom of Heaven within you is. The Kingdom of Heaven that you're in right here on this planet is present to be explored, and it takes a willingness, a vitality, to put yourself in new positions and new experiences.

Anyone who set off in a Conestoga wagon to cross the country, not ever having traveled before, put themselves in a position of no security whatsoever—no home to come home to at night; no job to go to; no streets; no lights; whatever—and no old friends. And they struck out into new territory with fervor and vitality and curiosity, and with a sense of their capacity to do it and survive.

Now the difference here is, that as you embark on the new adventure of daring to look at everything to see God in it, and to become free of the distorted misperception of it that you have defined as reality, you will not become separated from everything that you have known. You will come into a greater experience of unity with everything, with less distortion overlaid upon it. And this is an important point to understand.

I will tell you that most people, although they talk about wanting to experience their divinity and their inseparableness from God, really don't want to experience that. Because the beliefs that have been promoted are that you will be taken up unto the Father, glory of glories. Who wants that? (Laughter) "We'll wait until we've fulfilled what we hope to experience with our family and our wives and our parents and our associates. Why would I want to sacrifice what is meaningful, to be taken up to the Father, with the Father? No, we'll do that tomorrow." But that is a belief.

As I said, you're already on the only frequency. And you're already in the only level there is; you're already in the only experience that is available to you.

Our unity is already established and we are already in communion, if you will but open up to the experience of it. And therefore, opening up to the experience of Reality cannot separate you from any of Reality.

And so, you do not need to be afraid of being taken up and having your family abandoned, and finding yourself alone without everything that has been meaningful. You see, the result of really Waking Up is to be so connected with the Real meaning of everything that you are experiencing, that your inseparableness becomes the indisputable fact within you—in which no loss occurs. It's only the loss of misperception. It's only the loss of ignorance. It's the loss of the inability to see the Kingdom of Heaven, and to experience everything as it is. Everything will become more Real than you can imagine, with no polarities associated with it, no conflict being produced by it.

But coming into this experience does require the practice of trust. And remember, trust is leaning into that which you have not experienced. And what you call trust, is always confidence in that which you have found to be true, even if you don't quite believe it yet.

Your freedom, the door to your cage, lies in the willingness to venture beyond the limits of the cage. And at the moment, your cage provides you with security—"Well, if I get out there, I'll have to find my own seeds. Nobody will change the paper on the bottom of my cage. It might not always be warm. I might have to hunt for water. Ah, but the delight of finding water in a blossom, or off a leaf in a tree high above the ground, and the freedom to flit from here to there."

Your birthright is freedom, freedom to experience all that expresses God, right here. And I'll tell you something: Don't wait for the rest of the world to change. Be the change, by daring to risk the chance that God Is All and engage in the practice of trust and lean into the unknown by moving into your peace.

You see, the early pioneers had rugged wilderness to move through to expand and explore. But you do not. The territory you will move through is the territory of your peace. It is in the absence of a conflicted mind that the experience of your indivisible safety, security and strength is present that gives you the nerve to trust further. And in the process of doing this, you begin to understand what you Are, not so much through words, but through feeling which you then will have to find words to put to, to express to others.

And there is an inseparable benefit that occurs along with this new experience of yourself and that is: You realize it's true about everyone else as well. And so, you begin to see your fellow man from this new found perspective of your own integrity, not an integrity in the world, not an integrity that has to do with recognition of others, but an integrity that exists before that—inherent in You. It feels like strength but not power. It is strength that doesn't need to be asserted because fear cannot assault it successfully. And so, everything you learn about

yourself in this way, you learn about everyone else. And it becomes easier to withdraw judgment from your fellow man and forgive, or love.

Now I realize that it could sound as though I'm stuck on a theme here. Don't worry, expansion will occur as we go through this weekend. But I am setting a tone—we are setting a tone—because I am not coercing your questions into what I want to say. We are working together. We are being this gathering.

QUESTION: What is the purpose of a belief system that allows us to misperceive?

ANSWER: It is the belief system that causes the misperception; it is the distorting element.

Now, I think actually you are asking: Why can misperception occur in a fundamentally, unalterably, orderly universe?

The simple fact is that there are the three dimensions that you are familiar with plus one more, which we will refer to as the fourth-dimension. Each dimension starting with the first is embraced by each succeeding dimension—the first is embraced by the second, the first and second by the third, and the first three that you call the space-time continuum is embraced in the fourth-dimension.

Now, what is it that is capable of embracing the first three? I will tell you that it is not time, even though your scientist at the present time are judging it to be so. The fourth-dimension, that which embraces the other three, is Mind. You could put it this way—Mind is the Whole. The Movement of Mind is experienced by mind as that which is recognizable—you might say that which is experiencable.

The Movement of Mind—and when I'm using the word mind here, I am referring to it as that which is the divine Mind or God—the Movement of Mind is experienced by Mind, or the movement of God is experienced by God as the infinite conscious experience of Being, which you would call the universe and all that is there in—to use Biblical terms. The Movement of God or, shall I say, the aspect of the Movement of God that constitutes experience is perfectly tangible to the Mind which has formed it, perfectly tangible to God, even though the tangibility is the tangibility of ideas.

I do not want to get too esoteric here. The point is, that all that you see and all that you have not yet seen is the visibility and tangibility of the Movement of the infinite divine Mind, called God. The visible, tangible aspect of it is what your scientists refer to as the first three dimensions.

Now, very simply, Mind is able to experience its Movement from the vantage point of Mind, which is fourth-dimensional, or from the vantage point of any of the dimensions. However, the moment one moves into the third-dimensional frame of reference—which is the one you seem to be confined to—one loses the conscious experience of the infinite Presence that he Is. It is not a disobedience, it is not a wrong doing to experience Reality from any of the lesser dimensions. The only thing is that one loses the perspective of one of the

dimensions that has been, I'm going to say sacrificed, for the sake of having a different experience of Reality. Although you do not know how to do it you could experience Reality from the first or the second-dimension.

Now, the point is this: When one views Reality, the Kingdom of Heaven—whatever you want to call it—when one views Reality from one of the lesser vantage points, one is liable to begin to believe the limitation inherent in that perspective. And when one believes that what he is experiencing is the Totality of what is available to be experienced, one is then deluded.

Let me put it this way: If you put one hand over one eye and view everything, it will all appear to be flat—there will be no experience of three-dimensions, visually speaking. And if one were to continue to hold one's hand over his eye long enough, one would begin to forget that there was an experience of three-dimensions or of space and distance available. That belief, that what one was seeing in all of its flatness was “the way things are,”—that person would be experiencing a state of delusion.

Now, this does not constitute an act of disobedience, but it is a state of ignorance. It is not wrong, but it is not a true experience. When I say it is not wrong, I mean that it is not a punishable act. That is how it can be that there is misperception.

Now, the interesting thing is, that all the time that one is engaging in a limited perception of infinity, experiencing a limited sense of conscious awareness, there is a certain dissonance that occurs—called discomfort—because you are not “in your Right Mind.” And this dissonance is very much like the bells on your garbage trucks or large vehicles when they are in reverse and there is a certain danger present because of limited visibility—there is a bell that rings to warn those around. Likewise, there is an inner uneasiness, you might say, that reminds you you are not in your peace, you are not in your Right Mind.

Now the interesting thing is, that if one persists in remaining in this partial experience of Reality—if one stays for any length of time—the experience of limitation and the dissonance that accompanies it (which you now call fear) begins to imply that there is something to overcome so as to get rid of the fear. One then becomes engaged in tackling this thing called the human condition. And that is what keeps one sidetracked from accessing one's peace again and moving into that inner place where your Self, as Conscious Awareness, can register with you again in the experience of which everything that you are seeing can fall back into its true perspective.

The idea has been put forth as an explanation from within the limited experience of everything, that the loss of one's true experience of everything, the loss of the experience of one's infinity constituted a fall from grace—a disobedience that causes everyone who is in this experience to be a sinner who must, therefore, pay a penalty. Mind you, even though this has come down as

religious dogma and with a certain voice of authority, it is still nothing more than an explanation that was arrived at through human reasoning. In other words, it did not represent a divine revelation of truth, but rather a limited explanation of an already existing experience of limitation. It is, therefore, faulty.

And that is why I have stressed the point this morning that all of you are already at the point of perfection and not advancing towards it. And you must begin to understand yourself there from. You are already in the Kingdom of Heaven. You are already what you have called the Christ. You are already—you never could have been anything other than—the direct Presence, the direct Embodiment of God, the infinite Mind. You are sinless. You are not the limited body that you think you are—that it appears to you that you are.

And I will tell you that the very process of becoming still—of going within, into the stillness within you—that very process, is the means by which you disidentify with the specific visibility and tangibility of you that you call your body, and begin to experience yourself as the All-embracing Conscious Awareness in which all that you experience is going on. This is the way you once again reaccess what I have referred to as the fourth-dimensional Conscious experience of Being. This is the way you Wake up.

And so, waking up is not the undoing of some great sin that has caused you to be fundamentally guilty. It is simply reaccessing your Sanity, your Whole view, your Wholeness. Everyone believes that he or she is working out his or her salvation. But your salvation was from the beginning, because you never fell from anywhere.

Right now Paul's eyes are closed and he cannot see anyone. This is a limitation, at the moment, that he is experiencing. It doesn't make him a sinner. It doesn't make him guilty of anything. It's, you might say, a simple mechanical thing. And the moment he opens his eyes he can see everything—no great process of becoming worthy of overcoming guilt, of paying a penalty.

I have said this before, but I will say it again because it is worth repeating: It is as though all of you are sitting in a prison cell, and the assumption is that the door is locked. And so, you never rattle the cage, so to speak, to find out that not only are you not locked in, but you aren't guilty of anything. The assumption is that because you are experiencing confinement, you must be guilty. And then you proceed within your jail cell to do your penance. And again, it's all bullshit! Does that answer your question?

QUESTION: Partly it answers my question. But if you answered it I didn't understand what purpose the mind would have to view from the first or the second or the third-dimension, if it's true Reality is from the fourth-dimension. That's what I don't understand. What purpose would the mind have to view it from anything lesser than true Reality.

ANSWER: Simple inquisitiveness. I will say, that this is not the equivalent of the curiosity that killed the cat. This inquisitiveness does not truly have a penalty to it; but when one persists in the inquisitiveness, you might say, over stays his welcome, over stays the “time” in which one’s Sanity remains clearly available to one, then one seems to find himself trapped. And that is, you might say, the state in which all of you find yourselves.

But you see the great necessity, especially at this time, is for you to realize that the trap is not legitimate. It has become legitimized by virtue of faulty thinking. So everybody simply accepts it and says, “I have no other choice until by the grace of God, I am released.” But as I said, the door to the cell is not locked, you are already released. It is just that you have not dared to test your limits, or shall I say, to test your limitlessness.

Now, I say it is important at this “time,” because one of the elements that has held this mutually agreed upon sense of reality to endure, is the fact that everyone has joined together in agreement as to what reality is. And that agreement is based upon a mutually experienced ignorance.

Now, it happens that whereas there were once enough joined together in mutual agreement as to the reality of the misperception that maintained the misperception, there are now fewer asleep, fewer deluded, fewer joined in this misperception. And there are not enough joined to continue it.

That means that spontaneous Awakening is going to occur because the misperception is not receiving enough validation. There are more who are Awake than are asleep. You might say that they hold the preponderance of weight. And that is becoming the governing factor.

And so, you are finding signs of Awakening—stirrings occurring all around your globe. And the stirrings, because they are bringing one into that place of trust, the requirement of trust is creating a certain sense of vulnerability, insecurity and awkwardness. But if you will notice, the awkwardness is not ultimately reducing everything to chaos. The awkwardness is allowing for change to occur, reconfiguration to occur, not chaos. And you are finding great social change occurring, even though you wouldn’t want to be right in the middle of it yourself.

You can stand back and watch South Africa, and you can stand back and watch Russia, etc. And you can rejoice, because you see the excellence of what is happening. But you are at some distance from it. The actual willingness to be in the middle of reconfiguration, and trusting in the excellence of it without being able to stand back from it, is difficult.

Now, I’m not going to suggest that everyone on the face of your globe is going to have to go through the dynamic kind of reconfiguration that is going on in South Africa and Russia. But each of you in your own way will learn to trust and it will be awkward and at times uncomfortable, simply because you are so convinced in your current limited sense of potential for yourself and for the world.

But as I said, you each have a companion, whether you want to call it your guide or the Holy Spirit or the Father or me. You all are not alone to make this change, to experience this reconfiguration.

It's necessary for me also to once again reassure everyone that everyone is going to wake up, not just a hundred and forty-four thousand. No one can be left behind because no one is outside of God; even though there are times that everyone of you are convinced that there isn't a God, or that if there is there is no relationship between Him and you. The fact is that there is only the Movement of Creation that is the Movement of divine Intelligence that you call God, the First Cause, the indivisible and, therefore, undivided First Cause. Which means that the visibility and tangibility of the Movement of this God must also be indivisible and undivided, and, therefore, incapable of polarization or conflict.

Now, it is this unconflicted unity of conscious experience that requires the practice of trust to get into, because everyone is so convinced that life is polarized; in fact, it is justified to the point of saying that without polarity, there couldn't be movement. And I will tell you that it is polarity that seems to bring things to a halt.

You live in wonderful times. But you are going to have to practice curiosity and trust in order to experience these marvelous and interesting times with a certain degree of joy.

It is natural to be Awake. But it doesn't feel natural to be out of control, because from the vantage point of the three-dimensional frame of reference control must be exercised in order to bring order out of chaos. When that which is infinite and indivisible experiences Itself as tiny—this is quite an illusory experience, very unnatural.

But you have come to believe that it is utterly natural to be tiny, to be separated. It causes you to feel as though you are in the middle of a vastness that is different from you, that you must be on guard against, that you must bring under control so that it will not do you in. But all of this is because of the misperception that you are tiny, the misperception that you are a body, and that you are not the consciousness in which the experience of body is occurring.

And so, an essential part of Awakening is shifting from body identification to Consciousness or Mind identification. And I am speaking here of Consciousness as Awareness, not consciousness as a thinking process. That is an important distinction, because you need to get beyond your thinking processes.

From within the three-dimensional frame of reference everything is reversed. And so, you think in order to arrive at a point of knowing something (that's the process you utilize)--instead of listening so that you may find yourself knowing, and then thing to express what you know. And so we're talking about a shift from a finite identification to a infinite identification—body identification to mind identification.

Now, a very important question is: If you are not identifying as body, does that mean that body will disappear? Absolutely not. Because body and all form is the visibility and tangibility of the Movement of Mind or God, it cannot disappear without God disappearing, without existence or Being disappearing. But when that shift of identification from body to mind is willingly and totally embraced, all of the misperceptions that accompanied identification with the body will disappear together with their effects.

The ego, or the limited frame of reference, has not created an alternate reality—a separate reality from the Movement of God. All it has done is create a misperception of the only thing that is present to be misperceived, which is the Allness of God Infinitely manifested. The ego—your conditioned thinking, in other words—has created for you a world of misperception of Reality. But there is not Reality over here, and then the creation of the ego over here. And you will not escape from the miscreation of the ego over here to Reality back over here.

You will simply cease to be like the woman in the mental institution, who is afraid to go outside because she knows that if she does she will attract all the planes in the sky to her and they will crash. You will not project onto a totally benign world elements that are purely imaginary, and then conduct your life in a confined manner where you say you are protecting everyone in those planes by staying inside the hospital. You are getting the idea.

QUESTION: My question is: Please discuss the death of the body.

ANSWER: Ah, wonderful question. The visibility and tangibility of your Individuality—the visibility and tangibility of you—is as eternal as you: It does not die and it cannot die. The simple fact is, that not one single Individuality (and I care not how many lifetimes you think you have lived) has had one millisecond of an interruption of an experience of body.

The simplest way I can put it is, that everyone else buries that of you which was the furthest they could follow you in your journey. But you find yourself experiencing uninterrupted identity, or body.

Now if in the process, you or anyone else was experiencing what is believed to be a life-threatening disease, and indeed one that ultimately “takes your life,” you will find that there will be a point—which everyone else will call your death—where you have moved through your fear of death and found yourself still present, and that the apparent cause of your death is no longer present. Because how can it stand if the realization has occurred to you that it couldn’t kill you and didn’t kill you.

If you find yourself having moved through that point of intense fear that everyone is calling death, and there you are, intact—an uninterrupted conscious experience of identity—how can the thing that occasioned the great fear still be fearful to you, when you know as an experiential fact that it couldn’t take away your life. It can’t! And so you will find that apparent illness gone. You will say,

“I have been healed,” except that it will be truly clear to you that it didn’t have any substance in the first place except in your imagination and, therefore, you weren’t really healed of anything.

Now it is not necessary to die in order to have that kind of realization. And that is where curiosity comes into play, that is where the willingness to say—“nothing that I see means anything” comes into play; “Nothing that I see means what I think it means. Then comes the trust to be willing to lean into the unknown.

In other words, to be willing to go into that inner place of peace where truth can reveal itself to you directly, as knowing. Not as a knowing arrived at through thinking, but a knowing arrived at because there’s nothing standing in the way of your direct experience of your essential substance as the Presence of God expressed. And so, you can have that healing now, not after that point of great fear—which ultimately you discover had no power over you at all.

There cannot be the death of the body anymore than there can be the death of Individuality. There cannot be an annihilation of the world any more than there can an annihilation of God. God and God’s infinite manifestation, God and the visibility and tangibility of the Movement of God called Creation are inseparable. But what you must understand is, that this visibility and tangibility—which is generally referred to as a material world, because it is made out of matter—is not matter, but idea experienced by Mind and, therefore, it is all absolutely spiritual.

Now there is a piece of knowledge which is generally available, and most all of you know it but you don’t understand its meaning. This piece of knowledge is: When matter has been looked at through an electron microscope—when it has been looked at through your finest instruments—it used to be thought that there were little billiard balls, little pieces of substance whirling around; those little pieces of substance are nothing more than a pattern of energy—little patterns of energy, moving—but never having substance in the sense of a material object. There is no other way to put it.

There are no building blocks that are not just energy pattern—pattern of energy—which has no density to it whatsoever. The fact that your scientists cannot find matter anywhere—and they have already disclosed that to the public—should have been the great release from the illusion of a material world to be overcome. And [it] should have been the “open sesame,” if you will, to a new apprehension of everything that you are seeing.

Energy is light of one frequency or another. And we will not talk about frequency. But energy is light, I’m going to say totally substanceless in the sense that you think of substance. This table that you hear a knocking from is substanceless as is the hand that is knocking on it. It is substanceless in the sense of it being matter, something totally unlike the divine Mind, God, totally unspiritual. It is not totally unspiritual.

The realization that this hand and this table are not matter but energy, held together by something, is what allows everyone to begin to say, “Maybe there’s a different way to perceive this.” And that’s when curiosity begins. That’s when you begin to rattle the jail door and discover that you are not locked into your present perception of what substance is, and what you are.

Now this table looks like it does; it does not look like a glass of water. But the glass of water looks like it does, and doesn’t look like a table. The visibility that you are seeing appears the way it is, because it is energy held together by Intent.

And I’m not speaking here of some intent that you could, through your limited thinking, bring into play. I’m talking about the Intent of God, or the Intent of the infinite Creative Mind that is inseparable from an Idea that the infinite Mind has. “Behold I make all things new,” in other words I’m going to say, conception unconfined occurs as the experience of revelation.

You just thought revelation was something that happened to poor humanity, but revelation is the Movement of Mind. The action of God is revelation—the revealing of that which is new. Mind experiences the revelation, and it has meaning and that meaning constitutes Intent. And that Intent is instantaneously reflected in energy pattern that Mind experiences as substance.

And so, the actual fact of it is that right now as you sit here, in the state of Philadelphia, on an apparently solid clod of earth called your planet, you Are the conscious experience of Mind experiencing its ideas as having substance, and there isn’t one bit of matter to it. And that could be the end of the workshop.

Now we are going to take a break. I’m going to ask you something on this break—do not talk to each other unless you are going to put into words whatever this answer has triggered with you. Do not worry, next break you can talk gibberish. But during this break, either be quiet with what is triggered in you, or talk about what is triggered within you.

QUESTION: Raj what you’ve just said to me, said that to see from fourth-dimension, to see from Reality is to see everything as my own self. And there is no difference, there is no a separation.

ANSWER: I’m going to interrupt you for just a moment. This is absolutely true. But be careful, because your definition of self—everyone’s definition of self relative to themselves—is so strongly identified with the body and with their experience of life that has been minus the infinite view, that it is rather easy to begin to think that we are creating our world. That this Self that is One with everything, is a projection of the self we have always thought we were.

It is true that everything you are seeing is your Self, but the only way that is true is if you are letting God’s point of view be your point of view. And you cannot experience God’s point of view until you are no longer claiming a mind of

your own—as though you have a mind stuck inside your skull that is different from the mind of the person sitting next to you, or different from the Mind of God.

You see, if God is Infinite Mind, He did not create a bunch of little creatures with little minds. God expressed Himself as You; God expresses Himself/Herself as every single one of You; and God has withheld nothing of what He/She Is from His/Her Self-expression, called You—which means that You are the Presence of God. You are not the presence of something else that is the Creation of God.

You must understand that Creation is not the way you define it three-dimensionally. You have a musician who creates song, or a potter who creates a pot; and the pot is something separate from the potter that somehow embodies something of the vision and connectedness with reality of the potter.

God's Self expression is God expressed. And there isn't a separate thing called man or woman; there isn't a separate thing called Individuality. Individuality is the Whole Mind of God. That is what It Is. That is what you Are, and that is what each of you Are. That is why there is inseparable Oneness.

Now, it is a difficult thing to explain in words, because your words are used to describe the three-dimensional experience. But God as the One Infinite Presence, the One Infinite Mind, expresses Himself. And because God is Infinite, that expression is Infinite. And so, we can say that God expressing Himself is Infinitely Individualized.

Now that seems to suggest infinite number of Individualities that are different. But it is all the Infinite Presence of God embodied, but not embodied as separate entities. Therefore, you will forever be You, and I will forever be Me, and there will be Awareness of Individuality. But the only way you can say that all you are seeing is yourself, is if you are not indulging in the sense of a separate mind, and are letting—as the Bible says—that mind be in you, which was also in me. And that mind is God—God's point of view.

That is the way in which you will see everything as yourself. And as you do begin to have a clearer experience of it all being You, you may know that you are leaving the ego frame of reference and are having the clearer experience of God/You.

Now, please continue.

QUESTION: This gets to the question that I was leading up to—having to do with the Creation of the world, which is hotly debated and of course, among Course students. We normally hear that God Created the world, and what you're saying is, I, you, we created the world in that Total Unison.

But the Course also says that the ego made the world, and speaks of waking up as the world disappearing. And that is interpreted by many to mean that they must flash out of here, that they must get rid of bodies, that they must somehow ascend...

ANSWER: Before we get too much further, I will interrupt again.

It is more correct to say that God Created the world and the ego created a misperception of the world. As I indicated earlier, the definition of this table or this hand as being matter, as having originated out of a big bang of primordial cosmic debris or matter, is the misconception. But it is treated as though it is fact. And then behavior is based upon that fact, which isn't a fact at all—it is just a mutually agreed upon misperception of an idea held in the Mind of God. Please continue.

QUESTION: When the Course talks about what is valuable, it says to see it as only those things which are infinite are valuable and our Reality and, therefore, the physical world appears to be discounted—or in other words, anything that we can experience with the five senses.

And also the idea that the Course says, that you cannot see two worlds at the same time, which is interpreted by some to mean that to see Reality means that what we see as the physical world disappears.

ANSWER: What you see disappear is the physicalness of it, the materialness of it that I described. But there will not be a void left, because there was something there in the first place to be misperceived.

It is true you cannot see two worlds, and you are not now seeing two worlds. You are seeing the one and only Creation of God that exists clearly, or unclearly. Your belief that your unclear perception of the world is the one that is true is a delusion, a form of insanity. Because you are believing what is not true. But your insane perception is not the making of a separate world, it is just a distorted perception of the one and only world there is to be experienced.

The woman who will not leave the building—the institution that she is hospitalized in—because she does not want to wreak havoc for the planes and the people on the planes, will not finally emerge into a different world. She will emerge into the one that was there all along, but which she was misperceiving. But she will be minus the misperception and the fear occasioned by the misperception. She is not experiencing a different world. You are all only ever experiencing the One and only world, or Creation of God, that is happening.

Now, there is one other point that is important here and that is: Creation isn't something that happened—creation is what is happening. The world is not some huge perpetual motion machine, set in motion in an initial act of Creation. Your very existence at this moment is the result of, or the simultaneous evidence of the Living God, now. you are not a product of the past, not even “God's past.” Creation is always now. That's the end of the answer.

QUESTION: I guess I'm still feeling a confusion. The Course seems to speak of three states—the world we see, the Real world, and then Waking Up where there is no world.

ANSWER: This literally describes the process of transition from insanity to sanity, from ignorance to full comprehension. First, there is a state of

unenlightened ignorance—the three-dimensional frame of reference, the three-dimensional perception of the fourth-dimension, Reality. In this state what is experienced is accepted as reality, and is understood on the basis of its being all there is to understand. And one is just one of the many organisms on the face of a planet that occurred by chance and went through periods of evolution that have been described as the “survival of the fittest.” And that’s all there is to it.

And there are people on your planet, at this very time, who are living in that frame of mind—who have no concept whatsoever of there being a God, who embrace nothing beyond what they see. The saying is, “What you see is what you get.” Now, that is the ego frame of reference.

Then there is the penetration of this ignorance by Reality. This frame of reference I have described in the past as being like a Ping-Pong ball, a ball that is not solid but is a shell. And the sphere of the Ping-Pong ball encloses a little bit of the air of the world, and outside of the Ping-Pong ball is all of the rest of the air. And what is inside is the same as what is on the outside, except that there is this sphere that separates the inside from the outside.

This sphere is constituted of beliefs and conditioned thinking. It is what is called the ego. It is that which is intent upon maintaining its spherical embrace of part of the Totality, and the sense of identity it gets from having this tiny, separated bit of All That Is.

Because it is made up of beliefs and not Truth, and because it is simply a defense against the unity, and because it does not have its source in God—as I said earlier, it is a bastard—it does not have the substance necessary to maintain itself perfectly and thus there are times when holes develop. These are times when you usually feel miserable because you are not being able to maintain control over everything. And that is exactly when the opportunity is present for penetration to occur, and an experience of unity that is called revelation, or insight, or a feeling of union with something bigger than you. But also a union with something that is not really different from you.

Now, this penetration lifts one to the point of curiosity that I have been talking about. And that practice of curiosity takes up a certain amount of your energy and attention. And it is an energy, you might say, that is at odds with the ego’s intent to maintain the sphere. And so, the sphere weakens by virtue of the curiosity. And more insight occurs. And more experience of unity with that which is outside the sphere of your present concepts, and you begin to have an experience of union with the Whole—that’s when you begin to remember what I have called Home.

Now, you have the opportunity to begin to put into words the fact that you are Mind and not body. And that’s when the shift begins to occur—that’s when the imprisonment of the belief that you are a body begins to disintegrate. And that is when—as the Course puts it—the happy dream begins to be your experience,

and increasingly be your experience. This is the second stage you could say—where we are not dealing with the world the ego made, or the misperception that the ego has created, which doesn't allow for anything other than itself and where one begins to recognize the Presence of God in everything—the world that God made.

But you are not here just to experience an improved world. You are here to make a transition yourself—as the book says, a graduation yourself—where you relinquish ultimately the sense of a private mind that can have its own ideas and its own perceptions separate and apart from God's point of view and God's Ideas. So you make a shift from body identification to mind identification. And then you must ultimately make a commitment, an irrevocable commitment through sheer willingness—not willfulness—through sheer willingness, to yield to the Father's Will.

Now, you see what that says, yield to the Father's Will. That means you must let the Father in. That is why it is stated that the Father takes the last step, because you let go of every last vestige of the sphere that separated all of what you Are—in other words, the Total Presence of God into an inside and an outside, and into a me and not me; into me as a person and God as something different; into me as a person different from you as a person.

Now for all practical purposes, yes, the world will disappear. Now don't jump to limited conclusions. Right now your sense of your world is based entirely upon your sense of yourself as a body. That is what creates the great misperception. The world and everything that truly exists will still exist, but you will not be using it for your own limited purposes, because you will not be continuing to experience yourself as a tiny mind with its own will.

What will get your attention will be entirely different. Whether you have a hangnail on your big toe or not, will be totally irrelevant, because your attention will be consumed with being a participant in the Movement of Creation and the joy of experiencing it occur as you, but not as you separate from God. And that is the sense in which all of us are co-creators. But you cannot be a co-creator when you are holding yourself apart and separate from God, and saying, "God is the Infinite Mind, and I have the mind that God gave me."

And so, it will all be here with a different purpose. And you won't wonder about how you're going to get through the traffic jam to work on time, or how to make traveling easier, or how to make society function better. But it will all still function flawlessly.

The trees will be trees, but you will be in communion with them. And the dolphins will be dolphins, and you will be in communion with them. And you will be in communion with everything; you will discover that not one thing is unintelligent, or of a lower classification of existence. You will find that dolphins do not want to be anything different from what they are, because they are

absolutely infinitely perfect just as you are. I will carry this a step further, however, because neither the dolphins nor you will be identifying with the specific form, even though the specific form will exist.

Look at Paul and Susan: They are totally not responsible for what is happening. And here they are in Philadelphia. Something is happening, but they are flowing with the Movement of Being and they will move on. But they are not identifying with the specifics, they are identifying with the Movement. This is what happens as you begin to bring into play the element of trust and of listening. And this becomes compounded.

And so Paul and Susan can observe what they seem to be doing, and it is very interesting, never dull for a moment. And it is new, when sometimes they would like it to be just a little bit more of the old security.

But the moment any of you begin to listen beyond the limits of the sphere, when you begin to listen, it weakens the belief structures that formed the sphere—penetration can occur, the experience of unity with the Whole can be felt, and Movement begins, but not as a person, not as a little ego in charge anymore. And ultimately, you just give up on maintaining a private, little, separate, personal mind, because it does begin to be uncomfortable and hurt to not be in the flow. And you say, “okay,” and you let God be All There Is to You.

Then everything shifts in its perspective to the divine infinite view. And although you are utterly and completely conscious of every little detail of Creation, you are not preoccupied with any one aspect of it, because you are experiencing the profoundness of Creation Itself. And it’s not something different from you and you know you are at Home, not alone, but together with everyone else who is the very same thing, with whom you are in total communion.

The world does not serve any real purpose other than being the visibility and tangibility of the Presence of God which is the Presence of what you Truly Infinitely Are. But right now your perception of the world is based on how it can serve you in your finite perception of yourself. And all of those definitions will go out the window. And it means that you will see everything in a new light—that’s not just a play on words it’s the Truth—because every single form that is here is a pattern or form of Living Love, which is light.

And I have said it before, but I will say it again: When you are experiencing illumination—I’m not going to say perception, but reception of the Truth of everything—you will recognize everything here that appears to be static (even non-living, like plastic or wood made out of a tree), you will find it to be illuminated and illuminating. And you will feel loved by it, while at the same time experiencing the fact that the love that you are experiencing, is the Love that you Are. That world does not serve your tiny, limited purposes, but serves the Father’s Intent to identify the Movement of Creation.

So when you take that last step of giving up taking steps and yielding to the Father's Will—which means the Father can be fully present where you are, because you are not denying the Father—then the meaning of the world will change. And what had been your focal point in the past, will no longer be your focal point; because literally, you will be riding the crest of the wave of the Movement of Creation, unconcerned about how much foam there is, or how much turbulence there is and you will fly with the Movement. And that's what will be meaningful to you. That is the clearest I can put it.

What needs to be understood is that this process does not constitute a denial or an extinction of anything, except the misperceptions that have caused a distorted meaning, thus causing you to behave ignorantly and feel bound by your ignorance. The world disappearing means you're no longer identifying with picayunish little details and the attempts to control them, and have them reflect what you think reality ought to be. But rather, engaging in a new endeavor, which is to be inseparably present and identical with the Movement of Creation—the Conscious experience of Being—"Behold I make all things new."

When it says the world will disappear, it means you will no longer be putting the world to a use that serves your tiny perceptions of everything.

QUESTION: Well, I feel like somebody who signed up for simple math and I'm in a calculus class.

ANSWER: You came. And indeed, you knew that we would go beyond simple math. But I have not gone beyond you. Continue.

QUESTION: I'm looking for a way to form a question here. I almost feel like I have to just kind of blunder along with this question and see where it goes.

ANSWER: I'm going to interrupt you. I'm going to encourage all of you when you listen, when you feel a need to blunder, let yourself be awkward. There is no need to be polished. There is no need to inquire with dignity. Just get it out whatever way you can. Because, I will tell you, the one you are asking rejoices that you aren't being stifled by some ridiculous etiquette. Continue.

QUESTION: So, it feels to me that I want everything. And actually lately in my life it looks like I get neither deep experience of feeling centered and connected, nor do I feel like I get tremendous gratification through what looks like the exterior world.

I am very interested in things of the world. I do find myself interested in wanting to pursue them and yet there's a holding back inside of me, kind of a knowing that I know they can only lead me so far. And I also feel there's a holding back about going within myself.

ANSWER: And so, you are experiencing somewhat of a stasis or log jam: An inability to move and an insignificant desire to overcome it. Love yourself

anyway. Allow yourself to be in that spot. You are not experiencing misery. And you cannot create something in yourself that isn't there yet.

I encourage you to ask your guide or the Holy Spirit—whether you hear an answer or not—to help promote the impulse for movement. And then, as at any other time, don't try to define when that impulse should be experienced, wait until the impulsion is felt.

It is like someone who is studying the Course and finds no impulsion to continue. Don't assume there is something wrong. Don't assume that the devil has gotten hold of you. And don't assume that there is something in you that procrastinates. That is a very tantalizing word in your life. It stimulates guilt and also a certain pride, because you cannot be controlled. Don't credit such a concept.

Allow yourself to be in the place where it seems as though movement is not occurring, and know that you are not guilty of anything, and wait for the movement to occur. Unless there is active resistance at play, this period where it seems as though there is no movement, is a period in which the prior growth is being incorporated and embodied, and is essential and orderly. And if somebody else says, "Oh, you're not in touch with your guide yet?" Or someone says, "You stopped in the middle of the lessons?" You say, "Yes! And I'll let you know when I go on to the next one."

There is a saying, "A mind that's changed against its will, is of the same opinion still." And you cannot be where you cannot be, or where you do not have a feeling for being. And so be where you are, and don't engage in judgment. And in the absence of judgment you will not create resistance to movement, and movement can occur gracefully when it is time.

Don't be a person who flagellates himself with guilt. You've heard the saying, "twenty lashes with a wet noodle." There are those who lash themselves with guilt; nothing serious, but enough to make it sting, and frequently enough to provide a sense of stimulation, as though something is going on in your life, when there is otherwise a certain degree of peace.

I know your question is genuine, but I also know that there is a part of you that savors the sting of guilt and thus, limply whips yourself with it. And it does bring in an element of stimulation that does nothing but disturb your well-deserved peace.

Is that a judgment? No, it's simply an observation. Because you have the perfect right to sting yourself with guilt if you want. We don't care, because we know it doesn't mean anything, even though you think it does.

And so, I am not chastising you, but simply being up front, straight and matter-of-fact. Abide in the peace, even though it feels like nothing is happening, because embodiment and incorporation of prior learning is occurring.

QUESTION: I'm glad for the confirmation that it's an incorporation of learning. It certainly gives me a greater sense of having patience.

ANSWER: No, greater sense of not indulging in impatience. Patience is a bore. Patience is hard work. But letting go of impatience accomplishes the real goal and leaves you in your peace. Continue.

QUESTION: It's been a long time since the end of my last relationship. And I was curious to know what's going on in that department? Why I'm waiting so long? I think I'm waiting to be perfect before I'm with someone else. That's my hunch.

ANSWER: The simple fact is, and it's another way of putting what you just said, you are not letting someone in. It doesn't matter whether you're waiting to be perfect or waiting to deserve it, or it doesn't matter the reason, you are simply neglecting to give permission. And if you will give permission, it will happen. I don't care what reason you give permission for it for, it is the giving of permission that opens the door.

And that is not a means of control, it is a means of relinquishing refusal to let in your fulfillment. And again, it's okay to say "no." And so, this is not another thing that you can sting yourself with; it is not another thing to feel guilty for. Realize that you simply, matter-of-factly have the choice to say "yes" or "no"—to be at odds with or congruent with your fulfillment. And one is not worthy of praise and the other worthy of criticism. But the moment you say "yes" you will be more comfortable, and you will experience more of your joy.

But don't judge the resistance as justification for penalty and get caught up in a side-trip. Just realize that you have the choice to say "yes" or "no." And say "yes" or "no," and live with your answer until you give another answer.

QUESTION: I would like to say that I'm thrilled to be here. And I wanted to know how to let go of the shame and the guilt that I sometimes put on myself? And I want to know how to go beyond my limitations, but still feel secure? And if I can let go of the fear and let God into my heart so I can further expand my spirituality? I just want to make sure I'm worth it.

ANSWER: Oh, you are worth it. At times you will not take my word for it, but it doesn't change the fact, and that's what I want you to remember. Even when you are practicing doubt, it doesn't change the fact that you are worth it.

Nothing in your heart tells you to indulge in shame and guilt—it's all in your head. And here is a situation where you are going to have to use—and I hesitate to use the words, but I'm going to—some self-discipline. I mean self-discipline in the sense of practicing intelligence and reason, rather than unintelligence and unreasonableness.

Pay attention to what you're feeling. When you are indulging in feelings of shame and guilt you are tight inside, you are not at peace. And the reason that you overcome or get rid of shame and guilt, is to relieve yourself of the conflict. And you don't have to get very religious about it. And you don't have to pray to God to

take away your shame. It's all conditioned thinking. And it is the way the ego uses to keep you from your peace. It's as simple as that.

And so the solution is not some profound means of forgiving yourself, it's really a matter of neglecting to energize shame. And the way you neglect to energize shame, is to choose for your peace. And you are in ideal circumstances, because the means of effectively meditating and experiencing your peace—in spite of what might be going on that triggers your shame—is available to you, and embraced. No one will laugh at you, no one will ridicule you when you become at peace within yourself through meditation.

What has happened is, that you have settled down out of the surface reactive level of thought—of thinking. And you have come into that place where you can experience the substance of your Being. The substance of your Being is first experienced as peace. When you are in your peace, you are able to deal with whatever is going on without being reactive. Being in your peace does not incapacitate you; it does not make you incapable of functioning in the world, but it allows you to function with clarity.

So, the way you set aside shame and guilt—and this does not apply only to you, but to everyone—the way you get out of shame and guilt, or tension and fear etc., is to make the conscious choice to go within and come into your peace. Let yourself into your peace. That is when you are experiencing what is natural to you—to the divine You—even though your ego screams that what is natural under the circumstances is shame and guilt and sorrow.

The only time that that suggestion can seem valid to you, is when you are bouncing around on the surface, reactive level. But you can make a choice. All of you, at any moment can make a choice for your peace and move into it, where your perspective returns, your experience of your security is available to you; and the strength that I spoke of this morning, that isn't power, but an invulnerability that causes there to be nothing that can be truly threatening.

When the suggestions of shame and guilt come, you might just simply say, “'taint so, 'taint so.” Don't even get angry; don't say, “'taint so!” Don't give it that much energy—“'taint so, 'taint so.” And that will be very helpful to you when it seems perhaps difficult at the moment to meditate, you can practice the art of contrary thinking on your own behalf. When the ego whispers to you that shame is an appropriate feeling, you can say, “'Taint so, I've got important things to do.”

Don't make a big job out of it. The ego would love you to have a system and a process of forgiveness to go through, and keep you busy a while longer so that you don't simply make a choice for your peace.

I will tell you something: It is not going to be difficult for you to grow spiritually, because the fact is that you don't have any significant, deeply buried defenses against it. There's a natural spontaneous inclination within you to grow spiritually. And I'm going to say, instead of wondering how you can grow

spiritually faster, that you're going to have to hang on to your hat. And I'm going to say, have fun and enjoy the ride.

PAUL: Okay, before we go to the first question this morning, Raj has said for me to share something with you.

Very often you hear people suggest that if you are going to open up to anything beyond your present frame of reference, that it's a good idea to protect yourself. And of course, this is based upon a fundamental, conflicted sense of life, and it's a projection of our seemingly natural idea that life is polarized and there's good and evil.

And so, I want you to understand that what I'm going to share now is not a means of protection that I use, but is instead a means of establishing an intent; it's a matter of becoming clear myself as to what my intent is before I start listening for guidance. As it happens, the first thing I'm going to share with you is something that I started saying at the very beginning when I was opening up to guidance, when my business was collapsing. And it was just something that came out of my mouth as just a real genuine expression of what my intent was for that period of time that I planned to be listening for guidance. These words are not words that anyone else has to use, your own words are good enough.

But I just want you to know while I was sitting here and being quiet, I was going through a little process. I don't always have time to do that. Sometimes I have to say, "Raj," and he says, "Yes," and I say, "What do we do here?" But the first thing I said was, "I allow only for that which expresses the Christ consciousness, and only that which is in harmony with the purpose of capital "B" Being." Which to me means the same thing as the Father's Will. And then I say, "Amen," and I just say that as a punctuation mark that says, that statement is clearly made, that is my intent, period. And I don't just say it each time, I don't rehearse it, I pay attention to its meaning. Because the first time I said it, it was emerging out of a feeling of meaning, and I wasn't repeating anything at that point.

The other, the second thing is a variation on what's called a daily prayer in the Christian Science religion. It serves my purposes well. And it says... it's supposed to be an elaboration of the line from the "Lord's Prayer" that says, "Thy Will be done." And it's, "Let the reign" (r-e-i-g-n)--and I sometimes use the word "sovereign" to indicate that it's a divine and absolute reign—"Let the reign of divine Truth, Life and Love be established in me, and rule out of me all self-will. And may Thy word enrich the affections of all mankind and govern them."

And it wasn't until I began to incorporate the second part, that I realized that when it says, "and may Thy word enrich the affections of all mankind," it means that this statement is embracing, it constitutes a joining, with everyone. I'm not saying, "and may Thy word through ME enrich the affections," but, "may Thy word directly enrich the affections of all mankind, as I am finding that it enriches me."

And so, where the Course talks about joining as an essential part of waking up, this prayer does identically the same thing. So, this is not done as protection, like encircling myself with white light. Raj says that any entities who might be harmful, who have passed on, are as incapable of connecting with us, let us say telepathically, as all of us are incapable of communicating with each other that way. And the only ones who can connect with us are those who are Awakened and ego-free. So we do not need to be afraid of evil spirits, or that we're opening up ourselves to anything that might be dangerous to us.

QUESTION: God bless you Raj, and I've thanked you a zillion times for your selflessness in helping us...

ANSWER: I was blessed by God before you said it. And I want you to know that you are blessed by God before YOU think you are. And it is on the basis of that acknowledgment/blessing of the Father that you have the grounds for claiming your divinity, right here and right now, without waiting for it in some distant future. Please continue.

QUESTION: I'm bowed over after that. Thank you, that wraps everything up. In my mundaneness...

ANSWER: Oh, we'll get to your question. But in your humanity is where your divinity is to be found. And so I want all of you to begin to reaccess and redefine the word mundane, because you all treat it as though it is somehow irrelevant from that which counts—something that must be attended to until you arrive at a point of enlightenment, where you have somehow risen above or escaped it. But it's right in the middle of your everyday, mundane affairs that the presence of clarity, the presence's of enlightenment, is available and is to be experienced.

So that when you are in the grocery store deciding between this item or that item, you may grasp the fact that that choice fits into the universal order of God's Being. The mundane is not something to be tolerated until you wake up—it's on the grocery shelf, it's in the experience of shopping in the grocery store that you are to experience your divinity; and the fact that what you take home in your cart that day reflects the divine order, the universal scheme of things. And that each item and the manner in which you went up and down each aisle, you might say, is part of the tapestry of Life with a capital "L".

Everyone needs to become aware of how totally embraced every aspect of your daily life IS in God. And so let us, indeed, talk about this wonderful mundaneness you want to ask about.

QUESTION: Thank you Raj. I have an aside comment first. I wanted to tell everyone what happened before I had the opportunity to ask my question. I believe in talking to my guidance and I also talk to Raj, and I want to encourage all of you to talk to Raj, too. And so, Raj said to me, "You really want your question answered, don't you?" And I said, "Yes." And he said,

“Open your heart.” And I’ve literally felt the expansion of my heart taking place. And then it was as if, now’s the time that you can ask your question.

I want to be totally spiritual. And I seem to have a terrible block to losing the weight that I carry around. And because of the weight and how I think and perceive, I put a tremendous amount of limitations upon myself. And I’d really like to release them all and set myself free. So I ask for your guidance in this area. Where is my block and what can I do?

ANSWER: First of all I want you to embrace your weight. First of all I want you to not judge it. I want you to—and please do not be offended by this—I want you to be like the dancing hippopotamuses in “Fantasia,” who were totally uninhibited and danced the light fantastic. Now would you expect a hippopotamus to lose weight and look like a burro?

Now, I am not saying that it is part of your natural form to be overweight. But I am saying that the judgment you are applying to it is unnecessary. If you will not limit yourself on the basis of your judgments about your weight, and if you will embrace it, and if you will have fun with it, you will not be giving permission for it to remain with you indefinitely. But in your lightness about it, whatever is not essential to the perfect expression of you will fall away. But to the degree that you resist it, and detest it, and hate it, you will hold it to you, because you are keeping yourself conflicted.

So, become light about it as you embrace it, and in the relinquishing of your judgment about it, it will fall away. That is very important to understand.

I also want you to understand that it is the intent of your body—in other words, this particular form, just as we were speaking of the form of the table yesterday—it is the intent (set into motion by the Father) of your body to identify the Presence of your Individuality perfectly.

And if you are engaged in hating your body or treating it as though it is nothing, treating it as though it is meaningless, you are in a state of attack on your body. And when you are in a state of attack, you introduce elements—ego elements—that are unnatural to you and inconsistent with the Reality of You and that which identifies you. As long as you are bringing those elements into play and energizing them, you block your ability to experience the divine fact of your body. And so you must, if you want to experience the wonderful symmetry and balance of your body, relinquish the judgment, the conflict, the attack on your body.

This is a very important thing to understand, especially for students of the Course—it applies to everyone, because there is not a soul on your planet who is not in one way or another attempting to rise above the (dirty word) material world, to attain spirituality. It has been stated that A Course In Miracles is the most radical volume present on the face of your globe. And indeed, I would have to agree with that.

But the idea of rising above your world is as old as the ego. And to deny the world and to deny your body is not a radical idea. And this is very important to understand. Because to the degree that you treat the body and the world as though it is nothing, as though it is meaningless, you are in a state of attack upon it. And attack is disrespect.

And you will experience the effects of disrespect on your body and on your world. And indeed, the raping of the land on your planet—in the Rain Forest and in other parts of the world, and the feeling that you are so important that you can pollute the atmosphere, that the world does not have to be treated with respect, you do not have to respect it because you are the dominant species—this is ego arrogance. And you are experiencing the effects of the disrespect. And it is absolutely inconsistent with the principles of the Course and it's absolutely inconsistent with Love to consciously practice disrespect for your body and for your world.

Now, what do you do with that? The first lesson in the Course says, “Nothing that I see means anything.” And it says: That is the fundamental premise upon which all of the rest of the lessons in the Course are built. Everyone thinks too much. If you would just practice that first lesson and not think about it, you would find something spontaneously happening. Because it is impossible for you to endure meaninglessness.

And so without thinking about it, without analyzing what it means, if you actually began to look at everything and say, “The chair that I see does not mean anything; nothing that I see means anything; the tree doesn't mean anything,” etc.—something will revolve within you, not as a result of reasoning or thinking, but as a result of the fact that you cannot exist in a meaningless world. And the discovery of the truer meaning of what you see will begin to emerge.

That lesson literally means—if you must think about it—that lesson literally means: “Nothing that I see means what I think it means.” And that lesson is the means of your breaking loose from your commitments to your definitions that you have evolved for yourself, as a result of not truly paying attention, but trying to figure everything out from your head—and, therefore, from your conditioned thinking and your current sense of limitation.

On the one hand you can say, “this is a meaningless world,” but if you think about what that means and you say, “therefore, this world is meaningless,” then you will stop valuing it; you will feel justified in mistreating it even more greatly than you already are. And if your body is ill or of larger proportions than you would like, and you have already been down on your body, and then you say, “it doesn't mean anything anyway,” you are likely to treat it with even less respect. And you are also likely to become compulsively inclined to abandon it, as though there is a need to get out of it, quickly, so that you do not have to endure this meaninglessness.

Now, I am going to tell you something: When I encountered the man with the withered arm, I reached out and touched him. Now, if his body was meaningless, if his body was illusion, and especially if his arm was an illusion, then healing would have constituted the disappearance of his arm—and then he would have only had one arm. But no, the healing which was described as regeneration was the illumination and the uncovering of the divine Intent, of the divine meaning, and he was Whole.

The result of revelation and the increased direct experience of your divinity is “Wholizing”—it does not cause further separation and division. Remember that! Your clear experience of your divinity “Wholizes” you—it brings everything about you into clearer focus.

And if you have been looking at it out of focus, with a fuzzy image that is not easily identified and easily determined, you don’t get rid of what you’re looking at, you adjust the focus so that what was unclear—and which might have been a little bit frightening because you couldn’t quite make out what it was—you bring it into focus so that you can see it clearly and see that fear was inappropriate, and that your false estimate as to what it was was untrue and, therefore, meaningless. It wasn’t what you were looking at that was meaningless, but your incorrect perception that was meaningless.

Denying the world is as old as the hills, there is nothing radical about that at all. There is nothing new about it, there is nothing revelatory about it. The purpose of the lessons in the Course and the purpose of the Text is, indeed, meant to cause a radical shift of perception, not a radical shift of the world.

And in that radical shift of perception, where it is your desire to see the face of God in everyone you look at and in everything you see—your definitions, which have been judgments—your definitions about everything become meaningless. And you begin to be able to see like a child, with new eyes, and with delight, and with curiosity. And indeed, your sense of your world changes, and you see it in a new way—you discover the harmony in it. And you find the way you’re going shopping and finding a parking place right where you need to go, is an expression of the divine Universal Order, because it all fits in as part of the tapestry.

Now, that shift of perception constitutes what the Course calls a “happy dream,” and it isn’t the last step. As I said yesterday, the last step is giving up your perceptions entirely. You shift from perceptions that are entirely ignorant to perceptions that are less dense, and then you give up private perceptions entirely—for God’s point of view. You let that Mind be in you that is God, which is the only Mind you have ever had or been all along.

But you must realize that you will not arrive at God’s point of view if you are in a conscious active state of denying the visibility and tangibility of the Movement of God, called Creation. Else you will not have healing of the world and you will not have healing of the body. And you might as well just go ahead

and dig your grave and crawl into it and wait to die, because anything else is folderol.

So, embrace where you are with lightness and with curiosity, with a desire to see the face of God, with a desire to see and feel the way in which every little thing in your day fits into the divinely unfolding tapestry of Creation that is occurring at this very moment.

And indeed, as paradoxical as it seems, look at this world that you are willing to be present with and say, “nothing that I see means anything,” without interpreting that to mean that everything you see is meaningless. It doesn’t mean what you think it means. Why? Because it is the Presence of God in active, vital expression, expressing the Father’s Will in this very moment, expressing the Father’s Intent which is indivisible and, therefore, undivided. And it expresses a beauty and an intent that is totally escaping you, because you are so damn sure of your definitions of it all.

And so, you must break loose. And that is the purpose of the Course—to break you loose of your convictions as to what a thing is. If you are saying, “what I see has nothing to do with God,” then you’re lost. But if you look at everything, even the ugliest things, and you say, “everything that I see has something to do with God,” something is going to happen into you that says, “how can it be that this can have something to do with God?”

You will state it as an expression of a difficulty, a problem in your mind—“how can this be, it’s impossible.” But if you don’t add those last two words—“it’s impossible,” you’ll find that your question, “how can that be,” is the open door to revelation. “How can this be the Presence of God?” If you will ask that question as a statement of curiosity, rather than a statement of dilemma, you will get past the appearance, revelation will occur and you will experience the delight of being conscious. And you will also lessen the density of the ignorance that everyone seems to be bound by, because you will no longer be joining with everyone else in the false definition, you will have gotten passed it.

You see, everyone says, “nothing that I see means anything,” and then you think “everything I see is meaningless.” If you will not think, but just abide with the statement, “nothing that I see means anything,” this inner revolution will occur because it is impossible for you to exist in a meaningless world, and you will find revelation occurring. You will feel a need to find meaning.

That’s desire, and desire is the definition of prayer. It’s asking instead of telling. The ego tells; it says, “This is a chair. This is a finger.” And then it says, “This is a material chair, and this is a material finger, and this chair and this finger have nothing to do with God.” And you’re stuck in this world with fingers and chairs that have nothing to do with God. And you’ve got to find a way to deal with being in that kind of world.

But what does this chair and this finger have to do with God? Ask those questions. Even if you don't ask them, if the question will emerge, that inner revolution, or movement will occur. And it is desire and curiosity, and that's what unlocks the door to clarification, to enlightenment, to the new view that more closely approximates the truth of the Intent that the Father has expressed in what you call a chair and a finger.

So, be with your body, and be with it lightly, and be with it with curiosity. Doubt what you think a thing is; and do not then define it as meaningless and become depressed about it and caught up in unending anguish within yourself because it is such a depressing thing. Be curious, be open—that's the point. Anything else is an attack on God. When you falsely define your world and your body as meaningless, it is an attack on god.

As I said it is paradoxical. Because to see the God in a thing you must be willing to say that what you see doesn't mean anything. But that is simply a trigger and a stepping stone to your natural inability to exist in a meaningless world.

And if you will not get sidetracked with thinking and coming to a conclusion that the world is meaningless just because you have said, "nothing that I see means anything" the clearer, truer Meaning, with a capital "M", that expresses the Father's Intent, can begin to register with you, and you will say revelation has occurred. And you will begin to understand the miracle of A Course In Miracles. Or for those who are not students of A Course In Miracles, you will discover the miracle of Life, right here.

Everyone is glad you asked that question.

QUESTION: I seem to have been on a crusade for the past fifteen years to fix me. Forgetting the past, getting over the past and overcoming faults. And getting new viewpoints. The more I study...

ANSWER: I'm going to interrupt you. Always what you end up having to forgive—whether it is from the present or the past—really amounts to making a decision within yourself to refrain from judging.

Now all of you can take years of your life seeking out those things that need to be forgiven, or you can chop down the tree at it's root by monitoring yourself and refusing to engage in judgment in the moment you're in. There can be ten thousand things to be upset about, or you can choose not to validate being upset about anything and choosing for your peace. If you are willing to make a commitment on an hourly basis or a minute by minute basis to stay in your peace as you face your world, you will find yourself experiencing your integrity.

You see, the ego suggests that you feel a loss of your integrity because of the ten thousand things—and especially this one and that one and the other one. And if you go out attempting to correct this one, that one and the other one, and hopefully someday the ten thousand, you can spend years of your life never feeling

like you're getting ahead. Because I will tell you something, when you take care of the ten thousand you will find that the ego has ten thousand more in the wings.

I am not being over simplistic. And you will find the practicalness of what I am saying, in spite of the fact that you hear that you must weed out significant traumas in your past. But I will tell you something: If you don't plug in the trauma light, the light won't go on and illuminate ten thousand traumas to deal with. And if you choose consciously for your peace, if you say, "not my will, but Thine be done; what do I need to know; what is the truth in this moment about me"; and you insist upon making that inquiry not from the ragged edge, but from your peace, you will find the healing of the whole illusion of trauma occurring—it will cut down the whole tree.

Again, this is not over simplistic. Truth IS simple. And that's half the problem; because all of you are conditioned to see everything with complexity, you think that the answer to a complex question is going to be a complex answer that may be as much of a problem as the problem you're trying to get the answer for. And maybe you will not be able to comprehend the answer.

The Truth always simplifies. Why? Because it cuts down the whole tree, while you're trying to deal with this leaf or that leaf or the other leaf that apparently has turned brown.

Continue.

QUESTION: Well part of my question was that I have a daughter and some friends who are in...

ANSWER: I'm going to interrupt again, I'm sorry. You see, instead of being a gardener who prunes the trees, I want you to become a logger who cuts down the tree.

Continue.

QUESTION: Okay. I understand that abusive relationships are there because of consent on both parties. I truly, truly want to be... to unconditionally love both my daughter and my son-in-law. And it's just hard to be nonjudgmental. How can I get past that?

ANSWER: If you listen within, you will come to know what the Truth is. And when you know what the Truth is, you will know that it is this and not that. You will be able to tell the difference between what is true and what is not true. That is discernment, not judgment.

Judgment is more than discernment between what is true and what is not, between what is right and what is wrong. Judgment is the discernment plus an attack on what is wrong, and almost invariably an arrogant, egotistical affirmation of what is true. And both the arrogant, self-righteous attitude and the anger and attack are irrelevant to the discernment—the knowing as to what is appropriate and what is not.

Arrogant self-righteousness is effortful and depleting; just as much as anger and attack on what is wrong is effortful and depleting. And both of them keep you in a state of conflict that will ultimately cause you to become a less effective agent for change. You have available to you the calm, clear distinction between what is appropriate and what is not. That knowing allows you to know how to be. It allows you to know when to say “no” and when to say “yes.” It allows you to know when to agree and when to disagree.

To be unconditionally loving does not mean letting anything and everything occur, whether it’s intelligent or principled or not. Being unconditional does not mean allowing yourself to be steam-rolled by a situation, and somehow managing to love it.

Quite often, the practice of unconditional love amounts to joining with another in his or her illusion and substantiating it—strengthening it. Now that is unprincipled; and, therefore, it cannot truly be love, because love says “no” to that which is unprincipled. Love says, “No, I will not join with you in this regard. And you will have to simply live with that fact, that I cannot join you in this illusion. And if you care to carry on this illusion, you’re going to have to do it outside of my presence; because if you are going to be in my presence, I will be in active disagreement with you.”

Oh boy, the ego will pop in and say, “That’s ego! Your unwillingness to embrace me is not love. How can you call yourself loving? How can you claim to be practicing unconditional love?” Don’t answer that question. Just say, “Nevertheless, I cannot join with you, I cannot agree with you.” And if there is an insistence upon not changing—leave.

Now, that sounds like abandonment. But if the only means by which you can remain is to join in that which is unprincipled, you cannot afford to stay, else you are abandoning them truly by reinforcing that which is inappropriate and not reflective of Truth. But you see, in all of this you do not have to indulge in judgment or self-righteousness which conflicts you.

Now, when you insist upon being the Christ—who does not let a withered arm remain a withered arm—you are not always going to be in harmony with everyone if the others are insisting upon not being the expression of God, consciously. And so, when you walk away, as an affirmation of your not joining with the illusion, but your insistence upon joining with their divinity, which expresses intelligence, you will not feel guilty. And you will turn the situation over to the Holy Spirit, and you will not play into the belief that you must be the savior. You get the picture?

QUESTION: I knew that, thank you.

ANSWER: You are welcome. Why should you do all the work? Why shouldn’t they have to? Take the necessary steps to engage in a new point of view.

It is very easy to get caught up in the game of “change me,” even though behind the statement “change me” is—“if you can.”

QUESTION: I have a short question. I would like to know what are orgasms?

ANSWER: Enjoyable! I will say pay attention the next time you have one. Learn to abide with, learn to be with your experiences without assuming that you must have an intellectual comprehension of what they are. And in this way, their fuller meaning can unfold to you.

QUESTION: How do I create order in my room when there appears to be apparent chaos around me, in it?

ANSWER: First of all, stop resenting the chaos around you. And then you will find that the energy is present to enjoy the little piece of orderliness that is available to you in your room, as you put it. Also, when it comes to your territory, do not hesitate to claim it and establish order, establish the harmony that you would like to experience. Do not succumb to influences around you that would say you do not have a right to your orderliness. You must put your foot down. Just because everyone else is running around like a chicken with its head cut off, does not mean that you have to do likewise.

QUESTION: I have many interests in my life and many choices that I can make right now regarding my job, regarding my heart’s desires. And I have been making decisions like this for the past few years. And every time, I discovered this is not really a thing that I want—I thought I wanted it, but I don’t. And what I’m trying to decide right now, because I am at a crossroads in my life, is what I’m really supposed to be doing—what God wants me to do.

I feel in my heart that I should be writing. But it’s one of those things where I’m neglecting to start, because I’m afraid it’s another one of these things where I’m making a decision on something that I’m going to find later on down the road, that I really didn’t want to begin with.

And I’m hesitant, maybe fearful to take another bold step, like quit a job, to go into something new. I just want guidance because there is that potential for distractions. And I’m tired of distractions, I don’t want distractions anymore, or that fear.

ANSWER: Heaven help you if you succeed in not having distractions. It will be called being dead. There is a saying: “You cannot steer a car that is parked at the curb.”

Let there be movement. Explore. As long as there is movement, you can modify the direction in which you are going. Do not let yourself be cornered by fear, or fear of failure, or fear of not hitting the mark as completely as you want. Let there be movement.

Now, once you have said “okay” and you realize that the fact that you might be moving in a direction that is not quite on target, once you realize that moving in

a direction that is not quite on target is not a failure but simply an opportunity to modify your direction, then you will not associate guilt with movement. And you will begin to be able to enjoy the movement.

Were you unconscious during all of these, what you might have called, false starts? Do you not have experience, let us say, under your belt? Are you not the richer for it? And how sure are you that these false starts, or movements that didn't quite hit the mark, haven't begun to take their place in the preparation for what will really feel to you as though you are hitting the mark? Are you so sure that there have been mistakes?

Now, I understand that the idea of having made mistakes is not the strong point. The strong point for you is the reluctance to move, and move in the wrong direction, or a direction that is not right on target. And that is why I am addressing the fact that movement is the key, and allow it and thank God that there are distractions.

I'm going to come back to what you're saying. I want to point out to everyone that all of you in growing up have thought that you would come to a day when there would be no distractions—you would know what you needed to know, you would have life under your belt. And you know what? What you have been wanting is not to have to be conscious. You have wanted to arrive at a point where you could just relax and "enjoy life," because you had become a successful business man and father, and a wife and mother, etc. All of you have been working to arrive at a point where you didn't have to learn anymore. "Thank God we're out of school, now we can live."

So, distractions are the Movement of Creation getting you out of your rut. As you move away from the curb and no longer hold yourself immobile—listen while you are moving; pay attention, pay attention to what you love. And don't think that if you pay attention to what you love and find it, that it will be ultimate. Because until you are totally Awake you will find what you love deepening and clarifying. And you will find your capacity to love becoming more infinite.

Start with what you love. Don't be afraid to move. And check in along the way—pay attention along the way—so that as your horizons expand because you are expressing less fear, you are able to embrace more of your infinity while still listening, so that you don't feel overwhelmed by the opportunities. And by staying in touch with what you love, it will keep you on target. The point is: Stop thinking that there is a target which once you hit it you can forget about and never have to think about another target.

Stop being afraid. And stop associating guilt with movement, as though it were a test every time you moved that you were going to be graded on. Let go!

If you were going to start out for New York today and unknowingly you were on the wrong road and you saw a freeway sign that says, Washington, DC You would say, "Whoops!" And you would get off at the next intersection and

turn around and head home. Now you could engage in thinking and reprimand yourself and feel guilty, or you could thank your lucky stars that you have simple common sense and intelligence—the ability to recognize your car was not pointed in the direction you were going and that you turned it around, and headed on your way without anything other than looking forward to being at home.

QUESTION: In A Course In Miracles there are two statements that I'd like to ask you about. One says, this is the Second Coming. And the other ends a sentence by saying that we may regain Eternity. I'd like to know from you what that means a little more, and I think I know for myself.

ANSWER: Well, we are certainly not talking about orgasm here.

The Second Coming is your Awakening. It is your own resurrection and ascension without crucifixion, physically. I'm not going to go through it again. I don't need to and couldn't and it would not serve purpose. The Second Coming is each of you embracing your Christhood, your Sonship and Daughtership; claiming it; making commitment to it and experiencing it.

Now, you claim it—not for others. And you commit to it—not for others, because you no longer want to practice being insane. You no longer want to experience conflict that is not your Birthright. You commit to it because you are exhausted and tired of being a Prodigal Son or Daughter; because you are tired of dallying with the ego while your divinity is held in trust; because you are tired of claiming to be a person in your own right, learning how to be a successful illusion.

The ego always has everything reversed. And so, the sense of regaining Eternity could be likened to an image in the vast universe of a huge, shallow, beautifully decorated Chinese bowl with liquid in it. And this bowl and the liquid in it represent Eternity (this is just imagery) and all of you have been struggling up over the edge of this bowl for eons. And regaining Eternity is you getting over the lip of the bowl and being able to just slide down into the water, into Eternity, as though you gained it yourself. That is, as I said, a hundred and eighty degrees out.

Regaining Eternity occurs when you let it in. If you are experiencing time, you are experiencing Eternity. I am not saying time is Eternity. If you are experiencing being conscious at this moment, you are experiencing Eternity—you are in it. And what you are calling time is a distorted experience of Eternity. It is not an experience of time, it is a distorted experience of Eternity.

So, you regain Eternity by letting go of the false sense or misinterpretation of it. You regain it by not inserting between you and it the belief that you are in time, and that you are a finite, separated entity. Whenever any of you becomes still within, you have a clearer experience of Eternity, because you are energizing time less. You are also having a clearer experience of yourself infinitely, which is why you feel greater stability. It is when you perceive yourself to be tiny as a body that you feel unstable. It is when you are experiencing your infinity as Mind that you feel your stability.

As I said yesterday, there are fewer asleep than those who are Awake. And as a result, the dream, the illusion, is not being as heavily reinforced because fewer are joining on behalf of illusion. And so, dreaming is breaking up—losing its so-called integrity that keeps it going.

And so, indeed, you live in a time of Awakening, whether you choose it or not. Those of you who love the dream are losing the companions it takes to keep the dream going, because everyone is waking up. And this is, therefore, not an Awakening that is being forced upon you through an act of will, it is being forced upon you because you are finding fewer and fewer to join with to reinforce it. And your acts of will on behalf of ignorance, are having less impact.

It takes great effort to maintain an illusion, especially in the face of an infinite God. But, you do have free will. And as long as you can find someone else to join with you in an act of free will, at odds with Reality, you can create for yourself an illusory experience. But it is just a form of insanity, and does not constitute the actual creation of a real illusion.

And so, everyone is on the verge of regaining infinity because you are less and less able to keep the experience of it out, because there are fewer to join with you in the reinforcement of your dream. And this is good news!

QUESTION: I'm going over several questions that I'd like to ask you while I've been sitting here for the last day and a half.

ANSWER: I would like for you to ask the one that is most important to you at the moment.

QUESTION: I think the most important one is to let you give me some advise, or some steps to take in my spiritual growth.

ANSWER: Weren't you listening yesterday and this morning?

QUESTION: Sure I was.

ANSWER: Listen, listen, listen. I do not mean listen to me here during this weekend. I mean more than anything else, be willing to listen. Do you realize what that means? It means that you are willing to assume that your own best thinking is not so gosh darn important. It means that you are willing to assume that if you stop thinking a little and begin listening more, that you might indeed experience a benefit.

At the bottom line what it means is that you are not validating the ego. It is very important to understand that the one thing that the ego cannot defend itself against is disregard. Fight it, attack it, and it will be strong because it is only a defense mechanism. Disregard it and you render it powerless. And you render it powerless by listening to God, by listening for me, by listening for your guide, by listening for the Holy Spirit, by listening for anyone who is Awake.

And so I would say: listen, listen, listen so that you might begin to experience the joy of listening and hearing, and the joy of the transformations that occur as a result of major shifts of perception. And remember to have fun with it.

QUESTION: One day, early fall of last year, I experienced a white rose appearing to me under one of my family room pillows that is a throw pillow. Which every day of my life I go down and I rearrange it when it's in that position. Which the reason for it getting in that position is when my son would come home to sleep, even though he was living on campus.

And I would like to know what does that mean? When there was no rational explanation when I approached my family regarding this white rose, which had no thorns, no leaves. It was real and it was about nine inches long and it was not crushed. But I was frightened by it and I threw it in the garbage.

ANSWER: It was a gift from my mother. And that is all I am going to say, because I don't want you to think about it, I just want you to feel it.

I will add for the benefit of everyone, that I use those words "my mother" for your sake, so that you might know that it was Mary. But you must understand that both Mary and I are One in the sense that I spoke of the unity yesterday, because we are both Awake and do not labor under the idea of birth any longer.

I did not pick on you accidentally. It is important for all of you to know that we are all with you. And I need to extend that a little further. Not only are those of us who you currently find meaningful to you with you, but those who you never heard of and whose meaningfulness to you will not become apparent to you until you have the experience of them.

Indeed, Mary is very busy on your behalf, as I am; not as personalities, but as the Presence of the Christ intent upon illuminating your Christhood. Because ultimately the point is for you to join us in full comprehension and embrace of who you Are.

It is not appropriate for you to be groveling at our feet and feeling embarrassed at even approaching us, because you and I are absolutely identical. And you are all like children who have been told, "You can't do that. You can't do that. You can't do anything right. You'll never be able to amount to anything. You don't have a mathematical mind, so don't even try to take math, study music." And you believe it. You believe it is your nature. You believe it is an essential truth about yourselves. And it isn't an essential truth about you.

It is easy to hear words like you are the Child of God, and it is a far better thing to hear those words, even if they don't sink in deeply, than it is to hear that you are nothing but an organism that sprang from nowhere and will return to nowhere. But it is essential for all of you to begin to understand that when it is said that you are a Child of God, you really are the direct expression of God—nothing less and nothing more. And that this fact is a profound fact.

I will say that it is a powerful fact, the power of which you will begin to experience as soon as you are able to look at yourself and say that your current definition of yourself is invalid. And that what you have been told are lies. And

then don't get hung up on the nature and character of the liar, and how much abuse that has constituted for you—recognize the lie and let go of it by claiming the Truth. And you claim the Truth by becoming humble enough to say: “Fill me, illuminate me with the clear experience of who I am.”

You are not the unworthies needing to become worthy, you are the worthies who need to let go of the idiotic notion that you are unworthy.

QUESTION: A very short time ago my father passed on and he passed on at home.

ANSWER: In other words, you lost sight of him.

QUESTION: Yes, we lost sight of him. And actually what I wanted to ask you is, did we truly lose sight of him on a street in Italy? My mother was sort of leading him on a creative visualization trip, and one minute he was with us, and the next minute it felt like he was on a street in Italy.

He was dying of cancer and this was his last moment. And his family had come from this certain village in Italy. And my mother was telling him to go to his mother's house and that she was waiting for him. And one minute he was with us and the next minute he wasn't.

ANSWER: I understand.

QUESTION: And I don't know if it's childish or ignorant of me to believe that several loved one's were waiting for him.

ANSWER: Oh, that is a very clear correct perception, which is what caused the feeling of his being “back home” in Italy. He was with his family.

You must understand that when one goes through this moment of what has come to be called transition or passing on, there is indeed this experience that has been described—of moving through a tunnel of light. What is not always conveyed is that there is no confined sense to this tunnel. It is more a matter of not feeling thrown out into infinity for the one who is experiencing this shift of perception.

And when one has the experience of arriving at a point of destination, it is not usually immediately with friends and family, but is what you might call a receiving station—a place where one has the opportunity to get his or her bearings. It is a moment, you might say, in which one has the option not to answer to anyone about anything, where one can have as much of an experience of time as he or she wants to collect himself or herself. And then when that individual chooses, he or she meets with those who are waiting with great welcome.

Your father wasted no time whatsoever, and immediately received family and friends. And that is why you had this almost immediate sense of, shall I say, Italianhood. But it had nothing to do with any geographic location in Italy.

What I mean to convey to you is that, there was no particular sense of trauma associated with his passing. And so, he did not need to take time to collect himself. On occasion, people will wait as much as what you would call a year, just

experiencing the absence of pain, and soaking it up before going on to meet with family and friends. This was not the case.

I also want you to understand that, this place that I am calling a receiving station, has as its function, the immediate extension of support and love. The experience of moving through the tunnel of light is one of great support and love. But there is Movement occurring, there is a great deal of (as you might imagine) curiosity present. And it is when one arrives at the “destination” that there is an active need for support and love—nurturing—for those who’s reason for being there might have been traumatic.

Now, you may have felt that there was suffering associated with the death, but for him it was not.

QUESTION: Sometimes when I walk in the streets I see dogs or pigeons, and if I have food on me I share it with them and I feel happy about it. But I understand there are people who object to giving food to animals in the streets, because it’s the wrong food, and it may harm the animals. But I take the point of view of the Buddhist principle: I share with my little brothers and sisters what I have, it’s what I do. Would you comment on that?

ANSWER: You are absolutely on target. You must realize that the environment of your cities is quite unnatural. And you would not give a second thought to feeding animals in a more natural setting. And in a more natural setting you would likely have more natural foods for them. But I will tell you something: In a city environment where their natural habitat has been radically altered and they have had to adapt to it, and natural sources of food are not available, you are a blessing to them.

I am not going to, at this time, say anything further about the inconsiderate harshness of your city environments. But do know that there is thought that needs to be given to it, and listening that needs to be done about it, because you can accomplish the same ends that you accomplish in your cities in environmental settings that honor nature and honor your humanity and honor the other life forms. And that is all I will say at this moment.

QUESTION: I’ve been reading a lot lately about changes that are supposed to be happening now, or in the near future on the earth. And I’m curious as to number one: Whether these changes are going to take place? Number two: If they are, what are we in store for? And number three: How can we prepare ourselves for them?

ANSWER: The changes you are referring to are calamitous changes. I am here to tell you that the changes that will occur will be healing changes. And healing processes are not in themselves traumatic. Stop looking for changes in the world. I will tell you, almost everyone would give their right arm to have some sort of dramatic evidence of change to tell you that “the end is near”—some

substantial evidence of the fact that life is not going to interminably plod along as it has been. And so, you are even willing to look forward to a negative evidence.

Now, the problem is not in your world, but in your perception of your world. The change is going to occur within you. And what I have been sharing with you this weekend is that, the change is already occurring in you. It's occurring in everyone, even though not everyone is talking to each other about it. And so there isn't the kind of confirmation available that would be well for everyone to have. But nevertheless, the mutual joining in agreement about illusion is breaking up. And, therefore, worldwide there is shifting of perception that is occurring, and you are already seeing evidences of it, even though there are certain awkwardness about the evidences.

Now, I encourage you all to begin to look for what I have referred to at other times as outbreaks of intelligence, instead of outbreaks of calamities. And be sure and look for these outbreaks of intelligence within yourself as well; because as you do, you will lend your Presence to the shifting that will become manifest in the world by virtue of your withdrawing from the partnership in illusion—the partnership in ignorance.

No, you do not need to look forward to or fear the calamities you have heard about. The Awakening process, if I may call it that, the arousing of all those sleeping on the lawn in the Kingdom of Heaven having their dreams, is occurring. And it is occurring sooner than anticipated. It was not predictable, but without getting complicated, I will repeat that it is happening sooner than expected. It is happening more smoothly than was anticipated. And there is going to be greater harmony, because the fact is that there is not as much active resistance to it.

And so, do not harbor within you fear or expectation of calamities as evidences of Awakening. And be participants in the gracefulness of Awakening.

QUESTION: My question deals with the Awakening process. As I understand it, we in effect don't have free will, and haven't in the sense that there's only one will, and we are the extension of God's Will. If that is the case, why does there have to be a process of Awakening? Why doesn't God just Will us to Awaken?

ANSWER: I mentioned yesterday: "That a mind that's changed against its will is of the same opinion still." No matter whether God is doing the coercing or not.

Now, the other thing is that, if you do not walk back into the Kingdom of Heaven, if you do not walk back into the undistorted conscious experience of Being voluntarily, you will feel unworthy of being there. You will not feel any confidence in your being able to remain there, because it wasn't you who said "yes." Nobody kicked you out! And you are the one who will have to change his mind, and simply walk back in.

Now, you see language can be confusing, because I say you must walk back in, and yet the fact is that you never left. And you are having your dream of not being in the Kingdom of Heaven right in the middle of the Kingdom of Heaven, and so why should the Father say “come back.” This whole experience is a pipe dream, going on right in the Kingdom of Heaven. It isn’t punishable, because it is not a disobedience.

How many of you have seen these kaleidoscopes that, instead of having pieces of glass in it, allow a portion of what is in front of you in the world to be reflected, so that you look and see incredible designs formed of your world. If you wish to view your world in that incredible way, you are welcome to do so. And if you wish to have two of them, in front of each eye, and find a way to begin to understand what you are seeing, and function with that perspective, it’s fine. And no one will tell you that you have to look at it differently.

But if you want to see and experience Reality really, then you must decide that you no longer want to explore all the possibilities of this extremely complex way of perceiving the simplicity of the Kingdom of Heaven.

QUESTION: Would you comment on what the experiences of a person who decides to take their own life and dies, as we call it death, through suicide?

ANSWER: First of all, you will have to explain to me in what way somebody passing on in their sleep, comfortably on their bed, is not a suicide. You see, at the bottom line, every death is a suicide. It does not matter whether one points a gun at his head and blows out his brains, or one serenely closes his eyes, and in all calmness and naturalness, passes on.

The passing on is indeed, a point of giving up—giving up the struggle, you might say. Having arrived at the point where the perception of life, the definition of life, seems to be not worth enduring any longer.

What this means is, that one who actively participates in a forceful manner in passing over that line, is not subject to penalty. With that one, the death is as much an act of ignorance as the one who quietly falls asleep and passes on, in his own bed. And the only difference is that, generally speaking, one who commits suicide ends up spending more time in the receiving station—that I mentioned earlier—sorting out why it is that he still exists and feels no guilt. It is a difficult thing to comprehend. But that one is not kept there. It simply tends to take longer for that one to sort things out and feel the freedom to go forward, and meet those who are awaiting him without any judgment.

The experience of an illusion is no more real or less real under one or another circumstance. And that is important to understand, else you will decide that right now, while you are “still living,” that there are certain things as opposed to other things which are worthy of guilt. And you will sort it out here, until you arrive at a point of releasing the guilt and embracing your divinity.

QUESTION: Very often, the people in the lives of the person who has taken their life in that way are the ones who feel the guilt. Feeling that they could have done more, or perhaps prevented it.

ANSWER: I will tell you this: They have gotten sucked into a ploy of the ego, because invariably the one who does commit suicide is saying, “so, there!” And it is done for others. Even if that one believes himself that he is doing it for his reasons, he is doing it to get even. That is his trip!

I will tell you something: Life itself, from within the three-dimensional frame of reference is, generally speaking, a process of everyone getting even with everyone else. But it is done often great style and diplomacy, and it is called public relations, it is called education, and it is the way everybody gets everybody else to behave “appropriately,” instead of originally.

I will tell you: In very practical terms in your daily life, the details of Awakening come in the form of releasing yourself from the guilt that everyone else is laying on you for the purpose of getting you to behave appropriately.

There is a point where you have to be fed up to here with attempting to atone for a guilt that is superimposed on you, so that you don’t make waves or upset someone else. There is a point where you have to realize that in your spontaneous originality of Being, you are sinless, and that the judgment of “guilty” that is laid upon you, reflects nothing other than the ignorance of the one laying that upon you; and you do not have to honor it within yourself, or have any feelings of guilt.

The practicality of it is that, the one who says “guilty,” the one who accuses, needs you to be guilty so that he is not alone in his own guilt, that he believes he is. And it is love for you not to join in agreement with that one by feeling guilty. Because if he sees that you’re not following the protocol and acting and feeling guilty, maybe he doesn’t have to either.

At the bottom line, all of you want to talk to someone who isn’t guilty, so that you can be inspired to feel your guiltlessness as well. You want someone to join with who is not guilty, who is just like you.

So honor your fellow man by not playing into the game of guilt when the finger is pointed. And enjoy your freedom, and become what I have called an agent for change, a transforming presence for the one who felt he needed you to be guilty, so that he wouldn’t be alone in his. His guilt is no more justified or valid than the guilt he would have you believe is yours.

The family is going to have to shake off the projection and say, “No, I refuse to play that game. I never was responsible for your life.”

Jewish mothers are, unfortunately, picked upon to epitomize something that everyone does, but no one wants to claim. The Jewish mother says, “You’ll be the death of me yet,” as a means of promoting appropriate behavior. But everyone says, “You will make me uncomfortable if you do that. You will make my life miserable if you don’t change.”

Everyone, in one way or another, uses this ploy. The result is that everyone thinks that they are responsible for everyone else's happiness. And that is a responsibility no one can bear. It is not humanly possible. And I am speaking down-to-earth, three-dimensionally, ignorantly speaking—no one is capable of bearing that burden.

The thing is that as long as everyone is pointing at everyone else saying, “you are responsible for my happiness,” you are not feeling your own integrity. You are feeling that your joy and your happiness are dependent upon something that is out of your control—the other person—when you alone are responsible for it.

Happiness is a choice, and misery is a choice. And if everyone will just get simple and acknowledge that fact, the game of manipulation and control and coercion through guilt, will stop.

Your sovereignty comes in your understanding that all you have to do is to choose for your happiness, and choose for your peace, because you do energize your misery. You say, “I cannot have my peace until this loved one is at peace himself.” You're the one saying that! You are the one giving the word! But you're not paying attention to what you're saying; you're paying attention to the attempt to blame—your attention is out there.

And then somebody says, “Well, you can be happy, all you have to do is choose differently.” “Well, if I choose differently, then I'm not loving him.” And you're still saying, “I choose to be miserable because he's miserable until he changes. And I am going to devote myself to changing him so that he will be happy.” And so, there are two of you who are miserable and stuck.

I will say—own your power. In other words, own the power of your word, and recognize the words that you are giving to your life. Realize that you have the option to choose for joy and peace. And then do it! And watch how that will be the leaven that leavens the whole lump.

As Paul noticed, when he sat down and simply closed his eyes to become still for his own reason, everyone else became still. And he didn't have to expend any energy to get anyone's attention.

There is sort of a psychological fad that everyone is glomming onto these days, a catch word called co-dependency. And it seems to be applied to particular groups of people: alcoholics, those who have been in abusive families, etc. Well, as long as you're an ego, you are co-dependent. And don't sit in your comfortable houses, not having been from an abused family and not being an alcoholic, and feel that the word co-dependency doesn't apply to you.

When I say these things, it is without judgment. It is not an accusation. It is an encouragement for you to not be afraid to take a clear, practical, simple, down-to-earth, intelligent look at what you are doing, so that you can realize that some of what you are doing is idiotic. In other words, it doesn't work.

In being able to look at it without adding an emotional charge to it of guilt and penalty and penance, you can change, because you have practiced discernment—you have been able to see the difference between what is True and what is not, between what works and what does not; which is not judgment. Because judgment brings in the added element of self-righteousness if you are right or if you are recognizing what is right; and guilt, if what you are recognizing is wrong. Both of which are charged experiences—conflicted experiences—that distract you from your peace and your ability to make your choice for joy and love.

If you, as whatever you perceive yourself to be at the moment, and I, as the Christ, can sit here together and talk simply and openly and matter-of-factly, without any charge to it about what is working and what isn't working with you, you can dare to do it also. And recognize that what you are doing could be defined as True religion, True spiritual work, that has not one thing to do with overcoming their awe, prioritized state of being a sinner.

You must start looking at the solutions to your problems, or what you define to be problems, as innocent Christ's upon whom has been projected a false, distorted picture that represents no truth whatsoever. Then you will feel the right to wake up, and you will stop looking for those who will join you in your dream. And your Awakening will be that which contributes to everyone else's waking up also, whether you ever say a word to them or not.

QUESTION: I know quite a number of people who have given up on The Course In Miracles, because they say that it does not deal with feelings—that it's just a head trip. And that it tells you in a very unrealistic way, just to change your feelings.

Now, my personal belief is that the most useful thing to do with feelings is to use them to allow them to show you where your misperceptions are. And to then allow the misperceptions to be healed by understanding what the truth is, and asking for help from the Holy Spirit.

But I have not found anywhere in The Course In Miracles that I can point to and say to these people, "No, Jesus did not tell you to just ignore your feelings, and change them." And understanding you as I do, I find it hard to understand. Can you correct this misperception, or is it indeed a misperception?

ANSWER: The Course does not support being out of touch with your feelings. The problem is that everyone is thinking too much about what they are reading, as though it is something that must be absorbed intellectually. It is as though it is new data that is supposed to replace old data. And so, everyone busies themselves with memorizing and holding onto the words, instead of reading the words and letting the words—as they interact with your beliefs—bring about a movement in you that is an experience.

The Course—if one does not try to understand it and diagram it to see how it all fits logically together—the one who reads it and simply abides with it, will find his perceptions changing by virtue of the simple connection with the words. Everyone is so busy revamping their mental library, that no one is paying attention to what is happening to them.

When you practice the first lesson and you look at everything and you say, “nothing that I see means anything,” if you will not think about it but just abide with that apparently absurd statement, it will create what I called a revolution or movement within you, constituted of a desire to experience meaning. And because you haven’t engaged your intellect in the process, the emerging meaning will come from a place other than your intellect; the emerging clarification of what a thing divinely, really is, will register with you. That’s an experience!

Now, meanings are not constituted of definitions, but feelings. When something means something, it feels like something. You cannot get a feeling of meaning from an intellectual definition unless you are indulging in an ego emotion of pride and self-satisfaction from your intellectual prowess. And emotions are not feelings. Emotions are reactions to the Kingdom of Heaven when it (your world) is not conforming to the definition your ego gave it. Important point!

Emotions are ego reactions to the Kingdom of Heaven when it—being perceived as the world—doesn’t behave in accordance with the definition your ego gave it. That means that an ego reaction is a potential point of breakthrough, because there is an inconsistency between Reality and your ego’s definition of It—there is a crack that has occurred. And so whenever you are feeling emotions, you have the opportunity for breakthrough. That is another issue, but I wanted to share that.

Feelings are Soul. And God saw everything that He had made and behold it was very uhm-m-m. Is that what it says, neutral, so-so, okay? No! Behold it was very good! There was a response, a response of Self-recognition. God saw everything that He had made, and behold it was verily Himself. Self-recognition is the movement and definition of Being, but it isn’t a definition, it’s an experience.

And you can go home and you can take that sentence and you can share that idea with everyone, but it doesn’t mean anything as words. And in fact, everyone’s process of Awakening is a matter of getting out of the words and getting into the experience of recognizing yourself in everything you see—not yourself as a piss ant little mortal, but yourself as the Presence of the Mind of God that is the constituting Presence of You. God feels! God is Soul—your capacity to infinitely and fully feel the meaning of God’s Self-expression.

Everyone becomes jaded by their experience if they don’t reach outside of their experience. And so, one who works for a collection agency, or for a collection department in a department store, who works only with the two percent of the accounts, because those two percent are bad, begins—after doing this work

day after day, and year after year—begins to see everyone as a flake, or a potential flake, certainly not trustworthy. And it is very hard to feel good about his fellow man.

Likewise—because habit works in all areas—your sense of education is one of learning and acquiring data, knowledge. It's a head trip. And so, when a book like *A Course In Miracles* comes along that is an expression of Soul—that connects with your Soul—you tend to read it from your prior mindset of education and storing knowledge, and indeed the ideas are tantalizing to the intellect and stimulating and create new questions. But if you don't realize that it's aimed at your heart rather than your head, you will miss the miracle of it.

Now, I will tell you: The Course is designed so that in spite of your bad habits, you cannot read it, you cannot go through the lessons without being changed. But if you realize that the Course is not directed at your head but your heart, you will experience the change more rapidly. And when you realize that it is not directed at your intellect, but is to trigger and promote more profound experiential feeling of the divinity of you and life, you will experience a joy and a transformation that will not allow you to keep your mouth shut, and your life will reflect the justification for the joy.

I have said it before, it is important enough to say again: You will not understand your way into the Kingdom of Heaven, you will feel your way into it.

ANSWER: You must be ever alert. The ego is canny, unfair, malicious, self-seeking and will get its nose in anywhere it can, to save its "life" at your expense. In my prior answer I indicated that no one can make anyone else happy—no one can take on the responsibility for another's happiness. And this is a wonderful opportunity for the ego to step in and say, "Great, now I can do anything I damn well please and nobody else can blame me."

I'm going to tell you something that might surprise you: Don't give up the practice of ignorant coercion if you don't have something better to replace it with. Don't give up what you are familiar with if you don't have something better to replace it with. Don't give up willful coercion for willful independence. Or shall I put it this way: Don't give up relating to others willfully, for not relating with others willfully. That is still the same thing in reverse. It is still an expression of free will at odds with the Father, because it doesn't take into account the Father's Will.

It could sound to the ego as though I have said, you can do anything you want and it's up to the other person not to be hurt, it's up to the other person not to be unhappy. And there's no more love in that, than there was to be in a relationship in a coercive manner for the purpose of maintaining a conceptual orderliness, where nobody makes waves for anybody.

Freedom is inseparable from order, and the expression of free will has no place in it. And I'm going to be very careful here, and you need to be very careful

to understand what I am saying: Free will—as you understand the term—truly means, the expression of will that has not taken into consideration the Father’s Will; it is an expression of will that has occurred without checking in to see what is divinely appropriate.

And so, a husband cannot say, “I am not responsible for my children’s happiness or my wife’s happiness, therefore, I can work until ten o’clock, or midnight, or two a.m. in the morning every night and never see them, and maybe manage to spend a couple of hours on Saturday. And because I’m not responsible for their happiness, I don’t have to feel guilty when they complain. They should be able to be happy no matter what I’m doing.” Well, I’ll tell you what: Anyone who might take that attitude of freedom is going to have to be willing to listen to the expressions of freedom that the wife and children express in their complaints.

Do not exchange one form of self-will for another—stick with the one you’re familiar with. Because, indeed, you are using it because it does provide a certain amount of stability to your life, when you don’t have a larger measuring stick available to you.

If you are going to get out of the game of manipulation and control, in a manner that will allow for the blossoming of everyone involved, you are going to have to be willing to set aside your best sense of what is right and listen more deeply for guidance—listen for what is truly appropriate. And then act from there. And then see what happens. And if what happens surprises you and throws you off guard—listen further. Because it simply means that you are now engaged in a noncoercive process with another that requires continued listening, that requires being conscious more constantly.

In this way the relationship becomes alive. And the wife is not the dutiful, silent partner. And the husband is not the one in charge. And the wife is not the dominant authority with a husband who is obedient.

So, no, to realize that you are not responsible for another’s happiness or unhappiness, does not mean that you can act without disregard for what I referred to earlier as the fabric of Being—and whether at a particular point the orange thread needs to be seen or not seen, because it is part of the divine pattern. And even if orange is your favorite color, there are times when orange clashes and is not supposed to be seen.

You are never free to do whatever you want; the only thing you are free to do is to want to know what is appropriate. And that is what is the most difficult thing for the ego, because if you are having to listen for what is appropriate, you’re not in a position of expressing any authority. And authority is the fix that the ego hooks you with. And you get a little bit of a feeling of authority, and you need more, and it is glad to provide it to you.

So, part of the process of getting out of the game of manipulation is listening for what is appropriate beyond what you would call your personal wants. And you

will find that when you listen, your real heart's desires are fulfilled, because there is congruency to that which is absolutely unified. And that which seemed to hold your fulfillment apart from you is no longer present, and so your fulfillment is what is present with you. This is a place where it is important for you to say, "nothing that I think means anything," so as to bring forth a Knowing that goes right down to the depths of your Being.

Be aware that when you realize that you don't have to be subject to another, it does not mean you will not relate to them. It does not mean that there will be truly independent action. It does mean, that you open yourself up to the dance, if you will, where the two of you blend perfectly together, but where in order for that dance to continue to blend, you must continue to be attentive every moment.

And so, the unity is expressed in what you would call an on-going cooperation. The word cooperation is not the best because it implies two things cooperating with each other. But in terms of the image of a dance together, indeed the word cooperation is fine. What it really is is the harmony of the movement of the dance.

One of the reasons all of you engage in coercing each other into behaviors that don't make waves, is that you fear that waves will be just disruptive, rather than manifesting or embodying a flow and a movement that is beautiful and orderly if you will yield to it.

So, I will end this little discussion by reminding you not to give up one form of self-will for another form of self-will. Don't give up the form of self-will you are engaged in until you are giving it up for something better. And the only thing better than self-will, is listening for the Father's Will, which is the Will for you to experience your fulfillment. And then flow with it, even though it means you are unable to experience any sense of authority in the process.

There is no way what I have said can truly be construed as giving everyone carte blanche to do anything they want, and saying that everyone else should not be disturb. If you listen and you move in harmony with the flow of your Being, those around you will not be disturbed. Because in the absence of willfulness on your part, no one else feels vulnerable.

QUESTION: I have a question of curiosity. Since I can remember, I don't rest. I wake up the next morning feeling as though I'd only slept half the night. I've gone to a lot of doctors. And they've all taken their share of blood, probably enough to keep a family of vampires together for awhile. But nobody seems to have any answers. So I'm curious if there might be a little light elsewhere on this?

ANSWER: It is an old memory, quite unconscious at the present time. And although I do not claim that reincarnation is a valid concept, nevertheless, within the three-dimensional frame of reference it has been your experience to have had more than one incarnation. When you wake up, all of you will find that you have

been in the Kingdom of Heaven all along, and the various segments of your dream perception never really happened. But, nevertheless, it seems to have been your experience.

And in the lifetime (two lifetimes back from this one) you were awakened in the night with your house on fire. You were a child and you were on the second floor and you were not able to escape. And you seemed in that lifetime to die in the fire.

Now, what I am saying does not mean that you need to go to a hypnotist and be regressed to that lifetime. I am simply explaining to you, for your edification, that the cause for this experience is not from this lifetime.

Now, I will suggest to you that you practice meditating, and do it on a regular basis. And then when you wake up in the middle of the night, take that as an indicator that it is time to do another meditation. You will find that you will go back to sleep and rest during the second sleeping period of your night. And with the knowledge that I have just given you, a release will occur and the problem will be over. I encourage you to practice Transcendental Meditation.

QUESTION: Not very long ago I went to hear the Philharmonic. They were visiting from Warsaw, Poland, my home town. And as I entered the concert hall with my husband, I felt I was going to have some special experience, and anticipation overwhelmed me. And as I progressed, I noticed that the music was making me feel some special experiences. I could hear lyrics. At one point I asked my guidance if this lyric that I was hearing was from God? The end of the last movement of the last piece, I heard the words that came synchronized beautifully to the actual measure, “The hearts of men belong to me.”

I have a very strong connection between music. I’ve been singing since I was fifteen, however, I never pursued it as a profession. Would you be able to tell me what connection there is, or enlighten me as to if there is a connection that I should pursue with my singing?

ANSWER: First of all the experience you had can best be described as illumination. It is a penetration of your normal, everyday consciousness of things, which for lack of better words, exalts your perception and indeed you are able to experience more of the divine character of whatever you are at that time experiencing.

Now, it does not happen that there was a link between music and your having the experience. On that particular evening if you had been at home at that time, the experience would have occurred there; and the illuminated sense of divinity of things would have been relative to your home. You would have seen and experienced the exquisite beauty of the simplest, everyday things in your home, including the walls.

Now, what is marvelous about this is not where you were, but that it happened. And I promise you one thing: by virtue of it having happened, it will happen again more easily. But I do not want you to hold your breath. I do not want you to hold your breath, because when it happened this time it was unanticipated. And so, I want you not to be anticipating it so that it may happen again.

As I have said this weekend, all of you are in the Kingdom of Heaven at this very moment, not afar off somewhere really, with an illusory experience of being here, but right here and right now in what apparently is the state of Pennsylvania, and a hotel. You are in the middle of the Presence of God, and everything around you is expressing the Intent of the Father. And the fuller meaning of it is—I'm going to say—bombarding you at this very moment, all of you. Reality is what is confronting you at this very moment.

And that evening you were defenseless enough to experience more of the Reality that was going on and called a symphony playing. But again, because you are in the same place when you are at home, if you had been there at that time, all of the divine Meaning that you experienced would have been conveyed by your surroundings. And this experience awaits all of you at every moment. And it happens in moments of defenselessness.

In your Bible—and I'm speaking with all of you—in the parable of the Bridegroom, there are some very specifically chosen words, "The Bridegroom cometh when ye think not." And that is taken to mean, that the Bridegroom cometh when you least expect it. It's more literal than that—the Bridegroom cometh when ye are not thinking. The penetration of the divine into the human experience occurs when you are defenseless. And I'm going to say it again—thinking is a defense.

You may not agree at the moment, but abide with that, and contemplate in what way that might be possible, and you will experience great illumination.

QUESTION: I have a question about... since we all are living in the Kingdom of God, right? I have a question about the other animals, like the monkey, the ape and the cat and the dog and what not. How do they fit into the Sonship according to the Course? And as far as the reincarnation thing that I believe in or choose to believe in, have they chosen to be a monkey, or ape, or cat, or dog? And like we chose this state that we're in, and visa versa, can we somehow choose to be a monkey again, or did that happen? In other words, what is your thing on that, to clear it up?

ANSWER: No, they have no more choice than you had. What's more, when you are fully Awakened you find that every creature, every expression of life that you are aware of, is the full expression of God and, therefore, does not constitute a lower order of intelligence, or a lesser capacity to be able to express.

Therefore, you will find that you will be able to have complete and total communion—or what you would call communication—complete and total communion with the dolphins, and the trees, and the blades of grass, and the pine needles, and the cats, and the dogs. And in that experience of their Wholeness that is as complete as yours, you will wonder that you ever thought they might want to be a different form of expression, as though they were a lesser form.

It is important for you to understand this so that as you relate to your pets, or to the flora and fauna in your life, you may realize that the potential for communion is there, and that they are not lesser expressions of intelligence and that the fullness of what God is is present there to be experiencing.

Do you see how willing you have to be to unconditionally be open to seeing the Presence of God everywhere? And can you see how important it is to value and revere all forms of life? You miss opportunities.

Living where Paul does means that he is in a place where there are very often celebrities. And of course, word travels around when somebody of notoriety is there. One day Paul realized on the way to the post office that he was scanning everyone in the on-coming cars to see if this particular notorious person was to be seen.

And indeed, I reminded him: Why not look to see if the Christ was in any of the other cars. And when I said that, he realized that he would have to look at every single person in any of the other cars. You see, as long as you have your mindset or definition of who is in the other car, or who is beside you, you miss the opportunity to experience the most profound thing there is to be experienced—the Presence of God right next to you as the Christ.

I am not going to go into a discussion of reincarnation. I will tell you—which you did not ask—that animals (to use the vernacular) do have souls. They have souls as much as you have souls. And to tell you the truth, not a single one of you has a soul, because each one of you is Soul Itself, embodied and expressing. Soul isn't a possession. Every single thing you see is an expression of Soul, is the Presence of Soul.

QUESTION: Raj, my oldest brother, Shalom.

ANSWER: We are all the same age. I am only your older brother in the sense that I am ahead of you on the same path. And, therefore, it is easier for me to tell you where to step and where not to step, and be a helpful companion. Continue.

QUESTION: Okay this isn't incredulous, it's here, it's now, the awareness of the Kingdom. The opening of my eyes, the Christ sight. Everything that's been said has answered something, it's been applicable.

It's like the learning to listen. For me, I began to listen to my harmonic self. And there is a person that I felt a connection with over twenty-five years of this lifetime, it's a public personality. The words have spoken to me and I'd

like to contact this person. I believe in the past I was supposed to and I did not listen to the Holy Spirit, my harmonic self. Will I meet this person?

ANSWER: It is not the appropriate time to make the connection. But you know what? There is no such thing as a lost chance. We are, you could say, ever patient. The reality of your life is—you could say—patiently, ever-presently awaiting your embrace of it. And if you did not embrace it at one time, because it can't go anywhere it remains present for you to embrace later.

Now, it is important for you not to think about what you should have done, or could have done, or ought to do—that's a head trip. Simply listen for the calm, inner guidance regarding when to take the step, or when not to take the step. And know that when you get the guidance not to take the step, it identifies fulfillment of purpose as much as taking the step. Because there is again a time for the thread to show in the tapestry as well as times for it not to show. And it all expresses the design of God—the Movement of Creation.

Now, I need to add one point: When I'm speaking about a thread in a tapestry that appears and disappears, and sometime later appears and disappears—for varying amounts of time, you might say—this cannot be appropriately construed to explain lifetimes. Because not one of you has ever been absent for a period of time, absent from the experience of consciousness, absent from being the Presence of God that you Are. Life—the conscious experience of Being—is forever uninterrupted. I know you did not ask about that, but it needed to be said.

QUESTION: Okay, thank you. I was asking that.

QUESTION: I would like to ask about healing. I have a problem understanding that we can heal, and yet we must allow others to do what they want to do.

ANSWER: You have no choice.

QUESTION: Yet they do ask for healing.

ANSWER: If they ask for healing and give permission for it, they receive it. Important point! If you ask for healing and give permission, you experience it. The only time you don't experience it is when—you don't give permission by virtue of justifying no healing.

Sometimes you justify it because you don't think it is possible; sometimes others justify it, because they don't want to give up the benefits they are getting from it. And I don't just mean that in terms of added attention that they get from other people, I mean literally insurance benefits.

Now, whether anyone asks you to help in terms of healing, you have the obligation to see them as they Truly Are, and not join with them in their belief about their limitation. Why? Because they deserve it? No! Because you do not want to be indulging in conflicted perception.

When they ask you, you are willing to do this. When they haven't asked you, you should still do it. But you must understand that this is not a means of

control. No one has healing power. All that anyone can have is—the willingness to recognize that which is Real in each and everyone.

And your willingness to see that one’s divinity and utter perfection, is your unwillingness to join with them in a sense of their limitation. Thus, you do not join with their ego perception of themselves; and your clear correct view of them—divinely speaking—constitutes a joining with them at the level of what they divinely Are (and you’ll have to excuse my use of the word level). And you strengthen that simply by virtue of joining, and that makes it easier for them to shift from their limited perception to their capacity to give permission for their healing. But they are the ones who give the permission; they are the ones who hold the key.

And they may say, “You’re a wonderful healer.” And they may go around and tell everybody: “You’ve got to see so-and-so, she’s a marvelous healer.” Don’t believe it!

All you can possibly be is that Presence which is unwilling to join another at the level of his or her belief, and insists rather on joining at the level of what they divinely Are. And then, in light of their having the opportunity to be plugged into that which is acknowledging their divinity, they have the option to shift their frame of reference, and then they will experience their healing.

You see the power of God cannot override free will. Does that mean that God is powerless? No, it means free will is powerless, calling for no special action on the part of God, Who lets the one who is practicing free will indulge in the nothingness he is indulging in, until he finds something more interesting to do.

If there is not a healing, you have not failed. And it is not cause for you to abdicate or sacrifice or abandon your intent to join with that other one at the level of what he or she divinely Is. At the bottom line, what you are doing is staying pure yourself, remaining innocent yourself, by not indulging in conflicted thinking.

QUESTION: I was wondering if you could comment on how we as parents can help guide our child’s spiritual development? I have two very small children, and I’m in the process of teaching them that we are all God’s Children. And how do we enlighten them that we are in fact all God’s Children, when someone is mean to them or teases them, so-on-and-so-forth, especially at a very young age?

ANSWER: Indeed it is a difficult task. What you need to help your children embrace is a sense of graciousness and loving kindness. I would encourage you to point out to them that, they tend to be unkind when they are feeling really bad about something, or they are really unhappy with themselves. And they know that when they are feeling like that, and you pick them up and hug them, the hurt goes away. And they know they deserve to be loved by you, even when they are upset and unkind.

In this way, you can share with them in a way that they will understand—that the other child who is being unkind to them is also feeling unhappy. And that they deserve love too, rather than simple reaction, anger and hate.

It is not an easy thing, as I said, to teach this, but it needs to be taught. And you need to be the example of it for them, with them. They need an example of what has been called long-suffering, or patience, and the willingness to give the benefit of the doubt, even though it seems to meet no return immediately.

Let them also know that you understand their hurt when another has mistreated them for no good reason. Let them feel unhappy, but do not just commiserate with them. Let it be an opportunity for gentle teaching. Let them express their hurt and calm down in the presence of your love, and then you can begin to encourage them to see another point of view, so that they might develop the capacity to have compassion. You will find the words to do this.

You know what? You can't do more than you can do. You can't be more than you are, and you can't express more than you understand. Understand also, that these children are not accidentally in your experience and, therefore, they are there because you are qualified. And realize also that they are not viewing their experience from your perspective, in which you can see (supposedly) psychological patterns emerging in their behavior and a much larger overview and greater complexity.

You must be careful not to be as the mother who's son came in and asked, "Mom where did I come from?" And she explained all of the details of the birth process. And when she was finished he said, "Oh, okay Mom, I just wanted to know—Jimmy's from Ohio."

If you realize that their questions are coming from a point of development that you have long since moved through—a stage of development that you are perfectly capable of coping with, because you have experienced it—you will be able to be more relaxed, because you will realize that you are not called upon to do something that you have not yet had any experience with.

QUESTION: I'm very thankful to be here. I'm really asking for healing. For the last couple of days when I was traveling here, I kept hearing the words to a song in my mind that a friend of mine sang once, and they were: "lay down your burden." And that's what I would really like to do.

On Thursday my brother's wife had a child. On Friday that child died. And despite all of what we've talked about here in the last two days, I still feel the pain of that. I think I understand what you talk about on an intellectual basis, but I still feel that pain. And I would like some help with that.

ANSWER: It is a sense of lost opportunity. There was an anticipation of the opportunity to experience this one, which now you do not have. And there is the sense of the child having had an opportunity to experience life and having lost it, as though something went awry.

But this is not the case. And I am not just saying anything that might console you, I am telling you the Truth. As is often the case when there is a sudden death shortly after birth, this little one got cold feet and you might say—jumped back out of the pool that the dive had been made into. But the opportunity for life has not been lost. The experience of life for that one has not been lost. And I will tell you that, the likelihood is that within ten months of now that one will try again, and the great likelihood is that it will not refuse to go with the flow, as it were.

Now, this one's parents need to forgive this one and give it the freedom to move forward in its comfort zone, rather than enduring a long period of time of uneasiness and distress. They need to give it the right that it has taken. They also need to know that they were not rejected. And they need to know that they were not at fault. There is still order here.

It is the sense of hopes that have been dashed that need to be felt and released, as this little one is given the right to be halfway comfortable as it moves forward.

PAUL: This is me Paul. The picture is, it's like the child got stage fright.

QUESTION: A number of people have spoken to me over the weekend about other teachers and facilitators of the Course, such as Kenneth Wapnick, a master teacher, and some teachers in California who appear to have somewhat different perceptions or interpretations of the Course than you've been sharing with us this weekend. Can you comment on these discrepancies or different points of view and how it looks from your perspective?

ANSWER: Paul has had the experience of listening to me speak with hundreds of people and discovered that I do not always say the same things to everyone. I do not always go as deeply into a subject as he knows I have with others. And he is sitting there eager for me to go on and get to the really juicy part—the really meaty part of it, from his point of view. And to his sense, I have just given pabulum, only to find when the conversation was finished that the individual was sitting there with their jaw hanging open, literally, because the little bit of pabulum that had been given was so overwhelmingly meaningful to them that they could do nothing but sit there with their jaw open. And then Paul has realized that if I had gone further and said more, it would have become meaningless, because they could not have absorbed it at the time.

Now, I'm going to encourage all of you to always pay attention to your good common sense. Until you have a better form of common sense than your present common sense, rely upon your present common sense.

I've said it before: None of you listens to anyone you don't want to listen to. And you may say that you are listening to them because they are right on. Well no, you are listening to them because what they are saying is right on with what you are deeply believing, but not yet able to make full commitment to.

And if you find what Kenneth Wapnick is saying to be valuable and to be moving you and to be causing growth to occur, then pay attention to it. In other words, realize that you are the governing factor, not the one you are listening to.

I have also said before, that the message will get through, like the old Pony Express. But the message that will trigger Awakening for an Australian Aborigine will not be the same message that will Awaken, let us say, a scientist of your Western World.

Now, the only thing that you ever need to watch out for is, a tendency on your part to give your power away. It is unprincipled for you to give your power away even to me—and Paul has tried it.

That which violates your integrity is an unintelligent thing to do. That which causes you not to feel your substance and your divinity is something to avoid like the plague. Anyone who does not place the responsibility for you squarely with you, and thus strengthen for you your integrity, is valueless. It doesn't matter what the subject is or the teaching is that that one is expounding.

How can you know who to believe? That is really the question. You had better believe yourself. Listen to everything. Don't be afraid to listen to anything, but go within yourself and measure what you hear against your deepest knowing. And as I have said before: If it adds up—excellent; if it doesn't add up—discard it.

Every single one of you has the capacity to recognize Truth. And so, I don't need to stand here and tell you what Truth is. I can tell the Truth, and your capacity to recognize Truth will confirm what I am saying, or anyone else.

You see, you must practice discernment—not judgment, discernment—which every single one of you has the capacity to do. The presence of the ego has not taken away your capacity to recognize Truth. And if you are willing to set aside your wants to know what Truth is, if you are willing for a short time—even twenty minutes—to set aside your best definition of what truth is, to listen deeply to what Truth really is, and what I say is confirmed by what you deeply know Truth to be, then you are on safe ground and we are able to be together as brothers and sisters, equals. And that is the only thing that is worth its salt.

Beware of those who would be your leader. Beware of those who would tell you they know what the truth is for you. And you will not give away your integrity; you will not shove it under the rug, out of sight. And you will not lose your experience of your strength.

And when you observe others who obviously are giving their power away, and who seem to be putting themselves in a vulnerable and unwise place, immediately recognize within yourself that it's impossible for them to get outside of their divinity. And that the Holy Spirit will use the experience to their advantage, turning it to their advantage, and that, therefore, it is not your personal responsibility to set them straight. Join with them at the level of their divinity and trust them to the Holy Spirit, and watch a miracle.

And for yourself, as I said, just really be honest. Because the fact is that you're in charge all the time, even when you think you are letting someone else be in charge. That's part of the ego game—to be in charge, doing what someone else says, letting them think they are in charge and then blaming them when something happens that you don't like.

I will be very honest with you: not one of you can be misled. Because you are in charge all the time you are doing exactly what you want to do, no matter how stupid or unwise it is. And that's part of the game of manipulation and control—you do exactly what you want to do, and make it appear as though you are a helpless victim.

Who can you trust? Yourself—your capacity to recognize the Truth. And that really is the only thing you have ever trusted; that is the thing you are trusting at this moment.

And so, don't ask me to evaluate someone else, and tell you whether they are on the right track or the wrong track. At the bottom line: be glad that somebody is making reference to something as wonderful as A Course In Miracles, no matter how awkwardly or how well it is being done.

QUESTION: You had made a statement yesterday that we should be happy or glad that we're not involved in some of the things, the turmoil and whatever, that's going on in South Africa and some other places.

ANSWER: I did not say that you should be glad, I said that you are glad that you're not going through the nitty-gritty aspects of the transformation that's occurring. Continue.

QUESTION: I am involved in some of those things. Is there anything special that I should be doing or know?

ANSWER: Don't be afraid of the work involved. And be willing to put your shoulder to the wheel a hundred percent. No matter how strenuous it seems to be, and no matter how often it begins to look like an insurmountable thing that will never accomplish enough, soon enough. That happens when you get tired. Get plenty of rest, and stick with it.

Now, this applies to everyone: Don't be afraid of the work involved, don't be afraid of the patience that is required when you are going through a transformation. Don't say that a transformation, because it is evidence of a divine Movement, ought to be more harmonious and more graceful than this.

QUESTION: Is there anything that I should do to be more aware quicker, stronger?

ANSWER: No, indeed. And I'm going to encourage you not to put yourself under a false sense of pressure by trying to be significantly more effective than you are. There is a point—and there is a part of you that knows this—there is a point at which you must be willing to stand knowing that you are doing what is required.

And it is not appropriate for you to put yourself under the pressure of constantly having to do better—that will drain you.

And I am telling you that the amount of strength that you are bringing to this, and the alertness that you are bringing to it is quite appropriate under the circumstances. And you need to rest confidently in that fact.

QUESTION: I did hear you, Raj, say to me in my mind that I do wish the answer to this question. I hope I can word it briefly.

ANSWER: You do not have to be any more articulate than anyone else has been.

QUESTION: Okay, I am dealing with the seeming conflict of passion versus radical... taking a radical stand for Truth. When I read the Course, often I feel so deeply moved that there's such a passion that I want to leap into the arms of God, or leap into some sort of unknown joy, to where there are moments when it feels out of control. And I'm so moved by some of the things that you say in the Course that I'm concerned that I will carry a flag like Joan of Arc. So could you please describe or help me discern the difference between these two?

ANSWER: It was very well put. The fear is, that to feel your passion you will lose control. And specifically, become a Zealot, forcing your vision upon others at the expense of their own integrity.

I'm going to tell you: Do not be afraid of passion, just be afraid of where passion is arising from. If your passion is arising from a disconnected ego oriented place, your passion will be expressed as coercion and manipulation without regard for the integrity of another. And yes, you could say that is dangerous, that is unprincipled. And others would have to be on their toes not to join with you in that game, because it would require them to sacrifice their integrity in favor of the vision you are enforcing upon them with great fervor.

But when your passion arises out of the experience you are having from your center—the direct experience of your Being—then your joy, which will be uncontrolled, will express utter harmony. You see...

PAUL: I'm sorry, this is me Paul. What's the word you used, Passion?

ANSWER: Passion that arises out of the separated ego sense finds expression through communication. But passion which is the spontaneous, unhindered flow of the joy that you feel in the experience of what divinely is, comes forth as an expression of communion that existed before it was expressed—before the passion was expressed.

And thus, the passion will always be utterly appropriate no matter what the setting is. And there will not be coercion, and no one's integrity will be violated; there will not even be the opportunity for another's power to be given away. Your expression of your joy, your passion, your connectedness to the divinity of you and of life, will only inspire a similar experience in another.

There is a reason for this and that is: When you are expressing from your own commitment to the divinity that you are experiencing, and it comes out as passion, you are utterly benign. And that beingness is flagrantly obvious to anyone around you, and this allows them to feel utterly safe to let down their defenses. Whereas, when you are coming from an ego place of arrogance and egotism and you are expressing passion, you actually frighten others—all of you frighten each other when you are passionately egocentric.

I want to tell you something else—passion isn't always intense. Passion is often sweet. Passion is often gentle. What is passion if it is not a commitment to something, an uninhibited commitment to something? And if you have made an unconditional commitment to your divinity, to God, what is going to happen is what is happening at this very instance with Paul—this is passion.

And that is why there is a feeling of substance to it. That is why there is a recognizable genuineness to the experience. And there is no loss of control, and no one is being brow-beaten because I am not trying to communicate the truth to you. And Paul is not trying to be something for you. He is committed to the Truth. He is committed to the clearest experience of God that he is capable of at the moment.

And so, please understand that passion runs the full spectrum from gentleness to unyielding firmness, but never is that firmness coercive. And never does it violate anyone. But it is full of meaning for Paul, or for you, or for anyone else who dares to be passionate—to be committed. And the feeling that comes forth is infinitely unself-conscious, but totally conscious, and always appropriate. It is when it is coming from an ego level that it has none of those elements. Thank you for asking the question.

ANSWER: Although the weekend is now over, I am not going to leave you. I never really ever came yesterday, because I was already here. And when Paul leaves, I want you all to know that I am still present and available with you and for you, if you will simply reach out and risk the chance that when I say something to you, it's not you making it up.

I have enjoyed being with you in this manner. And I even more look forward to being with you directly. I will leave you in this manner with one thought again: You are not alone. Dare to join.



Gathering In Winter Park –1992

By: Raj Christ Jesus -

RAJ OPENING COMMENTS: Good morning. There is a premise to this weekend. The premise is, that you are neither behind the point of perfect, nor advancing toward it, you are at that point, and must understand yourself there from. That is actually the premise of every moment of conscious experience you experience. And if you see yourself, if you get up in the morning and see yourself as struggling to advance to your good, to your health, to the Kingdom of Heaven, to your Awakening, then you will ignore the fact, and you will live out the word that you are giving. The simple fact is, that you're all having a dream right in the middle of the Kingdom of Heaven. And in the dream you think that you have a complicated process to go through, when all that you need to do is open your eyes.

I cannot convey to you how important what I have just said is. It is the simple fact, your egos will not like it, because it gives them nothing to do. If you will begin to just slightly embrace this fact, that you are neither behind the point of perfection, nor advancing toward it, a new kind of curiosity will begin to emerge in you. Not dread of your day, not dread of your relationships, but a curiosity to see what the more is that is present, than the current definitions you are giving it.

Tell me, wouldn't being asleep be the equivalent of an absence of curiosity, or aliveness to life? Indeed. And curiosity is the one single most important element in your Awakening. The ego says do not be curious, because you will uncover a can of worms. It says, don't be curious, because indeed, if you uncover the truth, it will do exactly what you think it will do, it will convict you, instead of uncover your innocence.

So, where does curiosity begin? It best begins with right where you are. The first lesson in A Course In Miracles says, "nothing that I see means anything." And this throws everyone for a loop. It's suppose to. It is suppose to unroot you from your confidence in your present definitions of everything. In fact, any of you who have seriously practiced that lesson, have found that it brings you to a point of frustration. And in that frustration, curiosity is born. And that's the point. You cannot stand being in a meaningless existence. But until it becomes meaningless, until you are willing to look around at everything and say, "nothing that I see means anything," you will not be able to escape from the meanings you have assigned to everything, that keeps you from seeing the Kingdom of Heaven right where you are.

Until you are not so damn sure that you know who your wife or your husband is, and what a slob, or what a bastard, or what a whatever they are, until you are able to set aside your very clear perception of them, you will not be in a position to recognize who they truly Are. In other words, the definitions you give to things, constitutes an act that is the opposite of love, in every instance. Because Love is the willingness to recognize that which is Real, with a capital "R," in each and everything. How can you possibly recognize that which is real, if you are insisting upon your definition, and projecting it on that one, or projecting it on that thing?

Now, indeed, you are not a body as the Course abundantly says, but it doesn't mean that you are not identified. How could there be unidentified God? How could there be unmanifest God? How could there be an absence of a conscious experience of God, and still have God? The Presence and Movement of Creation, that is the Presence and Movement of God, is going to be experienced as something. It is going to be an actual conscious experience, and that conscious experience will be what you would call visibility and tangibility and more.

Now, you do not say, "I am not a body," and then abandon your body and not love it, not take care of it. You say, "I am not a body. I am not this. But I am identifiable as a Conscious experience. I am identifiable as a conscious experience." But you say, "that's a physical experience." No, it's a Conscious experience. "Oh, but that's not what I thought it meant." Well, how about becoming curious now.

Your world and what you call your body is the visibility and tangibility of the Movement of God infinitely identifying Himself and recognizing Himself in that Movement, in that visibility and tangibility. But God is never fooled into thinking that He is the form. And the shift of perception that now constitutes your misperception is, that you have identified with the form, and neglected the Conscious experience of Being the Infinite Intelligence or Mind, in which all experience of form is going on.

And thus, everything is, indeed, a hundred and eighty degrees out of sync, reversed. You feel as though you are inside, when you are the infinite in which all of this is occurring. And because you seem to be inside of it, it all seems to be happening to you, instead of it being you happening, because it is God happening. And you truly do not have a perspective, a private perspective of your own, different from the Fathers, that is real.

So, you are neither behind the point of perfection, nor advancing towards it. You are at that point. The Reality of you is the Reality of you at this instant. And you must understand yourself there from. And you must understand your world there from. So, that you can begin to be curious to see God. Your present definition of everything you see is quite false, but it is a definition or a false definition of something Real.

So, this weekend is your opportunity to experience your curiosity, and see where it leads. And curiosity is expressed in the form of questions. Don't be afraid of any question you have. Don't be reluctant to ask any question you have. Because at the bottom line, a question is the leading edge of an answer.

QUESTION: I've been exposed to ideas from the "Great White Brotherhood." And the person telling me about these things, is saying it's the next step beyond The Course In Miracles. I'd like your response.

ANSWER: Let me put it this way. Pardon? Would you repeat the question please.

QUESTION: I've been told that the "Great White Brotherhood," the ideas of the 32 corona lessons, etc., are sort of the next step for understanding the universe and truth. And that if I want to progress spiritually, I will move on from The Course In Miracles to this. I'd like to know what you think of that.

ANSWER: Indeed, you must understand that The Course In Miracles is not a step. It is not a technique in the world for advancing you spiritually. We are through with advancing spiritually. You have had centuries of religious teachings of one sort or another, and everyone has gotten into the habit, you could say, of enjoying the parade of spiritually advanced floats to entertain you, and to give you a feeling that something is really happening that is beyond entertainment.

Now, literally the presence of the Course, in what you call your human experience, is the way you are experiencing a fourth-dimensional. In other words, a Movement that is not originating within the three-dimensional time space continuum that you all experience yourself as being in. The presence and movement of the meaning of the Course is a movement from, what I am going to call a dimension beyond the one you find yourself confined to. It is not there to help improve your dream. It is not here to help improve your human experience. But don't jump to conclusions. It is here to help you remember the infiniteness of your Self and your Divine status as that Conscious Awareness, which is God in the act of recognizing Himself/Herself in all that exists.

Now, indeed, there is much talk about what comes after A Course In Miracles. All you have to do is read the last lesson. And in effect the last lesson says—and I am quoting another lesson—"today I will make no decisions by myself." What comes after A Course In Miracles, is leaning into the Divine Knowing and actually not exercising human will or human thinking or accomplishing of any kind, but rather being in that place where your true Conscious experience of Being as the Presence of the Mind of God being You, can occur.

Because you see people pass on, you think there is a next step after this. But I will tell you something, if you pass on and you have not Awakened before

you pass on, you are still experiencing the same degree of ignorance, you could say, in a new place, with the same opportunity to Awaken to who you Divinely Are. Because you can look back, and you have history books, and you have the family tree, and an apparent lengthy history, it appears to you as though progress occurs in time, from past, to present, to future.

And thus, it can appear to you that the Course is just another set of books that can help you in this process. But the point is to wake up. The point is not to continue in a dream that has great longevity and just live the dream with more style.

I do not mean to minimize the value, and there really is value, of what is expressed in the “Magic Kingdom,” where it is said that, “if you can imagine it, you can do it.” But imagination is of the ego, at least in the manner that it is currently used. And the words truly need to be, “if you can Know it, with a capital “K,” you can Be it.”

Now, it is time to be through with doing. It is time to be through with accomplishing. It is time to be through with improving. And there is a way to do it.

Paul is doing it at this moment. Paul is being absolutely appropriate in this given moment. And to be absolutely appropriate does not mean an exclusive experience of sitting in front of other people, saying words that are not one’s own. Because it can occur just as easily on the freeway or in any other situation. When one is willing to relinquish self-assertion, with a small “s,” and be in the Movement of God, one is utterly appropriate whether one is cooking dinner, or driving a car, or in a gathering.

And when one is being appropriate, the cooking of the meal becomes a Divine experience, not only for the cook, but for those who enjoy the meal. And driving on the freeway becomes a Divine experience, not only for the one who is willing to be in tune and be in the flow of the Movement of God, but everyone else on the freeway has the opportunity to have a new perception. As the bumper sticker out in the foyer says, “Shift happens.”

All it takes is one individual being willing to say, “nothing that I see means anything.” And then letting the Movement within him well up, or the Movement within her well up, that demands meaning. Not for any intellectual reason, but because there cannot be anything without meaning, there cannot be God without meaning.

Your question is a question that could be asked by a student in a university. A student, let us say, who has actually finished all four years of college, but has gotten into the swing of things, he’s on a roll, taking classes. And while everyone else is getting ready for graduation, this one is looking at the catalog for the next year, because that’s what one does at the end of one year, one get ready for the next class.

I'm telling you, all of you, that all of you are at the point of graduation. You're not a select group. Everyone on your planet who is not Awake, and everyone who is not currently incarnated, but is not Awake, stands at the threshold of Awakening. Why? Because there are more who are Awake than are asleep, and there are rapidly becoming too few dreamers to join in the dream, and thus support the on going experience of the illusion.

You know what? That means it's going to be easier for everyone than it has ever been before. You have heard, many of you, the parable of the person who comes to labor in the field, comes early in the morning, and is promised a certain amount of money for his labor. And then there is someone who comes at the end of the day, and only works fifteen minutes and gets paid an equal amount. Why, it was much easier for the person who came at the end to earn that amount, than the one who came first. And everybody says, "unfair, unfair," except, I'm telling you, that you are the Johnny-come-latelies.

And thank God, that it's going to be easier for you. And it is going to be easier for you, because of the ones who did it when was harder. Because everyone who has Awakened already has lessened the density of the dream, therefore, has lessened it's seeming integrity, so that it's able to come apart and dissolve with less stress and less effort. That's why it's so important to just bring curiosity into play. It is as though the stage is already set and all somebody has to do is peak under the curtain.

So please, let's get ready to leave school. And let's not be thinking about the next step and what comes after the Course. What comes after the Course, is living the Course. Actually daring, moment by moment in your day, to stand at the edge of the unknown, as Paul is doing at this moment. It's nothing spectacular, nothing grossly out of the ordinary. And believe me, he hears what I am saying, he is the one who is moving his hands and his mouth. He is being utterly appropriate.

You will not appear to be abnormal. You will appear to be more and more meaningful, whether you are expressing Divine ideas, or whether you are expressing a poem that is coming off the end of your tongue without any conscious fore thought, or cooking a dinner that you had no recipe for, that turns out to be exquisitely delicious.

Unfortunately, for those of you who's egos have suggested that spiritual growth is going to bring about radical marvelous new ideas, it is a lot of the old ones that you're going to find really have the meaning, "put your hand in the hand of the man." You cannot wake up alone, joining must occur. You must take someone's hand and break the sense of separation and independence and of being a self-made-man, or becoming an emancipated woman who can be a self-made-woman.

You must be willing to say, “I fit in somewhere,” and not be upset because you fit in and do not stand out. Because when you let yourself into the conscious experience of fitting in, you have the opportunity to make connection with All That Is, and you could say experience the infiniteness of you, the infinite Integrity of you as a consciously infinite experience. But to the ego this is very scary, to sacrifice your tiny independence, because it’s all you have that seems to be meaningful. That which goes beyond the Course, is that individual who gives up trying to be an independent soul.

Now, it is very difficult for any of you to join with each other unequivocally. And that is why you are invited to join with the Holy Spirit. First of all, you are enjoined to do that, because the Holy Spirit is Awake, and therefore utterly and absolutely dependable, calling for no fear on your part, but allowing for absolute trust.

And secondly, because as Paul brought out at the beginning, it is your Divinity held in trust, while you dally with the ego. And your joining with it as a Conscious experience, is the way you reunite with your Self and find your Sanity returning, and your faulty misperception yielding to the Conscious experience of the glory of God all around you.

You join with the Holy Spirit and discover that you are the Christ, and always have been, never stopped for a moment. And as the Christ, as the Conscious experience of Being what the Christ is, you experience your union with the Father. And your Conscious union with the Father, means your Conscious experience of union with the infinite Movement of Creation, which has been carelessly expressed as co-creation. The ego likes that word.

Co-creation is a poor word for the experience of union with the Father, where claiming no other mind than the Mind of the Father you experience your birthright as the Conscious experience of the Totality of the Movement of Creation, as your Self. But this is a new self, that has no sense or experience of separateness. I want to be very clear on that.

Lets stop thinking in terms of what comes next in your spiritual growth. Spiritual growth must come to a stop. Why? For the same reason that Paul would not find any work. Because continued spiritual progress will not identify fulfillment of purpose for you. Why? Because in spite of your egos you are waking up. Why? Because there are too few dreaming to support the on-goingness of the dream. And so here you are, whether you like it or not, waking up. And I’m not here to tell you to wake up, I’m here to tell you that you are waking up, so that you might not misunderstand what is happening, and rebel against it. And so, that you might actually consciously practice curiosity.

Waking up is going on all over the place, and I will tell you something, it’s not happening within organizations. It’s happening in the heart. People are beginning to feel their Soul again. Why? Because there isn’t as much covering it

up. The Course hasn't uncovered your Souls, your Soul is uncovering to you what's in the Course, or any "holy book" that you might pick up. The Course does not have a corner on the market, but it does happen to be the most current penetration of the human experience of a Divine event.

And indeed, I'm here to encourage each of you to let that Divine penetration occur within you directly, every day. Because the clarification is already occurring, and your conscious intent to be curious will put you in such alignment with what is already happening, that it will make the happening more graceful. That is why. That's the end of the answer.

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: I'm really grateful you're here with us today.

ANSWER: I wish you would be grateful that I am here with you everyday.

QUESTION: Indeed.

ANSWER: I'm going to interrupt you for a moment. What I mean by that is not to suggest that you feel guilty, but rather to remind you that the gratitude you feel today can be felt everyday, and the more you do embrace it consciously, the more opportunity each of you has for experiencing me directly. Continue...

QUESTION: Thank you. When we're working workbook lessons and meditating, and we reach that point that you were talking about earlier today, that point of perfection, and there's a great burst of light. And with that light there's a great deal of energy, feeling, life. But that light only last for maybe a second or two seconds. What is it that we do at that point to shut it down? That's my question.

ANSWER: You use your body as a shield, very simply. You tighten up. You use the body to do it with. I'm going to tell you something, not one of you is a body, but not one of you is bodiless. And the clearest way that I can convey to you the true nature of body, is to refer to it as a body of light. It is a body of energy. And even physically speaking, I mean in scientific terms, when you or your scientists get down to the smallest particle, of what you call physicality, all you find there is energy pattern. A pattern of energy that has such integrity that it seems to be experienceable in an enduring way, and therefore identifiable in an on-going way. But at the bottom line, there is not one particle of substance, matter. It is all already energy.

Why it is not presently being experienced as light, is because in identifying with and as the form, one initially feels vulnerable, and one attempts to shield ones self, protect one self. And that form which is being identified becomes contracted, literally. Until it becomes, you might say, so dense that the light cannot be experienced consciously.

The use to which you are putting your body is what keeps you in the dark, literally. And the curiosity, that I mentioned, once it begins to be brought into play, once there is a desire to see the more of a thing that is present than you currently perceive it to be, you have practiced greater defenselessness.

And thus, two things happen, it seems to you that there can be an influx of light in terms of revelation. The other thing that you will find beginning to happen is, that there is an opportunity for a breakthrough of light, which even today some of those of you who are more sensitive than others, can see as light streaming from the fingers, and the toes, and the palms of the hands, etc., and what has been referred to as an aura. Unfortunately it's been called another body.

There's only one body, either seen clearly or seen through a glass darkly, densely. There's only one Reality present to be experienced, which you are either seeing clearly as the Kingdom of Heaven, or through a glass darkly as a material world and universe. But there's only one thing to experience. You use your body for defense and the light of it becomes hidden.

Now, the simple fact is, that all of you will only let in a little bit of your good, because you don't want to be overwhelmed. Why would your good overwhelm you? Because you think you've got to process it and be in charge of it. And so, you won't let it in any faster than you can deal with intelligently, which mean get a control of intelligently.

But, the majority in this room know that you are getting breakthroughs whether you are ready for them or not. And they are creating Movement in you faster than you can process them, and as a result you are having remarkable experiences, that haven't truly overwhelmed you. That which causes revelation to seem to be overwhelming, is the energy or effort you bring into play in order to capture the good, to understand it, so that you can control it.

It isn't the good that is overwhelming you. What is overwhelming you, is thinking that the thirty juggling balls that have been thrown at you, must be controlled by you, instead of putting your hands at your side, and watching God be the Movement.

One last point, the reason you want to control your good, is so that you can be better at protecting yourself, and that is not what your good is for. That's the end of the answer.

QUESTION: I'm glad you're here, and I'm glad you're here everyday, and thanks for the help that you've already given.

ANSWER: You are welcome.

QUESTION: How do you suggest that I can help my child with his fears. What can I do?

ANSWER: More than anything be willing to express your fearlessness. More than any words you could use, is what you would call your nonverbal communication. First of all your lack of reaction. Your lack of reaction, allows

your child to say, “Oh, maybe I don’t have to react.” And then if you speak without fear, or without an edge on your voice, in a reassuring and grounded manner, this tone, even more than the words, conveys most meaningfully to your child, that he or she does not need to be reacting.

And then, if generally speaking, you are referring to your world as though it is a fundamentally orderly place, where principles do operate, and that there is something dependable in a positive manner about it, this also will help create in that child, an inclination to look for order, even where disorder seems to be going on. Sometimes just a smile is all that is needed. That is the end of the answer.

QUESTION: It’s a pleasure to be here with you today. Many people seem to be in financial quandary in this day and time. And I find myself in that particular position. Not that I’m going hungry, but I very much desire to find work that will be appropriate with the Awakening. And at times I find that I’m experiencing a goodly amount of fear over the process, because I seem to have engineered a stone wall in front of my face. What I would like to know is, what would best foster trust in this situation?

ANSWER: Always when you seem to have a stone wall in front of your face, it means that you have arrived at a point where your fulfillment or your good is going beyond your concept of good. It therefore means, that you are face with a demand to look with better eyes. How do you look with better eyes? You look with better eyes by abandoning the old way of looking. And you can do this in a very simple way, by consciously embracing the idea that there is another way to look at this. When you say there is another way to look at this, you are giving yourself permission to see a new way, instead of getting obsessed with the fact that what is happening isn’t happening according to your best concept of how it ought to be happening.

You see, none of you really wants to get stuck with what you want. And if you do get stuck with what you want, there must be a way to break loose from it. Your Being, with a capital “B,” your essential Selfhood, is forever unfolding Itself a new, because that is the nature of God. “Behold, I make all things new.” God never stops to repeat Himself. Therefore, because your Being is ever present—even if you are ignoring It—and It is unfolding Itself forever new, you holding on to what you think you want, inevitably, find yourself arriving at the point where it cannot any longer be available to you, because it is so out of sync with what your Being is being.

And if you have had a great investment in the having of what you want, emotionally and energetically and so on, the having to let go of it, can seem to say something about who you think you are. But a little bit of curiosity, together with a willingness to realize that there is another way to look at this, you will be able to give yourself permission to see the good that is yours, that is moving beyond your concept of your good. And you will be able to then find that what is happening, is

your world reconfiguring to identify your fulfillment, instead of configuring in a way that doesn't allow you to any longer have what you thought you wanted.

In other words, again, there's only one thing happening, Reality, the Divine You that you are, God being forever new. And if you are identifying with what is no longer identifying fulfillment of purpose, and you are resisting that which now is identifying fulfillment of purpose, you will hurt. Which is an indirect blessing. Or, that very same event can be looked at with a curiosity and a recognition that there's another way to see what is happening. Thus, giving yourself permission to see the fulfillment that is occurring. You can't possibly be up against a brick wall that's really a brick wall.

Now, I could go on, but I'm simply going to say, let there be a willingness to admit that maybe what is looking like a dead end to you, is your simple inability to be inappropriate. And that therefore, you have evidence of being very closely held and guided, so that you cannot stub your toe. And that if you are being very carefully guided, it must be for an intelligent reason. And the intelligence of it relates to your fulfillment of purpose. If you will approach it this way, you will become eagerly curious, and you will be more able to say, "Thy will be done Father. I'm curious. Let it come. I will not block it." If it's all the Kingdom of Heaven, your willingness to yield to it, will inevitably cause your fulfillment to become more and more consciously apparent to you.

You cannot create your abundance. Your abundance has never been withheld from you. And therefore, to be a peon, a little laborer trying to create a little bit of abundance is redundant.

Remember, you are neither behind the point of perfection, nor advancing towards it. You are at that point, and must understand yourself there from. Become a little less defended, and watch your fulfillment emerge from within you and from around you.

And above all, do not play into the ego suggestion, that you are the cause of the brick wall. That's another handy way the ego has for causing you to misinterpret the hand of God, that will not let you bash your foot against a stone and bruise it, and would move you into feelings of guilt, when what is really called for, is a bountiful gratitude to God.

You're not lost. And you are not at an impasse. You are at a place where, what I'm going to call benign curiosity is called for. Benign curiosity, is curiosity without willfulness attached. You are in a delightful spot. And don't say, "well, if I was thirty years younger, I might be able to believe that." Another dirty dastardly ego deed.

You are your Father's Son at this instant. And you are at this instant the expression of a current God. you are therefore, the current expression. You are therefore, the current embodiment of the Movement of Creation. And there truly is no age to you, you can't use it as an excuse. That's the end of the answer.

QUESTION: Good afternoon.

ANSWER: Good afternoon.

QUESTION: It's really a delight to be with everyone here. I would like some direction in my relationship with my family, particularly with my husband, and how our paths have grown in different directions.

ANSWER: What is the nuttiest nut of the relationship?

QUESTION: The nuttiest nut? The nuttiest nut is the fact that we are living in a noncommittal... that it's not a marriage. And my learning to accept that, and my desire to move on gracefully about that, for everyone involved. And to do it peaceably and face my fears about it.

ANSWER: This would not be as difficult a question for you, as difficult a situation for you, if you had a clearer understanding of the nature of your relationship with the Father.

I am going to encourage all of you, as you listen during the rest of the weekend, not to cringe, or automatically assume that when I make statements such as I just made about your relationship with the Father, or your relationship with God, do not be too quick to jump to traditional interpretations of those words. Don't worry if you are confused by the meaning of my words I will explain them. If you jump to conclusions however, it may take you a few minutes to get with the program, as it were, as I go on to embellish or explain.

What I mean is, that you as a woman—and indeed I am going to be addressing every woman in this group in this answer—you're being a woman involves a lot of concepts that demean you and demean your integrity as a whole Souled Individuality. There are many of you—I do not mean at this moment, in this room—but there are many of you who have yielded to an unprincipled relationship, or an unprincipled situation, because you did not grasp the fact, that your integrity is equal to the integrity of any man you might ever meet. That you are as equally the direct expression of God, as any man is.

There are many of you who do not walk away from an unprincipled circumstance, because there is this underlying premise that you are not as able to take care of yourself as a man. That you are the "one" who is to be care for, taken care of. That it is arrogant of you to feel as sovereign as you know a man feels. As a result of this, you not only keep yourself bound, but you perpetuate your own ignorance of your own integrity, you keep yourself from discovering your capacity to be sovereign.

I'll let you in on a secret, although men feel a right to be sovereign, they for any of a number of reasons, feel as easily as women do, that maybe they won't be able to achieve it, that it isn't really theirs yet. The difference is—between men and women generally speaking—that men will dare to reach for the brass ring, they will dare to embody their sovereignty. And in so doing, they do not

perpetuate their dependence, and they open the door for their experience of their sovereignty.

Now, whether you are a male or a female, the fact is that it is your birthright to experience fulfillment. It is your birthright to have your needs met. For example: You need a job to support yourself. You need a job to express your talent, your skill, your creativity, etc. The general thought is, that there is only a certain number of jobs in the “job market,” that they are there because someone else has a need that may or may not have anything to do with yours.

Well, I will tell you something, and I have said this before: The job that identifies your fulfillment of purpose is something which evolves and emerges right out of the center of you, for the identity or identification of your fulfillment of purpose, and no one else can get it. It may appear that the opportunity is presented by someone else, but if that job is the one that identifies your fulfillment of purpose, you will be the one who gets it. This is true whether you are a man or a woman, except that men tend to naturally expect to have the manifestation of their fulfillment of purpose. And women tend to look for the men who have found their fulfillment of purpose, so that that man can take care of them.

You perpetuate the role of second class citizen. And of course, men are willing to play along with you. I am not overlooking the fact that there are men who will enforce it upon you. But it is very satisfying to the male ego to have a woman who needs them and who feels incomplete without them.

Now, you have a nonrelationship. Why? That’s what you should ask yourself. Why? Don’t be afraid to be intelligent. Don’t be afraid to be reasonable. Don’t be afraid to look at it and say, “this is a farce. It doesn’t identify fulfillment of purpose. And fulfillment of purpose is my birthright, as well as this one with whom I have a nonrelationship.” And then again, bring into play curiosity, because the minute you give permission for your fulfillment of purpose to manifest, or become embodied in your life, your world will begin to reconfigure to identify it. But you have to give permission for it. And you will not give permission for it, if you are insisting upon maintaining the status of a second class citizen. “Oh, but that isn’t what a man wants.” Well, your ego doesn’t want you to be awake either. Are you going to cooperate, or are you perhaps going to be that Presence of Intelligence that is unashamed of itself, who will, forthrightly express herself, and let the chips fall where they may.

Are you going to deprive the men in your world of the fullness of their experience that you constitute? I’m speaking to all women here. You are here, because without you some aspect of God would be unexpressed, and that is an impossibility. That is what I mean when I say, you need to get to understand your relationship with the Father better, and we could say the Father/Mother God. Because if God is Intelligence, if God is Life, if God is Soul, and Principle, and Mind, and Soul, and Spirit, then you, as the full representation, the full expression

of God, must have the same qualities to express that any other individual does also. And if you are withholding it from a relationship, or from your community, or from the world, because somehow it doesn't fit your concept of "being a woman," then you had better be willing to be a little radical, and break the traces that hold you in bondage.

Men don't hold women in bondage. Men and woman cooperate together helpfully or unhelpfully, but it is always a mutual agreement.

Now, I encourage you to become very matter of fact here, look the situation straight in the face, and call it for what it is, a nonrelationship, an absence of fulfillment of purpose. And then I encourage you to lay claim on your birthright of fulfillment of purpose, and be ready and willing to take steps, and be curious to discover what those steps are, with an expectation that your world will reconfigure for the purpose of identifying your fulfillment of purpose, and identifying the specific steps that will not leave you at a disadvantage, nor anyone else.

Sovereignty is different from independence. Sovereignty is not being dependent. Independence is a pulling back and a separation and an assertion of differentness. One is willful, and one is a yielding into the Real nature of your Being. Now the fact is that men have to do this to, but they haven't been laboring under the false sense of being a second class citizen.

Men—and in some ways this is harder than the task that a woman is faced with—men must learn to yield to something bigger than them. Women have learned to join, not because it's their birthright, but because they believe it's a necessity. And so, they join from a position of weakness. Men tend not to join, unless it is a means of control. And they must learn to join, in order to release control, so that they might find out that there is an underlying order and principle to everything that is occurring, that they do not have to be responsible for. And when they are in the flow with it, they experience their unchallengable integrity.

So, be matter of fact here, and don't be afraid of the facts, the obvious facts, because they will help you to know whether you are hanging on to something valueless or not. And will help put you in the direction of a more active, unfolding experience of fulfillment. That's the end of the answer.

QUESTION: I have two questions to ask you Raj. They're both Biblical. One is: We see a different picture of God in the Old Testament and the New Testament. Has God changed during that time, or has our perception of Him changed?

ANSWER: The latter.

QUESTION: And the second question is: Could you explain Revelation to us, and it's meaning for us in this time?

ANSWER: Do you have a month? The book of Revelation is the one book that is the least touched by human manipulation of all the books in the Bible, because it was not understood, and therefore no one knew what to change.

I'm going to ask you if there is a specific portion of the Book of Revelation, that you have a stronger curiosity about than any other?

QUESTION: Well, I'm intrigued by the numerology in it, and the Seventh Day Adventist seem to focus on the numerology. Some people read it and they look at Nostradamus' predictions, and they see that in Revelations. And I tend to see Revelation as a description of maybe a shift of consciousness that we're all going through, which is changing the world. But people see their own thing in the book, and I'm curious about is there a right way to look at what the book of Revelation says?

ANSWER: As with any revelation, it is constituted of a penetration of the ego frame of reference by a Divine Movement. And as always, those from within the limited frame of reference, tend to interpret it in the style that they interpret every other part of their limited experience. And therefore, they see it as referring to events in the limited frame of reference, over a time span, having to do with growth, and development, and spiritualization, etc., etc., etc.

When in actuality, it, the Book of Revelation, like the Course, was an inner experience of illumination, connection with Reality. Now, it therefore, is the rendering in words of an experience that was being had, an experience in that which was unreal fell away, lost its validity, and reality became clearer as the actual conscious experience.

Now, as you begin to move into what I'm going to call, the experiential aspect of A Course In Miracles, you will begin to experience illumination, not through any intellectual process, but through what I can best convey to you through the use of the word "realization"—when you realize something and there was nothing preceding the realization, just suddenly knowing something, knowing the Truth.

When you are willing to not validate your own thinking, and you are willing to make an inquiry first and then listen, you move into the void. At least it seems like a void, because there is not the chatter of your thinking and your reasoning, and your ongoing defense mechanism working. And you experience peace. And out of that peace, if you abide with it, you find joy, and you find that indeed this is you experiencing the substance of You, not just another emotion, that the peace is really the substance of your Being, of You. And as you allow yourself to abide there, and be in the world from there, you will have further experiences of revelation, which will allow you to say, "Ah, that's what he meant."

In other words, no I am not going to explain the Book of Revelation. The point is that it sits there waiting for you to comprehend, the moment you begin to let yourself into the experience of revelation. When you stop thinking, you will not stop existing. And in the existence minus thinking, you will find revelation occurring, except that it will mean something to you. I'm not avoiding the question, but I am setting your nose in the right direction.

We're going to vary the format here, and I'm going to ask if there is anyone else who has a question about the Book of Revelation specifically.

QUESTION: Is there any significance to the reference to Judea over and over in the Book, that you could explain to me at all?

ANSWER: No.

QUESTION: I'm interested in the mark of the beast.

ANSWER: I will tell you that rather than 6-6-6, it should be I-I-I. The mark of the beast, at an experiential level, is preoccupation with self, not ones Divine Being, but ones acquired concept of ones self, ones concept of oneself that is based upon how it relates to everything else in the world. In other words, that which accommodates and defends itself against everything and everyone else's perception of it, that which becomes the puppet of opinion, that which has no sense of its Integrity, that which has no real existence but which fights for its existence.

Beast... Everyone thinks devil. Beast... a beast is ignorant. A beast is governed by instinct, which is the equivalent of emotion. Beast is that which is not governed by Soul, but by reaction.

Waking up really involves identifying the I, not with the form, but with and as Consciousness or Mind. The shift of perception is from identification with the body, to identification as that Conscious Awareness in which the experience of form is going on. It is the shift of identification from body to Mind. In order to have the first three dimensions, line, plane, space, you must have something else, that which embraces it. Just as in order to have line and plane, you must have space which can embrace it. And your scientist think that time is that which embraces line, plane and space, but it is Mind. You could say the fourth-dimension is Mind. And time is just a convenient means of measuring the Movement of Mind, as it is observed in the line plane and space.

The mark of the beast is ignorance. And ignorance finds expression and support in preoccupation with an acquired sense of identity, based upon appearances, based upon identification with the body. That's the end of the answer.

QUESTION: The Course has stimulated my curiosity about angels. Never is the word angel in it's singular used in the Course. But always angels and sometimes referred to as hovering near and all about. So my curiosity is about angels.

ANSWER: Divinely speaking, nothing ever happens in the singular. Angels... I'm going to put it this way, angels are Divinely, what nature spirits are humanly, or in the so-called earthly realm. They are Divine natures, present, in support of, the nurturing of all that awakens in you your experience of wholeness, rather than partialness and separation. They are able to register with you, mostly, at what you would call a gut level, a nudge, an inclination to behave in a different

way, or do a different thing. You often experience them as an unreasonable good feeling that is there for no reason.

Oh, you are all companioned with, far more greatly than you imagine, because you have never stopped being the Christ that you Are. And that fact confronts you moment by moment in an infinity of different ways.

There are not levels of angels. They do not hold different classifications. And you can experience as much or as little of the Divine Intent of them, as you are willing to allow to register with you. They do not act as guides. But, I am going to say, they function rather as spiritual fertilizer to your budding spirituality, that which nurtures it, and yet does not require you to comprehend it.

Angels do appear in many forms, as ideas, as triggers to clarification, as a gentle reminder to be sweet, as a gentle reminder to be patient with yourselves. And then, indeed, as Presence's that convey to you most distinctly—as happened with my Mother—your purpose at a particular time. Not a special dispensation, but the simple fact of what is going on with you at that time, so that you might be in harmony with it. And there is always an accompanying experience of Divinity when you experience angels, somewhat of the feel that you would associate with a Divine revelation.

They are all around. I'm going to give you another image: They are like the scent lingering in a room that a woman has walked through, almost palpably there, unmistakable, but intangible. That's the end of the answer.

QUESTION: Thank you. It's good to be here. I've noticed in different spiritual quests, that the student has the propensity to worship the way-shower, rather than the way. And that has been eliminated in A Course In Miracles, because there is no way-shower to speak of in the physical plane.

ANSWER: Indeed.

QUESTION: Yes. Could you talk a little bit about that aspect, and also the particular trappings of the ego. Can you give a specific way where we can know, differentiating I guess between Thy will and the ego will. Thank you.

ANSWER: Always, when something is of the ego, you will have a feeling somewhere between the chest and the solar plexus of tension or uneasiness, similar to what you might feel or felt as a child when you went down an elevator. When what you are hearing is not of the ego, but is indeed guidance, there will be no sensation of that sort, but peace. The other thing that you cannot forget is, that each one of you has the inherent capacity to recognize Truth.

And I say this over and over, and you might get tired of hearing it, but it is such a simple Truth, and all of you are looking for such complex answers, that you tend to forget that you have this innate capacity, and therefore you do not rely upon it. It doesn't get any exercise, you might say. And because you do not engage it regularly, you do not begin to feel the dependability of it, and thus become comfortable with it.

If you are sleeping at night, and having a dream, and there is someone else in the dream, how could that one possibly show you the way back into your bedroom? You need someone like a mother, or an alarm clock, to occur in the bedroom, not in the dream, to distract you, to get your attention away from the dream. So, the thing that will wake you up, is not something from within the dream.

This is why I have said, the only teacher worth his salt, who is incarnated, is one who is constantly pointing you back to You, and your inherent capacity to recognize Truth. That teacher is worth his salt, who tells you repeatedly, to make that investment of trust in your capacity to recognize truth, that leap of faith that goes beyond confidence and lean into it.

Now, the joining that needs to be done before you join with each other, is with the Holy Spirit, or the Father, or me, or your guide, one who can tell you and encourage you to take that step, or to tell you that that step IS safe, even though you are frightened by it, even though the ego is arguing against it.

“Today I will make no decisions by myself.” Well, you know you had a certain number of years of making decisions by yourself and you are relatively safe. Therefore, if you experiment, if you decide that today you are going to do it differently, you know that you will not suddenly be vulnerable, because you can always fall back upon your developed ability to make judgments, and come to conclusions and decisions, without dying in the process.

A shift must eventually occur. A shift away from self-determination—small “s” self-determination—to capital “S” Self-government. Except, that capital “S” Self-government means, being joined with, in union with, flowing with, being nothing other than the Presence of the Movement of the Father, your Real Selfhood.

We must be careful with language here, however, because when the Father is the only Presence there where you are, you can’t talk about your Selfhood anymore. I only used that term to convey to you, that it will still be you from your standpoint of experience. But it will be you experiencing the Mind of God, from God’s point of view, not from some tiny ego point of view.

Let’s be grounded here. Indeed there are way-showers. It is almost impossible to wake up without help, because the ego definitions of everything are such, that anything smacking of Awakening is interpreted as highly dangerous. And therefore, it is only those with, what you might call great spiritual fortitude, who can cross the barriers set up by the ego.

And God is Love. And your very Being is Love. And that Love embraces you, even in your ignorant limited sense of yourself. And therefore, embraces you. And you could say, even entices you into your Awakened state, because it is the Intent of your Being—with a capital “B”—it is the Intent of that which you

Divinely are, to have all of what you are experiencing itself consciously, instead of partially or unconsciously.

Don't try to be too darn independent in your process of Awakening, because it will stifle the process and make it uncomfortable. You do have way-showers. The Father does come out the meet you. Your disowned Divinity smacks you in the face almost, the moment you have a curiosity to experience it and a willingness to let it in. I say smacks you in the face, only in the sense that it's already You, and it's unavoidable as an experience, if you start thinking about and treating yourself as though you were Divine now. Until you have the willingness to yield all the way, you do have help, but you must open up to it and let it in.

And at the bottom line: it is that point of willingness to yield into the Father, "Thy will not mine be done," that the Course is all about. But, indeed, that requires abandoning the intellect and reason. "Oh, that sounds dangerous."

The right use of reason is, to bring you to a point where there is such a conviction in the Allness of God, that you don't feel it necessary to use reason in order to be safe, and you can yield into the Father's will—and as I've said before—regain your Sanity, be You in your Right Mind. That's the end of the answer.

QUESTION: I seem to have a fear, reluctance to make commitment, total commitment, I think general. Could you give me some guidance to help me to make commitment or total commitment?

ANSWER: This is just exactly the situation in which it is absolutely wonderful that there is such a thing called the Holy Spirit. Because, when you need help with something that you seem unable to have the stamina or strength to accomplish, because of doubt, you have something you can ask for help from. And my answer to you is: Desire of the Holy Spirit, that you have the strength and the courage to make commitment.

And I'm going to suggest something else. I'm going to suggest that you ask the Holy Spirit to make that which you want to be committed to, seem so desirable, that it won't be as difficult to make commitment. This is something you need help on. In other words, it isn't something that you need to be able to do all by yourself.

And I want you to know something else. No desire that you put forth to me, or to the Holy Spirit, or to the Father, or to your guide will ever be taken as an imposition, or a bother. I will tell you that, any time we see an act of curiosity, or an act of desire, we rejoice. And I will also say, that whenever desire of this sort is present, the best way I can put it is, that the glow of you, the light of you brightens. We can easily tell when one is stirring from his or her dreams, his or her ignorance, and there is always rejoicing. So, please ask the Holy Spirit for the strength, and the stamina, and the courage to make the commitment.

And I will tell you something else. Commitment will occur when you let go. In other words, as you sit there right now, if you were to completely relax, you would say that you are committed to your chair. You do not have to look at commitment as a struggle, as a hanging on, as a laying hold of something and never letting it go.

You know what? You don't have to lay hold of your Divinity. What you have to do is let go of the belief that it isn't already yours, that you are not already Divine. You could dare to become lazy in your willingness to be distracted easily. And I encourage you to find ways to express this process of becoming lazy, of letting go into a thing, whether it is a job, or whether it is a relationship, or whether it is your Divinity. So that you might discover that you can be committed through an absence of an inclination to be fidgety. That's the end of the answer.

QUESTION: The last several weeks I have chosen, I suppose, to be troubled by what I see as a greater polarity that's existing. The incidence in Los Angeles, turning on TV and seeing what we call Fundamentalists blasting homosexuals, blasting anyone who disagrees with how they see the world to be. And I have chosen to be troubled by that, and have searched for the meaning in it, and relief from it. And I was hoping you might be able to help me with that.

ANSWER: Well, I'll tell you something, the ego wouldn't be screaming if it wasn't threatened. And if the ego is being threatened, it means something Real is happening. It means that Movement is occurring. And so, I encourage you, instead of homing in on the apparent wailing of the ego and its objections, begin to look to see what it is that is causing the ego to rise up. The ego, indeed, wants to maintain the status quo. Change is not allowed. Acceptance, which is a form of union, is intolerable. Love is, of course, unacceptable.

Change is afoot, you better believe it. And you have been seeing it happening. And the changes that are occurring are not planned, they have been spontaneous events, which everyone has had to huff and puff to keep up with, to stay abreast of. Unrest... you could call unrest the process of unrutting, the end of stupid peace, ignorant peace.

I'm not going to get into predictions here, but I want you to notice that there are some people who are afraid for Perot to become President, because it would obviously require change. And he wants to involve everyone, and not just keep the business of Washington, in Washington. But I will tell you though, it's more important to be afraid of the ones you're all comfortable with, because they've got it all down pat, and it doesn't involve you, and it lets you move along in stupid rest.

The ego would keep you unconscious, not actively engaged with the whole, not actively conscious of your status, let us say, as a citizen, not only of your country but a citizen of the world, and ultimately a citizen of the universe.

The ego is the ultimate of conservatism, and Being is the ultimate of radical creativity. I use the word radical, not in the sense of that which is antagonistically asserting itself for the sake of being different, but rather as an expression of the “forever new,” “forever original,” Movement of Being, that is called God.

Don't be too self-righteous, because I don't see a single one in this room who is radical enough. “Give me my good, but not too much of it, and not too fast.” But at the same time that you're not going to be self-righteous when you look at another, who is expressing his bondage, also don't join that one by being unreasonably conservative.

Dare to discover the originality of your Being, by neglecting to rely upon your memory, and your conditioning, that allows you to function fairly well without being wide awake.

And at the bottom line, realize you are going to have to change. It is a wonderful thing to experience your Christhood. I mean, it is a wonderful thing for you to experience your Christhood. But everyone would like to wait until tomorrow, or dabble in it a little bit today, and maybe a little bit more tomorrow.

What you don't realize is, that when you consciously embrace who and what you really are, you come Home, into an experience of absolute invulnerability, and absolute innocence. So absolute, that the suggestion of guilt being applied to you, is so nonsensical, that it would bring forth gales of laughter from you. That means, that a rather fundamental major change has to occur.

You have to begin to hold yourself guiltless, no matter what has happened. And then you will find yourself holding your fellow man guiltless, also. And that means, that when your fellow man walks around parading a haughty ego, that says “I'm guilty, I'm guilty, I'm guilty, somebody agree with me and call me a bastard.” You will say, “no, that's ridiculous, I can't call you that, because you aren't what you are presenting yourself to be, I will not join you in that point of view. I love you.”

Love is the willingness to recognize, that which is Real in each and everything, each and everyone. That does not mean, love the guilty bastard. It means, love the innocent Son of God or Daughter of God that has to be there before a misperception of guilt can be projected upon him or her. This is so important.

What is a special relationship that the Course speaks of? It is a mutual agreement, a mutual agreement, it takes two or more. A mutual agreement to believe that an untruth is true. To believe that something that God did not create exists, and that will be the standard of truth, that agreement.

And when your fellow man approaches you, or your fellow woman approaches you, saying, “agree with my concept of me,” you must dare to be conscious and alert. You must dare to love, so that you can say, “no, I disagree. You'll have to find someone else, because I insist upon seeing the Truth here.”

This is the way you end the special relationship, by refusing to join with another at the level of his or her illusion.

And what helps you to discern what is illusory and what is Real, is your willingness to become still, to go within, to experience the peace of your Being, to abide in it as consistently as possible, so that you begin to become acquainted with yourself at a level deeper than the surface reactive level of your awareness, that you have treated as though it were the only level.

The most direct route to your fellow man, is right through the center of your being, because that's where you find yourself, and in finding yourself you find your fellow man as well. With feeling you find your fellow man, not with a bunch of intellectual theorems and concepts. Such an approach, would constitute a very different you, from the you you embrace everyday and treat as real.

You know, the statement is, "behold, I stand at the door and knock," and everyone calls out the militia to get rid of the intruder, that which would upset the status quo. change does not have to be strenuous, but if it is resisted, it will hurt. And when you realize that the pressure for change that you feel, is always the pressure of your Divinity, like the center of a flower that pushes out and causes the flower to open. If you recognize that the pressure you feel is the pressure of your Divinity, you will stop resisting it, and more gracefully experience blossoming.

The conservatism you see, and the strenuousnesses that you observe happening in your world, are not something to make judgments upon, but to have the patience to abide with, so that you might have the opportunity to grasp what the underlying movement is, that is causing the ego to be alarmed. And the underlying movement is never the devil, it's always the Christ.

Again, there's only one thing confronting you, it is the Kingdom of Heaven and the Movement of God, either seen correctly or through a glass darkly. Everyone rejoiced at the fall of the Berlin Wall, and the spontaneous actions that led to it's fall. I assure you that East Germany and Russia did not perceive it as the Movement of God—the Movement of God in the hearts of the people, and the yearning for the experience of freedom, that they knew was their birthright. And not even the people planned their spontaneous Movement. Not even the people in Los Angeles calculated the spontaneous Movement.

People need to dare to embrace their world, to be with it and find the God in it, the Presence of God in it. So, instead of saying, "look at everything that's wrong," wonder what the right is, that's illuminating the wrong and bringing it to the surface. Let's not hang crape, because of a misunderstanding of the Movement of God.

The only thing that can uncover the valuelessness of darkness, is light. And the only thing that can uncover the impracticalness of conservativeness, is freedom. Love the Movement. There is a statement, "why stand aghast at nothingness"? Are you going to look at a half empty glass, or a half full glass?

Start looking for the Movement of God, and you will sooner be able to rejoice and lend your weight on the side of Right—with a capital “R.” And Right—with a capital “R”—will take you, and everyone else, beyond the polarities of the limited vision, by providing an new vision that resolves the polarities of the old one. But if you’re going to stand aghast at nothingness, you are just going to feed the problem.

Look for the kernel of Truth in what is happening, and you will be able to share it, and it will be able to be recognized by those who are experiencing the dilemma, and it will dissolve the dilemma. The world needs more people who are recognizing the good that is happening in the apparent upheaval. It is what will encourage them to look for the good in the unrutting that is going to continue to occur and even perhaps anticipate it by being curious, so that then, it isn’t resisted, and can be more graceful. There need to be those who can teach others how to be gracefully in the midst of Movement, or change.

I don’t have to enlist you, because you’re already enlisted. I’m just saying, be aware that you are here, and you are here for a reason, and the reason is to be Conscious. And by virtue of being Conscious, promote greater grace as everything that you have ever wanted comes into view. That’s the end of the answer.

QUESTION: I have a two part question. I don’t understand all of the talk about the ego, it evidently is something that is rather negative. But who or what created the ego?

And then secondly, you mentioned a number of times about a need to wake up, and that we are asleep. Who or what... how did this sleep begin? And is it something like a “Midsummer Nights Dream,” where we were given a potion? And how and when did all this ignorance begin and why?

ANSWER: Now you know why I picked her.

There is something in the very debts of each one of you, that says that pain, suffering, grief, loss, lack, misery and on and on, do not represent essential fundamental realities of life. If you did not feel that, you would never take any steps to contradict or overcome those things. You would embrace them as aspects of the essence of existence. You would embrace them and you would not experience them as uncomfortable or undesirable.

And so, every man and woman and child reaches for something beyond those experiences. Now is this reaching beyond just some organismic mechanical response, or is it because there is something essentially Divine about every single one of you, and you know it, and you know that your birthright is greater than what you are experiencing. I will tell you that it is the latter.

So, how is it that you have come to have an experience with elements in it that do not represent the Truth about existence? It is not really as complicated as one might think. And it is important for all of you to know that the sense of sin

and guilt that has been attached to it, or associated with it, doesn't represent Truth either.

I'm going to put it very simply. As Consciousness or Mind—as a shall I say, a mental being, not even a mental being—but as mental being, as the conscious experience of being conscious, you are as I mentioned earlier fourth-dimensional—Mind Being that which embraces the first three dimensions.

Now the simple fact is, that it is possible for you to experience the one and only thing going on, the Kingdom of Heaven, or Reality, the Movement of God, from any one of the four dimensions. And the choice to view it from a perspective other than that which is natural to you, does not constitute an error, or a sin, or a state of defiance of God. Everyone simply has the opportunity to explore or experience the one thing that is going on from more than one vantage point.

However, when one, shall I say, shifts from the fourth-dimensional perception, to the third—which is accomplished by identifying with and as the body, that is the visibility and tangibility of your specific identity—as that shift of identification occurs, all of a sudden you see things differently. You no longer see yourself as embracing it all. You no longer experience yourself as the infinite Presence that is infinitely identified as All That Is. And you feel like one little part of All That Is, that is in the middle of infinity. And indeed, that's an interesting experience.

But because of the sense of tininess, and because the Movement of the Kingdom of Heaven is infinite, and therefore, this infinity that is around you is constantly moving, you feel vulnerable. Now, the reason you feel vulnerable, is not because you are in the wrong place, it is not because you are feeling disobedient, it is because you are not in your natural state of Mind. It is like being off balance, it won't kill you, but it isn't comfortable.

If one doesn't recognize that the feeling of imbalance is a reminder that you are not at Home—that you are not in your normal state of Mind—and you remain there in the partial view, you begin to feel a need for self-protection. And because there is a certain sense of integrity that you have brought with you, there is a sense of your being able to be equal to whatever threat there might be. And thus, there develops what you could call a valuing of challenge. And the moment you accept the challenge, you're hooked.

The involvement with this frame of reference, this way of seeing, this sense of oneself being in the middle of infinity that is moving, and which may not be moving in a way that is harmonious and to your best interest. You, as I said, take up the challenge, and in the excitement of the ongoing challenge you no longer realize that the uneasiness you are feeling is a simple reminder that you are not in your normal frame of Mind, and there is Home to go back to. You forget about Home. And you become engrossed in living life from a limited perception.

And that is where you are, in a limited frame of reference, that does not constitute a sin, that is not deserving of punishment and which calls for a simple thing, remembering Home. And remembering that you are not guilty for indulging in the partial view. And therefore, there is not a penalty that has to be paid before you can return Home.

Now, there is an element here that I have left out, which I will now bring into the picture, and that is, that in order to move into the limited frame of reference—the third-dimensional frame of reference—and remain there, you must find someone to do it with. You must find someone who will agree with you about what you are experiencing, and who will agree that it is real, and with whom you can enjoy a certain camaraderie. And that joining becomes a marriage, if you will, it involves a commitment. And as long as the two of you maintain that commitment, you will be effectively blocked from returning Home, because if you do, without the agreement of your partner, you will be letting your partner down.

Again, none of this constitutes a sin, even though I have, let us say, “in modern terms” just described to you what has been called the fall of man, to which the judgment of sinner has been attached, and that, indeed, you are unworthy of returning Home. The longer you remain in the partial point of view, the more confining it becomes, and the more it insists that there is no out for you, there is no way out, there is nothing to get out to.

So no, it didn't take a potion. It just took a curiosity, we will say, to experience a partial view of infinity, and join with another in agreement as to the concept that what is being experienced is all there is. That is why it is so important to join with the Holy Spirit, or to join with the Father, or to join with me, with someone or something that is totally Awake, not bound by any of the perceptions that you are experiencing from the partial view. Because your reference point then is larger, your anchor is anchored in the undistorted Conscious experience of Being, providing you a life line to follow when it is difficult for you to recognize the way.

You must understand that what has held you in bondage, is the sense of guilt that follows the sense of disobedience, which follows the experience of vulnerability. After all, you did it! You chose! It's your fault! You're guilty! You deserve the penalty! So now, serve your term, and then maybe, maybe, by the grace of God you will be able to get back. This concept has bound you, and that is why I am sharing with you your innocence, this is why I am confirming it to you.

The ego is simply the sense of yourself that you acquire from observing yourself and your interaction with the world from this limited perception, this three-dimensional only frame of reference. You say, “this is me. That is not me. I am me. She is not me. I am here. That is there. I cannot feel the wall over there, but I can feel the chair here, therefore there is space, and I can't possibly be connected with that, but I can be connected with this,” and on and on and on.

As you begin to gather this kind of data, you develop a picture of yourself, and you also develop behaviors in dealing with it, and all of these become glued together, if you will, into a sense of your identity as a body, and as a finite separated entity. That is what I am referring to as the ego. It is a distinct sense of who you are, that does not take into account the infinite Consciousness, or Mind, that you Really Are, that which is identical with, identical to the Father, that which is the Father, the infinite Mind, the infinite Intelligence, and constitutes your Real Identity.

And so, in order to wake up, in order to remember Home, in order to escape the apparently real confines of the three-dimensional only frame of reference, you need to hear from someone who can help you give yourself permission. You need to hear someone tell you of the Truth about you, so that it might take on more substance than your faith in your current sense of yourself, who can tell you of your innocence, so that in the face of your obvious guilt—from your point of view—you may say, “if I am the Child of God, I must be guiltless. And it is as inappropriate for me to suffer from guilt, as it is for me to suffer from pain, or disease, or loss, etc.

Now, the only time your limited point of view becomes, as the Course says, an attack on God, is when you begin to remember the Truth about you and feel it, and then insist upon consciously ignoring it. But you know what? It still doesn't make it the truth. And therefore, you still haven't sinned. And you are still therefore guiltless. And still the only thing that is called for, is giving yourself permission to wake up, giving yourself permission to abandon paying the penalty, that could only seem to be valid, because you are indulging in a partial view, a limited perception of the Kingdom of Heaven.

My life, said, you are my brothers and my sisters, if you have seen me, you have seen the Father, therefore, if I have seen you, or if you have seen you, you have seen the Father, you are guiltless. There are those who thought I was a rebel rouser. There are those for whom my simple presence was unsettling to the point, that the best decision that could be come to, was to get rid of me. But I was guiltless.

The ego can always find justification for protecting itself from that which threatens it, but it never makes it true. And the reason your prisons are full of “the guilty ones,” is simply because no one knows how to approach them in a way that uncovers to them their Divinity, so that they don't continue to identify themselves inappropriately and behave in a self-protective manner that hurts others. The only reason one has his body cut to heal him, is because no one knows how to heal yet without injuring further. But it isn't the ultimate, it is just an expression of current ignorance. You shoot a horse, because you do not yet know how to save the horse. Not because it is the appropriate thing to do to the poor horse. I'm not trying to make you feel guilty.

So, I am here, and the Course is here, to confirm to those who are responding to an inner movement, that is uncovering to them an inner conviction as to their Divinity and as to their guiltlessness, so that you might abandon the sentence you are giving yourself of guilty, and of having to pay for your guilt. If you knew that you were not guilty, you would not defend yourself, you would not behave in a defensive manner, you would all become much less offensive, much more lovable. Society would change, and the change would be greater than the sum total of the individual parts, because the conscious embracing of your innocence as a fact, and your curiosity to experience it as a fact, is the leaven that leavens to whole lump.

As I said earlier today, it's the withdrawal from joining in the dream, joining in the ignorant view point. And as withdrawal from it occurs, break down of the elements of the dream, or the ignorance occurs, and revelation begins to spontaneously happen.

And that's how the fall is undone. Everyone has needed to know for a very long time, that the fall could only have been conceived of as a fall from a limited perspective, because the Father looks on each and every one of you and sees His Self-expression.

And if you are having a little fantasy of incompleteness, it does not bother Him, because it doesn't change what you Really Are. And therefore, you are not held away, you do not have to pass a test to come back Home consciously. And that's what you need to understand, that you can indulge in a fantasy through the use of imagination, and it does not constitute a sin, and even if you believe that your fantasy is the truth it doesn't change what Truth is. And therefore, nothing, no-thing has occurred, which requires retribution.

God is not the least bit confused. Your essential Being, the infinite One that you Are, is not confused. And Reality, the Reality of you, and the Reality of God, is pressuring you by insinuating itself into your Conscious Awareness to once again embrace yourself as innocent, and as Real, and as far more than what you are currently experiencing and calling you. The essence of you is present at this moment, in what you call your limited sense of self. It is!

And as you learn of, through experience, the more of you that is present, you will not find yourself dropping anything except a misperception. The body will not disappear, the universe will not disappear, your misperception of it will. Your sense of it being constituted of independent parts will vanish, and you will experience all of it in it's Unity, it's Moving Unity. And as impossible as it may sound to you, you will experience yourself in all of it, it will all be you.

If you, as you sit in this room, were to close your eyes, you would still experience the seat you are sitting in, you would still experience your body, you would still experience the sound, but you would not experience the sight of it. Well, could that constitute a sin, punishable by death and suffering. No! It does

constitute a limitation, you could say one fifth of your senses are gone, not available to you. But because you closed your eyes, you can open them again, but no one is going to tell you that you have to. No one is going to tell you that you have to wake up. You see, your free-will cannot be overridden, you have to open your eyes because you want to. After all, you were the one that closed them. And there is nothing wrong with having them closed, divinely speaking, except that you experience a form of limitation, that it is not your birthright to experience.

As you go home today, the thing I want you to have foremost in your mind, is the fact that you are not guilty of anything that you must pay a penalty for before you can reaccess your Right Mind, your experience of the Kingdom of Heaven. Again, you are neither behind the point of perfection, nor advancing toward it. You are at that point, and must understand yourself there from.

When you open up your eyes, you will find that “the fall” never happened, as a fact. That the limitation wasn’t real as a fact, even though it seemed real as a experience. And that you were always as free to make the choice for your Right Mind, as you were free to make a choice for a limited perception. The fact that you seem to be caught, is simply that you stayed in the limited perception long enough to forget what the lack of balance meant, the uneasiness. And you began to take it on as a challenge to be overcome, instead of a simple reminder that you were not in your natural frame of Mind. If anything, that would call for compassion on our part, not judgment.

This gives all of you great justification for desiring to know the Truth about everything. Because the Truth, in spite of what you fear, will not convict you, but will prove your innocence. And therefore, your total freedom to change your mind. That’s all that is called for. Thank you for your question.

QUESTION: Well, since I have a question, I have a two part. One is in your book Graduation, could you tell us how to live from the gift aspect more in our own lives. Do you know what I mean?

And the other is, talking like this the way we do with questions and answers, it’s sort of an intellectual process. Could you show us how to feel that Jesus is present with us when he is?

ANSWER: Don’t belittle the only means you have at the moment to open up to guidance. Indeed, it may seem intellectual, but it is very hard for any of you to express a desire without focusing it with words. And so, let your questions come forth in words, and do not demean it by labeling it intellectual, because what is going to happen next after you’ve asked the question, is you’re going to be still and listen, which is not an intellectual process, but a sensing or Soul process, you might say.

And of course, really the key is to stop asking the question once you’ve asked it. Very often you ask, and then after having asked the question, you list all the justifications behind having asked the questions, and the inconsistencies and

the injustices that have led to your having to ask the question in the first place, and you seldom get around to listening.

Your questions always arise out of some level of uncomfortableness. They arise out of a feeling of lack of some form or another. So you might say, “am I not substantiating the lack by asking or complaining?” No, because the lack that you are feeling is a threshold you are on. If you would imagine being in a corral that is five miles in diameter, and you are somewhere in the middle, and it is hilly terrain, it might seem to you that you could go to the horizon without running into a limit, because you can’t see the fence that is five miles away from you. And as you begin to enjoy your freedom and move about, you find sooner or later that you bump into this fence that was there all along, but which you were not conscious of.

Now, the tendency all of you have when you run into a fence, is to say, “what did I done wrong? Well, I must have created this for myself.” And you will get into a process of blame, blame and self-doubt, self-criticism, etc., instead of simply noticing the fence and saying, “wow, here’s something to jump over, or crawl under, or knock down.” When you are finally feeling a limit, it is not because you have done something wrong, but because you have expanded to the point that you are able to recognize its presence, which means you are at the only place it can be crossed over. Until you got there, you couldn’t violate it,—if I may put it that way—it wasn’t available to climb over, or get beyond.

So, when you come to a place of uncomfortableness, or a feeling of lack of some sort, it is because there has been growth. And your growth has brought you to the place where an apparent limit has come to your attention. Now, just as with this illustration of the fence, when you arrive at this limit, you can see that there is something beyond it. And so, at the very same time that you come up to the limit, you recognize that it’s illegitimate. You recognize that it isn’t really an absolute limit, because you can see beyond it. And so, you have within you the perspective necessary to give you the gumption to disregard what the fence apparently says, which is, “stay inside.”

And so, every time you come up against a sense of lack, you are at a threshold of greater abundance, and the reason you are there is because you have grown. Like a chick who has had lots of room for many, many, many days, no sense of enclosure, but there comes that point where that which protected it, you might say, becomes a prison, it becomes tight, it becomes uncomfortable. What would you think if the chick said, “well, I must have created this for myself. Maybe even in a past life. Whatever it is, it’s my fault.” The necessity at that point is to violate the limit.

You need to begin to have a more positive sense about what your ego wants to complain about and use as justification for continuing ignorance. So, ask your questions. Do not define them as intellectual, and therefore, as that which may lead you further away from what you desire, because your growth has brought you

to the point where this apparent limit is. And therefore, as I said, you are at a threshold of growth. And if you will refrain from the reaction that the ego would bring into play, you will find that the gumption is there that is sufficient to get over the fence, to dishonor it, and move on.

Now, there is only one way you can get into the gift giving mode, and that is to care enough to love. And you really only have one thing that you can give, the willingness to recognize that which is Real in each and everything. You are either giving that gift, or you are withholding it. And if you are withholding it, you are engaging in judgment. And although everyone else is likely to say that your practice of judgment against them hurts them, I will be very frank with you, the only one it hurts, is you, because everyone else is responsible for how they are choosing to see you, and whether they are giving the gift of love. And if you all join each other in judgment, and are withholding the gift, you will be a miserable lot together. And you will seem to reinforce for each other, your point of view. You will seem to substantiate that love is not what is called for, but defense. And there is only one thing that will break that dilemma, and that is someone daring to make the gift, someone willing to recognize that which is Real, with a capital “R.” I mean by that, the essential Divine essence of whatever they are looking at.

You know, you get things backwards, and it’s understandable. Everyone thinks that the gift is for the other person. Everyone thinks that the beneficiary of the gift is the receiver of the gift. But the real beneficiary of the gift, is the one who is giving without a purpose, without an ulterior motive attached to it. Because there is something that happens when you give the gift of love, when you are willing to acknowledge that which is Real in each and everything. First of all, in your willingness to do that, you are being absolutely congruent with the very nature of your own Being, which means that you are not conflicted within yourself. And you are experiencing it while you are engaged in living in your world.

You know what? You cannot give this gift in isolation. You cannot give the gift of love without considering something more than just yourself. It is impossible! And so, the giving of the gift always constitutes a joining. And naturally it constitutes a joining with that which is Real, rather than whatever ego presentation may be sent your way.

So, the first benefit, you might say, is experiencing congruence within yourself. The second benefit is that, in experiencing and Being and embodying that which you Divinely Are—which is the Presence of the active expression of Love—you are withdrawing from the mutual agreement, that everyone has to behave like egos and function in a reactive manner. And in this way, everyone else is blessed, because your withdrawal from that groupness, weakens the mutual agreement of the group. Meaning, that it becomes easier for everyone else in the

group to abandon their conviction as to what everything is. But that is just a side effect.

Now, I say you get everything backwards, because the same thing applies to forgiveness. Everyone thinks that it's the other one who is forgiven, that it is some blessing that you are giving to some poor miserable wretch. Some gift! Because you are still seeing that person as a poor miserable wretch, that your wonderful love is benefiting. That's self-righteousness, actually. And it doesn't do one thing to transform the apparently miserable wretch, or the one with the miserable eyes that's seeing the wretch, out of the wretchedness.

Forgiveness is the withdrawal of judgment on the part of the one doing the judging. It happens when you arrive at a point where you are exhausted from being conflicted within yourself, exhausted from trying to get revenge. Except that you say, exhausted from trying to get justice, and how unjust it is that you can't get justice. It is a point at which you become so tired of the process, that you withdraw from attack, which judgment is. And you are willing to abandon your definition of a Son of God and come to peace within yourself, then you have the opportunity to be the Presence of Love, which says, "I am willing to recognize that which is Real."

If you're willing to recognize that which is Real,--with a capital "R"—it means that something has become active in you, which I referred to yesterday, curiosity. A curiosity to get beyond your very definite definition about that person, and all of the justifications for your definition, so that you might have a new experience within yourself. You must understand that, because Love is never a means of controlling someone else into what you think their good is. Love is never leverage. It is omnipotent. It is all powerful. But it is not power to be used over something else.

You know where the power comes from? The power comes from the indivisibility of the integrity of you, that you are experiencing when you have abandoned the conflicted stance of judgment. That is called invulnerability. And it is called sovereignty. But it is always a sovereignty that does not have to be exercised over something else. It is your experience of such immovable stability, that there is no possibility of threat, and therefore you can stand there present in absolute defenselessness.

Now, what happens? When you are experiencing defenselessness you become a benign presence, no shell around you, and everyone breaths a sigh of relief. Your defenselessness... Your innocence... Who's innocence? Not theirs, your innocence is so obvious that no one else feels any need for defense, or feels a greatly lessened need for defense. And so, they begin to abandon their feeling of their need to be in a stance ready for attack. And if all of this was being recorded on a video tape, it would look as though somebody had done something that

changed everything. When all that happened was, the act of forgiveness. Not a forgiveness that says, "I forgive you for being the bastard that you are."

Every single one of you until you are Awake, are to one degree or another, protecting yourselves, and thus, acting in an unfriendly manner toward each other. And socially you tend to gather together in groups of, shall I say, equal unkindness. And so, you have some groups that are obviously more unkind to each other, rougher, you might say, than others. And you're so glad you're in one that is less rough, a sign of your spiritual progress.

And your process of Awakening, is your process of forgiving, abandoning judgment within yourself, finding it more important to experience your balance and your peace, than it is to get justice. And in the process, truly beginning to see that your degree of unkindness is the same degree as the harsher degrees, it's just expressed in a different language. And you, as well as those who are functioning at a more intense level of unkindness, are suffering from an unjust imposition upon your recognition of your Divinity, that you are the direct expression of God. Then you have compassion, and your beingness increases, and you do not thank your lucky stars that you are in a less unkind group than someone else, and you will not see yourself as better off than they, and your oneness will become more apparent to you, and you will be more willing to help, you will be more willing to not engage in the judgment that holds everyone else in their feeling of a need for judgment and defense.

And again, I must point out to you, that as each one does this, no matter how little the steps are that are taken, the cumulative affect is always greater than the individual parts that have joined together in the expression of greater kindness.

So remember, forgiveness really has nothing to do with the one who is being forgiven. And it is never a matter of saying, "I love you, and your ego behavior. Keep stomping on me, I love you anyway." That isn't what it's about. "You're a crotchety old man, but I love you anyway. I know you'll never change, but I love you anyway." That's attack! And you will find that one changing, when you withdraw the judgment, and be the benign presence that undermines that ones conviction that his judgment and his stance of attack is justified.

But again, remember that you're not doing it to change anyone. It will not work, because it's your perception that needs to be cleared. It is your choice to have a perception different from God's point of view, that causes you to experience the Kingdom of Heaven right here, as though it is a material universe, a struggle of an existence, and a place to achieve a sense of integrity and pride, because you have overcome the struggle.

And so, it is you who's perception needs to change. And because all of this, that is seen in such a screwed up way is really the Kingdom of Heaven, your shift of perception will cause you to see more of the Kingdom of Heaven that it is. And you may stand aghast a little bit, at the miracle that has happened. And more of

you need that experience. To have a miracle to be surprised at. Where something that you knew couldn't change, has changed. And once you realize that the change has occurred, because you have expressed a little willingness to see what is Real, and there has been a little bit of curiosity, and you have withdrawn judgment, you'll begin to get the idea. And you won't try to change anything out there, again. And you will begin to attend, with curiosity, to your own process of becoming more and more congruent with your Being.

The more clear you are about yourself, the more clear you will be about everyone else. And surprisingly enough, the more you will find everyone else being clear about themselves. Now, don't get hung up on who's responsible for the change, else your ego will jump in there and say, "look at what you did. You have wrought a miracle. Good for you! You have moved to a level of lesser unkindness." But we're not talking about moving to different levels of unkindness, we're talking about abandoning that sense of levels entirely, and being the Presence of what you Are, the congruent, indivisible, unconflicted Presence of Love, that says, "not my will, not my point of view, not my pet theories, not my pet concepts, not my highest sense of truth, but Thine be done."

We might as well discuss another point. Waking up is humiliating. Be aware of it from the outset. When the ego is humiliated, the Divine One that you are that is the presence of humility comes forth. Be aware that the very active sense of yourself that you have engaged in and developed and refined over the years, will have to vacate the premises, so that the rightful inhabitant can come forth. And your ego will indeed, feel as though it is being made unimportant. And it will feel as though you are having to abandon yourself. And you will have to abandon it in favor of a Self, capital "S," that you don't have a backlog of memories of. And therefore, it will feel as though you are yielding into something that is not you. And it will feel insecure.

But it is very important for you to understand, that when you arrive at the point where you are in this dilemma, you are like the person who has moved around and experienced his freedom, and come up to a fence that he didn't know was there. You will have the dilemma, because you have grown. And you will also be at a point where your vision goes beyond the apparent limit. You will have a sense of identity that goes beyond the accumulated habit patterns and thought patterns that you have identified as you. And therefore, there will be an accompanying strength, an accompanying conviction of safety, that will allow you to continue forward.

I point this out, not so that you will anticipate hard work, but so that you will not misinterpret any hard work that you encounter, as an indicator that something is wrong, rather that it is just the flaring up of your egos sense of righteous indignity, that it is being ignored and not valued or validated.

You know what? All of you who are students of the Course know that the ego is a defense mechanism, plain, pure and simple. And that's it! Attack it, and you'll loose. The one thing the ego cannot defend itself against, is disregard. That is why Awakening is effortless.

How do you disregard it? You disregard it, by giving your attention elsewhere. And that is why the Course speaks so consistently about joining, joining with the Holy Spirit, joining with the Father, joining with me, joining with those who are acting on your behalf, which I have referred to as guides, who are Totally Awake. You give your attention in a new place, and you do it by joining, especially since the formation of the ego was caused and is substantiated by an active attempt to be independent and different from everything else.

The ego being a defense mechanism, is what you might call, a movement of hate, an act of attack. But we must be careful here, because the words that I just used can seem to personify the ego as though it had a will, as though it had an actual presence. It does not. You give it all the life it has, because you have life in you. And the life in you, is the Life that is God.

The ego, you could say, makes suggestions, just as a hypnotist does. It says, "watch out, he's going to get you. Oh, your mother-in-law is coming over, be on guard." It just whispers in your ear. Now, even those words seem to suggest that the ego has enough presence and intelligence to formulate the suggestions. In actuality, those suggestions are spontaneous awarenesses arising out of ignorance, based upon memory. And it occurs because you are relying upon memory and the past, in order to come to intelligent conclusions about your present.

Now, again, there's only one thing going on at this very moment, at any moment, in any place, and that's the Presence of God being All That There Is. And the only thing confronting you or anyone else, is the Kingdom of Heaven or Reality, whatever word you want to use. When I use the words Kingdom of Heaven or Reality, I'm not talking about a religious sense of the Kingdom of Heaven. I am talking about the actual Presence of an indivisible and therefore, unconflicted First Cause. Which therefore, must be an infinite manifestation of perfection, which necessarily must move or have movement, because it is the act of Creation.

Now, you are confronted with the Kingdom of Heaven, and You who are confronted by the Kingdom of Heaven, are the Christ, are again, not a religious term Christ, but the Presence of this indivisible, and therefore, unconflicted, perfectly harmonious God. And this indivisible, unconflicted, perfectly harmonious God, that is infinite Intelligence, infinite Mind, has withheld nothing of what He is from His Self-expression. Therefore, if you are going to disregard the ego, which it cannot defend itself against, this Kingdom of Heaven, and this Christ that you are, must be leaned into, if I may put it that way, felt into. And you will not do it with your mind. You will do it with feelings.

And for some of you this will be repetitious, but it must be said so that you understand. Feelings are Soul sensings. Reactions or emotions are ego actions. Learn to be distinctly clear about this, so that you do not use the words feelings and emotions interchangeably. Feelings are your Soul capacity—S-o-u-l capacity—to feel the Divine meaning of Everything That Is. Emotions are the egos reaction to all that Really Is, when it doesn't conform, when It—all that it Really Is—doesn't conform to the egos definition of reality. Because, of course, the spontaneous original Movement of Creation never repeating itself, is never going to be able to be pegged by a definition that the ego has given. And therefore, the egos definitions are going to be constantly undermined. And that's why the ego is always uncomfortable.

Now, we have apparently traveled a long way from the question. But we haven't, because all that I have spoken about is the natural outcome of the giving of the gift. It starts by being willing to be the Presence of Love. Which necessarily means, that you must engage in forgiveness, the withdrawal of judgment. And the result of that is the opening of your eyes, and the apparent transformation of your world, and the unavoidable new experience of who you Are.

So, don't ever again, demean your intellectual question. It can open the door to infinity, as long as you don't get hung up on the question, and listen for the answer.

QUESTION: Hi, Raj.

ANSWER: Good morning.

QUESTION: I was listening to a tape that was done at a previous workshop, and there were references on the tape to the fact that we would not be coming back, and that this was perhaps our last round. What I'm wondering is, is that the last round for everybody on earth? Is that the last round for those of us who are closer to graduation, or what? And also, what do we do after that? Do we go get incarnated on some far-off planet out in some other galaxy? Or does that really mean, that we are at the edge of the "happy dream," or Reality, or where and you and the Masters are?

ANSWER: Indeed, this is the last incarnation for everyone. Awakening is occurring. What this means is, that you will not go through a process of incarnation again. In other words, you will not go through a birth process, in which you seem to lose your awareness of Home. And the reason is because,-- and this is the simplest way I can put it—there are more of us—and I am including all of you in the word us—there are more of us who are Awake than there are those who are asleep. Now, let's not become technical in your thinking about this. The simple fact is, that there are not enough joined in the dream of a partial experience of the Kingdom of Heaven, to maintain it any longer. And this

experience of ignorance is weakening. The very fact that you are here today interested in what we are speaking about, is an indication that the dream is breaking up.

And when I speak of Awakening, do not be too limited in your thinking, because I am not referring just to those incarnated on your planet. I am including also those who have passed on, but still are indulging in a partial view of Reality. Everyone is going to wake up, because of a lack of sufficient mutual agreement about the definitions that seem to substantiate further dreaming.

Now, what this means is, that indeed, you will have the opportunity to experience planet earth, but you will not have to go through a birth process to do it, and you will not experience any degree of ignorance in doing so.

What you cannot comprehend, but which I can share with you is: That the undistorted conscious experience of Being—I mean by that, Divine Awakened Being—is at one and the same time universal and specific. Right now you could say that you are experiencing specific, localized awareness. And the reason you feel as though you are inside a huge universe, trapped in limitation, is because you are not accessing your universal awareness, because you are identifying with such fixation on this particular form.

I will tell you, that I could appear right here beside Paul, in a form that you would recognize, like Paul's. I could appear here next to Paul as a body of Light. And even without appearing, I can be here in the sense that you know of being here, and experience planet earth without incarnating, without going through a birth process, and without seeming to become submerged in sensory data, and reaction to sensory data. In other words, I can be here Awake. And what I am here to tell you is, that you can be here Awake. And it is that shift of awareness into being Awake, that you are all currently engaged in, period. And I am confirming it to you, and encouraging you to continue.

Now, although nothing disappears when you wake up, you do not experience it in the way you experience it now, because you are not providing your acquired definitions and meanings to everything, and you are experiencing it from God's point of view. More than that, more than experiencing the world and universe—I will say the material world and universe, as you are currently defining it—more than experiencing it as the Kingdom of Heaven, you will also be experiencing yourself without limit.

And what is important to you right now, will not be important to you then, because what is important to you right now, relates almost entirely to survival. And threat to your survival will not be a part of your conscious awareness, and so you will not be engaged in surviving, you will be engaged in Being. And what will you be engaged in Being? You will be engaged in Being the Conscious Awareness of God. This means that what will get your attention is, the Movement of "Behold I make all things new." You will find yourself—and I must use images

that have meaning to you—riding the crest of the wave of the Movement of Creation, and experiencing yourself as that Movement.

And although you will be able to be conscious of yourself in the universal sense of that Movement, you will also be aware of yourself specifically. Now, when I say that, I mean that, the Individuality that you Are, is identified specifically as your body, but the Individuality that you infinitely Are, is identified as the Creation of God, the infinite Creation of God. And you will find that there will be times when you will—I'm going to say—observe or experience things from the specific vantage point, and times when you will experience it from the universal vantage point. And what this amounts to, is a shift of emphasis. Because when you experience it from a specific vantage point, you don't sacrifice the universal vantage point. And when you experience everything from your universal vantage point, you will not be unconscious of the specific vantage point.

Now, it is not too useful to continue describing this further, because it is not comprehensible at the moment. The key thing in answer to your question is, that instead of engaging in survival, your attention will be involved in riding the crest of the wave of the Movement of Creation. And being conscious of the fact that you ARE the crest of the wave of the Movement of Creation. And you ARE the Creation that is inseparable from the Movement of Creation. It will all be your conscious experience of Being, because that is God's experience of Being. That's the end of the answer.

QUESTION: It is really an honor to be here, with this amazing event.

ANSWER: It is an honor to be anywhere. Let your curiosity be present so that you might experience the Divinity of any place that you are, even in the "Magic Kingdom." Continue...

QUESTION: It seems to me that a lot of things that you've been talking about, on the limits, and the place where you get to humiliation and all that. Like I seem to be in a lot of that place in my life, but I'm lacking direction in two particular areas that are making my life difficult. One is: A relationship with my significant other. And the other is in the form of work. And I was wondering what direction I might take to make these situations in a better way, to fulfill my purpose, cause I feel like I really don't know what my purpose is, and where I ought to be focusing it. Sometimes I think I missed the piece of information that I needed to put it together.

ANSWER: There is a fine line that all of you must walk. Because if you are going to look at everything and be willing to acknowledge that nothing that you see means anything, you can get into trouble, because you can arrive at a point of believing that everything is meaningless. And if something is meaningless, it is purposeless. Everything has meaning, more correctly, everything is meaning expressed, and the meaning is derived from the Creative Movement of God.

The reason for saying, “nothing that I see means anything,” is so you can find an effective means of getting past the meaning you have given to it, and be open to the conscious experience of the meaning, set into motion by the Father. Don’t abandon the meaning that a thing has for you, until new meaning has been revealed that constitutes an excellent replacement. And this is the fine line you must walk in order not to become fanatical, in order not to become intelligent, in order not to become radical to the point where you say, “because this is all meaningless, it doesn’t mean anything if I stepped on this woman’s foot, or bumped into that car, or neglected to give my children dinner last night.” You know what? The Divine will of the Father, always meets each of you right where you are, in language of your present perception, or we could say, in language of your present misperception, because that’s what you understand.

All of you express Love, whether it is totally unconditional or not, you know what love is, you know what it feels like, and you do express it. You cannot say that it is meaningless and that it is nothing, because it isn’t pure unconditional love. It is the clearest expression of Divine Love that you can manage to express, while at the same time, defending yourself against your perception of a hostile world.

What I am pointing out is, that the degree of love, or the degree of intelligence that you are expressing at this moment, even if it isn’t the undistorted Presence of Intelligence and Love that the Father is and that you therefore truly Are, it is still that Divine Love and that Intelligence that you are expressing. What you need to do is arrive at a point where you no longer believe that the intelligence or love that you are expressing, is the totality of the love or intelligence that you have to express.

Then you can dare to say, “nothing that I see means anything,” and you can be willing to let go of your confidence in your definition of it. You can dare to let go of your definition of intelligence, and your definition of love, and your definitions of responsibility, in order to experience an influx of inspiration, of revelation that can replace your current definition of those things.

Now, Paul can verify this. The fact is that just because you have a revelation of truth, doesn’t mean that you are immediately willing to embrace it. It doesn’t mean that your problems are suddenly solved. Why? Because the revelation of Truth requires you to give up some of your beliefs, some of your ignorance’s that you have loved and been comfortable with. And you release them slowly, you argue and you fight for that with which you are familiar. Indeed, there is a greater need for some of the adventurer explorer attitude, where there is a curiosity to experience the new.

Now, I will tell you that the first thing you need, relative to both of these areas of your life, is your peace, your fearlessness, your ability to be minus the experience of fear. I’m aware that under the circumstances, the circumstances

seem to call for fear, uneasiness, self-doubt, the tendency to blame the situation on yourself, rather than, as I said earlier, to recognize that you are at this point because of growth. And you are therefore, at a threshold of a clearer view of Reality, and a clearer experience of yourself.

This seems like a ridiculous time to take the time to find your peace. There seems to be urgencies to be attended to. But if you attend to the urgencies unconsciously, because you're not in your peace, you will do it in a haphazard way. Whereas, if you choose for your peace first, you will do it more gracefully and more quickly.

When you are choosing for your peace, and you sit down to become still, whether you sit in a lotus position, or whether you sit in a chair in a posture of prayer, whether you are prostrated on the floor in abject humility. If you take the time to be still, you will access your peace. And in accessing it, in experiencing it, you provide yourself with a choice, that didn't seem to be available to you, when you were judging according to the circumstances that seemed to need to be met. In having the choice as a conscious experience, you then can make the choice for your peace, and bring your peace with you after the meditation or the prayer, back into your relationship, and back into your practice of curiosity to observe your world reconfiguring to identify fulfillment of purpose called, job, career, employment.

You see, when you all make the choice for your peace and connect with it, even if it is for ten minutes only, for that period of time, that you are experiencing your peace, you are also experiencing your Integrity. And that's more important than you might think. It's important, because when you are out of your peace, and you are in a reactive state, reacting to relationships, or job situations, etc., the trouble in the relationship, and the absence of employment, can seem to reflect upon your Integrity, calling it into question, and creating in you self-doubt, that can't be there when you are experiencing your Integrity.

The value of this is, that you have the opportunity to discover that even if you are unemployed, even if your job situation is teetering, and your well-being and your families well-being seems to be threatened, and even if your relationship is lacking in some way that seems to threaten the stability of the marriage or the home, your experience of your Integrity is still available to you. When you are experiencing your peace, you are unavoidably also experiencing your integrity as intact. This is very important, because it gives you an experience of the fact that your Integrity is unaffected by what your ego defines and those things that give you integrity.

The fact that your Integrity is intact and available to you as an experience, when all of the things are gone, that your ego tells you gives you integrity, uncovers to you your sovereignty, that isn't dependent upon what is or isn't going on in your world. And there is where your security lies. You can tell yourself that

you have integrity till you're blue in the face. You can tell yourself that you are the Son of God, that you are the direct expression of the Father, that the Father has withheld nothing of Himself from His Self-expression called you, and therefore, your integrity is intact, but that will not give you the experience.

If you talk fast enough and hard enough to block out your egos undermining suggestions, you may well arrive at a sense of stability that keeps you going. But it takes a great effort and will to do that, when you're simply becoming still and going within to the peace of you that is ever present, it is this that connects you with your Integrity, that's inviolable, that gives you your peace, that gives you your experience of inviolableness. Then you don't even have to have courage, because every move you make is made from a place of Integrity. When you are being from that place, it will be transformational to the relationship. And you will find yourself spontaneously being where you need to be for your career, or your job to be recognized.

The need here is for your peace, because that is what will help you move gracefully through the seeming limit or lack that your growth has brought you to. It can be a most wonderful and enjoyable experience, if you will do it from your peace, where your sense of your Integrity isn't threatened. More distracting than the relationship and job situation, is the job the ego is doing on you, to call your Integrity into question, because you're faced with these circumstances, that is more wearing to you than anything that is actually happening. That's the end of the answer.

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: I wonder if you could make a confirmation for me? I have been receiving communion with one who I presume to be my guide, and her name I think is Agnus. If you could just confirm that?

And one other thing: Could you discuss true empathy?

ANSWER: Discuss?

QUESTION: True empathy, as it is discussed in The Course In Miracles, or expand on it.

PAUL: Okay, this enclosure here creates an echo for me, and I didn't understand. The question is, if he could discuss what true empathy means, as it's used in the Course.

ANSWER: Indeed, I can confirm to you that you are in communion and you are not going crazy.

Ah, excellent question. Excellent because the answer is so wonderful.

True empathy, is what occurs when you connect with your fellow man through the center of your Being. Now, I keep talking a lot about the center of your Being and going within, being centered, etc. This is the only place where

God's point of view is available to you. The only place it's available to you is right where you live, right where you are, right where you are being conscious, right where you are experiencing. I'm speaking not of a location, but of the Experiencer that you are, that is the only place where God's point of view can be available to you.

I'm going to give you an example: Paul is expressing true empathy right now, because he's listening within, and he's not listening to you. He's not trying to connect with you. He does not care what you feel. He does not care how, what is being said, sounds to you. He is not trying to help you. He is listening to me. In listening to me, he is able to be utterly appropriate. The result is, that what comes out, you experience as being heard, as being connected with, meaningfully. And this will always be the case with everyone of you, when you approach each other in this manner.

True the day is going to have to come when Paul opens his eyes up, because it's going to be difficult for him to relate to people on the street, when he's bumping into everyone. And he will look odd, but it works for now.

The point is this: Empathy is the experience of touching and being touched by another, without going through the ego to do it. That is what constitutes Real Love. Paul has learned that if he begins to care how you feel, or care how all of you feel about what is happening, he will become exhausted within fifteen or twenty minutes, if he persists in caring. Humanly speaking, his caring about how you feel about what is happening, would be called empathy. But if Paul becomes empathetic, through space to you, and begins to have an investment in what is said and how it will affect you, he will become self-conscious,—with a small “s”—and will not be able to be appropriate, because self-consciousness—with a small “s”—is defense-consciousness, and there cannot be union in defense. That's the simple fact.

True caring, true empathy, is entirely different from the common definition of empathy. Because there cannot be a truly meaningful, transformational, healing, up-lifting connection until one is able to sacrifice one's personal caring for another, which is always just a less unkind defense FOR listening within, in that centered place, to the Divine Knowing that is available, that allows one to be utterly appropriate with his others, which really constitutes ultimately, communion, connection, of being touched in a way that leaves one better off than before.

Normally, empathy is a highly developed form of espionage, of finding out where the weak points and strengths are, so that one can feel safe with the enemy, and have sufficient control over the situation. That's called “caring.”

Now, to keep balance here, there is love present in the caring that everyone does extend to each other, but it gets covered over with defense. And caring, very often, does become an attempt to control someone else into a behavior that doesn't

upset you. And so, I do not mean to undermine, let us say, the best qualities of empathy that are in play, even though the ego usurps it and turns it into espionage.

But you asked what true empathy was, and I am telling you. You will come to a point where you will realize how debilitating caring is, how exhausting it is, because it doesn't constitute communion or Real connection with another. If it debilitates you, you find yourself unable to be available to your fellow man in any capacity, and you will stop doing it.

There are moments during any gathering, when Paul becomes self-conscious, especially when I am talking about him. But he does not indulge in it for very long, because he knows it wouldn't be helpful at all to care what you thought. The gathering would come to an end, and if he tried to force it, he would literally become so exhausted physically that he couldn't continue. That's the end of the answer.

QUESTION: Hi.

ANSWER: Good afternoon.

QUESTION: I feel like I have a problem getting to the truth a lot of the times, like I can see it and recognize it, but there is a barrier of doubt, and despair about not being connected with it, not feeling personal with it. Can you give me some ideas about how to move through the barrier?

PAUL: I'm sorry this is me Paul. Some ideas what?

QUESTION: About how to move through the barrier of doubt?

ANSWER: First of all, instead of engaging frustration, I encourage you to engage in gratitude that you are seeing it or feeling its presence. Because you are not generating that feeling of its presence. It is. And gratitude at experiencing its presence will, shall I say, grease the skids, allowing it to come forth more easily.

I could say that there is a magnetic quality, a law of attraction, that exists between you and the Truth. There is a natural inclination with all of you, for Truth to gravitate toward you. And of course, the reason is, because the disowned unacknowledged part of what you infinitely Are, is still part of you. And it is its intent to, shall I say, demonstrate total unity, so that a little part of you isn't succeeding any longer to hold itself apart, and claim a private personal point of view. And so, this is the reason the ego is always scared, because this insistence upon wholeness, that is characteristic of your Being, is always at work undermining this sphere of ego beliefs, of ego structures, that seem to enclose you and separate you from the infinity of your Self.

If you will understand, that this truth that you are feeling the presence of, that you can see but not seem to get to, is intent upon connecting, breaking through the barrier, and you will engage in gratitude for the fact that you are at least experiencing its presence, you will find that breaking the block. It is frustration, disappointment, self-doubt, and in some cases even self-condemnation, that keep it at a distance.

You see, all of those things that I listed, self-doubt, discontent with yourself, is an act of will, it represents a willfulness. It is part of the shield your ego uses to keep your experience of Truth at a distance. You think that it is a natural and spontaneous and inevitable experience, when things aren't working right. It doesn't feel willful, because interestingly enough, you feel helpless, and that's why you say you are upset. This is the way the ego keeps you in the dark.

Indeed, the need is for more alertness, so that you do not get sucked into practicing doubt, and practicing fear, and practicing frustration, because what you are doing is practicing conflictedness, and that is willfulness. You may not have defined it that way before, but do understand that it takes energy to do this, and it is the result of a choice, because all of you at the very moment that you make the choice for conflict within yourself, have the choice to choose for your peace. And one of the most wonderful ways you have to choose for your peace, is to practice gratitude.

Indeed, there is a wonderful poem, "A grateful heart, a garden is. Where there is always room for every lovely God like grace to come to perfect bloom." A grateful heart. Conflict cannot remain present in the presence of gratitude.

I will say this not so that you can feel better than anyone else, but there are many who have not yet had a conscious experience of the Presence of Truth that even seems like it is at a distance from them. It actually seems nonexistent to them. And I will put it another way, so that there isn't a point of comparison with someone else's point of development. There was a time in your life, when you did not have this experience available to you. And so, rather than engaging in frustration, because you can't seem to get to it, even though you can feel its Presence, let there be gratitude that you know it exists, as compared to when you didn't know it existed as a thing to be felt. And then remember that it's natural, inevitable inclination is to join with you, to penetrate the sense of barrier that separates you from it. Because the barrier is illegitimate. That's the end of the answer.

QUESTION: Good afternoon.

ANSWER: Good afternoon.

QUESTION: I have a question about a business that I have. We have been running it for four years, and we have run into a problem and we now need to know if we should sell it. We have a real decision making process here. And we both pray for guidance and we're not hearing a thing. So we're asking, what's the problem?

ANSWER: No problem. There is simply no action called for at the moment. Sit tight, and do not assume that a decision is called for, or that action is called for at this very moment. I guarantee you that when the answers is appropriate for you to know, you will recognize it. It is not something that you are

so dense that you will miss. The fact that you are not getting a step to take, is because there is no step to take.

I encourage you to continue to listen. But realize that you do not need to listen with a sense of urgency around this issue. And let there be a quiet confidence that when it is time, you will hear it. In other words, it will be presented to you in a way that you will hear, that will register with you.

I also encourage you not to try to hold God to your sense of order, but dare to assume that there is a Divine order that will work perfectly. And I do not mean, a Divine order that will work perfectly in spiritual terms, but that which bears no relevance to the human terms that you are dealing with everyday. The Divine order operates in the human experience, always, in a way that blesses everyone, and is truly timely, so that the blessing is complete. You could attempt to force the issue here, and you could seem to benefit from it, while others who were suppose to benefit from it, do not benefit from it, because it is not happening in the Divine timeliness, if I might put it that way. Wait patiently on God, the saying goes. And trust that you will know what to do and when to do it. Everything is all right. That's the end of the answer.

QUESTION: I asked the question, put my hand up because I felt compelled to. So here I am. I have two questions. One is, I believe you spoke to me several years ago at a healing service, and I wondered if I got the message?

ANSWER: Perfectly, yes.

QUESTION: And secondly, I find that I still experience a lot of anger. And I have...

PAUL: You find what?

QUESTION: I experience a great deal of anger. And I wondered how I could best handle the anger, channel it, or deal with it, live with it.

ANSWER: My dear don't for a minute, plan on living with it! Don't any of you ever justify living with anger, or fear, or pain, or illness. You cannot imagine how many of you are embracing these things, think it is exalting your soul. That is the ultimate of ignorance.

In the first place you don't have a Soul, you are Soul. And your Soul, the Soul that you Are—and I'm not using the word Soul there as a noun, but as a verb—Soul is the sensing capacity of the infinite Mind that God Is. The sensing capacity that you are, is itself the Presence of God, because God is Soul. Does God need to be refined? Neither do you, as Soul. So let us not justify suffering, limitation, lack in any form, as though it is some valid and valuable part of your spiritual growth. This is the way you justify continuing to be asleep, even though the promise seems to be, that it will help you to wake up.

Now, there is something underneath the anger. And the best, let us say, the most wonderful image that I can provide to you to understand this, is the image of a bottle of champagne, pink champagne, which has a cork on it. Now, in your living of your life, ignorant of your Divinity, and basing your sense of yourself upon what others have taught you and what you have observed, you have accumulated misunderstandings that you know are unjust. And because you haven't stopped being the direct expression of God, and because no matter how buried you seem to become in ignorance, you still have and still Are the Presence of Divine Intelligence. You feel deeply the wrongness of these injustices, but mind you, the injustices are an accumulation of misunderstandings within you. And because you feel tiny, your sense of true justice isn't felt in its infinity, but rather as simply a justification for extreme frustration, which is called anger.

You see, as you have accumulated false beliefs about yourself, and used them as part of the definition of your identity, you have become more and more self-protective, more and more defended. And in doing that, you have blocked the flow of something, you have blocked the bubbly. Anger, hate, frustration, self-righteousness have formed the cork that blocks the flow of the Love that you Are, thus constricting your experience of who and what you Divinely Are.

Now, here's what I encourage you to do. I encourage you to find a safe place to feel the anger. A place where you will not be told to hush up. This could be with a counselor, or a minister, or a good friend. Find a place where you can feel it, because as you let yourself feel it, it is the equivalent of the cork beginning to emerge from the bottle. As you feel it, you do not energize it, it is when you repress it that you energize it and in effect make the cork fatter, and thus stuck more firmly in the neck of the bottle. If you will feel it, the cork will soften, you might say, and diminish in size, and the pressure of the bubbly, the pressure of your Divinity will spontaneously cause the cork to pop out.

And where you had been feeling anger, you will find a transformation occurring—it is what they call, in psychology, catharsis—where a strong negative feeling is transformed into a strong positive feeling. And the reason that can happen, is because the good feeling is what had been repressed. You think that if you will let yourself feel the anger, that there is so much there, that you will feel it forever, and that's why you block it. But it's just a little cork, I promise you.

Find a safe place to feel the anger. And feel it, because there is not an endless amount of it, there never is with any of you, but you must feel it, in order for it to soften and pop out. You know, most of you wait to do this until a crisis, and then at that point of crisis you give up, and you let it all hang out. And when you do it, you feel awful. You feel like you have come to the bottom of the barrel. You feel the humiliation that I spoke of earlier. But always when you get to that point of giving up and release, through humiliation, a transformation occurs.

Don't wait for a crisis. Don't wait until you're exhausted, to pay attention to what you're feeling. And understand, that any negative feeling that you are having, is just a tiny cork, let us say, on a magnum of bubbly. It is unintelligent for you to feel comfortable when you are stifling the flow of your essential Being.

You see, at the bottom line, you know what is legitimate and you know what is illegitimate. Let yourself feel. Let yourself feel! The cork is an emotional block, blocking your feelings, which are the Soul of you, the You that is Soul. Repress those emotions, and you magnify the ego that you think you are, and you block your capacity to feel, and there is no way to feel comfortable.

What you did not know before you asked the question, is that there is something underneath the anger. And it is not the expression of the anger, that is the point, but the softening of it, so that it might pass off and allow the Love that you Are and the Integrity that you Are underneath it, to come forth. And so, you have been afraid of the fear, you have been afraid of the anger. Don't be afraid of it. Just find a safe place to feel it. And if you think that it might take three days to feel it fully, treat yourself to three days in a safe place, and let everyone else take care of themselves for three days. That's the end of the answer.

QUESTION: These have been two very wonderful enlightening days. Thank you.

ANSWER: You are welcome.

QUESTION: Over population seems to be a major cause of a deterioration and destruction of our planet earth. So many people... there's a controversy over abortion. So many religious groups believe that life begins at birth, and other groups believe that life begins at conception. Would you please address this?

ANSWER: Believe it or not, there is innate order that goes beyond any of the attempts to bring order into play, as a result of conscious control. Do not worry, this planet will not become over populated. Without crisis and without trauma, you will find the birth rate dropping. You will find people being interested in other things than having a family, or an interest in a smaller family. You will find a natural balance occurring. Don't be too quick to assume that catastrophe will happen.

I will put the answer to the last part of your question, simply. There cannot be God without the infinite manifestation of God. There cannot be God without the Presence of God. If you are the direct expression of God, then there cannot be you and no presence of you, no manifestation of you. Where, to be more clear, there cannot be you and no manifestation of the Presence of God, called you. Therefore, there is never a moment when you are not identified and identifiable as the specific expression of God. Therefore, you will never be bodiless, anymore than God will ever be unmanifest.

You say, but so-and-so passed on last week, and we buried her body. No, you buried the last image of her body that you saw. I realize it is an over simplification, but everyone buries the after-image, while the Individuality, fully identified, continues on. The moment there is the presence of form, in other words, the moment the first cell division occurs, the Individuality is present. At that moment, the whole of that Individuality is present, and from your point of view, it is coming into view.

Now, if Paul were to go outside the door, so that the door blocked him, but he could still enter the room, and he were to stretch out his arm so that his finger tip was the first thing you see, you would wonder what on earth is this creature. This finger tip is like the first form at the point of the first cell division after the sperm and the egg meet. Doesn't look like an individual, does it? And if Paul were to continue to come in slowly, you would begin to see this hand, and a long funny looking thing, you wouldn't know what it was yet. The point is, that although your view of him would come in a strange way, the whole of him would be there on the other side of the door. And your asking whether the Soul comes into the body at the point of birth, is like saying, when did the whole Paul arrive. The whole Paul was there when you saw the finger tip.

Now, I gave a very definitive and wonderful answer to the issue of abortion in the workshop in Charlotte, North Carolina, two weeks ago. And I am not trying to sell tapes, but rather than take the time up here, I would encourage you to get the tape. I will simply tell you, that abortion can only be conceived as appropriate, if you think that you are nothing but a body. It can only seem to be justifiable, if you think that God has nothing to do with life. If however, you think that God does have something to do with life, then all life is valuable. And if indeed, you assume that life is valuable, because it is the expression of God, then if that particular expression seems not to be congruent with your life, you will be curious to discover the life affirming alternatives you have available to you.

I will tell you something else, if everyone truly respected life, by understanding that God is the Source and condition of life, there would be fewer unwanted pregnancies, and fewer occasions for the idea to arise to have an abortion. You would find yourself in the right place, doing the right thing, and what wasn't congruent wouldn't happen. Enough said.

But, I encourage all of you to listen further, and instead of seeing what I have said, as denial of free choice, you see it as an opportunity to find, what I'm going to call, socially responsible, life affirming alternatives to abortion. You will all contribute to some social change, that is greatly needed. That's the end of the answer.

QUESTION: In the same vein of over population, we find ourselves deluged with information about the toxicity of air, food, water, mans irresponsibility on the planet. What is my personal response to be, not as a

fear response as we move forward, but what's happening and what should I be doing about that?

ANSWER: Be conscious of the need, and whatever little part you can play in not polluting, play it. To tell you the truth, it comes down to a matter of honoring your world.

This is as good a time as any for me to say something that needs to be said, especially to students of The Course In Miracles. When you read in the Course that the world is an illusion, it is much the same in impact as the first lesson, "nothing that I see means anything." The purpose of those two statements, is not to convince you of the meaninglessness of the world, and the universe, and your body. And if you actually become convinced that it is, and begin to take it as a doctrinal point of A Course In Miracles, there will continue to be a degradation of the honoring of the world, and the universe, and you will have even further breakdown.

There is something going on here. And if indeed, God is omnipresent, there is no space for an illusion to exist. Therefore, what is called an illusion, must necessarily be a delusion, a misperception of something Real. And the point is, for you to arrive at a point where you are willing to say that, "this doesn't mean what I thought it meant. And from my limited point of view, I do not have the perspective necessary to understand or experience what it does mean. And therefore, I will relinquish my belief as to what it is, and stand in the void of not-knowing, so that its meaning can be revealed to me."

I mentioned earlier, this thing about gravitation, that there is a natural attraction of Truth to you, and you to Truth, because you in fact are inseparable. And your unity is what is constantly asserting itself and undermining your ego definitions and perceptions.

All of you have been taught to value knowledge. Knowledge is a noun, knowing is a verb. God is all Knowing. It doesn't mean that he knows all, it means that knowing is what constitutes the Presence of the Father, the action of knowing Himself. And God saw everything that He had made, in other words, he observed His infinite Movement, "and behold it was," the bible says, "very good." And I am changing the words, "and behold it was verily God," God recognizing the Movement of Himself, is Life, You being the conscious recognition of infinite Self, are Life, the Movement of Creation.

So be careful. Relationships are not meaningless. Bodies are not meaningless. The world is not meaningless. The universe is not meaningless. But it doesn't mean what you think it means at the moment. And when you define it falsely, and believe your misperception to be true, then indeed, you are observing something that isn't real. You are in a state of insanity, or delusion. What does that mean? It doesn't mean you have another reason to kick yourself around the block. It means that the opportunity to experience Sanity is all around you. The

opportunity for something greater than such a limited perception that hides your experience of yourself in your Right Mind.

I will say it again, you are not a body, but you are not bodiless. You will never be unidentifiable. What will happen is, that your identity, being individual, will never again suggest the Presence of anything other than God. And yet you, as an individual conscious experience of Being, will not disappear. Again, this is as impossible to grasp intellectually, as grasping the fact that you can be infinite and specific at one and the same time is not possible for you to grasp intellectually. But it is a fact.

The saying is that no one likes being a statistic, because everybody feels that he or she is absolutely original. So, how can you possibly be governed by a statement that says, “most accidents occur within twelve and a half miles of your home.” As though that’s the most dangerous place for you to drive, and you’d better not drive there.

It is very difficult for the ego to fit into anything. And mankind in its ego sense of itself, has become arrogant enough to feel that it doesn’t have to blend in or participate in nature, mankind is here to control nature. The Indians knew better, and they saw God in everything. The mountain was the dwelling place of the Holy Spirit, and a lake was the face of the Holy Spirit, etc. And they knew how to cooperate with the whole.

And so, what you are faced with here is realization occurring, it is dawning on mankind as a whole, that they are part of a whole world, and they must blend with it, because that is the way in which unity, wholeness and healing are to be experienced. You are watching mankind discover that it has been arrogant, thoughtless, when there was a need for the honoring of the whole of life, a conscious participation. And you are going to see a turn around, and you are going to see healing of the planet, of the holes in the ozone, and an end to the wholesale dismembering of the rain forest on the equator, and indeed, the inappropriate wholesale cutting of lumber in your own country.

But again, the ego doesn’t like to have to be part of something. If it’s going to be part of something, it will be part of a small group, so that there is still “them” and “us.”

And this is another reason that I am currently making a point of addressing students of the Course, so that you do not begin to think in terms of being a group called, students of A Course In Miracles. “We believe this, and we believe that,” etc. You cannot afford to forget that you are part of a group called, for lack of better words, the Brotherhood of man, the Family of man, the infinite expression of God. That’s the group you’re in. And the only value there is in the Course, is if it helps you be a member of the Brotherhood of man more lovingly and efficiently.

You cannot selectively be willing to recognize that which is Real in each and everything, can you? So there cannot be a boundary, with someone on the

other side, and someone on this side. And I also encourage you not to form churches, Course In Miracle churches. What's the first thing you will have to do if you organize a church?

QUESTION: Defend it.

ANSWER: You don't have anything to defend yet though. The first thing you will have to do is write, "we believe," and list what you believe, as opposed to everyone else. Then you will have to defend your beliefs.

Being a Brother and a Sister isn't a belief system, it's something Real. And seeing the Christ in your Brother and Sister, is the gift that is called for. Why? Not because the world needs it, but because as I said earlier, it brings you into congruence with who you Divinely Are, and allows revelation to occur, that does indeed bless everyone, and helps to lift the veil of what. Ignorance! You get the point. That's the end of the answer.

QUESTION: I working on meshing the acknowledgment that I'm at this point of perfection and understanding myself from it...

PAUL: I'm sorry, the way the sound is booming, I'm having a hard time understanding what you're saying.

QUESTION: Closer? I'm working on meshing the acknowledgment that I'm at the perfection of my Being, and understanding myself from it, with finding the identification of the fulfillment of my purpose, in a job. I've been unemployed since October. I'm an attorney or was an attorney in civil litigation, which seems to be contrary to the words of The Course In Miracles. And secondly, in relationship, which I would very much like to have a holy relationship, rather than a special relationship. Any comments?

PAUL: This is me Paul. May I ask in what way you find being in civil litigation, inconsistent with the Course?

QUESTION: The way I'm seeing it is, it's based upon judging other people as being right or wrong. There's usually a victim involved or the perception of someone in the role of victim. It's based upon monetary considerations in finding an answer. And a conclusion that everyone would win with, rather than a winner and a loser, which seems to be the case in legal system.

ANSWER: You see, you do not have a legal system, for those who are law abiding. You could say that I was not a nice guy when I whipped the moneychangers out of the temple. There is a necessity to be the Presence of Love that says, "I will not join with you, not even by being silent and affirm your unintelligent, unloving, unprincipled acts." To be unconditionally loving, does not ever mean to become a doormat.

Indeed, the question was asked at the break, where it says that in the Course that, “perfect peace opposes nothing.” Well, good luck everyone! Perfect peace also, doesn’t embody and express unintelligence.

All of you who have raised children, how many of you from experience, would say that it would have been much better to allow the children to do everything they ever wanted without objecting, so that you might, in consistency with the Course oppose nothing. Don’t forget to be real.

Truth and peace know when to say, “No! Thus far and no farther.” Intelligence recognizes unintelligence, and does not allow it to elaborate or embroider itself into a larger expression of unintelligence. Your laws, when practiced intelligently, say “no” to those who through their ignorance, feel a right to take advantage, to consciously take advantage at the expense of another, of someone else. And if you do not say “no” to unintelligence, you will have to live with the unintelligent result. And you cannot assume that because you are saying “no” to that which is unintelligent, that somehow you are not practicing unconditional love and you are failing in the truth. You know, that someone who knows of a crime, an aggressive act of unkindness, someone who knows about it and keeps their mouth shut, is an accomplice.

Are you going to join with the ego, or are you going to join with your capital “B” Being, or with the Holy Spirit, or with the Father? Until you have something better than the legal system, until you have something better that works, don’t abandon the legal systems. It is the greatest expression of principle that is conceived at the moment. This is very important to understand.

If you go off in a fit of spiritual ecstasy, and abide by principles—as you term them—that do not meet the human need, you are becoming idiots. Don’t abandon the common sense you currently have, until you have better common sense. I said that yesterday. Somebody want to make a bumper sticker? It says, “the Christ is not a wimp.”

You sense into your capital “K” Knowing, and you will discern what is appropriate and what is not appropriate. And you will not join with that which is not appropriate, and you will not remain absolutely silent in all cases and allow the inappropriate to go on unobjected to. If you are listening you will know when you are called upon to be the one to stand and say, “no.” And you will not interpret yourself as being judgmental.

If there is a bowl of fruit here, with apples, oranges and grapefruit, and the person next to you says, “would you get me an apple.” Well, how are you going to manage to do that? You’re going to have to be able to tell the difference between an apple, orange and grapefruit. Is your capacity to recognize the difference between the three, judgment, or discernment? Does picking the apple, mean you are putting-down the grapefruit and the orange? No! In your peace you will

discern the difference between what is True and what is not, and you will act on the basis of what is True.

Many of you who are parents, know that your saying “no” to your child caused great learning to occur, and saved them a great deal of grief, that they otherwise would have experienced if you had said nothing. You simply cannot sit there and allow your child to play with a bobby pin and a light socket. And it doesn’t even matter whether the child understands or not, all he has to do is get the message. You might say, “why, I don’t want to control his life. I don’t want to influence his free expression. I don’t want to stunt his curiosity.” You’re going to let him do it for himself. What I am saying is, be Real, be grounded as you apparently grow spiritually, as you wake up.

Those who out of extreme lack, extreme fear, an extreme self-depreciation, engage in acts of violence and attack against their fellow man, need to be enlightened. But before you can enlighten that one, you must get his attention. And you get his attention by saying “no,” so that he will engage in argument. Once he’s engaged in argument, his violent actions have stopped, and you can begin to use reason. But you’re going to have to care enough to hang in there, while he gives you all the arguments, as to why what you’re saying is useless.

And don’t think that Paul and I have not had many a conversations of that sort. You’ve got to care enough to say “no,” and not agree by silence, with that which substantiates the apparent need for ignorance and defense. And so, your work is not inconsistent with the Course. Because the Course has told none of you to be martyrs, to agreeably and wonderfully say, “stomp on me, I love you. I have learned how to be at peace, while I am in pain.” If you’re in your peace, you either will not be in the place where pain can be experienced, or you will be in that place as an agent for change. And if you are going to be an agent for change, you are not going to be standing in agreement with what is happening.

I encourage you to look more deeply into this feeling that you are having of the inconsistency of your profession, and what you are learning from the Course. It’s perfectly clear to me that law firms can be corrupt also. But that doesn’t make law and it’s appropriate practice something illegitimate. And you can manage to find a place to work where there is little corruption.

But as long as you are living with and working with those who are not Totally Awake, there are going to be discrepancies in their expression of Integrity. You can be there expressing with love and not judgment, your Integrity. And you can bring that Integrity into the court room.

You want to know something? A win-win situation is marvelous, but you can’t have a win-win situation when both parties do not agree as to what winning means. And someone who is insistent upon a limited and harsh assessment of what life is and how one ought to behave, you are not going to get win-win, unless

he gets what he thinks he wants, which is what brought about the problem in the first place.

In the court room it is not your job to rehabilitate the one who is deeply imbedded in his false sense of things. It is only your task to be clear in expressing “no” to behavior that hurts. Do not cringe from that responsibility, and do not see it as being unChrist-like. To say, “what you are doing is unacceptable,” does not involve judgment on that individual. If you say, “what you are doing is unacceptable, you bastard,” that involves judgment, and is what is inappropriate. If you say, “what you are doing is unacceptable and inappropriate, and if you would like to learn another way in which you will win, I will be glad to work with you,” that is where the solution lays. However, that is not your job, you are not a therapist or counselor, you are an attorney.

So don't be afraid to be that point where the “no” is clearly stated, where there is a fair chance of that persons attention being gotten. So, that someone else can appropriately come in and say, “I perceive that you have capabilities far beyond anything you are using at the moment. And I perceive that you have the capacity to live with a lot more fulfillment than you are currently experiencing. How would you like to explore those capacities and possibilities with me? Again, the message is, the way you have been doing it, is not right, doesn't work, is impractical. But that doesn't represent you. And I want to talk to you about other ways that work, that you will like.” It still holds the individual in his innocence and honors his capacity. And for him to be confronted by this, over and over again, even if he is in jail, will cause him to begin to feel some inspiration.

So, again, you have put a lot of energy and a lot of yourself into arriving at the point of being an attorney, and a good one. Don't overthrow it casually just because you cannot at the moment, or have not been able to reconcile what you find in the Course and your work. And let your question to the Holy Spirit be, “show me, the way in which I can be the Christ right where I am. Help me to understand how the Course relates to something as nitty-gritty and down-to-earth as a court of law, and the practice of law.” They are not exclusive of each other.

I will tell you something else: You have the intelligence and the quickness of mind that is capable of discovering the congruence, and I encourage you to enjoy it. That's the end of the answer.

QUESTION: I feel like trust is a big issue with most people. Can you, would you talk to us a little bit about the difference between trust and gullibility maybe?

PAUL: Trust and?

QUESTION: Being gullible, naive.

PAUL: The question is: Can Raj speak about the difference between trust and being gullible and naive?

ANSWER: It is a good question. The difference is that one who is being gullible and naive is abandoning his or her common sense. Again, it is a matter of walking this fine line between trusting into that which you know nothing about, literally, abandoning what you do know, but not becoming ungrounded in the process. You may be willing to admit that you are experiencing illusion, but you cannot afford to abandon the illusion, as I have already said, until you have some reality to replace it with, period.

Now, there is another thing: You may have developed an ego, but you are not an ego. There is an excellent illustration that will help to straighten things out. You have infinity, or let us say, we have an infinite circle—a very, very, very, very large circle—this circle represents you, it represents your infinite conscious awareness. Everything inside this circle is You. Then somewhere inside this infinite circle, let us say, that we are going to imagine a sphere, like a bubble, about ten inches in diameter. What is inside the bubble is the same stuff that is outside the bubble. The bubble represents the accumulated beliefs and conditionings that you have accepted and created and stored, and which you treat as your clear and complete understanding of what life is about, and who you are.

Because you are only experiencing what is inside the bubble, at the moment, it is very easy for you to say I'm an ego. But you aren't. You are what is inside the bubble, and you are what is outside the bubble. And the bubble is constituted only of belief structures, ideas that have been put together in what you call a logical manner, and this is what you have come to call your identity.

What this means is, that the volume of stuff or air, we'll say, inside the bubble is absolutely Divine. All the bubble is doing is partitioning off part of what is Divine, from the other part that is Divine, and seeming to create a barrier, a limit. Now, if you accept the idea that you are an ego, then everything about you must be false and untrustworthy. And if you believe that, then you might willingly give yourself over to a teacher, a guru, or even a guide, a spiritual advisor, or even the Holy Spirit.

You want to know something? One who is Awake, whether it is me, or your guide, or the Holy Spirit, will not let you give yourself away to us. We will not let you give your power away. We cannot afford to allow you to think that that of yourself which you are experiencing, which is within the bubble, is anything less than what is on the outside of the bubble, because if you think that, you reinforce the bubble.

But, what happens when you apparently, within the limits of the bubble, begin to acknowledge, and rely upon, and lean into that Divine Selfhood that is inside the bubble, what if you honor yourself right where you are within the bubble? If you do that, you begin to be more consciously like everything that's on the outside of the bubble. And because of that, penetration of the bubble can occur more easily.

Now, it doesn't take very much to pop a bubble. So, in terms of your Awakening and experiencing the reuniting of the whole you, it isn't going to take a lot of effort. It takes what the Course calls, a little willingness. And those are key words. It doesn't take a little willfulness, it takes a little willingness.

If you don't go home from this weekend with anything other than the remembrance, that you are not to abandon your common sense until you have something better to replace it with, you will all be safe. You will be unavailable to be used by those who are self-seeking, spiritual self-seekers.

You will only be gullible if you neglect to pay attention to yourself, if you neglect to honor yourself. That is why I am telling you, that even within the context of your limited perception of things, you must understand that you are the Christ, that you are the direct expression of God, nothing more and nothing less. Again, you are neither behind the point of perfection, nor advancing toward it. You are at that point and you must understand yourself there from. You must begin to conceive of yourself there from. Literally, you must begin to have a more immaculate conception of yourself.

The more consistent your Conscious Awareness of your Divinity within the bubble becomes, the less the bubble will be able to separate you, or seem to separate you from what you Divinely are, infinitely speaking. And to acknowledge that you are Divine, and that you are the Son or Daughter of God, and that you are by birthright the Christ Consciousness, the Mind of God having no other point of view than the Father's Mind, that Awareness is your new common sense.

Don't worry, you won't embrace it all at once and overwhelm yourself. But I am encouraging you to nurture that self-awareness, and let the experience of it in, so that you may begin to know the truth about your fellow man, and begin to apprehend him more clearly, and thereby, stand as support for his or her making that shift, because he or she doesn't have to as actively defend himself or herself against your misperception, and your actions that arise out of the misperception, that are a form of attack.

Pay attention to your gut feeling, never abandon it. Your gut feeling will be exalted, as you trust into your Divinity more. And it will begin to reflect greater and greater Divine knowing. But until it does, trust it now, and at each point trust it, and you will not become gullible. Want to know the Truth about everything, but pay attention to the Truth that is revealed from within, or pay attention to the Truth that you hear that confirms what you are already feeling within. The governing factor had better be your trust in your Integrity, even if your Integrity seems to be improved day by day.

You must honor the fact that what is within the bubble is the same thing that is on the outside of the bubble. It is therefore, absolutely Divine. Why do any of you think that you have a desire for such an unreasonable thing as peace, and joy,

and health, and perfection? It's not because of your ego. It's because that which is enveloped by your ego, knows of it's Divinity. The bubble can't ever change the volume within it. It can't change it's nature or character. And that's why your Integrity is intact, and that's why your Divinity is intact, and that's why I can say to you, you are the Christ. And you're not advancing towards perfection, you already know it. But there's doubt that keeps you from committing to it, and yielding into it, and giving up the struggle to prove that you are something worthwhile, and just being worthwhile.

You are to practice trust. Where on earth do you have to practice trust, if it isn't in the only place you're experiencing, which is your conscious experience of Being.

You have been so conditioned from all quarters, to believe in one way or another that you are sinners. Even if you were not brought up in a religion where you were taught that you were born in sin, you have heard about it, the idea has been presented, and your mind makes free associations. And when your teacher told you that you had better not go into math, because you didn't have what it took to understand it, you make spontaneous assumptions, connections, "it must be because I'm a sinner. It must be because I'm less than something else."

And in one way or another you all arrive at an attitude of self-depreciation, rather than self-honoring. And it's time to stop! Your ego will say you are foolish, because indeed you are a fool to believe anything about yourself that is, or that smacks of perfection or Divinity.

Now, I've used this illustration before, but it's pertinent here. It is as though you have awakened in a cell, the door is closed, the jailers parade up and down outside. They curse you, they tell you how horrible you are, how worthless you are, how much you deserve to be confined. And don't you dare try to escape, because you will be caught until you've paid the uttermost farthing. And not one of you has dared to get up and push against the door, so that you might discover it's not locked. And I'm saying push against the door, push against the bubble, and realize that your prison isn't anymore substantial than a bubble. And yet a bubble seems to be an impermeable boundary.

You may have an ego sense of yourself, but you are not an ego. And that of you, which you are experiencing within the confines of the ego frame of reference, the sphere, the bubble, is absolutely Divine, and it is that which remembers Home—in other words, unity—and desires to experience it and gives you unreasonable faith in achieving it. That which is within the bubble does not need to improve itself, it only needs to acknowledge itself for what it is. You do not have a hard road to hoe, in front of you. You are bound by that which is insubstantial and that which is bound by it, is God. It is a flimsy fantasy you are experiencing, and it's getting flimsier by the moment.

So remember, curiosity, a desire to know the Truth, a desire to know the Real meaning of everything. A willingness to set aside your best definitions of yourself and of your world. Every single thing you see everyday, every form you see, as I said, is a light form. You want to know something else? The light is Living Love, it radiates what it is. And at this very moment every single thing that you can see, or touch, or feel is embracing you in the radiance of the Love that it is. So don't try to rise above it. There are those who are talking about getting out of here, others who are talking about flashing out. That's just another form of denial. What you want is to be here and wake up, and see it all as it really Is.

Now, I left out the most important part. Not only is everything that you see made up of the substance of Love that is light, that is loving you, you Are It. And so, when you see and feel the embrace of Living Love, you have the inseparable experience of being that Love, and knowing that it is You Loving. And thus, your unity with the universe and with All That Is, is a conscious experience of unity, not just a head trip. Be careful now with the words I'm going to use. It is a Conscious experience of unity of all space. The word space, is the poor word, but I use that phrase to convey to you the fact, that it is a unity where there are no emptynesses.

Don't believe everything you hear, don't be willing to believe everything you hear, without taking it within and measuring it against your deepest level of knowing of what Truth is. As I said, you all have the inherent capacity to recognize Truth. Why? Because the you that is within the bubble, is the Divine You, who knows Truth. It is a capacity you have not activated, because you have been so busy surviving and suffering from your sense of limitedness, and your sense of worthlessness.

So, start by paying attention to your common sense. Your common sense is your best use of intelligence at the moment. And as you wake up, your intelligence is going to seem to increase. You will not abandon the degree of intelligence that you have been allowing yourself to express. You will never get into trouble this way. It might give your ego a little bit of trouble, but you will never give your power away again, and you will never think that your good is somewhere out there for you. Begin to trust yourself and rely upon your capacity to recognize Truth, and you will never be gullible again, you will never be naive, and you will never be abused. Now that's empowerment!

RAJ CLOSING COMMENTS: It has been a good weekend, and I have enjoyed being with you. And I have said this before to other groups. But I'm glad to have been with you, with you being conscious of the fact that I am with you. And, just because Paul is going to Boston, don't stop being open to the experience of my Presence. Paul won't be jealous.

PAUL: Okay, what a weekend. (Long applause) I love you too.



Gathering In Melbourne, Australia –1993

By: Raj Christ Jesus -

RAJ COMMENTS: You are not fugitives. Indeed, that is not too strong a word. You might say, “But I’m not running from anything. I’m not hiding from anything.” But you know what? At some level, to one degree or another, every single one of you feels guilty of something, whether there is any justifiable reason for it or not.

And those of you who feel most comfortable in your life, who feel the least of guilt and the least of being a fugitive, are simply those who have, by virtue of their manner of living their life, created a cushion between yourself and justice. And it is thick enough that you know that justice is not likely to catch up with you, and you be unprepared. But indeed, if you do not do well, if you do not act responsibly, if you do not behave appropriately, that cushion will diminish.

Remember you are always—anyone is always—a fugitive from justice. It is justice that you don’t want to catch up with you. Why? Because it will prove you are guilty. And then you will have to pay the penalty.

Now, some of you have had this sense of guilt indoctrinated into you through teachings that you are a sinner. Some of you have been indoctrinated into it by observing the world and watching what happens to those who haven’t handled themselves well—and the ax has fallen, or their life has been miserable. In other words, the inevitable result of not behaving in a manner that gives you credits enough to insulate you from the judgment of guilt. The inevitable result will be hurt, sorrow, lack of peace, suffering.

You even have an image, and you have called it the “grim reaper.” Sooner or later the “grim reaper” is going to get you, because that is what characterizes the fundamental essence of life: guilt, punishment, death. What an outlook!

What I am here to share with you and to illuminate for you this weekend is the fact that all of this is crap! It is a lie that has arisen out of ignorance—that everyone to one degree or another has agreed to validate and use as the basis for your behavior “in the world.”

I want to tell you something: If you will actually let the insulation between you and justice diminish, and justice can touch you and surround you, not at gun point, but embrace, in embrace of love, you will find that justice will declare you to be innocent. And then the flight from justice, the life of being a fugitive, will evaporate. And you will wish that someone had told you sooner—it is Truth.

Every single one of you is innocent, because every single one of you is the direct expression of God. The only reason you exist is because there is a Creator. There is a First Principle, or First Cause, that is Being. And you are the visibility and tangibility of that Being—not a noun, a verb—you are the visibility and tangibility of that Movement of Life that is God. You are not the effect of God, you are the presence of the Movement of God Himself/Herself.

A potter forms the pot. And the pot is different from the potter. But God is the potter, you might say. And the movement of the creation of the pot is what you are. You are not like the pot. It is important for you to know that you are not the effect of God—you are the Presence of the Movement of what God Is. And that is why you are forever innocent.

Your conditioned thinking says that it is arrogant for you to say that you are something more than a sinner; it is arrogant for you to say that you are worthy of sitting at the table, instead of eating the crumbs on the floor that have fallen from God's table. It says you are arrogant to have any sense of self-worth other than one that is sheepishly expressed with doubt, as though it were a wish.

The full stature of each of you as Conscious Individuality needs to be, shall I say, stretched into. You need to stand up, instead of cowering in your unworthiness, and a desire to be worthy. It is a matter of expanding into what you have always been. It is a matter of giving yourself permission. And what is it you give yourself permission for? It is simple. It is a matter of giving yourself permission to be in-filled, filled up with God, so that there isn't anything else present claiming presence. You know what your conditioned thinking says—"Oh, if I do that, I will be something outlandish, other-worldly, incompatible with human life."

I'm going to ask you something: Why do you think the words Father, and Brother, and Sister, and Mother are used, relative to God and you? Because it is in the simplicity of the love that exists between father and son, father and daughter, mother and son, mother and daughter that your feeling of safety lies and allows you to become undefended enough to receive. To be filled with the Presence of God, to have abandoned a sense of yourself that you must present to others in order to keep this insulation between you and justice—this insulation keeps you from the simplicity of love, in which the Presence of what God is can find entrance into your world in a way that everyone will recognize as love, which everyone will recognize as the absence of the need for defense. I want you to think about it for a moment.

If you were to find yourself in a situation where you realized that no defense of any kind was needed, you would find yourself feeling loved. It would be an inescapable feeling even if you couldn't find an object from which that love was coming. The Love is ever-present, omnipresent, and you feel it when you dare to be defenseless, and it uncovers your Birthright: You are innocent.

Now, I'm going to say something for the sake of clarity. I am not stooping to the level of addressing a peculiarity relative to your country, that being that originally it was a penal colony. And the belief that had been bandied about that for one reason or another none of you can feel worthy, because you are all descendants of prisoners—guilty ones. I am not stooping to play into that, or cause you to feel as though I understand you because I have spoken to something that you can understand.

I want it to be very clear to you that whether or not you seem to have that kind of a history, everyone else on the face of this globe experiences the same threat of justice that will prove their guilt, which keeps them a fugitive from God—a fugitive from experiencing themselves in their Right Mind. You see, the human mind says, “Well, as Australians we really do have a unique situation that doesn't apply everywhere. And we really do have to come out from under this uniqueness.” And I am telling you that that is the way the ego works with everyone. And you are not unique.

Anyone who is not Awake, anyone who is not experiencing himself in his Right Mind (and you know what that means—it means experiencing a mind different from the Mind of God—experiencing everything different from the way God is experiencing it) anyone who is not totally Awakened, is experiencing being a fugitive, because he thinks or she thinks that his or her guilt is absolute, life then becomes a process of keeping a distance between the justice that would uncover the absoluteness of that guilt. Everyone who is not Awake feels like a fugitive, and the suggestion that you are a fugitive is a lie.

The devil is a liar and the father of it, meaning the lie. Well, today I would say the ego is a liar and the father of it. The tiny, private, personal sense of self that you have developed, which must defend itself, keeps you ignorant of what you divinely are. And its lies are what cover over your innocence. The fact is that there is ample justification for you to become defenseless on the basis of pre-existing, unalterable innocence.

Now, I am not going to cram this down your throat today and tomorrow, but you are going to find this basic fact illustrated, intertwined into the answers to your questions. Because as a whole, those of you who are here, and those of you who will be here tomorrow, are not only addressing issues of innocence versus guilt, but are literally at a point of being able to begin to grasp that guilt can be abandoned, instead of disproven. There's a significant difference.

I welcome you. And I am happy to be here with you in this fashion. I am always with you. And anytime you address yourself to me in your thoughts, I hear you and I respond. I say this so that you will know that there is always a response; therefore, there is justification if you are not hearing it for you to listen even more quietly, with less doubt.

RAJ CONTINUES: I will ask you to indulge me a couple more minutes. It is appropriate for me to share with you why I am called Raj, as far as my work with Paul is concerned and in light of the fact that I have also stated that I am the author of A Course In Miracles, which means that, indeed, I was two thousand years ago present on the face of your planet as the one you have known as Jesus.

First of all, the very practical reason is that as I have said before—if during my first conversation with Paul I had identified myself as Jesus we would never have had a second conversation. Paul would have known that he had gone crazy.

Why we continue to use the name Rajpur is because every single one of you need to have a way to approach me that allows you to side-step your sense of my being a god, to whom you must cater with obedience's and politenesses that absolutely inhibit your being Real with me. They keep you from grasping the fact that I am your brother.

And so, in your mind, you may address me as Raj, or you may address me as Jesus. But I would encourage you to address me in the manner that allows you to be Real. Indeed, Paul tried addressing me as Jesus a few times, but he found that he couldn't be pissed off with me, even though that's what he felt.

Indeed, being in touch with an Awakened One keeps you on your leading edge. And sometimes you want not to be on your leading edge. And so it is frustrating to you when I or your guide do not accommodate your need to sleep a little longer; and so you do get upset, and it is understandable.

But if you are talking to Jesus, you will squelch being upset, you will stuff it, as it is said. And that is not healthy. And at the bottom line, most importantly: It keeps you from being able to feel our equality which is absolutely essential, it is part of the realization of your innocence. The only thing that could keep us from being equal would be your guilt and my innocence.

Indeed, is it not the innocent blood of the lamb that, ultimately, all of you are supposed to be guilty for. You are hooked in so many ways into your sense of guilt. And it is essential for you to be able to relate with me, free of those hooks that continue to create a sense of justification for being “on the lam”—escaping justice.

And so, my purpose is not to be confusing, but rather to allow you, shall I say, access through the side door to relate with me in a most Real way, where you are free to express your doubt and your frustrations and your questions, without feeling guilty for putting yourself in the position of experiencing enlightenment.

If you do not ask, you will not get an answer. And of course, asking seems to postulate ignorance, doesn't it? Well, let it seem to postulate ignorance. The desire is for understanding or clarity—that's the point.

Now, I have taken up enough time and we will open it up to questions.

QUESTION: I'd like to ask: What do I need to learn in order to heal the disease in my body? And secondly: Am I able to heal this bodily disease

and continue on my path of learning and giving here on earth? Could you please give me some guidance?

ANSWER: The first and foremost thing is for you to realize that there is no justification for it. You are not paying for something that occurred in a past lifetime. You are not paying for something that occurred in this lifetime. And I don't care how long a list you can present to me of those things which don't reflect your divinity, they do not constitute justification for your experiencing this disease.

If you do not feel your innocence, you must begin to consciously embrace it, at least as a possibility, even though I am telling you that it is the fact. You must begin to abandon energizing any justifications you are nurturing within yourself that say that you deserve this.

Now, the state of being an ego, a separated mind, a sense of self that seems to experience no connection with the Father's point of view, is the result of an act of separation—an intent to be independent, self-sufficient. And the ultimate of that is the practice of thinking clearly and intelligently and correctly, as though the more correctly you can think the better the manifestation you will have in your life. Therefore, thinking becomes the insulation all of you keep between you and justice, the justice that will ultimately say you are innocent rather than guilty.

And so, a fundamental essential part of your healing is going to be your willingness to join with something else beyond your best thinking; to join with something else, and abandon the idea that you yourself can bring about your healing through some mental practice. This is important.

So I am going to suggest to you that you ask the Father, or the Holy Spirit, or your guide, or me, or any Awakened One to help uncover the Birthright of your perfection—the perfection that reflects your unalterable innocence.

When you wake up in the morning, I encourage you to ask whoever, to be with you throughout the day, specifically relative to the uncovering of your physical perfection. And when you go to bed at night and you know that you are going to be asleep and your ego and your thinking will not be operating actively, I encourage you to authorize me, or the Father, or the Holy Spirit to use every means at our disposal to help breakthrough whatever justifications are lurking within you that say, “this disease has a legitimate reason for existing.”

I do not want you to try to heal yourself. I do not want you to feel that you can take on the responsibility for your health. Your health is the gift of God. Your Wholeness is the gift of God. Why? Because God has withheld nothing of what He Is in His Self-expression, called you.

So it is not a retractable gift. If you have been disobedient, the Father does not say, “Well, sixteen percent of your innocence and perfection is retracted until you behave better,” because the Father is incapable of expressing himself incompletely. When the Father Moves it is all of what the Father Is that is involved with that Movement. Therefore, it is a gift that is not retractable; it is a

gift that is irrevocable; and it is a gift that constitutes the absolute unchangeable Presence of You.

Now you can, if you wish, get hung up on the question, “What have I been doing to obscure this perfection from myself? And what self-destructive thing is there in me that would do this?” Those two questions are the ego’s bait to get you to occupy your mind with something other than joining, for the purpose of uncovering the perfection that not only is your Birthright, but is the actual state of your Being, right here, right now, on this earth, in this universe.

Now, whether you call this this earth or this universe, it is one in the same thing, because there is only one thing going on; there’s only one thing that you can be confronted by, and that is the Kingdom of Heaven, perceived or misperceived—perceived correctly or misperceived. But either way, there’s only one thing for you to have a true experience of or a misperception of. It’s important for you to know this; because if you know this, then you will realize that in waking up there will not be someplace else to go that will cause you to be separated from those you love and those things that you enjoy.

It is a wonderful thing that you are on this threshold and that, indeed, you seem to have something giving you a point of focus that justifies your doing something new, which is reaching out and asking for help—and by doing that, breaking the sense of isolation that creates a sense of guilt that seems to justify suffering.

This disease is an illegitimate imposition upon the Presence of God, called you. Illegitimate, a bastard. You know what that means? It means that which has no father and mother—that which has no source; therefore, it must be a pretense to presence—nothing more than an assumption that’s being treated as something actual. And so, this disease is an illegitimate something which has no real source; an illegitimate imposition, a sourceless imposition upon the Son of God; the Presence of the Movement of God, called You.

If this is what you are, then you are forever innocent and you do not have to work out of guilt. There is not a path of struggle, or of hard work, at thinking correct spiritual thoughts for you to get out of this manifestation of disease, or for it to dissolve out of your experience—it’s the claiming of your innocence. And it is your joining with the Father, or the Holy Spirit, or with me, or with your guide, that will break the element of isolated selfhood that seems to prove that you deserve to suffer.

Now, I am speaking to everyone: Is what I have said to him true of him in his particular circumstance, but not applicable to anyone else? No, it does apply to everyone.

Now if you want to get in touch with your guide, there are four simple steps. (This does relate to your question.)

The first step is to become still—through meditation, soaking in a hot tub, whatever helps you to become still.

And once you have become still you take the second step, which is mentally desire communication with your guide, or the Holy Spirit, or me.

The third step is to listen, which necessarily means that you stop asking to speak with your guide. I know that you can sit there and say, “Are you there? Are you hearing me? Please say something. Are you there?” If you have asked, you may know that the response is being given and what is necessary is to become still and listen.

The fourth step is really the most important one: expect an answer. “Well, I didn’t hear anything last night, but then I wasn’t really expecting an answer. I know it’s going to take a little longer with me than Joe Blow down the street.” And if you are not expecting an answer, that is an expectation, and it will block your hearing.

And what getting in touch with your guide (the four steps) has to do with your healing is that, you are making the point of joining and not trying to handle this all alone. Joining with the Holy Spirit, or the Father, etc., and the act of joining is occurring in the form of desiring your perfection to be revealed to you. And then you must expect a healing. “Oh, I asked, but I didn’t really expect it to happen. I know I have more growing to do.”

You are healed on the basis of your innocence, your unalterable, eternal innocence. “Oh, but it’s got to be more complicated than that.” NO, it doesn’t! Truth, the truth about you is utterly simple! and most humiliating and unsatisfying to your egos, because your egos like a challenge. It likes to earn its birthright. In fact, it says it has to create its birthright.

If God is not creating, supporting and maintaining the disease, then there is absolutely nothing present to continue to substantiate it in your experience, because it has no source.

Now, I will tell you something: In joining with the Holy Spirit, or your guide, etc., and asking for help—I’m going to say, if you turn it over to the Holy Spirit—you provide an invitation to be with, as opposed to being alone. That is an act of love; separation and isolation are an act of hate. And this act of love uncovers the perfection of you that has been present at every moment that your physicians have said you have a disease. And the act of joining dissolves that which blocks your ability to experience this unalterable perfection.

Why am I saying this? I am saying it so that you might understand that perfection will not be created out of imperfection. It will not be an imperfect body manipulated or molded into perfection. The unalterable perfection of You has remained unaltered, and that perfection is what will be uncovered. And that which has had nothing to do with your perfection will simply disappear.

You have heard the story of someone speaking to a sculptor who says, “How on earth can you sculpt such a beautiful thing?” And the sculptor says, “Well it’s easy, I just chip away that which has nothing to do with the figure.” He doesn’t create a figure out of a block, he simply removes what has nothing to do with the figure. Likewise, healing is a revealing of your essential perfection that has been covered over by that which has nothing to do with your essential perfection.

The last thing I am going to say will address the bottom line issue with you that stands in the way of your healing: You deserve to be healed.

QUESTION: I’d like to ask you about success, about what it is that I specifically need to do for it to be in my life? The way I like it.

ANSWER: I am going to put it to you very simply: Success is what happens when you get past the point of feeling like you have to prove yourself. Success is what happens—is what you experience—when you are no longer trying to meet anyone else’s expectations. Success is what you experience when you get past the point of feeling that you must be successful.

Because when you get past that point, suddenly all of your energy is present with you, available to that which moves within you. And none of that energy is being siphoned off with a wonder about what so-and-so will think, or what this group will think, or what my family will think. And thus, it is as though your energy can move straight as an arrow, with no hindrances.

Now, what will make it move straight as an arrow is not that because you are not distracted you are able to give sharp focus to it, it is that when you are in this place where you are not living for other people, you are in that place where your peace is available to you and you can feel the Movement of YOUR Being, and flow with it.

And when you are not introducing scattering energy of distraction into the Movement of your energy, it inevitably flows in a manner that reveals that which you love in a form that everyone else loves. And there is unobstructed forward movement that feels good to you and feels good to everyone else.

Success is not having a lot of money. Success is being in a manner that identifies your joy. And always that movement that identifies your joy will be accompanied by your needs being met. Success is something that flows from you; it isn’t something that comes to you; it isn’t something to be acquired. Success is built in. But none of you access it as long as you are trying to meet some concept of what success is.

And inevitably, any concept of success you have has come from something put forth by another—whether it’s your parents, whether it’s your educators—or else it has come from you as an assessment of the world and how it works through the sheer use of your reason and observation, without ever having become quiet enough to become congruent with yourself.

Success is you allowing yourself to be what is present without apology, without doubt and without any attempt to show anyone anything. The rose opens, and it is beautiful whether anyone is looking at it or not. And because it is beautiful, everyone looks at it.

Success is you being on target with who you Are. Am I leaving anything out? You do not have to answer. I know that my answer doesn't seem to address what everyone else says are the elements of success. Be grateful that I am not addressing them. Because what I am addressing is going to help you get off the wheel of history—is going to help you get out of the rut that everyone else is caught in—so that you might truly experience the joy of being you, and the discovery that you being you fit in. The world and you are a unity, the world and the universe and you are a unity.

And when you are allowing yourself to be in that peace of your being that is inseparable from that unity, you will find that all of the elements of success that everyone else has described will be present, not as an accomplishment, but rather, because it is your Birthright. And because it is your Birthright there is no labor—no struggle to it—and no terrible sense of responsibility, no burden of responsibility.

Fulfillment will be present and fully identified in your experience. Success is what you experience when you get past trying to be successful. And I'm going to change the words slightly, because “get past” sounds like a little bit of work. So, let us say, success is what you will find yourself experiencing when you abandon trying to be successful.

Why won't everything go to pot if you don't have a highly developed, strong focus? Because what I told you at the outset this morning was that you are divine. You are the innocent full expression, the innocent full Presence of the Movement of God. That is why everything will configure around you to identify the fullness of God's purpose, and when you abandon trying to be successful and fulfilling other people's concepts of what success is.

QUESTION: I was wondering, could you tell me please did Jesus fall asleep as we fell asleep, and then Awakened himself as we need to be Awakened. Or did he merely incarnate to help us Awaken, himself never having been asleep?

ANSWER: I guess you could say it was half an incarnation, since I only had half of the compliment of human parents that everyone else has.

I will tell you that this was the only “incarnation” that I participated in. And, therefore, my presence was not one of a long series of incarnations. And thus, the process of birth—the physical process of birth and what you would call development—could not successfully hide, completely from me my divinity. Because my divinity had not been “lost” through a series of lifetimes, the one

incident of birth could not successfully obscure from me my divinity—this was on purpose.

And indeed, it was my purpose in incarnating to not forget, and to be able to be present to help remind my brothers of their divinity that they had become unconscious of. And indeed, that is what I am continuing to do at this time, without a physical presence. And it is for very good reason.

Although each one of you is identifiable and your identifiability is called your body, you are not a body. And the shift of consciousness that mankind is moving into at this very time, is a shift from body identification to mind identification.

You are that Conscious Awareness in which the conscious experience of body and chair and buildings and world and universe are going on. You are unlimited Conscious Awareness. There is no available experience of boundary to you as Conscious Awareness. If I were to appear in form, you would make stronger the identification with body, and this would inhibit your making that willing shift from body identification to Mind or Awareness identification.

You could say that the first time I came was just to get your attention, while at the same time sharing the essential truth so that it was present to—you might say—percolate. It fulfilled prophecy, it fulfilled divine Order. Because you see, although you can sleep and dream and have what had been called vain imaginations and believe that they are true, they cannot alter what is true. And, therefore, because sleeping and dreaming is not your natural estate or natural state of awareness, everyone will eventually wake up.

I will tell you something: By conceiving yourself as going through a series of lifetimes in which your Soul is being refined, you actually delay waking up, because you conceive that there is much more growing and refining of your Soul that must be done.

And do not let this feel monotonous, but you are going to keep hearing me talk about abandoning things, not working through them. And it is time to abandon this so-called refining of your Soul. Soul can only be written with a capital “S”, because it is one of the seven aspects, you might say, of God.

Soul is God’s capacity to feel the Meaning of His Movement, His capacity to recognize Himself in that Movement and say, “Behold, it is very good.” In other words, to feel good about it. Being is a feeling thing, and I’m not talking about emotion, I’m talking about Soul-sensing.

PAUL: If you have a “yes, but” or an addendum to it, he’s inviting it.

QUESTION: Yes please if I could. One of the first contacts with spirituality, I guess, was through Edgar Cayce. And I understood that he had mentioned that Jesus had incarnated a number of times. What you’re saying seems to be a contradiction of this. Can you ease my mind anyway here?

ANSWER: Well, you have gotten it from the horse's mouth. Are you going to take my word or Edgar's?

I will elaborate a bit more in response to the last question, in this respect: Indeed, as a child growing up there was not the full conscious awareness of myself inseparable from the Father. I could not at that age have said to anyone, "If you have seen me, you have seen the Father." Because that was not my conscious experience of myself. And so indeed, I experienced the things that you experience. And thus, when I speak to you, I speak with understanding as to the nature of the manner in which the ego functions and controls your experience.

And I will tell you something (and Jewish mothers haven't changed that much in two thousand years): My mother never let me forget who I was. Now Jewish mothers don't tend nowadays to not let their sons remember who they divinely are, but my mother was excellent at reminding me of my divine nature. It wasn't just a metaphysical thought or a religious teaching to her that I was divine, the manner of my birth made it obvious to her at a feeling, experiential level that I was divine.

And so, when the times came about where I was getting into fights with the other guys, and feeling ego peaks and valleys, she was very quick to remind me that this was not my nature. She was not pushy about this—although I perceived her to be—because, of course, I wanted satisfaction, and what she was sharing with me obviated the necessity for satisfaction from an ego level.

I am speaking to you at this moment in a very human way, although it is not my present perception really. I say it because it is so important for you. When you are talking to your children, when you are thinking about yourself, when you are relating to friends, or lovers, or mates, find ways to acknowledge their divinity.

Now, you do not have to sit at the dinner table and say, "Now, George, remember you're the Christ." But praise, acknowledgment of that which has been done that is loving (because you know that they are the Presence of the Christ, the direct expression of the Father) does not reinforce their negative, limited, down-bearing self-concepts.

And it makes all the difference in the world for the inner false sense of limitation not to be nurtured, but to be counteracted much in the way that a frightened child hears his parents say, "There are no ghosts, you are safe." They don't need to be told the metaphysical perspective about ghosts. They don't need to understand about ghosts. They only need to hear, "You don't need to be afraid." And they need to hear it from someone who isn't afraid so that they can conceive of the possibility that it's safe to relax.

And when someone behaves in a way to you, or expresses themselves to you that says, "I don't have the capacity to love. I don't have the capacity to endure this situation," you can be encouraging and remind them that they do have the capacity to love. And it doesn't come from their body, it doesn't come from

energy gotten from the food that they eat, it comes from an inexhaustible source in them.

There are ways for you to talk to each other. There are ways for you to talk to each other that nourishes and supports movement beyond whatever the conviction is at the moment as to one's limitations. Because the more safe one feels, and the more one's concept of one's self reflects the divine original, the easier it becomes for that one to let go of overt attempts to control, and instead begin to allow their fulfillment to occur—to allow their enlightenment to occur.

Indeed, as the Bible says, it was not until John and I were in the river and I was being baptized that the last of the scales fell from my eyes (I knew the word, Paul forgot it) and I came into the full conscious experience of having no other Mind than the Mind of God. This is your Birthright.

Indeed, I did not experience the ego sense of life to the degree that most of you are experiencing it. But I will tell you that a little bit is pretty bad, and did ultimately require a willingness on my part to abandon it, even though it felt as though abandoning it would be a grave and serious mistake.

And so I understand what each of you seem to be faced with. And you may always know that no matter what I say to you directly in the quietness of your own being, it is not without an understanding of how things appear to you—not only appear to you, but feel to you. And in this case I am using the word “feel” to describe the emotions of fear and doubt and mistrust that accompany listening to divine clarity, and the demand it makes upon you to do what flies in the face of the ego's definition of security.

I do understand. You could say I am able to read the situation correctly. I am not so other-worldly that I cannot comprehend what you are going through and, therefore, I must have misunderstood you. I encourage you to believe that I have understood you perfectly. And if what I have said seems a little unbelievable to you, you can dare to say, “Maybe he knows better than me. And maybe I can dare to look at what he is saying. And maybe I can pursue my objections to it with him so that he can clarify it further, and free me up of the doubt I have that keeps me from embracing it wholly.”

QUESTION: I have two questions. I think they're related. The first one is: Why are we so attached to our guilt and our ego? And secondly: Is there any shortcut in abandoning the attachments?

ANSWER: I know others in this room who are delighted that you asked the second part of your question. Why are you so attached to your thoughts and your ego? Because your perception that you are tiny and that you exist in a huge universe, which you believe puts you at a significant disadvantage, causes you to be defensive, on guard. And so you “naturally” insist upon carrying out your defense to keep yourself safe in the face of imagined threat. And as a result, you

seldom take time to become quiet enough to find value in the awareness you experience in that silence.

Many of you are like Paul used to be—you think that being conscious is synonymous with thinking, and it is not. And I will be very frank with you: One of the great values of meditation is that you are able to find that you can be fully aware without a single thought going on. That in itself is a revelation. It lets you, at an experiential level, find out that there is another way to be present in the world besides constantly thinking.

You are attached to thought because of the fact that, through the use of reason and logic you are able to come to conclusions that allow you to manipulate and control your environment and life-style, we'll say, with a certain degree of success. And because there has been a certain degree of success, you are impelled to learn how to think even more correctly. And because of this fundamental sense of tininess that is a result of having lost the experience of your infinity, you value thinking because it insures your safety—you think.

And so it seems to be a very difficult thing to abandon thinking, to let it go in order to find that there is a different experience available to you—a different experience of being present; an experience in which knowing, which is not a result of thinking, becomes available to you because it is an inherent and natural part of your Being, of your divine Being.

Now, I want you to remember that it is you right here and now who will seem to be exalted. It is not you who will be exalted into some other place, because you are at this very instant the full manifestation of the Movement of God. Another way of putting it is that you are the Christ. You could say that you are the Buddha. You are the divine One, each of you, right here.

As you begin to embrace the possibility that there is another way to be present than as a thinker and an accomplisher, and that way is to be found in your peace—peace of mind, quietness of mind—you will begin to allow yourself to have that experience with some curiosity and expectation, as though it might possibly be a most delightful thing and not something to be afraid of. And in doing this, you will allow yourself to be in that place where you feel the Movement of your Being, of your essential Being not your conceived being, not your concept you have of yourself. And that Movement feels very different from any other form of physical peace you have experienced, because you can feel its substantiality—immoveable, like the Rock of Gibraltar, unthreatenable, utterly safe.

And to feel that kind of substantial peace right here, where you have always been afraid to one degree or another, is the first step in your having a grounded experience of the fact that there is another way to be present in the world—a way that is without fear, even though you cannot explain why you aren't afraid, even though you don't understand why you aren't afraid. It just is the fact of your Being.

But you don't connect with that experience because your sense of your tininess causes you to feel vulnerable, it seems to call for defense. And so you engage in your life acts of defense to keep yourself safe and to control the situation in a hostile environment.

Now, there is something you need to know: What I am talking about is not like an ostrich sticking its head in the ground and just saying, "everything is all right," when it isn't. I am saying that when you dare to abandon thinking in favor of the inner experience of your peace—and you have that inner experience of peace—truly all the things that seemed threatening will no longer be threatening to you. They may need to be dealt with, but they will not be frightening to deal with.

The child learning math who writes two plus two equals five has made a mistake. He could think about it and say, "This must mean I'm terrible at math and, therefore, I won't succeed in life because I know I'll never get this." And a simple wrong answer becomes life-threatening. And the teacher comes along and says, "No, Johnny, two plus two is four." "Two plus two equals four, Oh-h-h, I get it." And now, the five that had been there, not being threatening to his whole life, has become something to simply correct without emotion.

So, is there any way to speed this up? Is there any short-cut? Well, I will tell you: I am telling you the short-cut. You all in one way or another have been refining your Souls over lifetimes—that's the long-cut. The short-cut is to get off of that repetitious, linear movement and stop the thinking that improves the mind that refines the Soul—blah, blah, blah, blah—and daring to become still, so that the chatter of your ego and your concepts and beliefs and your effort to protect yourself might subside enough for you to feel the REAL presence of you that has always been present.

If you want to know in words what the short-cut is, it is: choose for your peace. I'll say it in another way: Life is not a test. Therefore, you are not going to be graded. Success or failure is not the potential. And if failure is not one of the potentials, then fear is groundless. Again, too simple? No! It is that simple! And I am encouraging all of you to muster up enough courage to explore the truth of what I am saying.

It is only when you are mentally discumbooberated that everything can seem to go haywire and be overly complex, because it reflects the disintegratedness of your awareness. And when you choose for your peace and find that it is ever available to you whenever you choose to feel it, you will find that in the experience of that peace all the frazzled loose ends and all of their potentials will disappear. And in their place you are left with a clarity that, "This is appropriate, and this is not. This is the direction to go, and these ten directions are not."

In the peace of your Being comes the simplicity of Being. This is a fact. And it does not take one of great spiritual advancement or understanding to have the experience; it only takes one who is willing to sit down and become still. And

one most effective means of doing that is just sitting quietly and breathing through one's nose and paying attention to the sensation of the air as it passes the inside of your nostrils, and just letting your attention rest gently on that sensation. "Well, what could that accomplish?" Nothing—that's the point.

It allows you to just be present—not hypnotically—but without distraction, with the sensation on the inside of your nose. And when you find that you have become distracted by a thought, don't hassle yourself in your mind about it, just drop the thought and bring your attention back to the sensation on the inside of your nostrils. And do that for twenty minutes twice a day.

The sensation is the equivalent of a mantra, and if you want to use a mantra, use a mantra. The point is that you will come to a time when you haven't been distracted by a thought, but you will realize that you weren't paying attention to the sensation inside your nostrils, and yet you were totally present with everything going on around you—you could still hear the cars, or the tick of the clock, or the kids getting home from school, or whatever. None of it escaped you, but you weren't engaged in thinking ABOUT it; coming to conclusions; assuming what kind of a day Johnny had and what you might be called upon to respond to, etc. And you will find that you have experienced in that quietness a perfect equilibrium that would have allowed you to deal with whatever came up, without fear—and, therefore, with an ability to be perfectly appropriate.

It has been said that I walked through the world Awake—I walked through the dream Awake. It is a nice phrase. It expresses somewhat of the truth. Your task is to be in the world from your center, rather than from the surface, reactive level of your ego.

And when you dare to do this you begin to find your world more fully revealed in its divinity and its Real Meaning—and that's where the delight of waking up begins to occur. Aside from the fact that while you are doing it, you will not experience fear on an ongoing basis. That in itself is a marvel. Except that you might find that you will live for five years before it dawns on you that you haven't been experiencing fear. Why would that happen? Because it is so utterly natural to you to be fearless—without fear. And when you feel what is natural it doesn't stand out to you. Your divine birthright is your birthright right here, not in the future after you die.

I'm going to say something else: Everyone thinks of Awakening and being enlightened as a religious experience, well, it's a very secular experience; because being divine isn't separate from being Real, it isn't separate from being genuine, it isn't separate from being humane and, therefore, it isn't separate from humanity.

So the way to hurry it up is to more consistently choose for your peace. Now, I want you to understand that this is not a lonely task. If the only thing that you can be confronted with is Reality, perceived truly or misperceived, then all that

is characteristic of God is what is confronting you. And God is indivisible and, therefore, incapable of conflict. And, therefore, conflict is not natural to life.

If everything is God Being, then when you begin to show the slightest interest in seeing everything free of your current concepts about what it is, when you begin to dare to let go of your addiction to thinking and be in this peace of your Being—you can count on it—that from your standpoint you will feel the support of the universe. And it will not be a lonely task that you are engaged in.

Why will you feel that? You will feel it because the truth of the universe is that it is the Presence of God, and not a presence of conflict. Therefore, its truly divine nature, as an expression of Love, will register with you as what it is, and you will feel that it is supportive of you because it is incapable of acting at odds with you.

And so, while you are doing this apparently lonely thing of going within into the peace of your Being, you will really be slipping through what the Course calls the little gap—slipping through it off of the time line of history, out of your finiteness into your infinite Whole Conscious Awareness of Being, in which the unity of All That Is can begin to register with you because that's what's really there.

Another way of putting this is that you will begin to find your practice of not thinking greatly supported. It is as though your world will begin to reconfigure and not represent to you what it used to represent to you—and it gives you nurturing encouragement to continue.

But the point is that you must dare to start. You must dare to stop thinking so that the ever presence and omnipresence of God, that is called All That Is, will actually begin to register with you as something absolutely inseparable from you.

I will become even more succinct: How do you hurry this up? You shut up! It is a marvelous thing, you won't be comfortable in silence for very long. You will feel a desire for something. And if you are willing not to provide the something, that desire will be your act of giving permission for the infilling of the Holy Spirit.

And we might as well talk about the Holy Spirit for a moment, because it is important for you to know that the Holy Spirit, which has been described as part of the Godhead, the Trinity, is really your divinity held in trust while you dally with the ego. And so, when you don't let the ego answer the call for something to fill the void and, instead, you desire the Holy Spirit to fill it—that invitation is an opening of your doors, and thus it begins to infill you. And since it is what you divinely Are that is infilling you, it is an experience of integrity; it is the experience of you coming back into your Right Mind—you regaining your Sanity.

So you see, it is a completely reinforcing process that enhances and enlarges your experience of your integrity; whereas, the addiction to thinking and the ego causes your integrity to be undermined, and it seems to substantiate the ongoing

need for self-protection which keeps you separate from everything, as a life-preserving technique—can you imagine that? It is the technique for losing your life. It is the technique for losing your clear awareness of everything as God knows it to be. It is the sacrifice of your peace.

So take twenty minutes twice a day and shut up! so that there is room for the Holy Spirit—for what you divinely are, infinitely speaking, to have room to infill you and illuminate You to you. And thus make it easier for you to devalue thinking in favor of the spontaneous knowing—of how to be utterly appropriate in the world—to register with you.

Others will not think you are weird, they will say, “You are really much more calm than I remember you. You are amazing, the way you are able to cope with things without being frazzled by them. What is your secret? It is so easy to be around you, because you’re not jangled, and when you’re not jangled it’s easier for me not to be jangled, and I’m able to like myself better when I’m with you. What is it that’s going on with you?” It will create interest, but interest coupled with appreciation and not fear.

So, you are addicted to thinking and to the ego as an act of self-defense, as a result of feeling tiny when you’re not. You feel tiny because you have identified with the body, instead of identifying as Conscious Awareness. And thus, mistake, upon mistake, upon mistake, has occurred. And you cut through it by becoming still—listening—inviting the infilling of guidance, of the Holy Spirit, and expecting that infilling to occur.

I told Paul at one time that when he was willing to give up the cigarettes, the cigarettes would be willing to give him up. In other words, he would find his world reconfiguring in support of his clarity. He has yet to have that experience.

You know what? You’re not condemned for what you haven’t realized yet, even if you’ve been told. Because life is not a test. You have never actually been changed from the divine One you Are. Therefore, because your divine Selfhood is unchangeable and unthreatenable, no matter what you think you have done wrong, no matter what actions you are engaged in out of baseless fear, it truly is meaningless and does not call for judgment and penalty.

I said it earlier in a different way, but it is very important for you to understand that God, or Jesus Christ, or anyone who is Totally Awake—it is inconceivable to them for judgment to be anything other than a ridiculous concept. And, therefore, there is never an indictment, never a divine indictment, against you.

If you imagine, as you sit there, that you have purple and orange polka dots on your nose, and you further imagine that this is the sign of a terminal disease, and you become frightened to death for your life—your imagination cannot change the fact that your nose has no polka dots on it, whatsoever. And anyone in his Right Mind would look at you and not agree with your fear, and not be concerned

for your life, and would not judge you for your imagination, but would have compassion on you (just as you would with a child who has a baseless fear) and encourage you to let go of the fear.

No matter what your ignorance might seem to be, no matter how serious it might seem to be to you, no matter how much it seems to call for judgment, indictment and suffering—it is so much tinkling brass, so much nonsense, it means nothing. And only another ego believing the same thing would agree with your very negative conclusion. One who is Awake sees the silliness of the idea.

God is not sitting in judgment, because you haven't stopped being His Son or Daughter, His self-expression, from which He has withheld nothing of what He Is. And so if you imagine something to the contrary, it means nothing, even though it seems most real to you. It is very important for you to know, that the verdict of justice is innocence.

We are all the beloved Sons and Daughters of God in whom God is well pleased; anything to the contrary that you seem to be experiencing is just a spurious idea that you are entertaining in your mind, in a most imaginative way. It is pure fantasy, and has not the ability to control your life. You all can stop validating these ideas, and in doing that, put yourself in the receipt of the support of the Kingdom of Heaven that will reflect back to you the validation of your innocence.

The only thing any of you are ever caught in is a farce that has been put over on you, and you didn't have the courage to disagree with it, or not validate it.

No, I don't love to hear the sound of my voice. I am going on at some length here because you are ready to hear this at a much deeper level of your Being. And so indeed, I am responding to where you are with nourishment and encouragement, so that you can take hold of this truth with more confidence.

The ego, itself, is a defense mechanism—very highly skilled. There is only one thing it cannot defend itself against and that is disregard; you will not be able to overcome the ego, tie it up, restrain it, and then be able to be free to head off for the Kingdom of Heaven. You will simply have to disregard it. You will simply have to give your attention in a new place. And the new place is the silence within you. The ego cannot defend itself against lack of attention.

QUESTION: In the first week of this year something, should I say, occurred—took place in my previous home. My question is what bearing will this have on my future. Thank you.

ANSWER: I want you to take these words advisedly. The effect they will have is that of freeing you up.

PAUL: And this is me, Paul. Sometimes when he says things, there are also images. And this is the first time today that it's happened. But it's like a knapsack that has a hole in it, and a few things have fallen out so that the load is lighter.

Even if one thought it wasn't good that the things had fallen out... Okay just a moment now...

ANSWER: Now, I said you would need to take my words advisedly, and that is because cause does not lie in the three-dimensional frame of reference. Effects are not created within the three-dimensional frame of reference. What you see as events are effects of fourth-dimensional Movement, divine Movement.

Again, when viewed from the ego's frame of reference, you see everything three-dimensionally in terms of cause and effect. But truly speaking, or what we could call fourth-dimensionally speaking, the First Cause, God, is the Movement that is the event rather than the effect. Fourth-dimensionally speaking, you could talk about cause and event, instead of cause and effect. But if you realize that the Event is the Movement of the First Cause, you will realize that they cannot be separated into two things. The Movement, the Cause that is the Event, when viewed three-dimensionally—through the lens of limitation—can be interpreted as causes and effects, three-dimensionally speaking.

Now, if you buy into this appearance, your future will seem to be governed by your past. The sins of the fathers are carried down to the children and grandchildren and so-on. The sins of your youth rule your adult life, etc.

Therefore, what has happened at the first of the year, in itself, is not going to have any effect upon your future. What is going to happen is that you are going to find yourself experiencing a demand for change that you hadn't anticipated. And that is going to create an openness and a curiosity, which is going to allow some new things in. And in that sense there will be expansion and you will call it a greater freedom, a release from limitation. The reason that the expansion will occur is because the permission was given by means of curiosity, and not because of an event in time.

I encourage you to look forward to the balance of this year, because it is going to be significant for you in terms of expansion and movement in new directions. And I am not being a soothsayer here. This is appropriate knowledge for you to have.

Some of the newness will seem to be the result of a demand you would rather not be faced with. But that's all right. And if when you find yourself saying, "I would rather not be faced with this," if instead of that you would say—"I'm going to embrace it, I'm not going to resist it"—the period of change will be shortened and the dynamics of it will be minimized and you will move through it more gracefully.

QUESTION: I don't get to talk to Jesus often.

Why do I continue to believe that I am less deserving than others in attaining my dreams? And why do I continue to perceive my needs and desires as being less important or deserved than others? In particular, in

attaining satisfaction in my work/financial life? And why do I continue to choose suffering, when my rational mind tells me that this is unnecessary?

And just an afterthought on that. If this isn't the question I should be asking, Jesus, could you please answer the question I meant to have asked?

ANSWER: I will be very frank with you. It makes you somewhat special. It makes you stand out from the crowd, because you tend, generally speaking, to have friends and acquaintances and associates who are doing well. In effect, it makes you apparently more worthy of God's grace; if you, out of those you associate with, are the underdog. You see what I mean?

Well, I am sorry to say that it will not get you any special favors. And you don't need any.

Now, I encourage you to start giving a new word. You think that you are looking at your circumstances, and describing the circumstances apart from your thinking. In other words, the description that you have just given has come second. But I promise you that a decision was made by you in the adopting of that attitude and it has been reflected in your experience. You need to start giving a new word.

A beggar is not more deserving than a rich man. It is not a sneaky way to gain the grace of God, or the divine Ear of God.

Now, it is especially important for you not to try to find out why it is that you have come to this decision about yourself and your life. It really is necessary for you to use a little bit of, what I am going to call, mental self-discipline. And when you catch these words whispering through your mind that you are not as deserving, or you are not as worthy, you know what I want you to do?--I want you to say, "shut up to your ego!" And I want you to mean the same thing as I meant when I said, "Get thee behind me Satan!" What did that mean, "Get thee behind me?" In other words: "You can't be in first place, get at the back of the line. I will not honor you by putting you ahead of me."

Don't put your Birthright in second place to a string of words that say you are not as worthy as someone else, thinking that that is somehow going to get you divine favor, causing you to be more pitiful and, therefore, worthy of pity. You don't need to get help through pity.

Now, you know and I know that what I am saying is true, in spite of the fact that, generally speaking, you come across as a very strong capable individual who doesn't take second place to anyone. But you and I know that that is a front. And that what you honor is not what you are presenting, but what you are feeling emotionally, which is a sense of unworthiness—except that there is a purpose for it. It is a not so secret manipulation of God, and what I mean is, it is not so secret to God—amusing, but not secret.

It doesn't matter why you haven't given yourself permission to experience your fulfillment of purpose—just because, or for no good reason. But I am

encouraging you to do that. Simply stop the old habit and do something new in its place.

I am going to suggest to you that you be ready for an influx of opportunity. Be ready for it not in the sense of bracing yourself, but in the sense of being willing to receive it without arguing against it. The only reason for doing that is so that you can experience it more gracefully—not because if you argue against it, it will be taken away and not given again.

All of you create processes. You think them up. And certain processes have to be accomplished before you will give yourself permission to experience your good. And it's all folderol. If you would drop that and just simply say, "Yes, Father," or just simply say, "yes" without any arguments to the contrary, you would find these things being added unto you; or more correctly, you would find what was already there becoming visible to you. You asked the right question.

QUESTION: How do I put meaning in my life? And what is the purpose of the relationship I'm in now, with a woman?

ANSWER: The answer to how you put meaning into your life is, pay attention. You're like a little child sitting at the side of a road and there's a parade. And he is sort of dejected—he has his gaze down between his legs at the curb, and some pieces of paper and debris that he is sort of playing with, fiddling with. And the wonder of life is going on all around him, and he simply isn't looking up. There isn't a curiosity to see what is there, because he is preoccupied with feeling sorry for himself.

Putting meaning into your life—that could be quite a job. It denies that meaning is there. And the denial is what will govern your perception. But if you are willing to embrace the fact (but I'm going to say embrace the idea) that meaning is going on, and that what is called for is a little curiosity to open the door to your experience of it, then you will dare to, so-to-speak, lift up your head and look around at exactly what is already present, but with curiosity—abandoning the preoccupation that has engrossed you.

This relationship is part of what is going on that is the meaning. And I am refraining from saying what the meaning is, but it is part of the meaning that is going on, and it is one of the opportunities you have for paying attention.

You know the saying, "You've got to get outside yourself." Indeed, I'm going to put it this way, there is a necessity for your sense of yourself to be a little bit more inclusive rather than exclusive. And it becomes inclusive by virtue of your paying attention to see what in the world is going on.

Don't look outside what is going on in your life, don't move to another city, don't change your friends, don't find a new job, don't go to new places. Pay attention right where you are to exactly what is already going on, and do it with curiosity—you might say, with interest.

The other thing you need to know is that as long as you want to sit there fiddling with the debris on the ground in front of you, without raising your head, you are allowed to do that. No ax will fall, no punishment will come, no judgment against you will be made. And no one of any divine nature will try to change your mind; because it is all right for you to do that, even though it is not particularly fulfilling.

You see, you won't abandon that activity until you're sick and tired of it. Someone might be able to distract you, but if you still have an affection for it, you will find your way back to that spot and sit down and begin to fiddle with the debris. So it's okay. And you can sit there as long as you want. The meaning hasn't gone anywhere, but you're going to have to let it in. And the only way you will let it in is if you want to. And when you want to, then I encourage you to engage some curiosity and look up and out and pay attention.

The reason you are sitting there, eyes downcast, is because you are getting even with someone—someone who cares about you. And you know that because they care, it will be disturbing to them to see you in this state. And so they will suffer for what they did, because it is not easy for them to leave you in your misery.

You cannot be responsible for someone else's misery; they have to take it on themselves. But you know what that means? That no one else can be responsible for your misery. And if this other one is miserable because you are sulking, that's their problem to straighten out. And if you are trying to get even because someone else made you miserable, that is something for you to work out.

And at the bottom line—You are eventually going to come to the realization that, doing this little behavioral act isn't really accomplishing anything other than depriving you of the meaning that you asked for, or asked about. And you will finally decide that it is costing you too much.

If you want justice, then embrace your world and it will embrace you. And you will be in your joy no matter what anyone else has or hasn't done. Everyone else can be an ignoramus, and if you are in your joy, because you're not preoccupied with getting justice, it will be irrelevant to you whether they are acting like ignoramuses. And your freedom to experience your joy is a better occupation of your time than this sitting, fiddling with debris, ignoring the meaning of life, so that someone else might feel miserable for what you judge they did to you. Truly, you're the only one losing here.

I am speaking now to everyone in the room. There was a question earlier by a gentleman regarding an event that had happened during the first of the year. And that one question applied specifically to that gentleman and could not be said to apply to everyone. But the answer I have just shared here, applies to everyone as well.

Jewish mothers are known for claiming misery in order to make others miserable. Why? For control. But not Jewish mothers only—they just have less shame about doing it openly. It is not an indictment, it is simply an observation.

The call for justice is one of the most vicious of the ego's ploys to engage you in that which deprives you of your joy. And because it seems to be a claim for something righteous, it seems more justifiable. But at the bottom line—it keeps the one seeking justice caught in hate. And he must renew that hate daily in order to continue the quest for justice—all in the name of righteousness. Be careful of that one; because it is difficult to discern the injustice of what is happening to you in the process, and thus seems to take a longer time to disengage yourselves from.

If there is an injustice, I would encourage you all to turn it over to the Holy Spirit completely, and get on with your life, get on with paying attention to the meaning that is going on around you. And if, indeed, there is something needing to be corrected, you can count on it that the Holy Spirit will deal with it in a way that will be utterly appropriate.

I say what I have said with love. But there are times in which a good boot in the seat of the pants is what is needed to jar you out of the doldrums, or the hooks the ego gets into you and binds you with. And you deserve not to be bound.

QUESTION: You said before that to disregard the ego, it couldn't take that. But how do you know the difference between when you're denying your feelings, really, and you're disregarding the ego? Like you said, you need to be able to get pissed off with your guide. So, I find it difficult to actually recognize always what the ego is, and what I should pay attention to in myself.

And also, I keep coming back to the thought that I never really wanted to be here on the earth, and that I was tricked into coming. And if my life has a purpose, I'd like to know what it is.

ANSWER: The one practice that begins to invalidate the ego without challenging it is, for you to join with someone. I do not mean another human being, but I mean a choice within yourself to reach out to one who is Awake, one who is expressing the Will of the Father. It is important for all of you to know that every single one of your guides are totally Awakened; you could say, fully Christed. They are claiming no other mind, no other awareness of things, different from the Father's. "Thy Will be done" is their constant song you might say, except it is a behavioral expression of devotion.

When you get up in the morning and you are willing to say, "today I will make no decisions by myself," and then to the best of your ability you join with the Holy Spirit or your guide, and together come to conclusions—that is the way you disengage from the ego. That is the way you get out of the isolation from your fulfillment, even if you don't hear an answer to begin with. If the act of invitation to join is made, I promise you the joining occurs. That in itself undoes the devotion you have to the ego.

And for all practical purposes we're going to say that your conditioned thinking, your conditioned responses—the sense of who you are based upon what you have done—is what constitutes the definition of the ego. It is that which thinks for itself; comes to snap decisions; knows that it's perfectly all right to rush out to go to the store, at this moment, without needing to check in—it's not a major life-threatening decision.

But why not inquire? “Wait a minute, is it appropriate for me to go out this moment, or should I go a little bit later?” In that willingness to inquire, you are withdrawing from your habit patterns, you are abandoning your conditioned thinking, and you are open for something new to come in that isn't the result of your best judgment.

Even if you don't seem to get a response in the beginning, if you will persist, you will begin to feel something. I mean that if you will persist, let us say, even for a month or two, be willing to persist for a long time, so that your action isn't tentative. “Well, I'll try it today and see if it works.” You don't want it to be tentative, you want the willingness to be as complete as possible.

The very act of being aware that there is someone beside you with whom you can companion, breaks, we'll say, the strangle hold of your conditioned thinking and the teachings that you have ingrained and accepted. It is the way that you become disentangled from them—from the ego.

And as you begin to feel the nudges—the helpful hint to move in this direction, or to wait—then your willingness to conceive that you are not alone is proven as an experience. And that reassurance that you do not have to do everything by yourself and that help from one who has perfect vision is available to you, that then becomes your first solid step in letting go of the ego; and also discerning the difference between your inner knowing and the ego.

You persist in other things; this is something really worth persisting in.

I'm going to refrain from answering the second part of your question; because as the weekend continues it will be answered in a context that will be even more helpful for everyone present.

QUESTION: I was wondering if you could say something about the connection between mistrust and impatience?

ANSWER: Impatience is an unwillingness to be present in the now. Impatience postulates that your fulfillment is not available, presently. And likewise, distrust is an inability to conceive of something Real being present. It doesn't register with everyone that distrust is a totally private event. It is always someone you distrust, or something you distrust. As usual, the ego distracts you to something outside yourself. But distrust, practiced, is a practice of willingness to not be at peace within yourself.

To be in that sanctuary where trust is inevitable—unavoidable—because you clearly see the truth is, according to A Course In Miracles, the first element that

comes into play for a teacher of God. In other words, a teacher of the meaning of A Course In Miracles—not a teacher of the words—but a teacher of the Being of it. Trust is a willingness to step into the unknown, and not engage your fear.

Distrust is the means your ego uses to keep you from stepping into the unknown and continuing to function in “the known.” Distrust is a way you have of invalidating your own experience of your integrity, and thus not being present with you, present with yourself. In this sense, impatience and distrust are the means by which the ego keeps you from being present with what Is. And it, thereby, keeps you from experiencing It—It with a capital “I”, the divine It, whatever It might be.

QUESTION: I believe I’m addressing myself to the Master Jesus?

ANSWER: You believe correctly.

QUESTION: And in that case I would like to know a little bit about the healing works of Jesus here on earth, about his success and failures. And I would also like to learn from a Master Healer to become one myself. Thank you.

ANSWER: I will tell you one of the first lessons that one learns is that, you cannot heal someone unwilling to be healed. To be a healer does not mean to have power, it means rather to have the Love—the lack of judgment that allows another to feel enough comfort within himself or herself to become defenseless—which is when the influx of the Holy Spirit can occur, the influx of their divinity can occur.

It is not uncommon to think that someone who is totally Awakened has the power of God at his or her disposal. But what I want you to understand is that, the fact that you are not experiencing your incredibly, wonderful perfection at this moment is not because it has been withheld from you, but rather because a decision for finiteness, a decision for separation, has been made by you—I mean all of you. And the counteracting decision must be made by you. You must abandon the decision of separation that causes you to feel vulnerable and therefore necessarily defensive, and therefore necessarily conflicted, and therefore subject to experiences of conflict.

There’s something that must happen within the one called a healer before God’s Love, before the divine Love that heals, can truly be extended to another in a manner that effects the environment—brings about the environment—in which that person can let go of his defenses—his seeming need to defend himself against conflict. Something that must happen within the healer is that, he must have arrived at a point, or she must have arrived at a point, of enough humility to be open to some experience of who and what he or she divinely Is.

In other words, that one must have arrived at a point where, in one way or another, there has been enough willingness to experience the peace of his or her being so that the revelation, the uncovering, the revealing of his or her divinity, can occur. When that occurs, it is not possible once again to completely close off and block that Self-experience. And that revelation, as an experience of that

Individual, becomes the new measuring stick, if you will, of everyone he encounters, or everyone she encounters.

When one experiences that Love within himself or herself, one realizes that no matter what he or she has done, it hasn't been sufficient to cause that Love to be unavailable. Which means it's available to everyone; which means that in some way everyone must be innocent enough to deserve that ongoing Love.

That is the context in which a new vision of your fellow man emerges in your life that alters the way you perceive your fellow man. And it allows you, no matter what the circumstances seemed to have been with that other one, to embrace that other one without judgment; other than the awareness that that one is unconditionally deserving of the Love that can allow that Individual to relax and let down his or her defenses and thereby, the conflict that has been manifesting as a disease.

Your Master Teacher is within you. And when you dare to become defenseless against the Holy Spirit in you and the Love of the Father, and it fills you, and reveals You to you on a new basis, whether it causes you to wake up totally or not, it alters your vision of your fellow man.

What I want you to know is, that you are the Teacher of you—all of you are. The divine One that you are—yes, the Christ that you Are—is waiting to teach you about the Christ that you Are. You can go and listen to Masters all over the place. You can listen to me. But what I say is not what counts, what I MEAN is what counts.

And to the degree that what I mean is allowed by you to register with you, it causes a new feeling within you. Not a new concept—a new feeling in you that short-circuits the intellect, you might say—gives you a short cut, if you will. You get from point “A” to point “B” because of a feeling that has been uncovered within you; and thus healing occurs because of an experience, a thoughtless, wordless experience. Subsequently, you may find words with which to share the experience, but it isn't the thoughts or the words that got you to the point of having the experience.

Besides listening to what I am saying this weekend, I want you to pay attention to how I am treating you. How does it feel? What difference has it made, if any? And if you are worthy of being treated like this, then you all know you're not anyone special. Then how completely is it appropriate for you to treat your fellow man like this? It is completely appropriate.

You are not here and I am not here to give you words that will allow you to think and reason more effectively. The ultimate purpose of the words I use and the ideas that are expressed are to help you arrive at a point of such trust that you can let go of words, and allow the experience that is there in the absence of words and reasoning and logic.

How do you become a healer? By loving yourself enough to let go of control and let yourself be filled. And if you are afraid of being filled by the Holy Spirit, then let yourself be filled by the Father. Let yourself be filled, and then you can share, but you cannot control. And it is not your responsibility to make a healing happen. It's the individual who is suffering from a disease that has, for lack of better words, their hands on the switch. It's their decision to turn the switch off and ignore their divinity. And it must be their decision to turn the switch on and give permission for their divinity to be experienced.

There really isn't much glory in being a healer, because it isn't something you accomplish. All you can do is to be that presence, which is so benign and so unconditionally loving, that it makes it easier for another to do likewise, and make a new decision for himself or herself.

If you are confused about healing being the result of a power of love that the healer has achieved, then you will be at the mercy of others telling you it is your responsibility to heal them. And the fact that they are not healed says, you are making a false claim about yourself by saying you are a healer. And the illusion that the person's problem is someone else's responsibility, or its solution is someone else's responsibility, can continue—and healing will be delayed.

“Physician heal thyself.”

QUESTION: This question which I am asking was asked by my friend. And the question is: Why are we experiencing this illusion if we are all perfect in the Movement of God?

ANSWER: Why do you ride a roller-coaster?

QUESTION: I don't.

ANSWER: You must understand that, just as you can look around you and view everything within your range of vision, and you can get a microscope and hone in on a very minute aspect of all that your vision normally takes in—in which you experience a limitation because of such a high degree of focus—you are, divinely speaking, able to experience Reality from many levels (which you are most familiar with through the use of the word dimensions—first, second, third, fourth).

It is not a disobedience to do this. And so, as I have said before, what has been called the fall of man was not an act of disobedience for which you have believed you were punishable, it is rather an option that you have available to you. The problem is that when you choose to look at the Kingdom of Heaven through only the first three-dimensions—which I have referred to as the third-dimensional frame of reference—the experience of limitation is necessarily one of losing your experience of your infiniteness.

This experience does not feel natural. It's unnaturalness is not a penalty that you are experiencing, but rather just the reminder that this is not your home-base perception—your home-base experience. It is this uncomfortableness, this

unnaturalness which has become the trigger of fear, which your now tiny sense of self takes as a call for defense.

And thus what happens is, you can become entrapped in a pattern of behavior of self-protection that causes you to forever stay at a distance from your threshold of Awakening—or in other words, coming back into the infinite view that it is your Birthright to be experiencing.

Most of you in this room have been caught in what I will call an eddy, like an eddy in a river—a little circular, repetitive movement of water—which if a leaf gets caught in, will stay for sometime until it becomes dislodged and is once again caught up in the current of forward movement of the river.

We began talking yesterday about innocence, and about the fact that most everyone to one degree or another feels like a fugitive—and always a fugitive is a fugitive from justice. And through the use of thinking one builds an insulation between one's self—a distance between one's self—and this justice, which, one believes will indict one as being guilty. And so one stays away from the Justice, which because it is Justice with a capital "J", will demonstrate to you the verdict of innocent.

Likewise, in shifting from your Birthright of the infinite view to a limited perception of the Kingdom of Heaven, you move into an experience of limitation, which feels uncomfortable and which your now tiny sense of self interprets to be danger, rather than your innate Sanity telling you that this is not home-base for you. And that is when the defense, the insulation, is developed. And as long as that insulation is maintained, you will remain caught in the limited perception.

Again, it is very important for you to understand that the choice to view the Kingdom of Heaven from within the three-dimensional frame of reference is no different from you choosing to look at the three-dimensional frame of reference, but narrowing yourself down to a microscopic view. Therefore, no judgment is made upon you, and you are not guilty of anything that you must make up for.

Now, the very fact that each of you has divine guidance available to you is, because there are those of us who have not chosen to view the Kingdom of Heaven from within the three-dimensional frame of reference only. And we see that you are distracted from your Wholeness, you are distracted from the infinite view (what I referred to yesterday as God's point of view) that it is your Birthright to be experiencing.

And so we are able to step into that point where you are paying attention, in order to help encourage you to invalidate the fear, to invalidate the sense of guilt, to help re-instill in you your innocence (that has not gone anywhere and which, very deeply, you have not forgotten) so that you might begin to reinterpret your discomfort. Not as a sign of danger, but as an evidence of your ever present capital "S" Sanity that knows that the limitation you are experiencing is not your Birthright, is not valid for you. And so, as to help you get the courage to abandon

your flight, to abandon the identification as a fugitive, and in the absence of fear, be able to slip back into your Sanity.

I will tell you that the ego is not your friend. The ego is that sense of yourself that you have developed based upon the unusual and, in some ways, exciting experience of being and feeling tiny. The ego—in other words, this sense of yourself that you have developed, sometimes with great pride because of the skill and excellence with which you are able to express this egohood—is itself a misunderstanding of who you are, it is itself flawed. And every apparent perception that it has is a hundred and eighty degrees out of sync with Reality; therefore, it is always lying. In other words, it is giving you information that is exactly the opposite of the truth.

This is why it is very difficult to wake up without help, because the perspective that your conditioning provides you is one that is ultimately scary. In fact, the moment any of you actively begins to pursue your enlightenment, because something in you has illuminated to you the fact that there is enlightenment to be experienced, your ego immediately begins to speak up and pose threatening thoughts of danger. And I will tell you that the closer you get to the threshold of your Awakening, the more gargoyles there will be placed around the door to the Kingdom of Heaven by the ego.

It truly is very much like the maps in Columbus' time, where the belief was that there was an edge to the planet that one could fall off. And to keep people from venturing to that point of danger, they always characterized the edge as the habitat of dragons—gargoyles, in so many words.

Now, the real call here is for all of you to abandon the sense of guilt, the sense of vulnerability, the sense of tininess—which is the exact opposite of the truth about you—and like Columbus, dare to move beyond what everyone perceives to be the edge, beyond which there is nothing. And you accomplish this by bringing curiosity into play. An explorer embodies curiosity—a willingness to abandon the conditionings that say, thus far and no farther.

We could put this another way using the illustration of the microscope: If you have become very familiar with everything as you see it in the larger view with your eyes, and then you begin to view a drop of water from a pond or a small piece of tissue or something else, and you discover fascinating things going on, you could become quite engrossed. And your mother or your wife might have to say, “Dinner is ready, come on, come on.” “Just a minute, just a minute, this is fascinating, you wouldn't believe what I'm seeing here.” “Come on, dinner is ready.” And they have to tear you away from your engrossment with all of this fascinating new view.

Now, I am purposely sharing these images with you so that you might understand that your current dilemma of experiencing a limited view—which is uncomfortable at times—is not because of an act of disobedience on your part,

which means that punishment will be coming when you're finally caught. And you are also not lost. You are not lost Souls.

You are like the individual engrossed with his view in the microscope, who by virtue of his engrossment has abandoned common sense and doesn't care about eating dinner. But dinner hasn't gone anywhere, and the room in the house that the microscope is in is still there, and his family is still there, and life is hustling and bustling all around him, even though it is not part of what he is giving his attention to. That is the key. And I said yesterday in answer to one of the questions: If you want to experience more meaning, then you must pay attention.

You are not caught in a limited perception because you did something wrong and God is punishing you. You do not have a sentence that you must fulfill before you can be released. You simply have to arrive at a point where you realize that the whole thing doesn't represent Reality; that you are experiencing it as a matter of conscious choice. And it was a choice for something that was perfectly all right, except that it happened to be so engrossing that you have forgotten to come Home to dinner.

In this way, you will not be hesitant to come Home for fear of punishment, and you will not justify remaining further in a limited perception of things. And also, any fascination you have with any aspect of this illusion, or limited perception of the Kingdom of Heaven, will become less engrossing. Because knowing what I have said allows you to remember that there is something else besides this.

As the COURSE says—there is another way to look at this. And this is the Kingdom of Heaven; there is another way to look at all of this. And once you remember that, it will become easier to develop a little bit of curiosity, and curiosity is like grease on the skids.

Someone who is superstitious could say that a microscope is one of the toys in the devil's workshop, because it distracts you from Reality. Someone else could say that, having chosen to look at the Kingdom of Heaven from within the three-dimensional only frame of reference (because that is a distraction from the Kingdom of Heaven) it is the evidence, it is one of the tools of the devil.

But I want to cut through this superstition of duality. There is only God and His infinite Self-expression, and nothing else. And the only way in which duality or conflict of opposing forces, the only way those thoughts or concepts could come into play, is once you have adopted the three-dimensional only frame of reference—in which you lose your true sense of yourself. And instead of being that Conscious Awareness in which everything is going on, you are a little tiny point of awareness in the middle of it all.

And in that reversed experience, it becomes possible to conceive of danger, and therefore some opposing force. And then—here's the hooker—this opposing force is something for you to overcome. And because something in you tells you

that you are divine, because it cannot be utterly wiped from your memory by your preoccupation, you say, “I can beat this sucker.” And the contest is on. And the more you become engrossed in it, the further from your mind going Home becomes. Mind you, none of this changes Reality in any way.

You have heard the phrase, I know, a woman who is a computer widow, meaning that she has lost her husband to a computer—can’t tear him away for dinner, can’t get him to go out with the family and so-on, because it is so engrossing. That is all the more serious “the fall” was or is. It was not an act against God.

You see, the COURSE speaks of level confusion, and I am addressing level confusion here today. When a shift from being in your Right Mind occurs—when you abandon God’s point of view for what we will call a partial experience of what God is Being—and you begin to experience polarities, fear, the call for defense and so-on, and this seems very real to you, you make the assumption that these dualistic or polarized characteristics that you are now experiencing must also necessarily be characteristic of God.

And that is how the concept of a wrathful God developed. It was a projection of the confusion experienced by those caught in the three-dimensional only frame of reference. And who is going to want to unite with a wrathful God?

So you see how the limited perception reinforces itself and imprisons you. This is why it is so essential for all of you to be willing to at least consider that who you think you are at the moment is not who you Are, but is nothing more than a collection of definitions and characteristics that you have slowly put together and said, “This is me.”

As a child you practiced walking, either like a lady or like a man. And you got the hang of certain characteristics that you liked and you incorporated them. Today they are just a part of you, and you say “It’s me. That’s part of the package I am. That’s the way I always have been. I came into this life this way.” But you didn’t. You saw characteristics and behaviors that you liked and you slowly incorporated them and you developed a character.

It’s the ego. And it’s not you; it’s a collection of characteristics, either physical characteristics of behavior or mental characteristics. You are that which observed and said, “I’ll take a little bit of swagger, and I’ll take a little bit of gentleness, but not too much. I’ll take a lot of understanding, but I’ll also take a lot of arrogance so that there will be a balance and I won’t be a wimp,” and so-on. That which was observing is who you Are; not the collection of things that were appropriated for your use, as defense against the hostile world that you thought you found yourself in.

Now, I am not going to ask any of you, because you can’t do it and you wouldn’t do it, but I am not going to ask any one of you to totally invalidate yourself and say, “There’s nothing here except illusion. Who I think I am is

nothing but illusion.” That won’t help you a bit. You must start right where you are, as exactly who you think you are, exactly who you think you are at the moment. And because there is already a curiosity present in you (or you wouldn’t be on a spiritual path, or you would not be searching for something more) because that’s there—be willing to look at yourself or anything else and say, “What I see does not mean what I think it means.”

For those of you who are students of A Course In Miracles, the very first lesson in the workbook says, “Nothing that I see means anything.” And this is a “wow-er” of a first lesson in a book that you’re not even sure you believe. It is meant to jolt you out of your rut, out of your confidence that you understand everything, and that there is nothing more than what you are experiencing. Why? In order to bring into play curiosity, so that you don’t just complacently, out of habit, assume that everything is what you’ve been told it is, or that everything is what you assumed it was.

If I say that right there where each one of you sits is the direct expression of God, the fully illuminated and illuminating Christ Presence, and you conceive that what I am saying might be true, that indeed my perspective about you is more accurate than your present perspective about yourself—well, the fact is you may go through some ego reactions of revulsion or denial or whatever—but there is a part of you that will become curious. And you will not off-handedly say, “What you see is what you get. What I see of me is all there is of me.”

And you will become curious: “If I am divine, then there must be some natural inherent characteristics of my divinity that I don’t have to demonstrate or create. And I am going to be open to any potential glimmers or beginning experiences of that divinity that will help give me courage to dare to say—even with little confidence—that I am indeed, fully divine, even though I can’t conceive of it totally.”

You see, it begins to open the door. But you won’t open the door if you believe the sense of guilt, that you feel in the pit of your stomach, that seems to prove to you that the pursuit of your experience of your divinity will be detrimental to your health. That, in other words, it will lead you to the guillotine; it will lead you to the ax; to the judgment guilty, that has come from God; and there will be no way for you to escape.

That’s what you are afraid of and what the ego is afraid is ahead of it. And it tells you that it is your neck that is on the line. And so it is safer not to risk the chance that you may be innocent, in face of the likelihood that you will be proven guilty forever. That’s the way the ego keeps you. That’s the way your conditioned thinking holds you in an illegitimate bondage.

I cannot overstate the value of meditation, because meditation side-steps thinking, which is the way the ego functions. And it allows you to come into the

silence within yourself, in which you have an unusually wonderful opportunity to have a direct experience of who you divinely Are.

And the first experience of that divinity is what you call peace, centeredness—a peace with an exquisite equilibrium to it. You think that it's just a physical relaxation, but it isn't. It truly is that you shift away from body identification. The peace that you experience is the direct experience of the peace of your Being. It is the way that you begin coming back Home. It is the way you begin to undo your preoccupation with the computer, or your preoccupation with the fascinating (but highly limited) view through the microscope. It is the way you disengage from your addiction to overcoming the opponent.

As crazy as this sounds to some of you, the choice to view Reality, the choice to view the Kingdom of Heaven, from within the first three-dimensions only is not a disobedience, it is not punishable. Those who are Awake think nothing of it, because it is not a wrongness.

The only thing is, is that we know the potential for becoming side-tracked from coming back to your true vantage point is high. And if you become too engrossed, we will have to shake your shoulder or somehow get your attention, and literally entice you into turning away from that which engrosses you, so that you may voluntarily bring your attention back to what is Real, or to that which is viewed from a proper perspective—the Real perspective.

I will tell you that the likelihood is, once you have decided for your Wholeness and for the experience of who you truly Are, that the great likelihood is that you will never ever again choose to view the Kingdom of Heaven from the first three dimensions only. But that will be a conscious, rational choice, not with any sense of guilt, but just with a sense that if you've had too much chocolate, you've had too much chocolate. If you've had too much of anything, you've had too much of it and that will do you for eternity. But it won't be with remorse.

What will come into play, as a matter of great perspective (you could almost say, what will come into play that is saddening, except it won't be saddening) is just a feeling of wisdom. You will realize that it is too bad that you felt so bad about what you were doing while you were doing it, because there was no reason for the feeling of guilt and of self-depreciation. There was no reason for you to interpret the tininess, which is inherent in that point of view, as a flaw or a fault within yourself, and something you had to strive for to overcome and to deserve to come back Home.

At the same time you will see that it all didn't even happen; it didn't happen as you were perceiving it. It all happened as it divinely occurred. Because you must remember that if you are just looking at the first, second and third of the fourth-dimension, which is all inclusive, it is what is going on in the fourth-dimension that is being observed from the limited perception.

And you will see that your interpretations of who you are and what part you played in everything, wasn't the way it was at all. And you will have the remembrance of what has been infinitely, divinely happening. And so, you will simply—really—understand the nature of limited perception. You will see that it doesn't constitute the real vantage point. And you will see that only under the most unusual circumstances would there be any value for you to do it again. That will just be perspective, without any charge to it—any emotional charge.

I am glad you asked the question. I knew that was what you were going to ask, and it was what everyone needed to hear. And I am always pleased to bring into focus the fact that all of the justifications that all of you come up with for feeling guilty, for running from justice, for demeaning yourselves, for not embracing yourselves lovingly—I am always glad to illuminate the fact that there is no justification for any of it. And the sooner you let go of that—the sooner you invalidate all of those activities—the sooner you will be free to be present where you are and pay attention with new eyes. And that will precipitate Awakening. Because this element of curiosity, that breaks down conceptual structures that have bound you, comes into play. But you will not dare to explore if you think that the ultimate result is that you will be pegged and nailed to the cross. We won't even go into that.

QUESTION: My question was, if everything in this universe was created by God and Is God, why did the ego come into existence? And why are we here? And what's the purpose of our existence?

ANSWER: What is the purpose of our existence here? At times it is very difficult not to sound very trite; but it is only because the Truth is the Truth, and it manages to come forth and hang around and thus keep coming up. It is your purpose to glorify God. It is not your purpose to glorify the ego. And you glorify either God or the ego by embodying either God or the ego. And what governs which it is you are going to do is your choice: to identify with the body or to identify with awareness (to identify with form is another way of putting it) or to identify with Mind.

What I want to illuminate now is, that glorifying God does not mean becoming a holy person, it does not mean becoming celibate, it does not mean becoming different. It means being more Real right where you are. It means being more genuinely present.

When you are not covered with armor, when you are not highly defended then, obviously, you who had been under the armor are more genuinely present. And because you are not armed, because you are not defended and therefore obviously ready for either attack or defense, others around you can feel safe enough to take off their armor.

You will find that as you glorify God you will be perceived to be a more humane individual or presence—a more meaningful presence—one in the presence

of whom everyone will feel love, whether you even know they're there or not. Obviously, the more of you there are who are willing to be genuinely present and Real (and I mean Real in terms of your humanity) the more transformational change will occur on the face of your globe. Not just in the disappearance of violence and crime, etc., not just in greater harmony, but also and primarily in terms of mass revelation—mass Awakening, mass insight. Because in the absence of the business and busyness of defense, the heart and the mind are freed up to re-engage the Soul.

What is your purpose? This is, of course, a question on everyone's mind at one time or another. And always one thinks of it in terms of a career or a specific activity. Everyone feels as though it's necessary to get their purpose pegged so they may devote themselves to it entirely, and not spend time doing what is irrelevant. And the sense is that it is necessary to become anchored and definite—on the target. What you don't realize is that it's not a stationary target. And so getting it pegged will not bring you to a point of relief where you don't have to think about it anymore. It truly isn't something specific.

Your purpose is to learn how to be so present and so in touch with yourself—I mean present with everything, and so connected with yourself—that at any given moment you are able to be utterly appropriate. And so, you may in one moment be a counselor, and in another moment you may be engaged in something else. And each thing you do will be significant. Because in being in touch, in being congruent with the moment that you are in, means that nothing meaningless will occur.

Your purpose is to glorify god. In other words: to not claim any other presence, right where you are, than that which expresses the father's will.

Now your sense of yourself as an ego, and of yourself as having will-power and authority, causes each of you to feel frightened of embodying the Father's Will; because if you're not engaging yours, your not in charge. And being in charge is part of your defense—ultimately, your defense against Awakening—because you are afraid if you get into that place where Awakening can occur, the verdict of guilty will fall upon you permanently.

Instead of finding a purpose, a life purpose—there we are on that linear extension in time—instead of looking for a life purpose, remember that your purpose is to be so present with others, present with what is going on, with a curiosity to see the more of what is divinely there than you are seeing at the moment, that you become a transformational Presence just by virtue of simply being congruent in the moment, available in the moment. Thus every encounter becomes a Holy encounter.

I will tell you something: What you call religiousness is for the most part totally sacrilegious, because you equate other-worldliness with spirituality and

religion—the spiritual world and what you’re stuck with—the material world. Again we have the polarization.

What is a Holy encounter? When I say that, I am not speaking in religious terms—it is an encounter of Wholeness. And indeed, the word “holy” and the word “whole” both come from the same root word. You all hang yourselves on your spirituality, because you don’t have a curiosity—because no one ever prompted you to think this way—you don’t have a curiosity to see that these spiritual terms relate absolutely to the secular life. They weren’t meant to separate what you’re experiencing from what is Real, but to help make what you’re experiencing more Real—meaning, in it’s divine aspect.

Your purpose then is to be in that place where every encounter becomes a Holy encounter, an encounter of Wholeness—not an encounter of separateness and control. And when you are really present with, and when you are really not claiming an arrogant right to act on your own without sensing into everything so that you can be congruent with it, indeed when you are not holding yourself apart and when you are not trying to control things, then you can be available to the motivation felt within you, and the energy necessary to act in the world in a manner that is fulfilling to you and fulfilling to everyone else—whether it looks like being an accountant or a concert pianist or a mother or whatever.

And so, you will appear to be many things, but you will not use those things as a means of defining who you are. You will be experiencing the joy of being on the spot instead of being for the future; instead of being in the future as a result of calculating, before you got there, what you were going to be.

And so everything you do will feel fulfilling. And nothing that you do will say anything about you to you. It is an interesting experience. I will tell you that it is an experience in which there is no feeling of responsibility—responsibility that you could be held accountable for. And that in itself makes being appropriate a joyful thing. It makes being a meaningful presence in the world a joyful thing.

But you know what, it’s very unsatisfying for the ego, because it can’t take credit for anything. But therein lies your salvation, and therein lies your joy, and therein lies your peace.

So, for almost ten years Paul made himself available for private conversations between others and myself. He did not sacrifice himself; this was fulfillment of purpose for him. And there was great joy in what he was doing. And also during that period of time there were gatherings of this sort that took place. And although Paul knew he didn’t create this job for himself and didn’t feel responsible for it, there was, over this period of almost ten years, a developing idea (that just sort of percolated in quietly) that this is what he would be forever doing. And in that sense, he felt a little bit of security from the pattern of behavior that had for nine and a half years.

And then last January I said to him: We are not going to do anymore private conversations, because there is a need to get this material into printed form and into the places where people go who are looking for this kind of information. And there is also a need to do more public gatherings, because there are more people who want to hear.

Well, it took him a bit by surprise. He didn't know his job description could change. And his confidence in it's stability got in the way of his being able to joyfully say, "Fine." He made no charge for the conversations, but that is an activity he had been engaged in and people did make contributions. And his ego came into play and said, "Well, if you're not doing the conversations, people aren't going to have anything to be grateful for. And even though Raj knows what he is doing—your ship could sink."

And his thoughts caused him concern. He asked me, as a way to pin me down, how on earth we were going to reach more people in the gatherings if no new means or techniques were going to be used in setting them up? Because I had explained to him that, just as always, we would send out a brochure that would announce that gatherings would be happening in particular locations.

For six years, notices had been sent to everyone on the mailing list. And the groups were always an average of twenty-five to forty people, no matter how many people were on the mailing list. I told him watch and see. It did not satisfy him, because he didn't want to have to trust. He said, "all right."

And I also assured him that all that was needed in order for this work to occur would be present; that it never had been there because of anything he had been doing. In other words, he hadn't been personally responsible for it and he didn't now need to think that maybe in some small way he had, and that things would change for the worse.

As you can see, this gathering is much larger than twenty-five or thirty people. And indeed, all of the gatherings since this change have been from two hundred to three hundred and fifty people. And Paul stands there and says, "I don't understand." And I tell him, you do not need to understand. You simply need to dare to be present with what is going on, and available to the moment. And then fulfillment of purpose occurs; fulfillment of purpose that Paul is not separate from (which he knows) but fulfillment of purpose that is not the result of his exercise of control of any kind.

What is your life purpose? You could say to be on purpose—on the mark. And the way for you to be on the mark is to be present with what is going on with curiosity. And a willingness to listen to know what is appropriate, rather than figuring it out. What I am saying is absolutely true—it's not a relative statement of truth—it is absolutely true. Paul is not unique.

And so each one of you can dare to be present with what is going on with curiosity, and dare to listen so that you can be totally congruent with the Father's

Will, which really is your will, except that you have developed a separated sense of yourself. And then being on purpose will occur. It will be obvious that there is purpose in your life that everyone can recognize and honor. And no matter what it is that you are doing at any given moment, you will have joy.

And as I said earlier, the more of you who are doing this, the more it will precipitate Awakening right here with everyone on this planet.

QUESTION: If two people on this plane met as twin flames, what would be the significance of that relationship, and the difference between other relationships?

ANSWER: Twin flames is a wonderful, romantic bit of esoteric bull shit! Not one of you is a half of anything. And I encourage you not to nurture within you, no matter how romantically wonderful it sounds, a sense of incompleteness looking for completeness. Because even if you find what seems to be your other half, you are still not whole without that other half. And, therefore, neither you nor your partner bring to the relationship the integrity of your individual wholeness, and the relationship will become one of co-dependency. And you will value and validate it because of the fundamental belief that you are only a half of something—the fundamental belief that you are not whole.

If you are looking, if you are scanning the horizon for “the one” out of an emptiness in you, you will not be looking with perspective. You will be looking with a sense of inadequacy. You will look without any feeling of deserving. It will be looking with wanting. And there is a significant difference between deserving something, and wanting, needing something. And you will attract into your experience those who are looking for needy ones, and they are looking for needy ones because they need to control. And thus, what you are likely to perceive as your twin flame is someone who is the compliment of inadequacy, which is over-control.

As romantic as the idea of twin flames is, and even in the sense that the coming together as twin flames is the rejoining of something that once was one (which seems to be a reunion or unification, even though it can be expressed in ways that seem most reasonable) it is a most unkind and impractical concept, because it furthers the sense of separation. Even within the relationship you cannot, yourself, be whole.

Let me ask you something: When the time comes where the two halves actually merge, are you going to be the one to sacrifice your sense of identity, as you and you alone? I guarantee you that if that point was ever arrived at, war would start and splitting would occur. And you would find yourself right back where you are today—standing at the point where you really do have the opportunity to abandon this sense of incompleteness and the wonder of looking for your other half, so that you might begin to embrace and embody the integrity of you that is absolutely whole.

Now, I am going to speak in a manner accommodating your present point of view, because there is no way for you to understand the absolute Truth. God is Father/Mother/God—Whole. God does not have a wife, “Mr. and Mrs. God, currently living in the Kingdom of Heaven, rather happily married expressing a great deal of unity.”

As Awakening occurs, as your embrace of the Wholeness of you occurs, the masculine qualities—the masculine strength, etc., that you seem not to be embodying—will become more fully available to you as your sense of your identity, as your experience of your identity. And this other one, that you would have called your twin flame, will find the feminine aspects of his Being filling up more of his experience of his identity. Each partner in a relationship needs to bring his or her greatest available consciousness of his or her Wholeness to the relationship, in order to make it a Holy relationship.

Open up to God, open up to your capacity to know the truth in that inner quiet place so that you may bring what you find yourself knowing into the relationship to share, and from there be with the other one in the relationship. In other words, let the relationship be with God, and from there be with your mate. And as more and more couples begin to do this consciously, there will be greater and greater harmony. And again, as I have said before, it will promote world wide or precipitate the Awakening of everyone.

For you to connect with your wholeness and bring it to a relationship, and for another to connect with his wholeness and bring it to your relationship, will be far more fulfilling than any fantasy you might have about meeting your twin flame. Because coming from your wholeness will be a sane thing to do, and coming from a sense of your incompleteness will be an insane thing to do. And the experience, the difference in the experience of sanity and insanity, is stark and obvious, and no one would consciously—knowingly—make the choice for an insane relationship.

And so, I have shared with you good news, even if it means you are going to have to make an abrupt left turn that you hadn't expected. And the joy of a relationship of wholeness, rather than the joining of two incompleteness', will be wonderful for you and an example for everyone else that will inspire them. So I have shared good news with you.

QUESTION: I want to ask about what you could tell me about the balance between finding your wholeness working with other people, with friends and partners and finding your wholeness working by yourself, in your own space?

ANSWER: It is not as complicated as you might think. What you do—in other words, this is the evolution of it—you first go within, you first become familiar with that place within you of your peace, and then without abandoning it, you allow yourself to be present in the world—present with your world. There isn't you in your wholeness in your space, and then you in wholeness in the world.

What it is, is you becoming familiar enough and stable enough in your experience of centeredness that then the circumference of that centeredness can be enlarged so that it embraces more of your world. And the embrace of the world does not cause you to lose your balance.

I encourage all of you to do your best at all times during the day, everyday, to come from your peace. And if you find yourself getting uncentered and upset, go into the bathroom at work or find a place that you can be quiet, even if it is just for three minutes. Or just sit at your desk and breathe deeply and slowly with a conscious intent to release the tension or the reactions on your breath.

In other words, make a conscious choice, remember to make an ongoing conscious choice, for your peace always. Because it's so darned intelligent to be in your peace, especially if something upsetting is going on. If you are in your peace in the midst of chaos, you are the one who is likely to be unmoved enough by the circumstance to be able to see what will resolve it. Here is a place where you can pay attention to your reasoning and logic so that you can value being at peace, because that's where your clarity is.

So your peace within yourself and your peace within the world are not two different "peace's." It is the same peace with the circumference enlarged, so that it embraces your world without your making the assumption that embracing the world will cause you to lose your peace and, therefore, your peace must necessarily forever remain a private experience. You get the point.

QUESTION: You advise us, on one of the tapes I've heard, to expect physical manifestation of health and increasing perfection. Well, I've been trying to hold this attitude for some months, but I still see my body, muscles and joints and parts of me failing. And now my eyes are giving me lots of problems. And it seems they're full of abuse and pain I've given over the years, and so inflicted on them.

I really would like some advice about what's going on in my body, and what I have to do. Perhaps change attitudes to fix it all.

ANSWER: The first thing is to stop seeing it as physical. As though it were a lump of matter that happens to have synapses and nerves and nerve paths, and that which allows it to move and live, etc.

Here's the simplest way I can put it: If you take this microscope I was talking about earlier, and you go to the greatest power and you look at matter, you do not find an object there. What you find is a pattern of energy. It used to be that atoms were visualized as billiard balls. In other words, a little universe made up of actual pieces of matter. They have since been discovered to be charges; electrical charges that are spinning around a nucleus, which itself is a charge, an electrical charge.

And so, there is nowhere to be found any matter. So if all this is that you see as a body, if all this is is an arrangement of patterns of energy, you can begin to

grasp that really speaking, humanly speaking, not in any great spiritual sense, your body is non-physical. And if it is not something constituted of building blocks of matter, like concrete blocks, but is energy pattern, then obviously the pattern can be changed effortlessly, because nothing concrete has to be manipulated.

It used to be easy to think that your mind was one thing and matter, or your body, was another thing, and that the two were really dissimilar. That is why it was easy to think in terms of body and Soul. And that in fact, they were so different that your body was just a temporary host for your Soul. And when your Soul left, your body died. And that which was dissimilar was no longer even in a confusing arrangement with each other.

Well, what I am leading up to here is, that there is something holding this pattern of energy together, and it isn't matter. It has to be intelligence. Intelligence has to be governing the stability of the pattern. So the pattern must actually be the non-physical, intangible identification of a mental intent—or what we will call the Intent of Mind.

Don't worry, I am not getting too metaphysical here. God is the Infinite Mind, the Infinite Intelligence that Moves, and the Movement is the Movement of Mind. That Movement is experienced by Mind as ideas. We are talking about God. The substance of those ideas is the Mind that Moved creating the experience of ideas. And that experience—that truly self-experience of Mind—is an experience of substance and meaning. And so the ideas in the Mind of God, we will say, are perfectly tangible to that Mind, perfectly Real. And that really is what this is, and the body is. It is really an idea, right here and right now. It is not matter. It is an arrangement of energy patterns, stabilized and held in place, you might say, by the intent of the Mind that Moved and had the idea called chair, or body, etc.

If you will adopt a premise that the body is not physical but entirely mental, even tangibly mental, this in itself will allow you to conceive of the possibility that matter—concrete lumps of stuff—do not have to become somehow de-solidified. Or that in order for them to be arranged, physical processes that will take time will have to occur. Because all that has to occur is a simple change of intent.

Now, does God need to change his Mind to change your body? No, because God has not misconceived and created a faulty idea.

Now, how is it that there seems to be a faulty body, or one that is defaulting? As each of you shifted from the vantage point of your awareness to the vantage point of your body (where you identified with the body) you immediately lost the experience of your infiniteness and felt tiny. It was a very strange experience.

And the feeling of vulnerability developed. And the need for defense seemed to become more obvious, when in actuality you just became deluded. Nevertheless, you believed the threat was real. And so, you began to use the thing you were identifying with, as a defense. It is as though you shielded your body

(this thing that you now thought was who you were). And in this process, distortion of your perception of this forever, divine manifestation of the Intent of God began to be experienced by you in an unnatural way.

Therefore, I am going to encourage all of you not to try to change your thinking about your body. This is what metaphysics is about—what could be called practical metaphysics—where you apply correct thinking to an incorrect concept so as to effect a physical healing. This still keeps you occupied at the level of control—control over something that God is already Being, Wholly.

So, on the premise that your body is not at all physical (and I mean that in the most human terms, it is absolutely not physical—there isn't one bit of matter anywhere as far as you can see, or as far as your telescopes can go) on that basis that your body is not physical, is not matter but is indeed a collection of patterns of energy, conceived and maintained by the divine Mind, you can let go of a feeling of personal responsibility for making it better. And you can let go of the belief that it will take physical processes for it to change according to laws of matter, or physical laws.

And then knowing that there is ultimate responsiveness (you might say possible at any moment) you can say, “I am not going to try to make my body better by virtue of my better thinking, but rather I am going to relax about this body, let go of all sense of personal responsibility for its well-being by virtue of my correct thinking, and I am going to become curious. I am going to ask God to reveal to me what He is Being, right here where I see this body.” This truly will open the door to the most rapid healing.

Now what if the healing isn't rapid? There is a most wonderful statement in the Course—“Infinite patience brings immediate results.” So, infinite patience doesn't mean unending patience, it means the absence of impatience. Abandoning impatience is easier than trying to screw up the courage and the energy to be endlessly patient.

And so I encourage you—because of the depth and the strength of your pre-existing beliefs about the body and that it is physical, it is matter, it is dense, if it is damaged it cannot repair itself, or it will be almost impossible and it would require a miracle, etc.—all of these kinds of thoughts work against your willingness to conceive the body anew. And so, it might take some persistence. But if you are persisting with that which is true, rather than that which is illusory, your persistence will be well worth it.

Now, we might as well get another point straight, together: Many of you who are students of the Course are aware that the Course refers to the body and the world that you see as illusion. What I want you to realize is that you cannot have an illusion of nothing—you cannot have a misperception of nothing. And so, anything in your experience that you have an incorrect perception of is there, in its correctness, to be seen correctly.

I have said it before and I will say it again: You cannot have a counterfeit of nothing. You cannot have a counterfeit \$17.50 bill, because there isn't a real one to counterfeit. Now, how then can it be said that the body and the world are illusion? Very simply. Because if you believe that the body is matter, if you believe that it is a physical organism that has very little or nothing to do with what you divinely Are—if you believe that—then you are deluded. And what you identify the body as is purely false.

And if you believe that this world and universe was a result of chance—physical chance—that God had nothing to do with, that divine Intelligence had nothing to do with, then your definition of it and your sense of it is one hundred percent false. And what you believe it is and call it, is an illusion. I will put it another way: Your false belief, which you think is absolute truth, is an illusion. But it is not an illusion of nothing. It is not a misperception of nothing. It is a false sense, a false interpretation, a false belief about something Real.

So I have said you have no physical body; that it is substanceless; that it is just patterns of energy, visible and tangible, yes, but insubstantial in the sense that you have thought of substance.

I am now describing to you the Reality of body. And the same thing applies to everything else you look at, whether it is a rock or a leaf or some bark or a piece of concrete—it is all patterns of energy. You could almost speak of the patterns of energy that seem so definite as diaphanous—insubstantial, but definite.

So, I've told you that you have a body that isn't physical. It hasn't any substance to it that can get in the way of its changing form, or that can get in the way of the uncovering of its innate perfection. And then I have said, become curious to have what it really is revealed or uncovered to you; knowing that the uncovering can occur spontaneously and instantaneously because there is no matter in the process to get in the way of the process, or be sluggish, or recalcitrant—there's nothing to inhibit it.

Because what you Really Are, you have never stopped Being. And what your body Really Is, has never stopped Being. And because it is the absolute eternal fact, it is just inevitable that it will resume its proper position as the only true you and the only true visibility and tangibility of you that there can be.

And so I'm going to put it this way: Whether it is now or later, healing is inevitable—healing is inevitable. The establishment—the embodiment—of the perfection of you is inevitable, because it is, I'm going to say, dominant. It's dominant because it is the unchangeable fact. This means that you don't have to earn your healing. You don't have to become worthy of experiencing perfection—perfect, wonderful health, perfect, wonderful symmetry, how about that? Nice hips, full figure, the essence and epitome of beauty—and men you are not left out either.

What I am saying is (and I am not saying this with any sexual connotation) women you know that it would be wonderful to feel symmetry in your body—just because. This is a natural feeling. It is your birthright to feel this equilibrium of what we might call design.

I want you to know that God being the divine Mind, the First Cause, the Prime Mover, etc., being Love, being Indivisible, and therefore undivided, is by nature an artist. And beauty is the only thing that can come of the Movement of that divine Mind that is Love. And, therefore, it is not arrogant, and it also is not egotistical or vain, for any of you to feel a right to see the artistry of God—the perfect expression of beauty—in every aspect of your body.

Now, you may say that I am catering to the ego here, or suggesting something that isn't ultimately true, divinely speaking. I will tell you something: As you begin to let go of your resistance—your disbelief—as to what the nature of your body is; as you let go of the disbelief that holds it in a distorted fashion to your perception, that which it really is begins to manifest.

And I've said it before, but I will say it again: Shortened portions of the body will become elongated; proportions will change; balance will come in all directions, in all areas of your body—internally, externally. The beauty of the individual expression of God that you are will come forth, will manifest—you will call it healing, except that you will have healing that you hadn't even thought to ask for, because it really hadn't bothered you that maybe you were five centimeters shorter wasted than you ought to be. It had never posed a problem, you hadn't even noticed, and you didn't really think you had any alternative. But you will find symmetry returning. This is the evidence of the scales falling from your eyes—your ignorance's getting out of the way of the true experience of you.

Now, we are still speaking of what appears to be an organic body, as this is happening. It is just healing that is occurring. But as you embrace this more completely and you are less defended against it and as you begin to wake up, the call for defense and the misuse of the body (by turning it into a defended fortress for your Soul) will diminish. And as it does, it will begin to definitely be less dense.

You are not aware of it right now, and on occasion you have had some insightful, revelatory glimpses of the fact that the body is a body of light. As your defenses lessen, as you no longer identify the body as you, as you no longer identify specifically as the body and you become more defenseless, it will become less dense and you will begin to find light streaming from it. That will be one of the first experiences of the truth of what I am saying—usually out of the head, out of the fingers, out of the palms of the hands, out of the toes, out of the soles of the feet. You will also be able to see this in terms of other forms—light streaming out of the edges of leaves—in moments of illumination.

My point is this: Once the defenselessness is totally abandoned, you will find that your body will not be perceived to be organic anymore. And it also will not be perceived as being male or female. But there will be exquisite beauty of intent that will be recognizable to you, experienceable by you and experienceable by everyone else.

And so, when I am speaking about symmetry, fullness, balance relative to your body, I am referring to the fact that the intent of the body that is really there will become manifested in the easiest forms that you can recognize that identify beauty, symmetry, balance, etc.

And so, it is not so much that the body is going to become really handsome or really beautiful—it is not that. It is not what it is going to look like that your ego would say would be wonderfully satisfying, it is, rather, that the substance of the intent that is holding the patterns of energy in place is less obscured; the artistry, the beauty of the expression of God will be less obscured. Because the presence of what God is being right where you are will not be actively covered over by a tightening up—a densifying for the purpose of defending yourself against what you inappropriately have defined to be a hostile environment.

Now, I shared a lot more than you thought you asked for. But the reason for sharing it is so that you can more easily let go of your convictions as to how your body works—what it can and can't do. I will tell you, even if there seems to have been damage—even let us say constructive damage, like the removal of an appendix that had burst—any variation from what would be called perfect form will be corrected. Why? Because of the Intent set into motion by the Father, in His Self-expression called you. In other words, you might say, the master blueprint (but it is really the original Intent) has not been lost and has not been altered. And it is there as the dominant fact, which sooner or later will come forth, because it is the fact.

And you can have it sooner by relinquishing your strong convictions that you have only a physical body that is really not truly compatible with your Soul, because it really doesn't have anything to do with God, because it's part of a material universe, or physical universe, that was the result of pure chance, with no intelligence to it. And in the relinquishing of that, you are actually giving permission for a new experience that more truly manifests or embodies the truth about you to come forth, because that's the only thing that is really going on.

Don't bother getting discouraged if it doesn't seem to happen overnight. Habits do seem to die slowly; and it is just a habit that keeps you fixed in your way of perceiving things. Now, above all, I want you to remember that this healing and regeneration can happen in a twinkling of an eye. Because there isn't any matter anywhere to be found that can be sluggish or stand in the way or block the evidence of healing—even healing of that which you hadn't really thought was a problem.

So just because I gave the answer I gave, do not believe that it has to be hard, or that it's going to take forever because you can't grasp all of what I said and embody it totally. That's why it is such an enduring truth, that yielding to the Father's Will is the answer. Then it's not up to your will, and it's not up to your capacity as this tiny mentality or human being that you think you are. Say "yes" to God; and know now that there isn't any matter to respond sluggishly or disagree with the Father's Will.

Three things this weekend: Innocence, curiosity and permission. These are key words. None of them require skill. None of them require skill. All you have to do is to begin. And if you find yourself not able to stick with it or be consistent, well, pick yourself up and start over again. No one played a Beethoven sonata the first time they sat down to a piano.

I know practice, practice, practice, and it sounds like work. And that's not what I am pointing out here. I am pointing out that that which is true is worth persisting in and embracing. If after umpteen lifetimes of being buried in ignorance as to your divinity, you start to re-embrace your divinity and it doesn't happen like that [instantly], don't be discouraged.

It is the time of waking up. It is the time of waking up whether you are ready or not. And in that sense, you have tremendous support. You are not the sole (single) one attempting something that has never happened before, and where you are overcoming insurmountable odds.

I will tell you that although it seems as though the door has been closed a long time and you thought there was no way to move through, no way for breakthrough or enlightenment of such a nature as I am describing, the fact is that I am encouraging you all to reach out, and as I've said before, rattle your prison doors, to find out that they never were locked. And you will find that as you go to push on this thing you don't think will move, somebody's likely to open it from the other side. And any work that you thought would be required, any effort, any labor that you thought would have to occur because of the density of your ignorance, will be proven to be a false imagination.

So when you start to push, don't be so ready to give up just because you are afraid it won't work, or just because you are afraid it is going to take an eternity.

I am not here to get you to start doing something so that waking up can begin. I am here talking with you because waking up has already started. And I am here to support and nurture the courage you are already beginning to find to access the breakthrough.

A Movement has already begun. And you can experience it specifically relative to your body, specifically relative to your life right here, because this is what you are going to become enlightened about. The Kingdom of Heaven, that this has been all along, is what you are going to discover. Which means that the body that is the visibility and tangibility of your Individuality, which is the

presence of God Moving, is what you are going to discover here and now, and about all the things that you are already familiar with.

PAUL: This is me Paul. He's given this picture of me—I had to be maybe thirteen or fourteen—and I was really into the idea of teleportation. And there was one day—maybe I was younger than thirteen—anyway, I remember I was supposed to be taking a nap. And so, I was lying on the bed, and I was utterly willing (this was my perception of what was happening with me) I was perfectly willing to teleport to Paris and I was using the Eiffel Tower as my focus of where I was going.

And whether there's anything valid to what was happening (that's not really the point) I arrived at a point where I was so willing, it almost felt like it was going to happen. And immediately I said, "No, what if I can't get back."

And so, he's conveying that that is an example of the way we tend to not give full permission. We get all the way and then we say, "yes, but," and we want to get that clear before we have the experience.

QUESTION: I was wondering the place of doctors and dentists in our world. What are they operating or working on? And particularly, I want to know if I need this Holistic doctor I've been going to, with these special diets and injections and treatments?

ANSWER: Let us put it this way: Until you know better, you must do the best that you can do. And so, you don't off-handedly disqualify what I'm going to call "the highest expression of intelligence" that you have available. And so, what I have said does not disqualify physicians. I am not saying that all of you who are going to physicians are in error. What I am saying is that their theories and their practices do not express the ultimate. And the ultimate is available to each one of you regardless of education.

And so, each of you has available to you the option to go beyond what physicians are doing; just as the physicians have the option to go beyond what they are doing. But you see, I will tell you that there isn't a lot further that they can go until they make the discovery that there isn't a physical body there, either. Then they will begin to realize that the scope of their practice goes beyond a physical interpretation of what is here, and many of them will become, shall I say, psychiatric surgeons.

Through-out the world there are those on the leading edge in the medical fields, who are beginning to recognize the relationship, as they would put it, between mind and body. The very fact that the word relationship is used indicates that they still see mind and body as two distinctly separate things which are linked. But I have said to you that Mind is body—that the body is entirely mental.

Now, there is value in your association with this Holistic physician. The one thing that you haven't done is, you haven't made—and this is not the best word, but I'm going to use it, the word is assumption—you haven't made the assumption

that you are the one who knows best. Almost all of you do not realize that you are hiring the physician; the physician is there to work for you. Therefore, you are the one in charge. That is not the way you approach it. And so, you are quite stupidly obedient to your physicians.

I am not implying that they are intent upon abusing or misusing you—although there are some who do. But, I am saying that it is a stupid thing for you not to pay attention to the fact that you know what you need, and that you are the one who has the authority in the situation.

And if you want to exercise your authority by saying to this gentleman: “Will you please give me an examination. I feel that there is something needing attention, and I do not have the means of finding out for sure. I would ask you to check me out.” And then let him do it and let him give you the results, remembering that you are still the one in the position of authority. And remembering also that his conclusions are going to be based on his best limited perception. Then you will not obediently do whatever he does without checking in with the boss first—meaning You.

And so you give your power away, and that is what is not intelligent. And if you say, “I am not going to act upon this at this present time because I want to think about it.” And he says, “That would not be wise. You need to do it now.” Remember who’s the boss.

I must say something in defense of physicians and attorneys. And that is that everyone is so ready to sue them (and so many people do) that in order to cover their derriere, in order to save themselves grief, they bend over backwards to be sure that they haven’t neglected you in any way that would allow you to come back and file a claim of neglect. And thus they will sometimes say, “this needs to be attended to immediately,” so that later on no one can say that he was careless or not strong enough, etc. And the very fact that so many people are ready to sue, puts them in a position of experiencing physicians who, out of fear and self-preservation, are over-bearing.

Now, it is appropriate for you to continue with this Holistic physician; there is benefit there. But I want you to continue to pay attention within yourself, and when you feel it is time to stop, whether you can explain it or justify it or not, you need to validate your Knowing. The same knowing that took you to him will tell you when it is time to stop. That’s really the key. “Well, I don’t know enough to know whether I should stop.” Well, you do know enough to know when it is time to stop—and you will feel it. You all need to trust yourselves more.

The degree on the wall—the license on the wall—is supposed to be there as an indication of a willingness to serve humanity. It is not there so that you can feel so ignorant that you discount yourself and you serve the diploma or the license. Remember that.

QUESTION: Raj I'd like to ask two questions. First of all we've been talking about crystals and what those crystals have to do with the universe, and what they have to do with how they can help to heal and all the different things that crystals are supposed to do.

ANSWER: Let me put it this way: Crystals are on a par with potatoes. Now, what does that say about potatoes. You all thought it said something about crystals. The fact is that cause does not lie in the three-dimensional frame of reference. Nothing originates in the third-dimension. The third-dimension can best be described as the visibility and the tangibility of the fourth-dimension. What is going on is going on fourth-dimensionally.

Now, another way of saying that is that cause does not lie in form, but in that Mind which by virtue of its Movement creates the patterns of energy that are called form. If anyone has ever experienced healing, release, benefit of any kind from a crystal, it is not because of the crystal, but because for some reason at some level their belief about the crystal gave them the courage to give permission for the change, and there was a change of mind. It is that simple. And a potato could be equally valuable for that purpose.

Now, as one opens up, as one does begin to say, "I'm not sure what anything means," as one begins to become curious and more unconditionally open, it is quite possible for a lot of nonsensical stuff to seem to be a reasonable avenue of investigation and belief.

And I am going to encourage all of you to only value that which goes beyond your present beliefs, which does not postulate or suggest that cause lies in form, that which says to you—relinquish your belief that you are form, that you are a body, that matter is the base, the ground of all Being and from it all life came forth. I would encourage you to value anything that increases your willingness to find the integrity of your Being. In other words, that which grounds you rather than ungrounds you, and yet at the same time frees you up from misunderstandings.

You see, I have said that all of this is what you are going to be enlightened about. This is very grounding. And yet I have also told you that the enlightenment you will experience about all of this will be a very different experience, in which there will be no conflict, in which all that is true about God will be obvious.

This keeps you in a stable, healthy frame of mind—if I may put it that way—that doesn't go off the deep end with wild imaginings that you can justify exploring because you have been told it is important to be unconditionally open in order to escape from the limitations that are false.

Crystals are beautiful. They do have properties of resonance that are different from other materials. There is something about them that is inspiring and uplifting, because of the way in which they catch the light and so-on. But you know what? The pulp of the potato and the dirty skin of the potato are just as

absolutely constituted of patterns of energy as the crystal is—and therefore it is a meaningful thing.

Be careful not to prefer some forms over other forms. And be careful not to attribute to them properties that other forms, you say, cannot possibly have, because they are all one in the same thing—the immaterial energy patterns set into motion and maintained by the divine Mind—it is all the visibility and tangibility of God.

And you will feel sort of foolish if you and your friends who love crystals are gathered around your little hoard of wonderful gems, and someone else over here is in a state of ecstasy, oowing and aawing, because he saw the light in his potato. I mean truly, that revelation had occurred, and his perception of what a thing really is, had happened.

Be willing to see the clearer and clearer evidence of God, the clearer and clearer evidence of the Kingdom of Heaven anywhere, whether it's in the mud on your shoes, or whether it's in the clear glass of water you're about to drink, or whether it's in the hand that's holding the glass, or whether it's in you. Because as I said, the only thing that confronts you at any point is the Kingdom of Heaven, either seen clearly or seen through a glass darkly—to use Biblical terms.

And if you give special properties to certain things, you will definitely not be looking, you will not be bringing curiosity into play when you're with other things.

****QUESTION: Could you say something on the Eastern concept of Karma, please?**

ANSWER: I would be delighted! First of all—and although it is said to illicit a laugh, it is the best way of expressing it—karma is a pay as you go affair. Karma is not accumulated. Karma is simply the manifestation of the fact that as long as you are ignorant, you will have the effects of the ignorance. Not because you have done something in the past that you must now pay for, but because you are doing something in the present in an ignorant fashion that doesn't achieve the results that are expected. And so, you suffer from the ignorance as long as the ignorance is present.

Now, there is another aspect of karma that is, unfortunately, what I'm going to call a malicious concept. Because if you buy into it, you have no real way of escaping from it—if you buy into the concept—and that is: if you have hurt someone else, you will have to suffer as a penalty for the suffering they endured.

You want to know what is malicious about it? What is malicious about it is that it suggests, underhandedly, not out in the open, that you can be hurt by someone else. In other words, that there is not enough integrity to your Being that you could, let us say, stand like a willow tree in the wind, and although it blows you about it doesn't harm you because you are not inflexible.

It means that all you can ever be is the recipient of what other people dish out, as though there were no substance to you in your own right. And if someone else is kind to you and loving toward you, that you can feel loved and you can feel good and you can experience the benefits of the kindness. And vice versa, if they are unkind to you, you can feel hurt and you can feel the effect of their hatred, etc.

And again, either positively or negatively, there is nothing of enough substance to you in your own right that whether someone is being kind to you or hurtful to you has nothing to do with your joy and your peace. It means that you are rather like Pinocchio, a puppet made out of wood, without a life of its own, that is enlivened only with the good or the bad that someone else does by pulling your strings. It promotes an ongoing experience of powerlessness. That is what is malicious about it.

And it is time for all of you to get off of this merry-go-round, this belief that someone else can make you happy or someone else can make you miserable. It is the very belief that you don't have enough integrity to your own Being, that you are dependent upon someone else's love or hate or appreciation or criticism to give you any substance. And indeed, because of that belief, it has become part of the means that the ego uses to exercise control.

The way you become free of that is in the recognition that your joy is independent of the good that anyone else does. And your joy is independent of any hurtful, hateful, malicious, unkind thing another person does to you. That's where your freedom is to be experienced. And when I said that's where your power is, I don't mean power over these terrible people or these wonderful people. I mean the power of your integrity that is so clear to you that you are unassailable, that you don't have to do anything to or for the person who is being kind, or to or against the person who is being unkind.

The sooner all of you stop passing the buck and making someone else accountable, the less all of you will need insurance, and the sooner you will begin to conduct yourself in a way that is self-responsible, reflecting your own integrity. And you will not feed into other people's beliefs that you are responsible for their misery. And you will not feed into the belief that you are indebted to someone because you created misery for them. You each, by virtue of your choice of thoughts and principles and values and so-on, create for yourself your own misery or your own joy.

For some of you, Paul came in and sat down and indeed we have had this weekend together, and just what has been said has registered with you and it has made you happy—it has made you feel joy. And others of you have come in and you have seen Paul out in the foyer smoking a cigarette. “Oh my, doesn't fit my picture.” But it's your picture—it's your picture. And those of you who have felt the joy have found things said that support what you believe and haven't violated your picture—and so you say you are happy.

I want for all of you to be feeling your joy, whether things conform to pictures or concepts or not, because that is where you stand in your integrity and you are really able to pay attention to what means something and disregard that which means nothing.

Now, I want to ask each of you something. None of you are totally Awakened at this moment. And yet available to each one of you—regardless of the degree of your ignorance—is a spiritual guide, a totally Awakened Individuality reflecting nothing less than the Father’s Will, whose intent it is to uncover to you, as rapidly as you are willing to absorb it, your divinity. Obviously, the experience of divine Guidance is going to be available to you in your state of, let’s say, having clay feet, having feet of clay.

It is going to be available to you in whatever level of ignorance you are experiencing at the moment—whether you smoke, whether you wear glasses, whether you are always polite, whether you have a temper, whether you are ever thoughtful or not, whether you bathe often enough, whether you are living out of your car or in an elegant home.

Are you going to say, “No thank you, I can’t talk with you yet, because it doesn’t fit everybody’s picture of what a person should be like to experience guidance.” No, you won’t do that. You want to know why? Because no matter how rotten you are, no matter how rotten you seem to be, there is always something in you that says you deserve something better—that there is justification for you to get out of your misery. And that is the Truth.

And so, the Father comes to you like the Prodigal Son, while you are yet still a long way off. He doesn’t wait at the end of the drive at the gate to welcome you after you have come all the way Home. But He goes out to meet you while you are yet a long way off—while you are yet in whatever level of ignorance you’re in.

You know what the wonderful lesson in this thing with me and Paul is? The fact that there does not have to be anything special about you in order for you to have available to you, in the most practical form, the Father’s Love that lifts you up and brings you Home, back into your Right Mind.

I have encouraged Paul to be willing to give up smoking. But I will tell you something: it would be a sad thing if Paul came to a workshop, no longer a smoker, and people said, “Ah, yes, this is a holy man. He doesn’t smoke, he’s clean, he’s polite, he manifests love, yes.” Why? they’re still hung up in their picture. Do you see what I mean?

And their picture is what they use to define whether they are comfortable or uncomfortable with a thing. And if someone is uncomfortable with the fact that Paul smokes because it doesn’t fit the picture, should Paul feel guilty? Is he now obligated in another lifetime to spend at least a few minutes penance for the little bit of distress that you felt, because he didn’t fit your picture? Or should he even maybe feel self-conscious and go down stairs and smoke in the bathroom so that

you aren't offended? And so, that you might be willing at least to hear what Raj has to say, even though you are offended by Paul.

It's all control. It's all an endless string of spaghetti, tangled and messy. And it's all irrelevant. You each create your own joy or your own misery by virtue of what you believe to be true.

And now, we're going to take this another step, because that joy and that misery—which I have just talked at some length about—is all at the ego level and doesn't constitute the capital "J" Joy of your Being, which you can access when you dare to start within, and be in the world from that place. Because that Joy is not a vacillating emotion but an ever present part of the substance of your Being, just as peace is. And it is not dependent upon what happens. In fact what happens is dependent upon it.

So, karma, like twin flames, is bull shit. And if you play with it you will stink, until you decide that you would rather smell sweet than try to find out what on earth the value is of this sticky brown stuff.

QUESTION: Now that we've debunked crystals, I wondered if you mind telling me why is it that everybody, and particularly in this state, has as their spirit guides either an Indian or an American Red Indian? In other words, why not an Egyptian, a Englishman, a German, a Frenchman?

ANSWER: Quibble, quibble, quibble. This is how the ego does it, it gets you distracted from what is important. What does it matter whether it's Cleopatra or Jesus, yes, or John Lennon? I will tell you that anytime you find someone who is willing to be humble enough to engage with their guidance—rejoice, rejoice. And if the details seem a little peculiar to you—in other words, if they don't fit your picture—don't quibble about it. They could instead be out selling porno magazines, or robbing their neighbor, or even being actively engaged in the competition of business, of the business world and its unfair practices.

I told you that when I first came to Paul, I said my name was Rajpur, because if I had said my name was Jesus we wouldn't have had a second conversation. If somebody needs a red Indian, they'll have a red Indian until they can embrace more. Each of you is always met right where you are with whatever your peculiar needs are. And if you couldn't bear to speak to Jesus, then if Jesus speaks to you he will not say he's Jesus, because it doesn't matter. What matters is that the desire to reach beyond the limitations that have been imposed upon one has occurred and it needs to be answered; and it needs to be answered in a way that doesn't squelch the desire.

Now, some who are in touch with American Indians, some who are in touch with so-and-so and so-and-so, are not in touch with anything more than their ego and they're getting on the bandwagon of the stylishness of being in touch with their guidance. In other words, some of it is just ego stuff—to impress with. And I'm going to say, so what?

Again, don't miss the point. You, all of you, must pay attention within yourself and see what the feeling is. All of you are excellent at recognizing falsehood. And most of you don't pay any attention to that capacity that you have. You say, "Oh, no, I'm misunderstanding. I've got to give him the benefit of the doubt, etc."

Pay attention to yourself. And let Samantha over there, who's in touch with Roy Rogers (who hasn't even died yet) and who is gathering quite a crowd around her and perhaps from your standpoint misrepresenting that which is valid about guidance—let it be. No one has to be the watch dog.

This is the way that the promotion of self-responsibility will occur. Take care of yourself, and don't listen to those you don't want to listen to. And listen to those you do want to listen to. And don't say, "I listen to them, because they're so good," or "I listen to them, because they're on the track." Say, "I listen to them because I hear myself when I listen and it is strengthening to me. And I look forward to the day when I can be with me and not need to listen to them in order to value and honor me."

Please, don't force everything into predetermined little cubby-holes of appropriate behavior or appropriate appearance, or that which is traditional. And don't call into question for any reason (no matter how weird the situation might seem to be according to your judgment) somebody who is genuinely, but awkwardly, reaching out for guidance and happens to share what they are experiencing before there is any smoothness to the manner in which they are doing it; and before there has been enough opportunity for the guidance to actually cause growth to occur in them, that would allow them to get past the weirdness that was so essential to them, in order to be willing to hear at all. This is very important.

Every single one of you has your own peculiar little idiosyncrasies. And everyone of your guides could care less. But everyone of your guides will address you through the sieve of your idiosyncrasies so that connection can occur; and the feeling of your integrity can be felt as having been reflected back to you by your guide so that you can begin to relax enough to let go of some of those idiosyncrasies.

Be careful that you don't hold each other to the past by virtue of saying, "Who I perceive you to be now is not congruent with who I perceived you to be yesterday. You are making me uncomfortable. Please stop changing. Or if you are going to change, will you do it in the most proper way."

There isn't any proper way to wake up. The definition of proper will arise out of the level of ignorance from which you are waking up. Those two sentences need to be written down and put someplace where you can see them. There is much more meaning there than you know.

So, don't quibble, quibble, quibble, if things aren't fitting your picture of proper.

QUESTION: The tangible and visible substance of energy which was labeled my Dad, passed over last year. Now, he was a real cynic and when he died he didn't look very peaceful, he looked very confused. And I'm seeing him like in the dream state. So I'd like to know your opinion of dreams, and what Dad and anyone else who's passed out of what we perceive as form is now experiencing.

ANSWER: There are two corrections I want to make: One relative to something you said and the other relative to something that was said earlier. I encourage all of you not to think about, or use as a definition, the phrase, "this plane of existence." There are not levels or planes of existence. There is, as I said, only the Kingdom of Heaven; just as there's only one universe out there, whether you are looking at it from here or Paul is looking at it from Hawaii or someone else is looking at it from Sydney. There aren't planes of existence, and this isn't a plane of existence—you didn't come into it and you won't go out of it. The only thing that you came into was a particularly biased perception of the Kingdom of Heaven, but it was still the Kingdom of Heaven.

The other thing that I want to address (that was in your question) is you said your father left his body or left this energy pattern. I promise you, you cannot leave. You cannot possibly become separated from the visibility and tangibility of the individuality that you are. I am telling you that your father experienced no loss, whatsoever, of that which identifies him.

And the easiest way that I can explain what everybody else buried is that it is the after-image of him left in their eyes. And I am not going to go into any more complex description of it. But I promise you he never left his body. And you never will leave your body—you will only ever leave the misperception of it. And as you leave that, what it truly is will replace it right here on the spot, or right there on whatever spot you're on when it happens.

This isn't some dispensable commodity. It really isn't like a garment that you put on for eighty years and then trade in for a newer model. The very idea that it is dispensable means that it is not as valuable as that which is wearing it. And that is part of the way that you dishonor it and demean it. It is an attack on it; you could say—it's not love.

So, I am not going to go into any particular detail relative to your father at this time in his experience, except to say that he is fine. And although he has had the choice to immediately engage with others who have passed on, he has chosen not to do that, and to have some time for peace and quiet for himself. Not so much to gather his wits about him, as it is to remember that he doesn't have to answer to everyone else.

His tendency would have been to give himself away to everyone. And the experience of passing on has jogged him enough to cause him to take advantage of the fact that he can choose to see no one for as long as he wants, in order to come

to a peace within himself. The very fact that he is expressing the choice not to see or talk to anyone is, for him, an assertion of his authority over himself, and that everyone else does not have authority over him. And he is very happy with the experience he is having.

QUESTION: In your life as Jesus, did you say the same things as we are hearing this weekend? And if so, why does not the New Testament more closely reflect your words?

ANSWER: Always the necessity is one of being appropriate. In so many words, yes, I did say the same things. You must also realize that much that I did say to my disciples was not shared. It is not that it was secret, but it was a matter of its not being able to be understood without some, shall I say, teaching process to help lift the awareness of the students.

What I said was said in simpler form, because the ego was not as highly developed as it is at this point in time. And in many respects it was easier to communicate the essential meaning, because they didn't believe themselves to be as highly educated as all of you believe you are. And so, they didn't have ten thousand questions of a psychological nature or a logical nature.

Now, the purpose at that time was different from the purpose at this time. At this time, mankind is at the threshold of Awakening. At that time, a correct conception of God was the major threshold over which mankind was moving. It was a time of many gods, and the concept of just one God only was a difficult one to grasp in many areas.

Then to convey the fact that each one was the Son or Daughter of God, and that God was not just an impartial god of the forces of nature or a god in the heavens on a throne, but was a God in the sense of family, in a sense of a very real relationship with each individual—this was mind boggling and stimulating in that day.

And where I could, I did drop little hints of the absolute Oneness, by saying to them: "If you have seen me, you have seen the Father." My disciples understood by virtue of the manner in which I dealt with them on a daily basis that, that was a statement about them also. But it was a statement that could not be generally made, because it would be incomprehensible or frightening. So the purpose here was that of establishing the fact that there is One God.

And the other purpose of my appearance was to demonstrate as a fact that life was eternal—and to fulfill prophecy—so that everyone might be able to grasp, in a simple way, that there was a context in which life, as they perceived it, was going on—in other words, a larger context.

You must understand that people lived their individual lifetime, and their lifetimes were much shorter than now. It was as though that were the beginning and the end—the totality of life. And to have prophecy fulfilled from two thousand years earlier made it obvious; it demonstrated for them—it proved for

them—the fact that there was a context in which life was unfolding that spanned that many generations. And it did help lift them somewhat out of the belief that they were just organisms who sprouted up and died away, and sprouted up and died away, with no other context than that of physical propagation like the flocks.

So the purpose of my appearing was different then from now. In addition, its purpose was to anchor the simplicity of the truth that I shared at that time in the world. And by anchoring it thus, so that it continued to be present no matter how faulty the church carried out its task, it nevertheless anchored it in the world so that it was not forgotten. And by virtue of its ongoing presence it prepared the thought of mankind for, what I'm going to call, the spiritual renaissance that has been occurring since the year 1845, and the general Awakening that has been occurring since then. And it all worked perfectly.

QUESTION: I'd like to ask if reincarnation occurs, why? And could you talk about the idea that children choose their own parents?

ANSWER: I'm going to say, indeed, reincarnation occurs. We could say it's like a night of successive dreams, in terms of your going to bed and having dreams—more than one in one night, perhaps with some period of time between them. One gets hooked on the challenge of success, the challenge of overcoming, the challenge of proving that you indeed have what it takes to not be threatened successfully.

In other words, there is deep within you the awareness of your invulnerability and your sovereignty. That is a remembrance of Home; that is a remembrance of the truth about you. And because that is there, you know that you can beat the challenge. But the ego, and its desire to insure its ongoing existence, provokes you into using your remembrance of your invulnerability to overcome the illusory threats. And so you keep coming back for more. Because by damn it, this isn't gonna get ya down.

Now, the real answer is to give up. And that is what is so humiliating about waking up. It requires giving up, backing out of the challenge, recognizing that the ego is a liar and not playing into its ploy. You have to arrive at a point where you say to the ego, “the only way to win the game is not to play the game at all,” and give your attention in a new direction.

What I am sharing with you is the encouragement to give up the game so that you may come back into the undistorted experience of what all of this really is—the Kingdom of Heaven.

PAUL: This is me Paul. What was the other part of your question?

QUESTION: The idea that babies or unborn children choose their parents?

ANSWER: It is a truth: there is great order. And there are what you would call guidance counselors available to those intending to incarnate again. And help is provided in the choice so that those things which you were most hooked on by

the ego, in the last lifetime, will have the greatest opportunity for being worked through in this lifetime. No one incarnates by force. No one reincarnates by force. It is always by choice.

You must realize that those who are waiting to be born are not really infants toddling up to the shoot, but individualities experiencing themselves in an adult form. And they know full well and good that the experience will seemingly involve going through a process of birth and growth to adulthood again.

You could best liken this process to students going to university for their first semester and meeting in a large hall, where the teachers are seated at long tables and the students can go to sign up, hoping to get a particular teacher, etc. And there are counselors helping the student choose the classes which will best promote the fulfillment of the particular education that the student is looking for.

Mind you, this is also going on within the limited perception that you are experiencing. It is not occurring in a place where everyone, including the ones incarnating, are totally Awake. And so, the guidance counseling that is provided is of the same sort that I am sharing with you, that I share with Paul, or that your guides will share with you, in helping you be where your fulfillment of purpose can most clearly be uncovered.

It's very important for you to know also that it is not just those who are incarnated who are experiencing the three-dimensional only frame of reference. Just because one passes on does not mean that they are suddenly Awake. They carry with them their same resistance to truth that they had before they passed on.

And the only place where there is invariably a breakthrough, as a result of the experience of passing on, is if they have passed on as a result of a disease and they find that they are still alive, that the disease didn't kill them—that the thing they had so greatly feared did not cause them to cease to exist. And in the absence of the fear of the disease, the disease is gone. The rest of their beliefs are still present for them to release themselves from. And so they are still experiencing the limitations of the ego frame of reference.

Now I've shared with you that there is a Movement occurring, a Movement of Awakening that is already happening. And I want you to know that it is not just happening on your planet, but it is happening throughout what you would call the ego frame of reference. Anyone who is still imprisoned in a false sense of identity is involved in a process of waking up. And so you might say, that a universal reunion is in the process of occurring, in which no one will be left out.

Now, I have digressed. Indeed, children choose their parents, except that they are individualities who choose those who will be their parents and they do it with help. You must realize that even in your apparently greatest ignorance, you haven't stopped being the divine One that you Are. And, therefore, your distorted tiny sense of identity, that you are believing constitutes the whole of your identity,

is still safely embraced in what you divinely Are. And it is still safely embraced within the Totality of what God is Being, which is what constitutes your Presence.

And so, even in your darkest hour, even in your greatest ignorance, you still are always at that specific point where breakthrough can occur. You never become lost. There is always guidance, whether it is the active guidance of your guide, or whether it is the absolutely unavoidable Presence of the Father.

And so, always your specific ignorance, your specific problems, contribute uniquely to your growth and your Awakening. Not because problems are helpful, but because you are experiencing this ignorance right in the middle of the omnipresence of God and, therefore, the ignorance cannot curse you—blessing must be the result.

Not one of you has ever been with a wrong parent or a wrong mate; even if it was not appropriate for you to be with that mate, it was not wrong at the time that it happened. Because even in its greatest misery it was what uniquely propelled you out of it, with your dignity intact and with the strength to move forward, without keeping you small.

The Course says that the Holy Spirit turns your every circumstance to your advantage—that is another way of saying it. You do not have to choose problems to grow. But if you are resistant to Reality, it is inevitably going to create a tension which is going to bring you to a point of such discomfort that you say, “I choose not to be in this anymore”—and you reverse your decision. It isn’t because you are being punished or pointed at or singled out. It is because that when you are trying to do something that doesn’t work—it doesn’t work. When you are trying to be something that you aren’t, you can’t be what you aren’t. But you can create a circumstance of certain dynamics, which some of you come to feel is the meaning of life, even though it’s pain and struggle.

If there is one message that I could give you this weekend, it would be give up—abandon the attempts to be a good personality, in control of your life, developing a marvelous identity. Abandon it so that when it is gone, you can discover that right in its place is a Real You, the divine You. Why can I say give up and have it be a constructive thing that will not result in chaos? I can tell it to you because you are not a fugitive from justice, you are already innocent. And you don’t have to keep up the struggle. You don’t have to repeat this process over and over. You don’t even have to choose parents again, because you are innocent; because you never ever were something different from God expressed.

So what is it you give up? You give up trying to be responsible for yourself. You give up the idea that thinking is the solution to everything. You give up thinking itself, which you will ultimately find was a defense against the stillness in which the discovery of who you Really Are could occur. Thinking is the insulation I was speaking about yesterday, which gives you distance between yourself as the fugitive and the justice, which is trying to catch up with you.

It's interesting that justice is always on your tail. Why? Not because it wants to prove you are guilty, but because it is inevitable that your innocence will be uncovered to you. Its pursuit of you is a pursuit of love, which your ego perceives as threat. And indeed, it is a threat to your ego, but not to You, because You are not your ego.

If you are having a dream and a monster is chasing you, and you are running for your life, the dream will go on for awhile. But if you had the capacity to stop in your tracks and the monster would catch up with you and get you, you would wake up. I agree you would wake up as a result of great fear. But nevertheless, the illusion of a seeming reality of a monster that would get you would be stopped, and you would find yourself on your bed in your room, where none of it had been actually happening.

Let justice catch up with you. Give your divine Self (that is Present as an actual experience to you right here today) let it have the opportunity to register with you, by beginning to value silence, and by not letting your thinking run away with you, and by not letting your emotions steamroller you.

I will tell you something: If you are not thinking, you cannot experience emotions. You all scare yourself by virtue of your thoughts. And by virtue of your thoughts you create physical sensations in the pit of your stomach, and elsewhere, that you then say are a valid proof of the need for defense. Without thinking you would not experience emotions. Without thinking you do experience your feelings: peace, joy, love, compassion. Without thinking you do not become dysfunctional; you become so unfettered, so free of reactive states, that you are able to be more present and be appropriate with clarity and obvious intelligence.

It's time to get off the wheel of history. And here is some encouraging news: If you don't get off of it, you will fall off of it, because it's time. More are Awake than those who are asleep. And as a result, there are fewer today joined in dreams and mutual agreement as to what constitutes reality within the dream. And as a result, it is becoming harder and harder for those still dreaming to continue, because there is not the reinforcement of the joining of others in dreams.

Those of you who want to hold onto the dream a little longer will likely find yourself frustrated, because this wonderful thing called becoming disillusioned is happening.

You know what? You have heard of the last days and you have heard of the gnashing of teeth and so-on. You want to know something? The gnashing of teeth will not be because something terrible is happening, but something more wonderful than what you want is happening. That says it in a nut-shell.

Innocence, permission and curiosity are the three simple elements with which you can easily get off this wheel of history without engaging all of the complicated, psychological aspects of the ego that it has developed to ensnare you. And although I have said some things this weekend that could be considered deep

and difficult to grasp, the simplicity of there meaning will become obvious to you if you are willing to engage in becoming still, and becoming familiar with what that stillness feels like, so that you can then begin to enlarge the circle and embrace more of your world from that peace.

You will not understand your way into the Kingdom of Heaven, you will feel your way into the Kingdom of Heaven. And I don't mean groping, I mean with the most wonderful, grounded, peaceful motivation to move forward and embrace it.

I have enjoyed being with you this weekend, and I will tell you that we will be back. I thank you for your attention.



Gathering In Princeville, Hawaii –1994

By: Raj Christ Jesus -

RAJ OPENING COMMENTS: Good morning. What I want to begin this gathering considering is peace. It's a word that's bandied about a lot. Everyone says it's very valuable. And yet watch your TV. Whether it's news, or whether it's entertainment, what is it broadcasting? But you know, if the news was reporting back to you good news, and if your entertainment was reflecting back to you nonviolence, and let's say, constructive fare, it would not guarantee you peace. Because your peace doesn't come from out there, and the interference to your peace doesn't come from out there. In fact, peace can't be out there.

Now, I realize that what I'm saying is not new. But because it is true, I am saying it. Because everyone needs to be reminded of what is simply true. And the reason everyone needs to be reminded is because everyone in their work, in their relationships creates complex justifications for anger, for reaction, for conflict, for self-righteous anger, etc., etc., etc. As everyone does this they, of course, blame it on something out there—something out there coming toward them is justifying conflict.

But at the bottom line, it is the fact that each one of you within yourselves is not choosing for your peace. You are actively choosing for the hit, the thrill, the satisfaction of being self-righteously indignant, or looking for justice.

(Whispering) Listen to it—"looking for justice." Where's the love in it? Where's the peace in it? Even if it's said in dignity—"looking for justice"—it really means getting even. If you were really looking for justice you would get into your peace, because in your peace is where the clarity is present that allows you to discern what is really going on, instead of all of what you have justified. And in the presence of that peace you can make peace—and there's no winner and loser.

Now there is a very familiar song that says, "Let there be peace"—I do not have the exact words—"and let it begin with me." And one sings the words, or says the words, and more than anything the melody and camaraderie of singing it together gives a feeling of peace, sort of inspires a gentle, together feeling.

But that isn't enough! It takes a little bit of self-discipline to choose for your peace. And every single one of you who has been in turmoil has discovered that the amount of discipline it takes is not nearly as satisfying as continuing with being justifiably upset. One gets hooked on the satisfaction of being upset. And indeed,

choosing for your peace doesn't seem to promise the satisfaction that self-righteousness does.

But you know what? This year is going to be easier for all of you to choose for your peace. And that's wonderful news. But there's a flip side to it, you're going to get some help. And the help you're going to get relative to being able to choose for your peace more easily is, that being in conflict is going to be more uncomfortable. And thus, you are more quickly going to arrive at the conclusion that pursuing the self-righteous satisfaction is not going to be worth it.

The reason this is going to happen is because a shift has occurred. More and more people in the world today are becoming exhausted with suffering; sick and tired of being sick and tired. As a result, there are more people than ever who are not valuing the payoff of being sick and tired, of suffering, of being angry, of seeking justice, etc. And the scales have tipped, because of this inner shift that has occurred with so many people. And when the scales shift, they shift for everyone.

And so this is a year that I have already indicated is the Year of the Miracle. It might not sound like it the way I just described it. But realize that whenever any of you ask for a miracle, you are asking for something new to happen, you are asking for something to happen that isn't your regular fare. And if something new is going to happen, it's going to shift balances, it's going to make a difference.

And what does that mean? It means you're going to grow, you're going to change, and you're going to have to embrace and embody a new way of being. And the new way of being is not resisting your good, not resisting the miracle, not resisting your fulfillment. And so, peace is going to be your greatest ally in gracefully receiving your fulfillment, gracefully receiving your good, gracefully receiving the miracle—the miracles. Ah, you won't just do it once this year. You will have multiple opportunities to choose for your peace so that you might gracefully stand in receipt of a new experience of yourselves.

Now you can get ahead of the game a little bit if you like, by not waiting for a state of conflict in which to begin to practice choosing for your peace, and settling down—quieting down. And you see, if you will do this when there isn't a crisis at hand, you will have the opportunity to discover in little ways just how much you have indulged in the habit of reaction—and that it is a habit that isn't constructive.

And if you practice daily, right in the middle of your job, right in the middle of your relationship, whatever, if you will practice choosing for your peace because that's where your clarity is available to you—your clarity about yourself as well as your clarity about the situation—you will begin to get the hang of it. You will begin to get the idea that there really isn't anything blocking your experience of peace and a sound mind, except a simple inner choice that it really doesn't matter how crazy the world or anyone else is being. Your peace is independent of that. And it is really available to you as an actual experience at every moment.

As you begin to have this experience on an ongoing basis, it will begin to feel desirable to you and more natural. And then if and when you have a crisis, or someone blows up in your face, you will say, “Ah, I can choose for my peace and be here, be here for that one from my peace, instead of engaging in judgment and defense.” And then you can gracefully move through the resolution of whatever needs to be resolved because you haven’t abandoned a sound mind.

Most of you here are, I would say, well on your way of your path of Awakening, and so for most of you what I have described is something that you can relate to in terms of your own experience. To the degree that each of you is willing to practice embodying peace from your “withinness” you lessen the density of the human condition. And you make it easier for everyone else to choose for their peace, because you are not energizing it yourselves.

And so, whether you become a teacher of peace who broadcasts it to large numbers of people, or whether in the context of your daily life and the fewer number of people that you are involved with, if in that context you choose for your peace, it still has a broader impact that blesses everyone. In fact, it is because more people are choosing for their peace that this year is the Year of the Miracle, and that it is the year in which it will be easier for all of you to continue choosing for your peace with more commitment and less intensity, more gentleness.

The greatest fly in the ointment relative to your experience of peace is the value you attach to judgment. Mind you, I didn’t say the greatest fly in the ointment was judgment, it’s the value you place on judgment. It’s the valuing of judgment that keeps the energy available for judging, instead of being in your peace and listening for what is really true about the thing that your ego state of mind would judge.

Now I’m not going to go on at length here. The primary point was peace. And I simply wanted to convey the one fly in the ointment that all of you will have to watch out for, and that is not judgment, but the value you give to judgment. I will tell you: it has no value except to keep you ignorant of the truth, because it keeps you in conflict, and it absolutely blocks your capacity to be love.

Now, I will from time to time over the next three days probably have something to say that wasn’t engendered by a question. But for now we will begin with conversation, in the form of questions and answers.

QUESTION: I feel a little nervous. Because it’s been so long since I could ask you a personal question, I want to try to make it as clear and encompassing as possible.

My question is the same. It’s the same question that I had last year. It’s this situation that I’m still dealing with, and that is this, I want to say, problem of anxiety I’ve still been having that has gotten better since it began last year. And it seems that as the other three times that I had an episode like this it lasted about a year, year and a half, and then just kind of went away.

It is better. I mean I totally function in my life; most people think I'm a totally normal person. I do the Christmas party at my little boy's class; I have friends for dinner; I have people in my life all day; I'm a popular, active person, but within myself it's still a horrible problem. I call it "the big fear." And it is medically diagnosed as panic. I feel it physically, especially in the mornings.

And it's beyond just feeling a little anxious about some unknown thing. It's really all encompassing. I felt it again this morning. It's like a terror I feel that I'm going to go crazy, that I'm going crazy. I'm afraid of my own thinking. I'm afraid of the next thought I'll have. I'm afraid that I'll get caught up in obsessive thinking about how you can prove things are real, and then if things aren't real, well where do I fit in, and where are my thoughts coming from, and it's like I'm this hotbed of anxious fearful thinking, even though I keep functioning pretty much like a normal person.

I mean I could even be more detailed, but it does feel really personal, and I don't want everybody to think I'm really... See, that's why... I don't want everybody to think I'm crazy, because part of me thinks I'm crazy, and there's such a fear attached to it. I mean it's fun to be crazy if you're happy. And it's neat and you're thinking about interesting things, and it's like, "Oh, I'm a crazy person." But mine has a real fear attached to it that I will ultimately go crazy, or that I'm going to go crazy today. And that means being alone, being cutoff from everything, never being happy again, just having fearful thoughts, and tension and anxiety all the time.

And I don't know what more insight you can give me on this. I don't feel like I'm doing it because I get a charge out of it, like you were addressing with the topic of judgment and self-righteous anger. I don't feel like life's more interesting because I create this in myself. I really would like some practical suggestions of how to get to that peace, and make this conscious choice for my peace in a simple way. I guess that's a question.

ANSWER: One thing is for sure: it is important not to think too much about your problem, because there is a wealth of language, a vocabulary available to you to scare yourself to death with. Indeed, everything that I had to say about the choice for peace hits the nail on the head, in terms of the value of it for you.

If you were to stop thinking, you would experience no fear. This is true for everyone. Thinking is a responsibility that everyone of you bears. It is actually a burden. And you think for the purpose of keeping yourself safe.

Now I'm not going into any great depth on this at this point with you, but, and we will be discussing it over the next three days, your greatest ally—and this is true for everyone as well—your greatest ally is your willingness to listen, your willingness to listen. That can include listening to Raj tapes, or listening to other self-help tapes. It can involve reading. Because if you are not able to hear

guidance within, then words of guidance are an alternative means to thinking, are an alternative means arriving at your peace.

Because when you read, or when you listen you are letting in, you are in a receptive mode. Thinking blocks reception, thinking blocks receipt. The only real value thinking can have is to lead you to a point of trust, by means of reason, whereby you can abandon thinking and open up because your level of trust assures you that it is a safe thing to do—to stop thinking.

Part of this fear comes from an increased sense of personal responsibility in your life. A fear that perhaps you will not be able to fulfill that responsibility well. But I will tell you that you are able to fulfill that responsibility well; you're more than qualified, and you need to remind yourself of it. You are qualified and well-skilled enough in the area of your marriage, and in the area of raising your child.

Your fear that they may call for more than you can provide creates a feeling of doubt—self-doubt and fear—and it becomes magnified. But you are choosing for your peace more consistently, and you are listening. And that is indeed why the fear is diminishing. And I will tell you that you are not likely to get to the fourth month from now without it being entirely absent from your experience. And it is also likely not to ever be your experience again.

Well, the old saying is: “The only thing there is to be afraid of is fear itself. The only thing to fear is fear itself.” But I'm going to tell you, don't bother to be afraid of fear. It's the ego's way of keeping you from choosing your peace, from choosing that which will release you from your ego.

And so when you notice the anxiety, I encourage you to say, “Ah, there goes my ego again,” or let's say, “There goes the ego again,” let's not even claim personal possession of it. “There goes the ego again.” Well, who's noticing it, who's noticing there goes the ego again? It isn't the ego. It's the essential you. So if you can notice that your ego is doing its little jig, then obviously you aren't the ego. And this part of you that can notice it can, instead of thinking about what it's doing, choose instead for something else—for your peace, or for listening to tapes, or reading a book.

You have always available to you the power of choice. I've said before that the only right use of will is to choose not to use it. Choosing not to use will is an act of will, but it is an act of will to abandon willfulness. And always the way you abandon willfulness is to listen, is to yield into communion, partnership, companionship with someone who is like the Rock of Gibraltar, whose integrity is unquestionable, but “feelable” to you. And in your association with one like that you begin to have the opportunity to find that that is the same integrity that you have, and that you are immovably perfect, unalterably perfect, invulnerable.

So, let's not make a mountain out of a mole hill. In other words, let's minimize in your mind, on a daily basis, what seems to be happening: “Oh, the ego's doing its jig again. I'm not the ego. Here's what I'm going to give my

attention to.” That’s the way you choose for your peace, that is the way you have been choosing for your peace—continue.

This is not going to overcome you. And the more you listen, the more you will be aware of that, and the more of your peace you will experience. You are loved and you are embraced and you are companioned with, and the support is there for you that will help you feel your integrity more and more as each day goes by.

I want you to imagine that your body is hollow. And inside of your body there is one of these long skinny balloons. And you have an air hole in the sole of your foot and you attach the hose. And you say, “I’m just empty of peace. I’m just full of fear—nebulous, intangible, frightening fear.” Well, this skinny balloon is your integrity, we’ll say. And as air is blown into it, it begins to expand until it fills all of the cavities, all of the hollowness of your body. And in so doing, it filled up the vague emptiness of fear.

Well, now what happened? Did a new you come? No, it’s the you that was there all along, aware of your integrity now, instead of preoccupied with a sense of empty, vague, nebulous, frightening fear. The reason the fear is lessening, compared to what it was a year ago, is because your conscious experience of your eternal integrity is registering more with you because you have been choosing to listen. And in spite of your fear, you have been consciously choosing for your peace. Persist. You are doing well.

QUESTION: Everything you say sounds right to me. I know it’s so. There’s some part of this fear that wants to undermine any answer there is, until I back it into a corner and just squash it. I mean it’s going to pick, pick, pick, like: “Well, who is this person choosing for their peace.” It’s just so abstract. It’s never anything that seems to be... How can I say it?

It’s very specific thoughts. It’s not nebulous, it’s one thought and then another thought that there seems to be no answer to. And I feel like I’ll never be peaceful and be happy until I have the answer to “how can you prove things are real? How do I know I’m not dreaming things? Where do my thoughts come from? What is a thought?” I mean, I’ll have one thought and then it’ll scare me and then I’ll think, “Oh, gosh, there are people who are disincarnate with me right now.” Some days that’s fine; other days it’ll be “Oh, my gosh!” There’s one thing or another that on a deep, deep level I’ll be terrified by, when in the past years, they’ve interested me and fascinated me.

So it’s like this thing, it’s threat is fear of fear, fear is like...

ANSWER: Just listen, just listen to what you have just said. It was a stream of thoughts. Stop thinking. The answer will not come as a new thought that will clarify the questioning thoughts. The answer will come in the peace of your silence, in that place where you can hear. You see, in a way all of these specific

thoughts are asking questions, but they never shut up, do they? They never stop long enough for an answer to come forth.

You know what you could do when a specific question like that comes? Realize that you're not the one to answer it. And that it is not to be answered by means of your thoughts. And say, "I'm going to turn this over to the Holy Spirit," or "I'm going to turn this over to the Father. And I'm going to listen to the Holy Spirit or the Father for the answer to that question."

QUESTION: I've done that many times.

ANSWER: And if you get no answer, don't then resume trying to come up with one yourself, or shall I say, don't let the flow of thoughts begin to work over the fact that there's no answer. Because sometimes when you don't get an answer, you are getting the answer. And the answer is: "It's time to be still." The answer lies in stillness in you. And you know that.

You know what? You're real. You do exist, even though I'm very well aware that through the use of reason and logic you can, or your ego can, explain you away. You're going to have to take a stance somewhere. You're going to have to acknowledge, at the least, your existence. And when the ego starts arguing it away, you're going to have to say, "Shut up! I will not engage in crazy logic, inane reasoning. I will not entertain you. I will not be a good hostess. You are not welcome here, get out!"

Have you ever had a salesman come to the door that you can't get rid of?

QUESTION: Yea, I end up buying something just to get rid of him.

ANSWER: Well, don't buy anything from this particular salesman. Because this particular salesman is trying to prove to you that you don't exist. So don't even buy one little tidbit, because if you buy part of the illusion you get the whole illusion.

Now, in so many words, you have done what I just said, you simply need to do it more consistently.

QUESTION: That's right, it's consistency. Because I'll do it one day and by evening I feel like me again—just normal, like myself, happy, enjoying people, enjoying my son, enjoying myself, reading, relieved. And I wake up the next morning and it's like, "Oh, no." It's just thinking, thoughts. And I know it sounds like, well, just stop doing it. But there's something underneath it that won't go away, that I feel like is almost a physical mental illness, or something.

ANSWER: Bull shit! That's more of the crap that your ego would bury you under. Have enough self-respect to tell it to shut up.

QUESTION: Okay, so basically when the thoughts start, and I feel this incredible panic and fear, like I'm going to detach from reality—I'm going to take my little boy to school, I'm just going to stare at people like I don't know

them—just be willing to stop thinking and be a flat, neutral, zero person. Just stop.

ANSWER: Whenever you do that you will discover that you haven't disappeared. But you will have your peace. It's like the salesman says, "Man, if you don't buy it today, you're going to miss the big deal, because we got this promotion on. And if you do it today, you get the really fantastic offer that we're giving you. There's something behind, something beyond what we're offering you. So take what we're offering you. But you got to do it now, because the software only last for two more minutes." There isn't something behind, and something behind that, and something underneath that.

You've got to be really simple-minded. There are only two voices you can ever hear: the Voice for Truth, which is the Holy Spirit or the Father speaking, or the voice for the ego.

QUESTION: Well, see that frightens me too, because even if I say, "Shut up, it's just my ego," then I think, "Well, look, I'm stuck with this ego," and then I get freaked out about that. It's like I don't want it there. It's twisted.

ANSWER: Say, "Shut up!" and then stop thinking. Don't let the next thought come, because you want the silence in which your experience of your presence is obvious to you, and you want to be in the silence where your connection with God is available to you as your experience. But you will not have it as long as you are letting the ego talk, or you are arguing with your ego.

Now I am well aware that you are expressing the fears that come to you, and they are not necessarily the way you are feeling at the moment. I also understand that you know what I'm talking about.

The point is, love yourself—and I'm going to say this to everyone—love yourselves enough to give yourself the attention you need to put the energy into yourself that it takes to have your peace available as a conscious experience. "Oh no, I've got things to do. The world is more important. My children are getting home from school, I've got to take care of them. I've got to take care of my husband. I've got to take care of my work." You've got to take care of yourself, or you won't be there for the children, or the husband, or the work, or the world.

So be simple-minded. You don't have time for that other voice. Because at the bottom line, whether it's as severe as it is with you, or whether it's in the much milder ways, thousands of ways that it happens for everyone else during their day, the ego is always undercutting you. And you don't have to listen. You have another choice.

Most people just think that this flow of thoughts, of ridiculous undermining thoughts, is life. And they don't realize there is a choice. They don't realize there is another voice that they can listen for and hear, another voice that is intent upon

registering with you, because ultimately it is your capital “V” Voice, it’s the Voice of the integrity of your Being, because God is the integrity of your Being.

So each one of you is worth whatever effort it takes to use a little bit of self-discipline—just enough self-discipline—to make the choice for which of the two voices you are going to listen to.

So I am confirming to you what you’ve already known, and I’m confirming to you what you have practiced. And I am saying you are worth every ounce of energy or intent that it takes to do it all the time. Because it’s everyone’s Birthright to experience the glory of their Being, rather than the conflict and suffering that everyone thinks is normal.

And what we have been talking about is the way you make the choice between the only two things there are to choose from, so that you can gracefully experience your fulfillment.

QUESTION: Thank you, Raj. Since the last big earthquake in LA, my husband and I have been thinking of moving elsewhere. And I guess I feel some inner promptings to do that. I’m wondering if this is just my fear misleading me, or if it would be a good thing for us to think about relocating? And if so, where?

ANSWER: This is a wonderful question. No matter where you are, there will always be something to run from. But I want you to imagine a tulip bulb that has been planted and begins to grow. And as it grows, you know that out on the end is going to be a bud. Now is the bud trying to get away from the bulb? Or because the flower—and I’m going to say, the bulb, the stem and the flower are the wholeness of that idea that you see partially as a bulb first and alone—is it a matter of the flower moving toward where its fulfillment is, where it is in the fulfillment of the whole idea?

When you move, it is well for you to be listening for where you are to move to, because the move identifies fulfillment of purpose. A move never occurs to get away from something, but always to be, as I told Paul and Sue, where the flower is blossoming.

When Paul and Susan moved to Kauai, they had just done a workshop here. They went on to Australia. And when they had been here, they asked me, because they felt an affinity for it, they felt something, they asked if there was any possibility that they might ever live here. And I said, “Yes, but not for at least a year.”

They went on to Australia, and as Paul has put it, when they got back home to Bellingham, Washington, and walked into the house, it was like the people who lived there had moved. It was their house, but the energy, you might say, of their presence didn’t fill the house. And it wasn’t until a week had passed that both Susan and Paul decided to ask me what was going on. And I said, “Because it is time to move to Hawaii.”

Well, that little ego part of Paul's mind immediately thought, "Ah, I've got ya, Raj. I've proved that you're invalid, you contradict yourself. You said not for at least a year, now you're saying right away." And I pointed out to him, that if while they were here I had told them, "yes, you will be moving a month after you get home from Australia," I would not have had Paul's attention for the rest of the trip. He would not have been available for the other workshops. So love is what works.

Now in Bellingham, everything that was there was most desirable. The environment was not one where earthquakes happen, there had been no disaster per se, except for Mt. St. Helen's. And so, they didn't have something to run from. There was no motivation, no unloveliness or negativity that they were wanting to move away from. And then when they asked why were they to move to Kauai, my answer to them was the one I just said to you, "Because that is where the flower is blossoming."

In other words, it isn't blossoming three inches up from the bulb, it's blossoming six inches up from the bulb. And the blossom does not have the prerogative to say, "I'd rather bloom here." So you must be where the fulfillment is happening, that's what I'm trying to say.

Therefore, if you are going to move, let go of any sense of needing to move because of it being earthquake country. Somebody else could ask the same question and I would say, "don't move because it's gang country," or "don't move because it's riot country," etc. You want to move only when the move identifies fulfillment of purpose, because moving will cause you to be where the flower is blossoming, where your fulfillment is identifying itself.

Now there is such a thing as common sense. If a truck is bearing down on you, you don't stop and ask for guidance, "should I step out of the way, or not?" You step out of the way. And so I am not suggesting that you don't use common sense.

However, to specifically answer your question, there is not at this moment a call for you to move because of earthquakes. Even if the earthquake hadn't happened, you would find yourself feeling the impulse to consider the possibility and the wisdom of moving. Even though you couldn't specify what the wisdom referred to, such as earthquakes, or a better business opportunity, or whatever; it is important for you to continue listening.

I am not going to tell you where to move. Because you see, you want to cultivate the habit of desiring to be where your fulfillment is manifesting itself. And because it's "your" fulfillment, it is going to be meaningful to you. And so when you desire to know what is appropriate for you, you are feeling into what will feel natural, harmonious and is something you will be able to say, "I recognize myself in that. I recognize myself in that."

This flash of recognition is essential. And if I tell you you need to move here, you will not give the attention necessary that allows that recognition of what is appropriate to occur. And you could obediently go and miss the depth of the experience of the fulfillment, because you didn't engage in that part of the blossom coming up to where it was going to bloom that allows you to recognize yourself in where you are.

I am not copping out. I am just refusing to do what would deprive you of an essential element of your fulfillment—really the most important part, the part where you are able to recognize yourself in it and feel your congruence.

QUESTION: Hi. For many years now, I've had a serious life threatening illness that has come in out of my life. And in the last couple of years it has been particularly intense. I've been a student of the Course for a good many years, and I understand pretty much what the material in the Course says about this. And although I've tried to work with it, and although I know that it's purely my own thoughts and my own mind, and that I'm in total control of it, for some reason or another I have not been able to let go of it. And I need some help in being able to let go of it.

ANSWER: Are you aware that you're not in control of your health?

QUESTION: In what way?

ANSWER: In any way.

QUESTION: Who is?

ANSWER: So what is it you are in control of?

QUESTION: I am in control of my thoughts, which affect my health.

ANSWER: Which block your experience of your health, and seem to create blocks to the experience of your health. Now, your health is a Birthright, your perfection is a Birthright. I do not mean the process of birth. I would put it this way: it is your inheritance. If you are the son of a king, you have an inheritance. It is in that sense that I am using the word birthright. It is your birthright to experience what you are as God's expression in its absolute perfection.

Now, all of you do seem to be in control of not your health, but your illnesses. You are in control of the blocks to your experience of your perfection. But none of you can control your body into health. Why? Because its perfection is beyond your control. You have nothing to do with its perfection, God does. You have no more control over its perfection than you have over your individuality or your existence, because God does. But by virtue of your thoughts you can make your existence miserable. That is the only thing you can do by means of your thoughts—create disturbances causing you to have distorted perceptions of the one and only thing that's going on, which is the Kingdom of Heaven and the Sons and Daughters of God.

Now why is this important? Why am I bringing this out? Because what you are not responsible for, in other words, what God is responsible for—I'm going to

put it this way—has ascendancy over anything you think, it has authority over anything you think. Therefore, because God’s self-expression is an expression of God’s Will, then your perfection right here and right now is constantly insisting upon being what you experience.

It is very easy from the metaphysics of the Course, or the metaphysics of any other metaphysical systems that are present, to begin to say, “I’m creating my experience.” Well, no, you aren’t creating all of it. You’re only creating a distorted perception of something—a distorted expression, a distorted perception of your experience. Your experience, God is in charge of. Your body, God is in charge of. Your world, God is responsible for. That means that what God has made insists on being recognized for what it is.

Why is this important? Because, first of all, it relieves you of any personal responsibility for your health. Secondly, it helps you to see that your ideas can create tensions, and tightnesses and blockages that distort the actually undistortable presence of God. It distorts your perception of the undistortable presence of God.

So the only thing you have control over is whether or not you are going to employ the thoughts, the judgments, the conclusions that haven’t arisen from a connectedness with God.

Now, you did not create your body. None of you created your body. None of you, in other words, created the visibility and tangibility of the presence of your Individuality. God unidentified is God nonexistent. God and God’s expression, God’s extension constitutes the wholeness of God—God identified constitutes God. You are that which identifies God. Conscious human Individuality is the visibility and tangibility, the presence, the experienceable presence of God. God Individualized, but not separated into many constitutes your Individuality, and It cannot be invisible, It cannot be unexperienceable.

And so, there is that which you call body, that is the visibility and tangibility of the presence of your Individuality, which is the presence of God expressed, therefore your body and everything you see if seen truly would be recognized as the presence of God incapable of functioning in its infinity in a conflicted way.

Now, what you can choose to do is to not engage in any of the justifications you are employing for the ongoingness of this physical “problem.” You are not responsible for your health. You are not responsible for the existence of your body. You are responsible for any judgments you have toward your body, any misperceptions you have about your body. You are responsible for any negative thoughts about your body. You are responsible for any line of reasoning that causes you to say, “I deserve this because,” and then there is a long list of reasons.

All of these things which you and everyone else are responsible for create disturbance, because they are conflicted. And that disturbance stands between you and your experience of the perfection of God that is the only thing going on. It

seems to distort the presence of that which is really dominant, which really insists on being All There Is, because it really is All There Is.

Therefore—and here is the reason I am spending this time bringing this out—therefore, the moment any of you begin to reduce your investment in your problem, reduce your investment in the thinking that seems to justify the problem and causes you to say, “I deserve it,” to the degree that you release the thinking that says, “I have no choice about this, because my body is just a physical organism that has nothing to do with God, that arose out of the primordial ooze, and therefore I’ve just got to go with the program.” As you release, as you abandon, as you refuse to indulge in practicing these thoughts, you will experience healing. Why? Because you are reducing the resistance you are bringing to experiencing what is truly dominant. You are reducing the resistance to seeing what is really going on right here as the visibility and tangibility or expression of God, which is absolutely indivisible and therefore expresses utter harmony, not conflict.

What I want you to walk away from this gathering being aware of is, that what is real right there where you see a body, what is Real with a capital “R”, the presence of God that is there is insisting upon being your conscious experience. That means that you are not responsible for creating health, as though you are going against the tide of a physical body that doesn’t want to cooperate with the divine You.

I want you to leave here aware, in very simple terms, that your body is your ally. Why? Because it’s there to identify the presence of your Individuality perfectly. It is intent upon it, and has no other function, and that function is divine. The moment you really begin to invalidate your judgments about your body and your concepts about your body that leave it outside of the presence of God, you will find your body identifying your perfection, because its divine purpose is to express nothing else. And the Will of the Father lies underneath that insistence. The Will of the Father is the motivation of that insistence. That insistence of what? Of that body that is sitting right there.

It is really very dangerous to your Sanity to believe that your body is an illusion. It is also dangerous to your Sanity to believe that your body is Real, but it has nothing to do with God.

What is unreal about your body is all of the conclusions you have come to about it that have not held it in the context of the Allness of God—all the fears you have about it, all of the distrust you have about it, coupled with the ego’s ongoing insistence that you don’t deserve unreasonable good, and that you do, for one reason or another, deserve what you’re experiencing. These things are, as it says on the pack of cigarettes, dangerous to your health.

You’re here at this very moment with a divine ally, rather than a hunk of flesh that really has no inclination whatsoever to cooperate with the divine

Individuality you are, because it's really a physical, evolutionary process that has nothing to do with God. Your false beliefs are the illusory aspect of your experience of your body.

If you truly want to experience your health, I encourage you to walk out of here at the end of the gathering rejoicing that you are experiencing the presence of God, whose Will it is to be expressed perfectly, flawlessly, without conflict and that your body means something divine.

The Course says that all it takes is a little willingness, not a strong conviction, just a little willingness to be open to the possibility that everything exists in the context of God. And that anything about the world you are seeing, or the body you are seeing that seems not to reflect the perfection of God, is necessarily a distorted perception caused by thinking, reasoning, and coming to conclusions, all of which is based upon the belief that none of this has anything to do with God.

When you are denying God where God is, you will experience dissonance. It's that simple. But you know what? Because God is omnipotent, any denial you engage in of God means that God will win and you will win. You are bound to get well. You are bound to experience your perfection here or hereafter, because what is Real is the only thing that can endure, and because one way or the other you are going to win with God. You might as well begin to win today by not denying God right where God is, and becoming curious to see God where you didn't think God was.

If your body isn't real, how can you really expect healing? Why would you heal or make better something that doesn't exist anyway? It becomes confusing. If the man with the withered arm... Let me put it this way, if his withered arm was an illusion, why would I make it look like the other one? Why not make both of them disappear? So there was no suggestion of an illusion there. Why not make him disappear? Indeed, this line of thinking becomes very much like Connie's question, where the ego eventually proves you don't exist.

If you want to know what the truth is, and if you want to experience your health, and you want to experience harmony, and if you have any shred of hope whatsoever for experiencing peace on earth, all of you had better begin to acknowledge that the earth is God expressed, not that it and the universe are just some chance result of some physical interactions, and that somehow speckled throughout the universe are these Souls; little, bright, divine lights, sort of embedded in bits and pieces of the material world. It may not look like God, it might look like earthquakes, and it might look like horrendous fires, and it might look like floods, and on, and on, and on.

What do you think healing is if it isn't transformed vision of everything you're already aware of, so that you can begin to see God there, because you have

abandoned your investment in all of the definitions YOU have given everything, including your body.

You didn't create your body. You can't create your health. You didn't create the world, and you can't create the infinite perfection of it. But you can stop creating the arguments against it, and the convictions you have as to the fact that the Kingdom of Heaven is not here to be perceived, and the convictions for whatever reason you have decided that you cannot experience your health, or you don't deserve to experience it.

You can abandon those things. And in abandoning them watch the assertion of God, watch the intent of every visibility and tangibility to register with you, so that the wholeness of it is there, not just the perfection not seen because everyone is too busy having a different perspective and gaining a sense of being the creator.

So, you have an ally that has a divine intent to register with you as it truly is, so that you come back into your right Mind about your body in this instance, about your mind in your instance, about your relationships, etc. In other words, you have a powerful ally, not passive or wimpy. You could almost say it cares that you recognize it. In order for you to be whole and experience your wholeness you must recognize it. And so, that is its intent—for you to recognize it.

Your body is not malfunctioning because it has a will of its own—it doesn't [have a will of its own]. It has an intent. That intent was set into motion by the Movement of God called Creation; creation of Himself expressed and looking like you. But how on earth can you ever arrive at the experience of what you really look like if you are saying that God cannot be in the look, that the ego created the look.

Now, the ego created the misperception of the visibility and tangibility of God. And when one is caught up in one's misperceptions and ignoring what's really there, one is what? Mentally unbalanced, insane, experiencing a form of insanity. It's the valuing of the misperception that is the insanity. And the thing that's being misperceived remains forever the presence of God perfectly expressed and intent upon being recognized for what it is. And that intent is asserted with utter love. It cannot force itself upon you, but the moment you dare to begin to let it in by conceiving that it possibly exists, it most gently and lovingly fills you up. And it fills you up because it expresses a Will, the Will of the Father, which is Love.

I want you, if you leave here with nothing else in your mind, to be aware that you have a powerful ally, and the power of it is God's Love and perfection. Feel yourself being companioned with in the most intimate way as the very presence of your body and its intent to identify your presence flawlessly, immaculately.

And boy, the ego is a bastard isn't it. It says, "Well, it's only supposed to take a little willingness. Boy, I must not even have that, and I therefore haven't

much hope.” Well, when that suggests itself to you, I want you to remember the degree to which I have gone to share with you that you companion with a powerful Presence—Presence has a capital “P”, and I said it wasn’t wimpy.

You know what? The suggestion that you don’t have what it takes, that you can’t even muster up the little bit of willingness that the Course says that it takes; well, I’m going to tell you that there’s a wonderful lesson in failure, failing to have even the little willingness, failing to be a success. You want to know why? It’s the Father’s good pleasure to give you the Kingdom and you don’t have to deserve it. Trying is willful.

A little willingness really means embracing failure at being a successful ego, or even a successful Son or Daughter of God. Because your successes as the Sons and Daughters of God are not experienced by virtue of anything you do as Sons or Daughters of God, your successes at being the Sons and Daughters of God is a result of being the expression of God, which God is responsible for.

So, I have not set up a challenge here for you to have a little bit of willingness so that you might experience the powerful Presence of that which you companion with. I haven’t set up a challenge at all. If you are not responsible for your health, if you cannot create your health, then you cannot fail at creating it can you? It was never in your hands to do anything about. So what I have been describing here, in your abandoning the exercise of false perceptions and false conclusions and judgments and doubts, etc., all of that really does constitute becoming a failure as an ego.

Do you see what I’m saying? I’m saying that absolutely nothing is called for on your part except failing. That’s how little is called for from you. And when as a result of negligence you succeed at failing at being an ego—in other words, when you really let go—this powerful Presence, this ally that you companion with, that is actually what is present and called the visibility and tangibility of you that is your body, this will assert itself. It will, you might say, emerge (it’s not the best word, it sounds like it came from somewhere) but transformation will be experienced. And it will be experienced because something Real is right there where you say your body is.

Willingness to see it is love. Willingness to see what is Real in your world is love. It’s a willingness to see beyond your present sense of sight, and acknowledge the presence of God. And mind you again, all of you, what blocks you from perceiving the presence of God in its absolutely unconflicted wholeness, what blocks that are the thoughts, the reasonings, the judgments, the conclusions that have been arrived at without feeling into the presence of God first.

Maharishi says, “doing less and accomplishing more,” and I am saying, “do nothing and be All.” Discover your wholeness.

We can pursue this further as we go into the next two days. But let’s let that gel for now. And what I want to say to everyone is do not hesitate to challenge if

you experience a great disbelief about something that I say. What I mean is, be willing to ask for further clarification and express what it is your perception is that doesn't allow you to embrace what I am saying. And when you are listening for guidance within, do the same thing until you can come to a place where it makes sense, and you can let go of the last little bit of resistance to experiencing the truth, or experiencing your healing. Thank you for your question.

QUESTION: You mentioned something about God creating the body. I'm confused on this point. My understanding was that we created the body as an illusion.

ANSWER: Indeed, that is one of the reasons that I am speaking at some length here. You are the expression of God, God expressed is not intangible, invisible, unrecognizable, unexperienceable. Therefore, your Individuality has visibility and tangibility. My words are somewhat an accommodation, but they say what needs to be said so that you will treat the body as though it is real. You, your essential Individuality is recognizable. I could say that there is its "recognizableness." This here is Paul's "recognizableness." It is mind's ability to recognize Paul. That, all that I just said, lies in the context of the Allness of God.

Now, if Paul makes a decision to think for himself and says, "Father I'd rather do it myself. I'd rather perceive everything with my own quirky little bias. I'd like to add a little bit of something that you didn't include. But since it's inviolable, the only thing I can really add is a quirky way of perceiving it. So I'm going to perceive it a little bit differently than you do, Father." Ah, now he says, "Ah, now, well this is my body, and let's see if it isn't what it was the way God made it... Well, wait a minute now, I'm feeling uncomfortable here. I don't exactly know what it is, but the peace I experienced when I was with my Father's point of view is absent, and I'm feeling uncomfortable. Oh, um, where can I hide? I've got to protect myself."

Well, what's happening right there? The first stages of identifying the body as vulnerable, and as something that needs to be protected, and the definitions keep flowing. Now, the visibility and tangibility of Paul, as the Son of God, as the expression of God was there before Paul had a sense of it as being himself that he must protect and hide. And it's still the body, or visibility and tangibility there after he begins to have this distorted sense of what it is and what its purpose is.

That sense of it, as something to protect, and as something that can be perceived separate and apart from what the Father is Being right there, that is the illusion that you create, that you all create. But it is, I'm going to put it this way, it is a delusion about something. You cannot have a delusion about nothing.

You have created, conceptualized, you have literally conceived your body in a manner that is totally inconsistent with the visibility and tangibility of what the Father is Being right there where you are, right there where everyone experiences you. But the Father is still the only thing there, even though you describe it as a

body, which is experiencing a disease that is life threatening. ‘Tain’t so. The only thing that is there is the presence of God, and maybe an imaginative misperception of it, which you are believing and reinforcing. And that is what I am talking about abandoning. Remember that I said, God unexpressed is nonexistent God. Or as the Course says it: “God not extended is nonexistent God.”

The only world and body you have created is an independent assessment of the Kingdom of Heaven. You get that? The only illusory body and world that you have created has been a false assessment of the Kingdom of Heaven. But the Kingdom of Heaven continues uninterruptedly to be the only thing going on. And the Son of God that you are, and the Daughters of God that you are continue to be the only thing present.

So you create a false perception, and all of you get together and you agree on your misperceptions, and you develop codes of behavior and agreements as to how things work. And by virtue of your agreements with each other about how all of your definitions work you seem to function with some harmony. But all of this has happened after that point where you said, “Father I want to add a little of my own English to your creation. A little of my own bias, or well, slightly different creative perception of it.”

And in doing that, you step into your sense of separation and vulnerability, and all of the definitions of everything that are colored by that separation and vulnerability. That doesn’t cause another world to come into existence, but it causes you to see the Kingdom of Heaven wacko, insanely.

And so, indeed, when you look, what you are seeing for the most part is illusion in the sense that what you are seeing is what you are convinced is there, rather than what is really there. And love is the willingness to recognize that which is really there, and abandon your convictions about what you think is there. And abandoning the mutual agreements you have with each other about what you think is there.

You see this is important, because if you really remain convinced that you have created your body, then it must be an illusion, and ultimately healing would have to mean that your body would disappear, the illusion would no longer even be presenting itself. That’s insanity. And that is not love. And it is not appropriate to indulge in it.

As the Course says, there is a different way to look at this. You know what? Looking out here and saying, “there is a different way to look at this, and meaning it doesn’t exist at all. Wow, what a different way to look at it. My goodness, it doesn’t even exist.” That’s not a different way to look at it. That’s engaging in, or indulging in a very wild, imaginative idea, and thinking that having that idea constitutes a different way of looking. It’s not a way of looking, it’s just a different thought bias.

But if you're willing to look out here and say, "there is another way to look at this," or if you look at your body and say, "there is another way to look at this," and you mean "there is another vantage point from which I can look at it, there is a different vantage point from which I can look at this. I can look at it from a place of having no confidence about what it is. There is a place where I can go in the silence and in my peace, and ask God what's really going on." And having God, or the Holy Spirit share with you God's point of view, so that you look at it from a different place, and you see it in a different way, not as a result of a different way of conceptualizing it, but a different vantage point entirely. A different way of seeing it.

I will share with you that the last workshop that was held here on Kauai, at the end, Paul was very much with me. And I was thanking everyone for their presence and their participation and so on. And as I did that, Paul opened his eyes, because in effect that expressed what was happening, I was looking. And he had a new experience of seeing. He's used to looking with his eyes to gather information. But he experienced me seeing for the purpose of giving acknowledgment. It was for the purpose of embracing, extending, acknowledging, instead of gathering data, which you really do for the purpose of self-protection.

That gives you an idea of what it means; there is another way to look at this, not a different way to conceptualize it, no. There's a different place from which you can look, instead of being from your tiny limited viewpoint, you can look with God, through God's eyes. You see?

Waking up is not a head trip, the Course is not a head trip, even though many people intellectualize it. And I will leave you with that until after lunch.

ANSWER: Before we pass the microphone, and because the subject of the last question and answer are so important, I'm going to open it up to everyone, if someone else has a question, or an objection, or a comment pertinent to the subject of the last question and answer. And we will do that before we continue on passing the microphone.

QUESTION: Would it be fair to say then that one should love one's body?

ANSWER: Amen. What is your alternative? Well, if love is the willingness to recognize that which is Real in each and everything, and if love illuminates what is Real, then actively loving your body is going to uncover what is Real. And if there really isn't anything Real about your body, it will disappear, and that will constitute a revelation and a healing. However, it will not disappear.

What I am meaning to say is, that to love anything will cause it to be seen more truly as it is. And it will cause that which is not true about it to fade from sight. You want what is illusory to fade from sight. And if indeed your body is an illusion then it will fade from sight, and that will be good news.

So yes, love your body, because you really only have one alternative and that is to hate it. In other words, either you are embracing it with a desire to experience what is divinely Real right there, or you are actively engaged in denying that there's anything there. Denial, especially if you are denying something that is Real is an act of aggression, it's an attack. Do you see? Love is never an attack and it's always healing. Hate, or denial is an attack and it is never loving. It is, therefore, never healing. So you tell me what occasion there might legitimately be to ever do anything but love everything?

Now understand that I am not saying love an illusion. I'm saying withdraw the judgment or the assessment that what you're looking at is an illusion, and be willing to love whatever is there that might be Real. It is that act of faith, you might say, it is that act of faith that there is something Real there, divinely Real, and therefore unconflicted, that allows for, in Biblical terms, "the scales to fall from your eyes"; from your eyes, not from the thing you're looking at so that you can see what is true and Real there, so that you can see whatever of God is there.

Now, just as an interesting point. If God is infinite, if God is omnipresent, then, as the saying goes, "there is no spot where God is not." Even physically speaking, since probes have been sent out into space where it was assumed that there was probably a perfect vacuum, they have found no perfect vacuum, no place where absolutely nothing is. Of course, that's what they found because they are exploring the Kingdom of Heaven, and there is no spot where something Real doesn't exist.

If you stop and think about it—and I am not making fun of your question, because I know you were asking it in all seriousness—but may I suggest, in the process of your spiritual growth and Awakening, don't be too quick to abandon your common sense. And if you stop and listen to the question, it is really funny that it could be asked seriously—"Are you saying that we should love our body?"

The fact is that there is no occasion not to love everything. Loving provides the threshold of transformation, healing. Attack always promotes defense, which is simply attack from the other direction. That's the end of the answer.

QUESTION: Maybe I'm a little confused. I think I love myself, and when I feel that, I love from my heart. Can you illuminate love so that I know maybe from your perspective how I might perceive love?

ANSWER: One of the simplest ways I can describe it is that love is defenselessness. And I know that might sound funny, because it sounds like that's something you do all by yourself. It is like my definition of forgiveness is the withdrawal of judgment. What makes it different is that most people think of love and forgiveness as something you extend to another.

Someone is a dirty so-and-so and you forgive him, in spite of him being a dirty so-and-so. Now you tell me where there's been a withdrawal of judgment there, even though there has been an apparent willingness to love the dirty so-and-

so. But, ah, let's withdraw the judgment "dirty so-and-so." Let's be willing to not engage concepts or definitions that we use to define that other one. That's forgiveness.

Love as defenselessness, again, doesn't sound like something being extended. However, if you have ever been with someone who has been really defenseless, you have felt loved. Because you have felt utterly safe. And you have recognized that in the presence of someone who is defenseless, you are in the presence of someone who is totally with you, totally present with you. Wow! That's brotherhood. When no one has their guard up, when no one has a concept of you that they're employing, when they are utterly defenseless with you, with no defense between you, you feel loved.

As I said earlier, love is the willingness to recognize that which is Real, in spite of what appears, in spite of what someone else presents, and in spite of a concept of them that you hold between yourself and them. Love is not something that you extend through space to someone else. Love is a willingness to be in the void—the void being that place which is empty of your judgments.

And when you are in this place where you are empty of your judgments, you experience yourself in your peace, and you also experience yourself in, shall I say, the Reality of you. Everyone thinks that peace is just a temporary alternative to the experience of anxiety, or emotions, or more charged dynamics, but this isn't true, it isn't just another emotional state.

When you connect with your peace, you are literally having a direct experience of your Being and its nature, and this causes you to have an entirely different perspective of yourself than you have when you are highly charged; whether it is charged positively or negatively, there is a wholeness to it. And because there is a wholeness to it, there is a stability to it that's unlike anything you experience when you are emotionally charged.

This stability you experience as unjustifiable invulnerability. And when you realize that you are experiencing yourself in these things, and you feel your utter safety, you are able to be defenseless. And those who are with you feel no need for defense. But more than that, it is absolutely obvious to you, it's inescapable to you that what you have found out about yourself is true about your fellow man.

And so, you have a new experience of your fellow man, regardless of whether he's still actively presenting an old ego dynamic. And so, you have arrived at that point where you are recognizing that which is Real in your fellow man, which is love. But it isn't something you have extended through space, it is something that has happened in the within of you where you find your unity with your brother, and there's no space to extend love through, because within you you are being the recognition of that which is Real in him. And it is an experience of union.

There is a difference between being love, and being loving. You be loving through space; it is a behavior. Loving, being loving is a kind of behavior. It's always calculated, no matter how good the motives are, it's always calculated. But when you connect in the silence within you—in your willingness to recognize what is Real—when you connect with the silence in you and you learn more about yourself, simultaneously learning about your fellow man, your perspective changes, and you know what is true about your fellow man. And that knowing which doesn't take thoughts is love.

I've said it before, and I'll say it again: The most direct route to your fellow man is right through the center of your Being. Because that's where all of you are one, that is where all of us are one. And that is the only place from which any of you can know each other truly, or love each other truly.

Now this isn't nearly as impossible as it might sound. But it really does require beginning to take time to be quiet, and not value thinking and conceptualizing so much. Because in the wordlessness of the quietness within you is utter obviousness that requires no words. And what is obvious to you is the truth. And this is when you begin to see through God's eyes.

Put simply, your behavior will change—what would be called your outward behavior—because you will not behave with any of the signs of self-protection, or of being on guard, or of being cautious, or doubtful, or untrusting. You will not give any of the signs that another will interpret as a call for defense on his or her part. That is why the other feels loved.

You want to know something? You feel loved when someone recognizes your innocence. Because, generally speaking, no one does.

So love is the recognition of another's innocence, the felt recognition of another's innocence. And when another has the experience of you feeling their innocence, they feel loved because they feel truly recognized. And when they're truly recognized, and they have someone, let us say, joining them in an acknowledgment of what is true of them, their need to defend their guilty sense of self vanishes. And that's why things transform.

Being loving is better than being hateful. So don't stop being loving. But understand that being love is different and more valuable, and cultivate that conscientiously. That's the end of the answer.

QUESTION: It certainly is a pleasure to be here with you this afternoon. The Course In Miracles has often been interpreted, at least from my experience, to deride the body.

ANSWER: Unfortunately.

QUESTION: For instance, sayings like: "I'm not a body, I'm free." "The body is just a communicator." And indeed, in many ancient texts it talks about the body being a real problem. I think the I Ching says that there's much turmoil that comes from having a body: it has to be clothed,

and fed, and sheltered. So a lot of New Age people think about the body or disown the body or say, “Gee, I can’t wait until I’m free of the body through death or whatever, and then I’ll be truly free.”

For me, being a body worker, this has created somewhat of a quandary. The body as a communicator is quite obvious. However, in my work I look at the body as being one of the most magnificent biofeedback machines ever devised. Could you give me a little bit, give us a little bit more direction as to being free of the body? In other words, I guess it could all be summed up in saying, is there any advantage that comes from having a body?

ANSWER: You must ask the question first, do you have a choice?

QUESTION: You mean about having a body?

ANSWER: Indeed.

QUESTION: Well, again I could say, well, all I have to do is pull the trigger and that takes care of the body.

ANSWER: That’s not true, though. Everybody else has to bury their accumulated sense of your identity as a body, but for you, you will experience no interruption of being visible and identifiable. And there have been many who have had a great surprise thinking that when they had pulled the trigger they would be free of the body.

So the fact is that you do not have a choice; therefore, to talk about the advantage or disadvantage of having a body is meaningless. It is the way it is. It would be like saying, “Is it an advantage for God’s Creation to be experienceable? Is it an advantage to God to create and have a Creation?” There’s no choice about it, because there is no separation between God and Creation, because God being God in the act of Being. In other words, the Movement that God is is Creation. Creation is not an effect of God. Creation is God Moving.

Now, “I am not a body, I am still free to be as God created me.” Well, that doesn’t contradict what I said. The statement does not say, “I do not have a body, I am free.” It says, “I am not a body.” Well, none of you are bodies, you are all mind. You are all consciousness, in which is embraced or experienced all form. This means that all form is mental, it is mind, it is the Movement of Mind which mind is experiencing. And this is what quantum theory is beginning to discover.

Mankind, generally speaking, is about forty years behind the times, because it has been well over forty years ago that your scientists discovered that there isn’t any matter, and there isn’t anything of substance, that it is all energy patterns. When they look through the electron microscope and they get down to the atom and then down to the electron, they don’t find any little billiard ball of solid matter. They simply find a discernible energy pattern, like a magnetic field is an energy pattern, which you cannot see until you have some iron filings.

So when they get right down to the basic building blocks of matter they find no matter, just a pattern of energy. Well, it isn’t going to take long for them to find

out that the pattern is a mindful or mental pattern. And then they're going to find out that the mind, or the intelligence that is patterning the energy is God, or the Prime Mover, or whatever name you want to use.

So there is absolutely nothing concrete about the concrete. And there's nothing concrete about your body. It doesn't exist, it doesn't exist as a body of matter. There isn't any solidity to it at all. Now that's the "physical" fact, or the scientific fact, not going into any metaphysics of any kind. There simply isn't any body for you to claim to be. There isn't any body for you to believe that you are.

You have forever been Mind—pure awareness—experiencing the Movements of Mind, and misinterpreting those movements to be material forms. And then defining the one that has two legs, two arms, a head and a torso as you. So no, you are not a body. Not only that, there isn't even a body for you to be. But there is something going on.

In itself the realization that there is absolutely no solidity whatever to your body, or to the table, or to the planet, that realization can help you to grasp how it is that there could be a spontaneous and instantaneous healing, because there's no matter that you have to wait for so that it can go through physical processes to arrive at a new configuration. And I'm not even talking spiritually here, I'm talking pure "physical" science.

And, of course, you're free to be as God created you. Because you aren't now and you never were a body. And now you know that there isn't even a body of that sort right there where you can see visibility and tangibility. It's the visibility and tangibility of Mind. The infinite Mind Moves, and its Movement has substance to it from its standpoint. Its ideas have substance. But that doesn't make them solid, it doesn't make them matter. They are still entirely mental.

And so, the simple fact is, that every sensory so-called physical experience that you are having at this instant is purely mental, and except for your misinterpretations of it, it is real. The Mind that God is is not deluded, and its experience of the substance of its infinite ideas is Real and unconflicted, genuine and eternal.

You are experiencing the eternal at this very moment, except that your conditioning says that you are in a universe, and you are a vulnerable mortal body—meaning that it will eventually die—and you are amongst a lot of other physical objects, which if one were to fall on you could kill you, and therefore you live in a dangerous environment. These are the ways all of you are misinterpreting an absolutely mental experience of Mind and its Movement, God and the Movement that God is.

You, all of you individually are...well, it's been said that you're God's offspring. But not offspring in the sense that you have children, and they are separate from you to run around to do their own little willfulnesses. You are the extension, as the Course uses the word, you are God's Love extended. Well, what

is God's Love when it's extended? It isn't you being love. It's still God's Love. It's still God. It hasn't changed into anything else, even though it's you.

I'm doing my best to express ideas for which you do not have words in the language, but you are grasping the idea and the Meaning.

As each of you begins to have less investment in surviving as a body, and as you begin to switch your allegiance from body identification to mind identification, you will begin to find so called matter reconfiguring, because you are not resisting it, or holding it in a pattern that is untrue of it by virtue of misinterpretations that you are absolutely confident about.

Now even though there's absolutely nothing substantial about anything you are experiencing, nothing physically dependable about it, it does not mean that you need to be frightened now that maybe your chair will have a little glitch in its energy pattern, and you will find yourself on the floor because you passed through it, it didn't support you. Because Creation is the visibility and tangibility of God and there are no glitches in God.

So your world and universe and body all embody the indivisibility of God. And if God cannot be divided, there can be no conflict, no opposites, therefore no chance.

So it's true, you are not a body, and you are still free, have been forever. You are still free to shift from body identification to mind identification, and experience everything from a new vantage point that is more true. But you see, the body won't disappear, and Creation won't disappear—just what you are identifying with and investing your survival energies in. Does that answer your question?

QUESTION: I think I'm going to take us from the nice wonderful mind back to the body. Because when I heard you answering that question before, I felt, well, if we are the creative expression of God, then maybe all of these diseases, maybe we're supposed to just love them and accept them as being the Will of God. Is that true?

ANSWER: No, indeed. But you're not to hate them either. You're not to have any response to them. Let us say, that it is a disease that has a physical manifestation that you can see with your eyes. And you look at the manifestation of it. You do not say, "I love that."

You see love is the willingness to recognize that which is Real. There is something Real here, but it's not the disease. So you don't love the disease, and you don't hate the disease. You don't engage with the disease, you engage with the Father that must be being Meaningful right here in order for there to be any experience of any kind right here.

Your devotion is to the Father, everywhere. And what doesn't represent the Father doesn't distract you from acknowledging the Father right there,

acknowledging what is Real right there. When you see something that is apparently conflicted, you may know that it is an illusion.

If you are driving down a highway and it is a very hot day and you see the road covered with water five miles up, what do you do about it? Do you love the water? Well, actually, if you were asleep in the car and hadn't even seen it, it would have made no difference to your getting where you were going.

In other words, the illusion doesn't require anything to be done with it. It is a misperception, even if it seems quite tangible, even if it can be recorded by a camera. No matter how much it looks like the road is flooded ahead of you, there is not a drop of water on it. And even if you had tangible proof of its existence, by virtue of a photograph, the road has not a drop of water on it.

So when you see that, what do you do? You say, "well, I'm just going to keep on keeping on, because there's nothing there for me to deal with, and you go to your destination. And so, you look here at the seeming evidence of conflict, and that which cannot be an expression of God, because it is conflicted, and you say, "I'm not going to be sidetracked by that. If there's anything here, God has to be here. If there's anything to be experienced here, it has to be God expressing His Meanings for His unconflicted purpose of fulfillment. And I'm going to keep on keeping on, in terms of recognizing that."

No, you do not love what is obviously false, and anything conflicted is false. With people, behavior may be conflicted, but that which is doing the behaving is Real. So love is the willingness to look past the behavior to that which is Real. And really doing that, the way I described earlier, right through the center of your Being, means that you will not react to the other one and his presentation of engaging in unloving behavior.

You will not judge that person according to his behavior, knowing that his behavior is arising from ignorance, that it's inappropriate for him to be bound by. And your inner recognition of his freedom from being bound that way, and the behavior that spontaneously follows that kind of recognition of innocence, makes it easier for that one to abandon his confidence in his misperception.

Also, please, none of you abandon your common sense as you move forward on your spiritual path. Indeed, you may have to be open to that which is unreasonable according to your current conditioning, but never abandon what you call reasonability until you have abided with the unreasonable long enough to embrace its fuller meaning, so that it has become reasonable to you and constitutes part of your common sense at a new level.

You all know what hurts! And you all know what feels good! At the bottom line: What hurts is conflicted. What feels good is not. And when you see something that you know is wrong, is conflicted, cannot be of God, do not love it. But don't become sidetracked by it either. Desire from the "withinness" of you to see that apparently conflicted area—whether it's a whole individual, or an evidence

of disease—and want to see through God’s eyes so that you can see God there with no evidence of conflict. Is that clear?

QUESTION: Yes, thank you.

ANSWER: You are welcome. Your spiritual paths really don’t require you to become stupid.

QUESTION: I would like to address... It seemed you started to touch upon vibration when you were talking about leaving the body, becoming the mind. People have begun doing work on ascending in this lifetime, regenetically constructing themselves, bringing in certain strands of DNA, vibrating into another dimension, fourth-dimension. And I would like to have some feedback on those things.

ANSWER: First of all, I said nothing about leaving the body. If anyone thought I did, let me be perfectly clear. If you can manage to escape the visibility and tangibility of your individuality, you will have succeeded in ceasing to exist.

QUESTION: In this dimension. Ceasing to exist in this... Well, all right, I’m talking about vibrations stuff.

ANSWER: Period. I simply want to make it clear that shifting from identification with the body to identification with mind does not cause body and world and universe to disappear. But the shift causes you to experience it from an entirely different vantage point. And this vantage point is one in which you recognize yourself in everything. And so, you will find that you have not left the body, but that you not only have an experience of being yourself—I was going to say, an experience of identity—you not only have the experience of being yourself and recognizing yourself with specific identification, but you have the experience of yourself in and through all things universally, infinitely.

So you don’t escape one little part of the universe into some sort of nebulous void, you keep it and get all of the rest as well, including the whole Brotherhood, in whom you recognize yourself, and feel your Oneness with and Wholeness with.

No one is escaping anything. And I’m going to tell you some wonderful news that may be disappointing. There aren’t any other dimensions. There ain’t no place to go. You’re here. You’re Home. You’re in the middle of the Kingdom of Heaven, and the only thing that can confront you at any given moment is the Kingdom of Heaven and the Sons and Daughters of God. That’s all that’s happening at this moment, and any moment. There’s no place to get to. You just have to open up your eyes, and stop having a private little dream that provides a biased perspective of who you are and what the Kingdom of Heaven is.

You can work with strands of DNA mentally, and all of the other fantastic imaginative stuff, but there’s only one thing required for waking up, and that is curiosity—just enough to open your peepers!

What’s good about the good news is that, because you never left Home, it’s been ever presently waiting for you to be curious to look at it. And, therefore, in

spite of all the concepts about refining one's Soul through lifetime after lifetime after lifetime, in order to become worthy of waking up by the grace of God—which makes things sort of questionable too—it means that all along, and even right now, all that's been necessary is curiosity about the Reality or truth of the moment you're in, because it's all present confronting you and nothing else is. Therefore, there isn't any process for you to go through before you're worthy. Every single one of you already knows how to be curious. Does that answer your question?

QUESTION: That's wonderful, thank you. I'm glad to know that it's all here and everything is perfect. Thank you.

ANSWER: It is, and if you are not seeing its perfection, if you are recognizing obvious instances of imperfection, all it means is that you need to bring a little bit of curiosity into play to get beyond the misperception. And as I mentioned earlier, that which is Real has an intent, a powerful intent to register with you because you and it are not separate. And the wholeness of you and it is embraced in your being conscious of it, rather than unconscious of it.

QUESTION: When I was eighteen, I had an experience where I felt the veil was lifted, and I experienced incredible oneness, deep compassion, totally felt at peace, and had glimpses of it later in my life. But I had lost that perception, and I really felt that was like a guiding. I had asked to know the deepest depth of my Beingness, and this experience happened to me.

And so, it is very magical, stepping into that perception, because I didn't really have to do anything except let go or surrender to get to that place, although it still remains. I know I'm not there, because I know what it's like to be there, but it...

ANSWER: But you know it's here whether you're seeing it or not, and that is the value of it.

QUESTION: Yes! Exactly! Absolutely right! Right! So yes! So someday when I get curious enough I suppose it will be there again. That's the impulse I live with all the time, is to be in that space, or be here.

QUESTION: In handling this illegitimate process called disease, I've got a little dissonance between your statements about how to deal with it and previous statements, which suggest that the use of common sense, using the clay that is at hand, using the disease intervention processes, doctors, what have you, that are available, how do I reconcile those two approaches? What context do we put them in? Do we do all of the above, or only one, or both, or what?

ANSWER: Everyone has the thought that if they listen within they will get the answer. And everyone thinks of the word "answer" in terms of permanence. In other words, when you get "the answer" it will be a forever permanent answer.

You will have arrived at knowing, and knowing will be forever unchanged. This isn't true.

Being is exactly like riding a surfboard, and God is the wave, you might say. (You cannot take this totally literally, but I am using it because it has value.) When you are riding the surfboard, you don't say, "What is the answer to this speed of the wave, this height of the wave, the length of my board, or the shortness of it, and the balance? What is the answer?" You do not ask that so that you may permanently employ that, because the next moment the angle, the height, etc., will have changed, and your going to have to ask again relative to where the movement is at that moment.

So, absolutely speaking, you cannot speak in absolutes. How do you like that? Absolutely speaking, you cannot speak in absolutes. So you will not say, "Well, when I have become aware of the truth about this, I will no longer go to doctors. And I will always rely on the Holy Spirit, or the Father, or my clear thinking, whatever." And you will block things off into fixed patterns of behavior, and this you don't do and that you do do.

There is another aspect of this that you must understand, and that is that because you never left the Kingdom of Heaven, and because you never stopped being the Son or Daughter of God—the Christ, even in your limited self-concept what you divinely are has continued to be the Reality of you, undisturbed, and unaltered by your limited perception.

As a result, no matter where you are in your process of realization, in your state of limited self-awareness, the wholeness of you is still the wholeness of you. And because it is the fact of you, it can be experienced as your need being met in the language of your present perception. Which is another way of saying what the Course says about the Holy Spirit using every circumstance to your advantage. The only reason it can be used, or turned to your advantage is because what you divinely are, you still divinely are, and that, as I said earlier, is the dominating factor.

And if there's the slightest bit of willingness on your part, on any of your parts, to be open to what is appropriate at any given moment, the circumstance will be turned to your advantage, and in one instance it might appear as though a surgeon did it, another instance it might appear that an Advil did it, and in another situation it might appear that a simple "Ah, ha" did it. But you will not try to categorize them and say, "One of them was right, and the other two were wrong, which was it?" And then make a life long study. So you listen in the moment to what is appropriate. Does that answer your question?

QUESTION: You said before that if we love the body, we look at it and try and see what's Real in it, and also we can discern what's false in it. The Course as I understand it says that...

ANSWER: But you will discern what is false in it disappearing. Continue.

QUESTION: My understanding of the Course is that the body is neutral, it is neither to be loved nor hated, it is a means of communication. Being neutral, it should serve you no pain, nor should it be a source of joy. That the mind decides whether it is a source of joy or a source of pain. And that as an illusion, God did not make the body, nor did he make the world. Now these understandings of mine seem to be somewhat confused with what I heard here this morning and this afternoon. And I would like to see some clarification please.

ANSWER: I think I can sum it up simply in these words, which are the words used in the Course: “The world you made is an illusion.” And I have described the way in which one says, “But, Father, I would rather do it myself. I would rather have my unique perception of it all.” And by virtue of bringing into play a biased perception of the world, you have made the world.

But it is a world of the imagination, it is a slanted perspective of God’s Creation. Your slant is the world you made, and it is an illusion, and God did not make it. But take away the slant you have given to it, the bias you have given to it, by asking of God, “what is there?”, by being curious to see creation as it is; and then you will have unmade your world, you will have released Reality from your bias, or you will have released your experience of Reality from your bias and you will be able to see the world of God’s Creation.

QUESTION: Well, Raj, this takes me back five years ago. This is a very personal question. I had a reading with Paul, and that was when I was deciding whether I was coming to Kauai. And, Raj, at that time you told me I was at a threshold, that I was coming into my Beingness. And I thought, “Oh, good, I’ll come to Kauai and come into my Beingness.” So my question is, how am I doing?

ANSWER: Beautifully! Whether you believe it or not, beautifully. That’s the end of the answer.

QUESTION: Good afternoon. This is another sick and tired question. In the spring of 1992, I asked you for some help on two incapacitating problems that I had. One was allergies. The other was chronic fatigue or flu-like problems. And at that time, within a period of about ten minutes, the allergy problem disappeared, and it was a severe allergy problem—incapacitating. And I was quite pleased about that and it allowed me to keep functioning in some normal sense. But I didn’t do anything, I didn’t change any mindset at that time. It happened so fast, I didn’t release an investment in being allergic, I didn’t do anything. It just happened.

But the chronic fatigue and flu-like symptoms and sore throat and so on kept up. So I have been trying to do the things that you mentioned, perhaps too hard, perhaps like my life depended on it, I’ve been trying to do those things. First, I’d be happy to have that experience repeated, and just simply

be relieved of feeling really terrible. That would be great. If however, there's something, some aspect of this that I'm supposed to participate in I'd like to know specifically what that is, if that's appropriate. And I'd like that to take place as soon as possible. Thank you.

ANSWER: You are welcome.

I do not want an answer to this question, but I want you to consider it. Do you know how much you are loved? You are greatly companioned with. You are not a special case, it is not that this doesn't apply to anyone else. But the specific thing you need to know is that you are not alone. And you have, what I will call, mighty companions with you—your guide, and others working with your guide on your behalf. And you are embraced with unlimited good, unlimited love, actively embraced by it.

What you need to know is that you are not alone. And what has kept this going has been an ongoing sense of aloneness, even though, in terms of friends and people in your life you are not alone. You have felt alone in regard to this healing. And because the problem seems to be so all inclusive, it seems like it must be more difficult to cope with than something that is more localized.

I invite you, and I encourage you to let in the love with which you are being loved. I encourage you to be as consistently, consciously aware that you are not alone as you can be, even if you have to use a watch that beeps once an hour, or once a half an hour, do it to remind yourself, to remember that you are not alone, and that you are so warmly loved because you are innocent, because you are a brother.

Those who are Awake, who work with you and work with everyone, do it because they experience you, and all of you, as their brother and their sister. In other words, they love you because they care. It is not as though you have dragged yourself in off the street and they don't know you from Adam, but it's their job to love you and so they do. They love you because they know you. The whole Brotherhood knows the whole Brotherhood, except those of you who are insisting upon having this privately biased perception of the Kingdom of Heaven.

Let them in. Remind yourself that they are there. And remember, if your whole body is actually not solid in any way, obviously whatever doesn't identify God has ample opportunity to slip out. There's nothing holding in what doesn't identify you. The love you are embraced by will do the trick, if you will remind yourself that you are loved. And we will see on Wednesday night how long it took.

Let yourself be embraced, all of you. Let yourself be embraced, because none of you are alone. And it is the act of letting yourself be embraced, letting someone or something else into your space that counteracts the act of assertive independence, in which you, for whatever reason, chose to look at things a little bit

differently than God. It undoes the declaration of independence. And so, it's even more meaningful than just a healing of a symptom. That's the end of the answer.

QUESTION: A few years ago I moved to Kauai, and for the last few years, including Kauai, I've been having hard times. But I've also experienced a lot of healing. I feel like that's one of the reasons I came here. And I feel like I'm at the end of a... I don't know, some sort of a cycle, and I'm finally ready to get on with my commitment for my mission. And I need to know specifically where I'm supposed to do this.

I have been having dreams the last few months of... that Washington State was my true home, and I feel a great nostalgia to move back there. But every time I ask within, I'm told that I need to stay here on Kauai. So I'm confused. And I'd like to know...

ANSWER: Only because your choosing to listen to yourself.

QUESTION: But, which is the self?

ANSWER: You are not listening to guidance. You think you have some option. Whenever you think you have an option, you are confused. Whenever you recognize that you have no option, you are clear.

Now if you are asking for guidance, and your guidance says stay here, that this is the place for you to be, don't just lump it, don't just stuff it, say, "Why? What is the blessing here? What is the fulfillment here?" And persist until the answer that this is where you are supposed to be is clear and makes sense, and is reasonable and comfortable for you.

You are feeling some nostalgia. The desire and feeling about going to Washington is arising out of memory, but your guidance is arising out of a connectedness with now, and is reflecting the Father's Will, and has nothing to do with memory, or the past. I understand that nostalgia has a seductive feeling with it that feels like it has depth. But the clarity and the peace that accompanies the guidance you get is what is dependable, and is the sign that it is really clarity, and really appropriate.

So don't try to finesse the universe into getting what you want. Because what you want is what the Father is unfolding for you now, because it will identify and be felt by you as fulfillment. Not fulfillment that's beyond your ability to grasp, or a wonderfulness that your guide says is wonderful, but you don't know what your guide is talking about. It will be fulfillment that you will recognize.

I understand that sometimes it seems reasonable to think that your really wholesome desires, if expressed, may just get the "powers that be" to accommodate you. But you really want to accommodate the powers that be if, indeed, the powers that be are intent upon you waking up, coming back into your right mind, your sanity, your ability to experience truth in everything around you, whether it's here or Washington.

So I encourage you to stand by that which holds the promise of your release from dreams and ignorance. And to be very frank with you, if you want to indulge in a little nostalgia, even a little melancholy—of course, if the melancholy is felt as a warm, longing sadness for something meaningful, but no matter how well you dress up the description so that it sounds good, it's really not being present with and available to the now, in which God is insisting on your being Awake.

I am glad that you are paying attention to the guidance, even though you're gently twisting its arm. You're right where you belong. That's the end of the answer.

QUESTION: I think I'm getting pretty clear on the message about how all this works. I have a big why question. I kind of feel like we're God's Edsel, except I know he creates nothing but perfection, so I guess we're not a mistake. We're created in perfection and we're given a willfulness and a freedom of choice by which we all go about mucking it up. I guess my question is why are we here going through the difficulties of trying to figure this all out, so that we can quit mucking it up?

ANSWER: There are two ways that I can answer it, both equally helpful. One is it doesn't matter how you got here, here is where you are and waking up is the only opportunity, the only real opportunity you are faced with. And that is a helpful explanation. Pay attention to what is on the dish in front of you instead of wondering why the dish is there.

Now the other answer is that for example right now you are experiencing a three-dimensional universe; if you understood how to shift your attention, or the focus of your attention to a two-dimensional experience of what is going on right here, you could shift into that and doing so would not constitute a disobedience, it wouldn't be wrong. But the moment you move into it your new experience would have limits, of a sort, that would tend to obscure the larger three-dimensional perception that you are currently experiencing. And because of that obscuration you would tend to forget that you had the option to, let us say, wake up to what is presently your normal three-dimensional perception of reality.

Well, when the Son of God, and actually it was two—because there has to be a joining, whether you are dreaming a dream or beginning a dream, and it takes two to wake up—when the two of you decided to join in having a different point of view from the Father's point of view, it caused a loss of the infinite view—the all inclusive whole experience of conscious oneness with everyone and everything. And the very limitations of that, shall I say, biased view did two things: it made it difficult to remember that you could go Home; that you could abandon the point of view. The second thing it did was cause a sense of guilt, which meant that any return Home would in all likelihood involve punishment. This is not true, but from the separated standpoint that is an inevitable conclusion. And that inhibits coming Home. Who wants to come Home if there's only punishment awaiting.

So, you are where you are because, you might even say, you decided to do a little experiment, and see what it's like when you're having your own point of view. Well, there's nothing wrong with that, everyone has that capacity. And so, there's no judgment placed upon you, and you are not guilty of anything. And now that you are here you simply need to undo it, retrace your steps. And that is why guidance is available to you.

The moment you engaged in this declaration of independence you were assigned one who was Awake to stand with you, to help you not forget Home, or to help you remember Home, so that you have the support of one not experiencing your limited perceptions and the false conclusions that arise from them, who could illuminate the truth to you and help you remember so that you could dare to want to come back Home, or to wake up. It really isn't anymore complicated than that.

QUESTION: So what you're saying is that we're here because we chose to have this experience.

ANSWER: Well, remember where here is. Here is in the middle of the Kingdom of Heaven.

QUESTION: We're in this mindset then, because we chose to have this experience, and that's all it's about.

ANSWER: Because you chose to have a mindset, instead of the infinite view. Yes.

QUESTION: So there's no big prize at the end of the game? I mean it is a big prize, but basically we're here to do it because we chose to be here to do it. So just get with it and do it.

ANSWER: That is a common sense way of expressing it, yes. I like that. You see, it appears to you that you have some gigantic breakthrough that you have to become equal to, which would seem to be justification for a lot of praise once you have done it. But once you have done it, you will recognize who you are, and you will feel normal—in your right Mind again, Sane—and you will know it. And then it will seem like a ridiculous thing to get praise for neglecting to expend the energy it takes to be out of your mind.

So yes, there really is no great promise, even though you will have the joy, the deep grounded joy of being in your right mind and knowing it, along with all of the undistorted experience of Reality that will be yours, and will be, you would say, amazing, but only momentarily, because then you will recognize, "Why yes how on earth could I have forgotten." Thank you.

QUESTION: I just wanted to ask you if you could share your clarity on an experience I had a couple of nights ago? As we were getting ready to go to sleep, I turned out the lights and a rectangle appeared right by the side of the bed, my side of the bed. And it was a network of orange and beautiful blue luminescent lights over this rectangle. And I didn't know what it meant, but I was awake, I wasn't asleep, it wasn't a dream. And as I settled down into the

pillow, I felt that the fabric of the rectangle was—this sounds crazy—but it felt like I was part of the fabric and Al was part of the fabric. It felt like everything was... our Being was part of this.

And then as I was looking at it, it slowly turned inside out. It sounds crazy to say it, but that's what it did. And then it started filtering into the air, it dissipated. But as I was experiencing it, it was very lovely. I had the distinct recollection that this was the third night that this has happened. Only this time it seemed more active. I just wanted to ask you what was the feeling behind this, what was going on?

ANSWER: It was an experience of illumination. I like your use of the word fabric, in the same sense that I like the use of the word fabric in the phrase “the fabric of Being.” Because although one thinks of fabric as tangible and fixed, the fabric of Being is moving. It is also illuminated, and it is illuminated because love is the substance of it, and love is light—literally.

It was a moment of illumination in which you had the experience of how everything fits. And yet, because nothing remained the same the fit had nothing to do with size. The fit had to do with the indivisibility of the Movement of Being. And always when you experience the way things fit, you experience how you fit in, which constitutes the experience of union.

If any of the rest of you wish to facilitate the abandonment of independence, just say, “Father, where do I fit in?” Oh, boy your ego won't stand for that for very long. But it is a key. “Where do I fit in?”

I understand the turning inside out, and indeed there are no words to elaborate on it so that it might be understandable. And as it broke up it was an indicator of the end of the illumination, rather than an indication of something happening to the fabric of Being. There was an experience of love that you had, correct?

QUESTION: Oh, yes.

ANSWER: Indeed. That is it, it was a wonderful experience of illumination. Don't try to make something out of it.

QUESTION: No, I'm not. I'm quite content. Thank you.

ANSWER: You are welcome. All of you need to become like children, little children who are given an ice cream cone. They don't care where it came from. They don't care how it was made. They don't care what went into it. They just enjoy the experience of eating it.

Learn to be open to experiences of illumination, to experiences of Reality without demanding an explanation or an understanding of it. If you don't waste your time trying to gain an understanding you will have more ice cream cones.

QUESTION: It's great happiness that I can hear your voice here, Raj. I know you're always there, and this leads me into the question that I'm going to ask you now. I feel having read a tremendous amount of so called spiritual

matter, and the Course In Miracles, and listened to your material, and of course the Course as well, a great desire just to listen, merely to hear. And I would ask for your support in this, that although I know that the result very often is one of peace, and therefore of having the answer, I would like to really hear a little of what I need to do in any and every circumstance. Thank you.

ANSWER: Well, please understand that the guidance that you seek is seeking you. You already are not alone, and you were not alone before you were seeking guidance. And your guidance is intent upon registering with you. And because it is already, shall I say, ordained, already in the plan, already the way things work, you may know that it is not as complicated as you might think. In fact, you have neglected to share that you have on occasion heard guidance. And although you tend to think that maybe it wasn't full on guidance, it was. And I'm telling you that so that you might not feel that you are in any way hearing inadequately.

Guidance meets you right where you are. Your guide knows you so well, that he can approach you with every confidence of success because he can speak to you in a way that doesn't frighten you. Because of that, guidance often seems quite simplistic. But there is a reason: Together with the simplicity of the guidance that is given comes an experience of being loved also. And the combination of the two allows you to relax and persist in asking for guidance.

If you want more consistent guidance, ask for it more consistently. And know that you will not be considered a pest. Know also that there is nothing that you can ask that is too inconsequential.

You have my support. You also have your guides support. And as I briefly touched on earlier, there is almost without exception always more than one individuality working with you on behalf of your Awakening, even though only one has been assigned.

So persist in listening. And do listen about inconsequential things, about little things that don't matter a great deal as far as you're concerned, just so that you can become at ease with hearing. And the more at ease you become, the more clearly you will hear and the more detailed the information can become, because your trust level is not as low.

Now, let's do as I mentioned earlier about the physician, or the Advil, or the "ah-ha," the riding of the wave where you don't lock yourself into absolutes. Don't swear off reading, or listening to tapes, because now you are going to listen. Listen to tapes, read books, and listen. Don't make a work ethic out of it. Your guide is easy. Hearing guidance is easy. And it can be engaged in for easy reasons. It can be done with gentleness rather than firm resolve.

You can afford to release some of the British in you. You're already doing the right thing, and I'm encouraging you to persist and be easy about the whole thing. That's the end of the answer.

QUESTION: I want to thank you first, Raj, for the tapes that I've heard, which has been less than a year. And you introduced me to The Course In Miracles. And they've both been very important in where I am.

ANSWER: You are welcome.

QUESTION: Thank you. And the question I would like to ask you is that I left a marriage of over forty years because I really couldn't be my own self. I felt my integrity was really being violated. So I left the marriage and I got a divorce about two years ago. But I still feel a strong pull and a strong loyalty to my ex-husband, which I can't understand. And I wondered if you could help me on that?

ANSWER: Well, I'm going to be very blunt with you, it is an example of stupid co-dependence. And I say it because I can say it, and you can take it. I put it that way so that you might understand that it doesn't arise out of a healthy place, or a place that you should honor. The clarity with which you left the relationship embodied the health.

And you're going to have to use a little self-discipline. And when you find yourself feeling the draw, you're going to have to tell it to shut up, because it is not a manifestation of intelligence but rather that which would draw you into loss of integrity. That's the simplest way it can be put. And are you going to give the time of day to that which would draw you into loss of integrity? No, you are too intelligent for that. And you will not engage in such stupidity.

The clarity with which you left the relationship is still your clarity; you have not abandoned it. But you are tending to honor it. And then without looking at the integrity with which you left the relationship, you are off to the side here toying with this attraction. Well, stop playing with it; kick it out, dismiss it, dismiss it from your experience. Dismiss it with some authority, as a teacher would dismiss her class, and expect as a result of the dismissal, that everyone would leave. Dismiss it, and remind yourself of the clarity you have and the step that you took that embodied your integrity and your clarity and your healthy mindedness.

Now you can spend many a lonely, miserable, sad night ruminating over what there is in you that causes you to feel this draw. It will play into the dynamic your marriage played into and cause you to feel that there is some flaw in you that you probably can't do much about. And then you will, nevertheless, try to find it, to no avail, because it isn't there. And you could avoid that whole miserable process by dismissing it when it first presents itself to you.

I do want you to begin to think of it this way: just because an idea pops into your head doesn't mean you consciously chose to think that idea. The idea presents itself to you just as someone knocks on your front door. And when it presents itself you can say, "Wait a minute, is this my thought, or not? And whether it is or not, do I want to invite it in and entertain it?" And you say, "No!"

And say it with the strength of the integrity with which you left the relationship. Continue to move forward in your strength. That's the end of the answer.

QUESTION: That's exactly what I thought I would hear, and I needed it. Thank you.

ANSWER: You are welcome. I was not accommodating your expectation, however.

QUESTION: Raj, or Jesus, I bring greetings from the many wonderful people with whom I work. When you were talking awhile ago about the mind identification and the body identification, I'm well aware of the body identification and the five senses and so forth, but how would you describe yourself in comparison to how you would describe me in my present place of unfoldment? That's kind of a funny question, but... it's funny to me. But as we are Awakened how can we expect to be different? Am I going to see, hear, feel...

I had an experience last week and I had many helpers with me from the enlightened side, if I can say it that way. And I had the experience of...

ANSWER: The other side of your closed eyes.

QUESTION: Thank you. It was an experience of tremendous energy coming through my body. And as it came through, I had a feeling of connectedness with the total fabric. And as it went through my body I could feel in some parts of it, in particularly in my head area, a lot of density which was just being pushed through. One came in through my left side and went out through my right side. But it was a tremendous experience for me because it kind of gave me an idea of what may be an Awakened state, it's just a little prelude to may be what the Awakened state is like. Could you enlighten me?

ANSWER: This is called a cliffhanger ending of the day. There is no way I can do justice to your question in the amount of time we have left. And so everyone is going to wait for your answer along with you, and I will address it first thing in the morning. It is a wonderful question and I will be happy to share it with you.

ANSWER: Good morning. Another day with Jesus in paradise. Another day with your brother. That is the better way to think of it, because you do not have unreasonable conceptions of brotherhood. Brotherhood conveys to you equality, and that is the nature of our relationship. Which does not mean I am in the bad shape you are in. It means you are in the good shape I am in.

And the discrepancy between the shape you think you're in, and the shape I know you are in is what I am here to reconcile or diminish so that you all will cease arguing against your innocence, your purity, your integrity, your Sonship and Daughtership, the welcome that awaits you from all of the Awakened brotherhood,

and the welcome that awaits you from God, rather than the judgment that so many feel is awaiting them.

Indeed, it is like somebody who wakes up in the morning, and the person who has called their name and awakened them says, “welcome back,” even though you have been there all along, even though you have been the Christ, the undistorted presence of the Father all along.

And so, I greet you in Brotherhood and Sisterhood, and encourage you to let go of your conceptions of Jesus, so they will not get in the way of your relationship with me as a brother and friend, your equal, your comrade. If you wish to think of me as an older brother, you may. But the only thing that could make me seem to be an older brother who might embrace you differently from a younger brother is your concept of yourself as being less, or a little bit younger, a little bit less mature. Again, this is just a concept you are holding about yourself, not totally a constructive concept you are holding about yourself, and one which I am going to constantly encourage you to abandon in favor of the way I see you and the way the Father sees you.

The Father’s benediction on all of you is the same as it was on me: “This is my beloved Son—or this is my beloved Daughter—in whom I am well pleased.” That is the forever benediction of the Father on His children, all of us. That is the Father’s benediction on His self-extension called Creation, and looks like you and me.

We ended yesterday with a question that there was insufficient time to answer. And the question basically was: If we are going to make a shift from identification with body to identification with and as mind, or conscious awareness, how is that shift going to register with us? In other words, what is the difference between the perceptions of the five physical senses, the body perceptions of everything, and the mind experience of someone who is Awake. And specifically it was said, how do things appear to you as opposed to us, who are still dreaming dreams?

And indeed, I have already begun the answer as I have shared with you about our equality and our brotherhood and sisterhood, and that the Father’s experience of you is one that is embodied in the words, “this is my beloved Son/Daughter in whom I am well pleased. Not, this is my beloved Son or Daughter with whom it takes a great deal of patience, but I love them.”

No. Indeed, it is perhaps easier to conceive of God as loving you, but having to have infinite God like patience to put up with you, but realize that that is based upon a weak, wimpy, self-concept that you are entertaining about yourselves, which necessarily would require God to have to have patience with you, and that it’s just a concept, not a fact, it’s just an idea that occurred to somebody who expressed it and found others who shared in the idea until it seems by agreement to be totally reasonable.

Well, we are here today, these three days, to perhaps have a new agreement, a new idea that we are willing to agree to together. If your concept of yourself was—regardless of your behavior, regardless of how you think you are to be judged, and that you are judgeable and so on—if your concept or idea of yourself arose out of an awareness that God’s benediction on you was that He was well pleased with you and claimed you as His own, if that was the measuring stick you were willing to use, you would begin to recognize how often you bring another kind of measuring stick into the picture that is incongruent with God’s measuring stick. And by virtue of being able to notice when you bring this other measuring stick into the picture you would be in a position of casting those measurements into the trash can, and not validating, embracing and embodying them.

So part and parcel of how you will experience everything, when you are identifying as consciousness or mind rather than body, will be an awareness that you are the beloved expression of God whom God has no reluctance to embrace whatsoever, and whom God has no trouble recognizing as worthy of His pleasure.

Now, that’s going to feel like something. And I will tell you that the major difference between the way you experience everything now, and the way you will experience the same everything when you are identifying with and as consciousness, is that you will feel the capital “M” Meaning of everything, instead of having, what I’m going to call, emotional reactions or responses to everything, which is what happens when you identify with and as the body.

Most all of your feelings that you experience about everything are governed by what degree of threat they provide to your security. And so, it is easy to love a rose, or a sunset, but it is not as easy to love the stem the rose is on. And so, you are a little reserved and self-protective. You see, most of what you call feelings about everything are not feelings at all, but an aspect of the means by which you protect yourself. And so, you are not connecting with the essential Meaning of the rose, or the essential Meaning of the stem, or the essential Meaning of the thorns on the stem.

So, as you begin to shift from body identification to mind identification, you will begin to experience Meaning that has nothing to do with survival or self-protection, because the Meanings that you will experience will be inherent in, inseparable from your peace, which I said yesterday, is inseparable from your absolute innocence and stability and invulnerability. Not invulnerability because you have a magnificent shield, but invulnerability because in this place you know for a fact that there is no threat.

Now, we spoke yesterday about the fact that there is no matter, even according to your scientists. There simply is nothing solid anywhere; it is all energy pattern, like the force field around a magnet. It’s there, but you can pass your hand through it, and it can pass through your hand.

But something is there. What's there? An idea. Where did the idea come from that this energy configures to identify? God, the infinite intelligence, the infinite mind, the universal consciousness, if you will, which you are the presence of even though you have reversed the picture, and said you have a mind confined within your skull, embraced by and carried around by something else called a physical body, constituted of matter, which now you know doesn't even exist as you perceive it.

Can you imagine mind moving, engaged in a mental activity that did not embody the nature of that Mind? Impossible. The nature of God is love. The Movement of Mind is love. The self-expression of that Mind, as it becomes patterned, if you will, to identify the thought of God must occur as an act of love, and the substance of it must be love. And love feels like something. It is Meaningful. It is Meaningful to God.

And I mentioned yesterday that love is light. At the bottom line, the energy that becomes patterned, or that configures to express the idea of God is light. And so, as you really, not theoretically, really begin to shift from body identification, in which your mind resides, to Mind identification which is infinite, and you have no other experience of conscious awareness than it being infinite, in which the experience of the Meaning of body and world lies, you will begin to see everything become less dense.

Your sense that your body and world are made up of solid building blocks of matter together with the need for self-defense, because you feel vulnerable because you have separated yourself from your source to act independently, has created a density that doesn't let the light out. And causes you to not see the light in everything else.

There are those of you, a few of you here, who have experienced moments of illumination, in which absolutely everything that you thought was solid physical matter, became truly obvious to you as living and moving, even though it held its shape, all of it was alive. And I'm not talking about an acid trip here, I'm talking about a state of illumination with no artificial inducements, in which this living moving substance that held a pattern and expressed a distinct idea was living love.

And further you have experienced yourself, not as standing apart from it observing it, even though there was a body here and an object there with seeming space in between—your experience of it was one of recognizing yourself in it. And even though there appeared to be a separation, the Meaningful experience was an actual experience of inseparable Oneness with it. And not only that, you felt the love that was emanating from it, because the substance of it is love.

This was a glimpse of how everything appears when you are not holding between you and that experience your definite judgments and conclusions about what it all is and about what you are. Those glimpses occur in moments of defenselessness.

For one of you at least, you not only realized that the form you were looking at was living, alive, moving, and the movement of it was love, because the substance of it was love, but that it was not different from you, and it was loving you. You had the additional recognition that although the thing you were looking at was beautiful, it could have been something that was not beautiful and the Meaning and the experience of it would not have changed.

What I mean by that is, that if the object had been a beautiful work of art—a vase—the realization was that the object could have been a book of matches or a rock, and its Meaningfulness as a divine expression would not have changed one iota.

So your experience of everything is not for the purpose of distinguishing it from something else, or of applying some sort of value to it. Everything becomes Meaningful. And none of it is experienced as isolated from any other part of it, or you, and yet there is still an infinite expression. Everything does not meld into one humongous globe of unidentified love. So everything becomes an experience of Meaning, with a capital “M”.

Now, as one becomes less and less defended against experiencing the Kingdom of Heaven as it really is—not as it appears right now, no matter how beautiful it appears right now—you will begin to see these forms glow. In other words, the light of it, you will begin to see the light that is living love, or the living love that is light. And the structural density that was associated with your ego viewpoint, or your limited perception, will begin to yield to the simple presence of love as light.

And you will find that there is color, glorious color. You think you see color now, you do not know the vibrancy and depth, and spectrum of color that is available. And the colors embody and express the Meaning beyond just the very whole experience of the love that is the substance, that is the light of everything. That in itself is a magnificent experience as you would judge it right now.

So that when you see a color... I’m going to use the example of a book of matches. On every book of matches there is a little staple that holds it together. The staple has a function. The matchbook cover has a function, a different meaning, or purpose than the staple and so on—the matches, the heads of the matches, etc. Each part of the book of matches has a different color that expresses or deepens the experience of its meaning. And things of similar meanings have similar colors.

Even though what I am saying may sound wonderful, I am limited by language in a way that causes my description to be very unrefined, incapable of expressing the infinite subtleties of the Meaning that God has expressed by means of His ideas that are seen in the way that I am describing.

And so, the colors that you see that express the subtlety of Meaning and purpose that is every aspect of each idea like a book of matches, as I said, gives

more depth, a fuller experience of the Meaning. And what you cannot forget as I describe this is, that it isn't like you observing a book of matches here, it isn't you seeing a book of matches in a new way, because as I said, when you are in illumination, or when you are undefended against seeing everything through God's eyes, you have the undeniable experience of recognizing yourself in everything. And so, the full spectrum of Meaning that the book of matches embodies is known by you to be part of the full spectrum of you.

This experience of unity, this experience of an infinite breath of subtle Meaning, and that it's all you, and you're all it, is bliss.

I cannot express it completely as a mode of communication without talking for eternity. And we don't have that much time. We don't have that much time in this gathering, and we don't have that much time in terms of everyone's Awakening. There is not an eternity of time left before everyone will make this shift from body identification to mind identification, and wake up.

But just to share with you how this extends, and extends, and extends, I want you to realize that along with an entirely new way of experiencing the same old things, and experiencing unity and bliss without having lost the experience of conscious identity or individuality, you will—for lack of better words, and for purposes of description only—you will begin to notice that all of this that you are experiencing is in movement.

Oh, it's in transition, you might say, and because it's inseparable from you, you are moving. You, it, all is moving, it, all, you is moving. "Oh, well, this is a new experience, seeing everything this new way was sort of familiar, even though it was all new. But what's this movement bit?" And as you abide with it, you find that it's the Movement of Creation, it's the Movement of God, but it's the Movement of You, because you are inseparable from it.

And so you share the experience of being the Movement of Creation, which puts you squarely in the middle of the full experience of "Behold, I make all things new." It's like sitting on the edge, sitting on the leading edge, like in the first seat of a roller coaster, but not really scary. "Wow, infinity, standing at the threshold of infinity, forever engaging infinity, forever engaging, experiencing simultaneously with God the experience of the infinite Movement of Creation. "Well, that opens up yet another door as to what's coming next. Well, no one can second guess the Father, no one can second guess the Movement of Creation."

And you know what? All of this is experienced with absolute peace—no fear, no excitement, no thrill. Who needs an edge of fear to be attached to what they're doing, or what they're experiencing in order for it to seem to be meaningful, when the experience of bliss and joy are inseparable from being Awake. Conflict isn't needed to generate a little bit of excitement to make life seem worth living. But it's far from dull.

Now I have said this before in other gatherings, but I will say it again. As you dare to embrace the thought, the idea expressed in the first lesson of A Course In Miracles, which says, “nothing that I see means anything,” which really means, “nothing that I see means what I thought it meant, or what I think it means,” as one begins to embrace that, and one runs into the inner discomfort at conceiving that possibly everything doesn’t have any of the meanings that you have associated with it, as you get into the discomfort of that, you naturally move another step, “Well, it’s got to have meaning. What is its meaning aside from what I thought it was?”

As you begin to take that step, and there emerges a willingness to see everything with new eyes, minus the judgments and confidences you have had about that thing, or those things, you will indeed begin to see evidences of light streaming primarily from the edges of objects, to begin with. And it won’t be scary at all. In fact, it will be more like wondering, “how come I didn’t notice that before. Of course there’s light there.”

True it may generate a little bit of excitement in you, because it is novel in the context of your usual way of seeing things. But it will also be recognizable to you as utterly natural, you will remember at least that much of what you have blocked by means of your confident definitions about everything.

And so you see, you don’t have to wait until the by-and-by to expect to see things with new eyes, you can start right now. And the way you do it is to shift from identifying as a body to identifying as the conscious awareness, in which the experience of body, and world, and things is going on; an infiniteness, the boundaries of which you have never experienced because there are none, in which all things are being experienced.

And as a result of what I have shared with you yesterday, you are now able to begin to conceive, or embrace the idea that the things that you are seeing, the things that are embraced within the you that is conscious awareness do not have any matter to them, no solid substance to them, and are themselves ideas, which are perfectly tangible and visible to the mind that moved and created the pattern in order to express a Meaning that feels like something to the Mind that moved.

You don’t have to die to make this shift, nor do you have to live another ten thousand, or one hundred, or five lifetimes. All you have to do is stop being so confident that you know what everything is, and be willing to become as a little child and engage your curiosity again, so that you wake up every morning of the week wondering where you’re going to see light streaming off the edges of leaves, or the edge of the table, or the ends of your fingers, or what other aspect of the Kingdom of Heaven that you’re in is going to begin to register with you today.

There needs to be more delight. But, no, most of you get up in the morning, dead set sure that you know exactly what your boss is going to do, or the person sits next to you, or what the traffic is going to be like, and you start at the moment

you wake up, in fact, before you wake up, bracing yourself for that which you are so confident will happen.

And so, you start out the day frozen in your confidences, and your every move reflects those confidences, and you have joined with everyone else who has the same confidences. And is anyone surprised that that's what happens in your day? No curiosity is there, because you know for a fact that nothing's going to change. And you lock yourself in.

You want to know something? Everybody would love to be able to change. Everybody would love to be with someone who was defenseless themselves. And by virtue of their defenselessness, as I said yesterday, communicating the fact that they feel your utter innocence. And that's why they can be defenseless. And to know that someone feels your innocence is experienced as love. And to be with someone who is so confident of your innocence means that you can dare to embrace your innocence, rather than defend a guilt which you're not really sure is yours but everyone has convinced you of, and your self-doubt has stood in full support of.

Everyone would love to be in the presence of one who sees his innocence, so that he or she could feel his or her own innocence without apology. And you know what? For those of you who are familiar with the hundredth monkey principle, when a certain number of the Brotherhood who are asleep begins to stir and withdraw their joining or union with everyone else in sleep, the strength of the ability to remain asleep lessens, until a threshold is reached wherein there are not enough remaining in sleep joined together to keep the sleep deep, and spontaneous rousing will occur with the rest.

So never underestimate the power of your willingness to become curious and see with new eyes, because every little bit of willingness that you bring to seeing everything new through God's eyes constitutes your withdrawal from the union of dreams, which weakens the union and contributes to the break up of the dreams and everyone's Awakening.

I am very glad you asked the question. There are some light bulbs that have gone on in everyone's awareness. And although I could go on and on, the real key is for there to be a little "ah, ha," that goes on within you that awakens in you a curiosity. Because it isn't my telling you how it is in every aspect that is important, because what is important is the little willingness you bring into play that opens your door, or your eyelids so that you're able to see what is and always has been right in front of you.

QUESTION: Okay, I have such difficulty and go through so much stress over decisions and choices. What can you say to help me with that?

ANSWER: Well, there is only one answer that hits the mark. The answer will never be multiple choice. The fact that there seem to be many potential answers—because the "problem" seems to be so complex—misleads you, misleads

everyone. It will make it much easier if when you become still to listen for what is the answer, if you will realize that it is just going to be one answer.

The reason for becoming still so that you can listen for what is appropriate aside from all of your best judgments and your confusions, the reason it seems difficult to listen for the answer is because you expect the answer to be as complex as the problem appears to you to be. And the reason for listening is so that you can hear the one appropriate thing to do.

Therefore, the solution is simpler than what you initially expect, because you expect the answer to be as complex as you perceive the problem to be. If you realize this, then you will be more relaxed as you listen. And you will expect to be able to hear the answer because it's going to be simpler than what you are expecting.

You are used to solving your problems by virtue of thinking and reasoning, and weighing the pros and cons, etc. But the real and the easiest solution lies in daring to listen. Because at that particular moment, under those existing conditions there is one appropriate answer. And it is an answer that blesses everyone. It is not your responsibility to figure out how it can bless everyone. It is just your responsibility to take the simplest steps to arrive at the answer.

Always what makes for the confusion is the seeming abundance of alternative answers. Just remember that there is one answer, and all you are interested in is the one answer.

Now, it can be helpful for you to take your list of potential answers and, so to speak, hold them in your mind and consider them one by one. And imagine that there is a light at the beginning of each of the potential answers—a light that can flash red or green. Have no investment yourself in which answer should be the answer. And consider them one by one, and simply watch for a red light, or a green light, or no light.

You may find that there will be green lights on two or three of them. When that happens, discard the rest of the list and take those three, and ask about them. Because there is only going to be one that will be the answer.

This is a little technique you can use, which allows you to yield into the answer. It is a very helpful practice. You can also consider the list, and pay attention for which one seems highlighted. But the point is to dare to listen to know intuitively which is appropriate, rather than trying to figure it out for yourself. It is the surest way you have of arriving at, if not exactly the right answer, the closest approximation to it.

And I would suggest that you do this, as I said earlier, with things when you are not faced with a crisis so that there is a certain familiarity and ease with the process. There are other ways to gather an answer than specifically hearing your guide's voice, and hearing words, and this is one of them that you can employ.

Confusion is not your Birthright, and struggling through confusion is not the only alternative you have. But in order to experience the alternative to that, you must dare to assume that there is real valid and valuable guidance, or availability of the answer to you without your having to reason your way to a conclusion. And then listen for it.

I encourage you to experiment with this. It is a delightful experience. And if you do it at times when it doesn't matter significantly, you will be better prepared to deal with the situations that you have determined are extremely significant. That's the end of the answer.

QUESTION: My question is sort of related. I seem to not necessarily believe, but come to an awareness that confusion is probably what our natural state is, at least the way we perceive things. What sort of effort are we supposed to put out in response to that awareness? I mean, in what way are we to proceed once we perceive that confusion?

ANSWER: Even though you may come to a reasonable conclusion that confusion is the normal state of affairs, you must be willing to challenge that. You must be willing to make a claim or assertion within yourself that indeed confusion is not your Birthright, but clarity is. What is called a sound mind is your Birthright. And you must make a choice for that, rather than just settling for confusion and making the best of it.

And then, even though initially it will just be an assumption on your part, with no conviction behind it, as I already indicated, dare to listen in the silence. Dare to become still and listen with, again, another assumption on your part that what I said yesterday is true, that what is Real, what is actual insists upon registering with you just as light insists upon dispelling darkness by its very nature; not because it is aware of darkness, not because it wants to get darkness, but because its very nature is to be the absence of darkness.

The very nature of your being, your very Birthright is intent upon your experiencing your clarity, because in its presence confusion is absent. But if you do not know that you have an alternative to the assumption that confusion is the normal state of affairs, you will not be curious to experience not being confused just because it's your Birthright.

But once you know that the choice is there, or once you are willing to embrace it as a possibility, you can practice or exercise your curiosity in the silence by listening with an expectation of forthcoming clarity. And when you begin to experience clarity coming forth, your assumption will begin to shift into conviction, confidence, if you will.

And then when confusion occurs you will know within yourself that that is not your only option. And you will gladly opt for listening again so that clarity can emerge, clarity that is relevant, practical, meaningful, and which does not cost

anyone anything. What I mean by that is, that it will always be of a win-win nature, rather than a win-lose nature.

So I encourage you to dare to challenge the assumption that confusion is normal to you. It is not, and it never has been. Even if it may have been the only thing you have experienced as a general rule, that does not change the fact that it is not natural to you.

It's time to start taking some stands, not as acts of aggression, but as grounding actions that ground you in your experience of what is true about you, in the sense that I have been speaking about what is true about you, or in the sense that any of the great religions have expressed what is true about you.

If conflict, if polarization were the absolute fundamental normal of existence, the universe would long ago ceased to exist, because universal chaos cannot result in Order. Little pieces of chaos here and there can seem to exist without upsetting everything, but if chaos or conflict is a universal absolute, it would only be a universal absolute for a millisecond, because everything would—for lack of better words—explode or cease to exist by virtue of a universal conflict.

So if you are experiencing existence at this moment it means that there is no universal absolute of polarity. That in itself should buoy your spirits, and cause you to get up each day with more hope and expectation of good and fulfillment. That's the end of the answer.

QUESTION: Thank you. I guess more in a specific nature on this type of question, when we see individuals or groups perpetrating things that we find are causing turmoil or harming other people, and we see that happening quite often, how do you quiet your reaction to that type of thing?

ANSWER: By making commitment to setting it aside, by valuing your peace enough to not find justification for indulging in reaction. If you engage in reaction, you join them, whoever they might be, by adding to the chaos or conflict in the world, and neglecting to be any sort of light of clarity, or peace, or intelligence. So the first step is to take care of yourself, and choose for your peace.

I will tell you and everyone something else: All of you will begin to practice great wisdom if you will refrain from dealing with the problem until you've gotten in your peace, even though the problem seems to say, "You don't have time to get into your peace. This must be addressed right now." Now certainly, if a child has walked into the street, it is not appropriate for you to sit down and meditate. But other than obvious things like that, what you run into in terms of problems on a daily basis are things that do not require reaction on the spot.

And if you would value peace first, and move into it before you address the problem or consider it, what you will do is move out of the space of reaction so that when you consider it from your peace, the consideration of it will not elicit reactions. And from that place of not reacting you have the presence of mind, the balance, or evenness of mind to be able to consider more truly, or hear more truly

what is appropriate. And you will then tend to hit the mark consistently when it comes to actions that arise out of the clarity that you've gotten from your peace.

And your peace in expressing your clarity will cause those who are running around like chickens with their heads cut off, or those who are engaged in actions that are not constructive or kind, etc., to be able to reconsider, because you are not challenging them from a personal place, or from a place of reaction.

Now it is a fact that you will not always be met by a willing response. But you will not have contributed to the furtherance of the problem. And if you are not met with a willing response, then that's the next thing you take to that inner place of peace to listen about, so that you will know what is appropriate for you under the circumstances.

When you become highly aroused by the injustices that are going on, you have sacrificed that state of mind which is the only one that can be a corrective presence. And that is very important to remember. And so if you truly want to be contributive to the betterment of the world, or the betterment of mankind, etc., if you truly want to be contributive, don't forsake the one thing that will allow you to be contributive, just because your egos are so ready to jump into the fray and engage in the righteous battle.

I mentioned yesterday, that when you connect with your peace, it is not just a different emotional state, different from anxiety, or fear, etc., but rather you are having a direct experience of your Being, of your Self, with a capital "S", this Self who you're not totally familiar with at the moment, but which has always been you and has never been absent. It is a direct experience, it is you touching your Real Self, having a direct connection.

And as you begin to have that awareness, and you feel the safety that accompanies it, and you feel the joy and the love that accompanies it, you also have the realization that this unexpected experience of you is true, and it has to be true of everyone else. That realization about what is true about everyone else, that you have gathered from an inner experience of yourself, absolutely alters the way in which you behave with others; unless after having this experience you abandon it in favor of the surface reactive ego emotions that you earlier described as an ongoing state of confusion.

So, if you want to make a difference, and if you want to be appropriate, if you want to be in the world in a way that blesses everyone; value your peace enough to seek it first before you consider the problem, or shall I say, before you consider the solution, the absolutely appropriate step to take, or thing to do or say. And then if you cannot be an agent for change in the situation, you will find yourself not needing to be in the situation. And if you can be an agent for change, you will find yourself being there and change will occur. That's the end of the answer.

QUESTION: I read a book recently, in which the author theorized that the reason for low back pain, was that there was an emotional problem, or crisis, or trouble in the mind. And that the body as a defense mechanism, not wanting to face the problem, would begin to tighten and ache so that it would distract us from the emotional problem that it was afraid to confront, or that that part of us was afraid to confront.

Now, I've always thought that the incidence of pain in the body was an indicator to wake up and look at something you're missing here, some emotional upset, or something that needs to be faced. So is it A, B, some of both, or none of the above?

ANSWER: It is like which came first the chicken or the egg? Pain is always the evidence of resistance. If resistance is occurring, there must be a call of some sort, there must be something requiring one's attention, otherwise there would be no occasion for resistance.

So in a sense, in a somewhat oblique way, your understanding that a pain was a wake up call is right. However, it is really the evidence of resistance to the wake up call. The wake up call doesn't manifest, it's the resistance to the wake up call. So the pain is not itself the call for attention, or greater consciousness, it is the evidence that the call for greater attention is being resisted.

Either way that you want to look at it it brings you to the requirement to pay attention to what isn't being looked at, which you have described as a wake up call. Do you understand?

QUESTION: Yes, I do.

ANSWER: I will elaborate a little bit further. If you say the pain is the wake up call, you can become sloppy in your thinking and begin to value pain. "I can't wait for the next wake up call. I used to hate pain, but now that I know what it is, bring it on, as long as it's not overwhelming, of course."

What you want to value is the wake up call. And you want to learn not to indulge in resistance for very long. If you acknowledge that pain is the evidence of resistance, you will never value it.

Don't become sloppy in your thinking. For example, A Course In Miracles says that the Holy Spirit can turn every problem to your advantage. Well, don't become so sloppy in your thinking that you invite problems so the Holy Spirit can turn it to your advantage. Thank your lucky stars that the Holy Spirit can turn it to your advantage, but desire not to be having circumstances, desire not to be employing the kind of thinking that creates the circumstances that the Holy Spirit can turn to your advantage.

And do this by perhaps inquiring of the Holy Spirit before there is any sense of anything to resist, "Is there anything I need to know today? Is there any clarity that would be helpful to me today? Help!" And then what needs to be uncovered, will be uncovered before you have a chance to resist it.

You see, in answer to your question specifically, pain is the indicator of the fact that avoidance of something has already occurred. And it's also the indicator that a wake up call has occurred, which is being avoided.

When I say be curious, I mean be actively curious, and ask your guidance, or ask the Holy Spirit, or ask the Father, "What do I need to know? As I go through my day today, if there is anything I need to know will you please get my attention, and point it out to me?" Or when you go to bed at night say to the Father, or the Holy Spirit, or your guide if you have enough trust, "I authorize you, I give you permission to use whatever means you have through the night to convey to me any idea that I need to be aware of that will facilitate my waking up, that will facilitate my clearer experience of fulfillment on a daily basis. I give you permission, and I invite you to do whatever you can to help me realize something that I need to be aware of." This is an active expression of curiosity.

And the other thing is that, again, it is an act that invites someone into your space—a joining, a conscious desire not to be alone, and an abandonment of an aggressive act of independence, which is, as I said yesterday, what constituted the fall. That's the end of the answer.

QUESTION: I have one last body question, if I might? On January 11th something began to happen in my own body, which was like a major realignment, and it seems to be continuing. What is that about?

ANSWER: Spontaneous healing. Embrace it as such. Do not resist it, and do not imagine otherwise. You passed over a threshold of significant lessening of doubt, and significant increase of trust, generally speaking. And so your perception of your body is shifting into closer alignment with what is true.

I'm glad you asked this question. I want everyone to realize that something really is going to happen when you embrace a willingness to see everything with new eyes. Adjustments are going to occur. Reconfigurations are going to occur, even as literally as Michael just described it, as a realignment of his bones.

It is not all a head trip. It's not all just thoughts. But it is the disappearance of the evidence of disease. And it is events of realignment of your physical structure. It is the disappearing of faulty elimination. It does constitute real evidential change. "Oh, well, I didn't expect that now. I'm very happy if I just get a new and more wonderful perception of everything, but if there are going to be actual changes that I didn't realize, I'm not so sure I want that. That's a little scary."

Well, it's not a little scary if it's cancer that's there. You'll take that. But what if you're a little short-waisted? That's not a disease. And all of your clothes fit your short waist. But what happens if reconfiguration occurs and a more proper symmetry emerges, and you might even hear pops and strange sounds as your short waist gets longer—not exactly as you saw it in "The Fly," but real change.

Symmetry and beauty and balance is your Birthright. That is not left for the creations of a sculptor to bring out in marble. And as you Awaken there is what the Course calls the coming forth of the happy dream, which comes before waking up.

And so, you need to embrace the possibility, please, that it is going to be something more than just a new frame of reference, a totally mental shift that has nothing to do with your body or with the world. Every single tree you see, every object you see, its substance is light. It is radiating light at this very moment. The illumination in this room is magnificent at this very moment, because it isn't the way you're seeing it at this moment, as dense and dark, unmoving, unalive, etc. Illumination is Soul satisfying, and all of the Meanings of it are Soul satisfying.

As you begin to see it more clearly, you will find that you can pass through the wall, or if it serves purpose, you can simply float down into the restaurant downstairs and have a bite to eat. And you will not be limited in the way that you are at the moment. You're going to have new experiences. And the beauty, the artistry of God, the infinite harmony of His self-expression will apply to you.

And so, if your legs are too long for your torso, and your head is too small for your body, and there is not utter artistry and beauty that would be recognizable to everyone, then you can expect to have changes occur, and experiences of growing that were absolutely normal to you from birth to, let us say, twenty-three or twenty-four years old. My God, you looked forward to being able to jump up and touch the top of the doorway finally. And you knew that you were going to get taller, longer, if you will, and also have more strength in your muscles. And you knew one day you would be able to do it. Or reach the low branch on the tree without standing on something.

Be ready for change. Be ready for balance and order and symmetry and alignment, etc. Be ready for evidences of these, because ultimately you are going to see everything as it is, and it is going to be beautiful. And whether or not you can phantom the depth of the meaning of the word beauty, all of you do recognize what is beautiful.

Your dreams have not caused you to lose all awareness of what is beautiful, what is loving, what is perfect. You are none of you totally asleep. But please, embrace in your consideration of your spiritual Awakening that what you have called the physical is not going to be left behind, because as we've discussed now the last two days, there ain't no physical to be left behind. There's the discovery of the fact that it was all mind to begin with. It's a different way of looking at it.

How many of you have watched science fiction movies, or read science fiction books, and read of force fields that you could turn on with the flick of a switch that would create walls, or a platform that you could stand on? Well, and you say, "Wow, that would be neat! I would know we were making progress. And it would be exciting to be able to experience a force field." Well, you know what?

The piece of glass in this window is nothing but a force field. And I'm using that example because it has the least density to it, you can see through it, it's as though it isn't there, and yet you can lean on it. Well, you say, "Yea, but it's glass and it has certain thickness, and because of its physical properties it supports me, even though it looks like nothing is there."

Well, that's not correct. It is a force field. You're already experiencing force fields, because all there is to it is an energy pattern that has a certain intent, and it fulfills that intent. And I'll tell you the moment the intent is withdrawn, it wouldn't break, it simply wouldn't have any density anymore.

The future is here. The Kingdom of Heaven is here. You simply need to wake up to it by having a willingness to let, for lack of better words, a new interpretation in. It isn't a good word, because you use interpretations for the purpose of becoming definite about something. And as we have been saying for the last two days, you need to learn how to ride the indefinite wave that is moving, and by virtue of its movement is indefinite, but also by virtue of its movement is identifiable as a wave.

So, be willing to, and be ready for the experience. Be willing to embrace and be ready for the experience of real change as part of your spiritual path, or as part of your Awakening. It isn't all going to be metaphysical. It's going to be whole, embracing everything, because the division of everything into spirit and matter never really occurred, except in the imagination, and a mutual agreement to adopt that belief and behave as though it were true. And down through the centuries belief upon belief has been added to that mutual agreement that didn't even make sense in the beginning, and didn't express truth in the beginning.

So again, be ready for literal change. That's the way you're going to find out that the world is mental, that it's all Mind. And therefore there isn't any polarity. Nothing has to be resisted, nothing has to be gotten away from. And as that becomes clearer, you will let down your defenses. You will not justify denial of the world. And you will no longer engage in attack on the world by virtue of your definite conviction that it isn't God, and therefore is utterly undesirable, and utterly illusory.

Something is going on, but your perception of it is not what it is. And your perception of it is deluded. And when you believe your delusion, your delusion becomes an illusion. And it is only in that sense that you can say that the body and the world are illusions. They are delusions about something Real that you believe are true. And what you believe is true is an illusion. The minute you withdraw your belief in it, it stops being an illusion and becomes a delusion. And from that standpoint it is actually easier to abandon the delusion.

As long as you believe the delusion is fact, you will make commitment to that delusion, and now you are caught in illusion. And because of the conviction

necessary for delusion to become illusion, it is more difficult to shift, to yield to something other than that illusion.

Now you may think that I am playing with words here, but I am actually being very specific so as to allow a path for the mind that wants to reason everything out, to have an escape route and can reasonably dare to say, “The world may be Real, it may all be mind, and everything may all be mental, nothing solid to it in terms of physical matter.”

RAJ COMMENT: Before we go on to the next question, I want to ask: Why are we doing this? Why are Paul and I doing this? Because it is well not to have any misconceptions. Because your misconceptions can block your own spiritual growth. We are doing it fundamentally because it fulfills purpose—relative to me, relative to Paul, and relative to you.

But also, I will tell you what it is not. It is not an example of a special case, as though Paul has a special talent, which because he has it you are able to benefit from. It is rather an example of, well, I’m going to say a not even above average case. And I say this so that you might understand that aside from the value of what everyone experiences here, it is an example of what each of you is capable of. Each one of you is capable of hearing guidance, just as Paul is.

To tell you the truth as opposed to Paul having a special talent for this that allowed him to do it, you could say that he had a special stubbornness, which contributed to his being able to hear me. And his special stubbornness was a highly developed sense of personal metaphysical competence. When his business got squeezed out and collapsed, he was confronted with a situation that his clear metaphysical thinking had no effect on. All of his prayers availed him nothing. But he didn’t give up. And he persisted far past the point that was appropriate, to the point where even wedding rings were sold to try to keep the business afloat, even though it was already dead.

It took a lot for Paul to arrive at a point where he was willing to say that not only did he not have the answer, he didn’t want to have anything to do with his thinking, with his own best judgments, with all of the “knowledge” that he had acquired. You see, the business he had he had great plans for, and he had brilliant ideas as far as he was concerned. And he was going to make a mint. It wasn’t really his goal, because his preoccupation was with the ideas that were going to be transformational in this business. He just knew that it was such a good idea that he couldn’t help but benefit from it financially.

Nevertheless, he arrived at a point where he gave up, and he opened up in the absence of all of his confidences—self-confidence as well as confidence in the metaphysical system that he had grown up in. He was so fed up with it because it wasn’t working that he was left at a point of not just saying but feeling, “Help!” In other words, he arrived at a point where there was a willingness to let in.

This story is not the sign of someone with a special talent, or someone greatly further down the road than any of you. There is a saying that, “man’s extremity is God’s opportunity.” Well, not one of you has to wait for an extremity before you can embrace God’s opportunity to bless you.

There may be one or two of you here that will wait, but it’s not necessary. To listen, to be at a point of truly wanting to experience God’s love, of truly wanting to have clarity, enough so that you will let someone in who has the clarity, that’s the key. And all of you can do that without being pressed to the wall.

Now this doesn’t mean that if you start listening, as Paul did, that you will end up giving workshops and seminars, and traveling around, and everything that Paul is doing. Because your guidance will be specifically appropriate to you and your fulfillment of purpose as it relates to everyone else’s fulfillment of purpose.

And so you cannot preconceptualize what it will be like from watching Paul; except that you can count on it that when you dare to listen for guidance and get it, it will be meaningful for you and others. Because one way or another it will be extended, or the gift that has been received by virtue of listening will not be fully received. If it is not received and extended, it’s meaning hasn’t been experienced.

So what is happening here is not a special case that you happened to have been fortunate enough to be aware of and participate in. It is really very natural. And I haven’t shared for quite a long time with a group, the fact that you do not have to have arrived at a certain point of your spiritual growth before this can happen, before guidance can be experienced, because your guide is quite capable of connecting with you, and dialoging with you, whenever you arrive at a point where there is a genuine and humble desire for that communication to occur.

Now when I say humble, I mean where your reason for listening is not for confirmation of what you already think you know, or what you think you already know. Humility is when you are willing to listen, no matter what the answer is, no matter what the communication is.

So often one listens for guidance to find out, hopefully, that the listener is right, or was right before they listened. This is what the Course calls a pseudo question, because it has a bias to it in the asking. Just remember that after you have heard you can tear the answer to pieces. You can argue it, you can discuss it at length with your guidance.

But to listen humbly means to be willing to hear whatever is provided, whether it supports the position you think you hold, or the attitude you are practicing that seems valuable to you, no matter what. Listening humbly is a willingness to be loved on love’s terms. That’s the way you let in.

Some people, like Paul, arrive at that point as a result of tremendous frustration and humiliation, and a sense of being a total failure, which is most certainly uncomfortable. But even Paul found a new meaning to the word humiliation. For him it was the precursor of humility. And it was one of the

kindest experiences he has ever had because it removed from him false trust, and it removed from him confidences that had gotten in the way of his being able to be on the beam, on the Homing beacon, if you will.

And so one can come to the point where humiliation is seen as a most valuable experience, because it leads to humility. Can I say that it leads to genuine helplessness, a horrible concept as far as the ego is concerned. But when one is genuinely helpless, one has no arrogance. And one also has no confidence in himself. Again, a terrible concept from the standpoint of the ego. But it is essential for a strong willed person to arrive at that point, so that his willfulness can no longer get in the way of his fulfillment.

Again, no one has to be pressed all the way to the wall. No one has to be, unless there is a strong will, and a great determination to express it. This is a kind of circumstance that the Holy Spirit can turn to your advantage. But in the turning of it to your advantage, you will say, “All hell has broken loose. I’m failing,” etc. But that’s the way breakthrough is experienced in the face of great determined self-confidence and willfulness.

You know something? Just being willing to assume that there is a source of clarity and wholeness and fulfillment that you are not personally responsible for, and which you do not have to bear the burden of, ought to be enough for you to begin to play with listening—not do play listening—but play with really listening on the outside chance that perhaps there might really be a God, there might really be those who are not suffering from whatever ignorance’s you might be, who stand ready to support you in discovering your wholeness just because you exist (not because you have earned it) that you will enjoy without the pressure of circumstances, shall I say, waking up with grace.

Do not distance yourself from experiencing the companionship, the divine companionship that is available to you by saying, “what’s happening with Paul is a special instance that somehow doesn’t apply to me.” That is an excellent way of distancing yourself from your own good, and your opportunity to experience your integrity.

And for those of you who are students of A Course In Miracles, I will take this opportunity to point out that my time spent with Helen Schucman was also not a special instance. And although there have been some expressions of the fact, or the idea—not the fact—the idea that everyone else can’t expect the same sort of relationship with me or with guidance that she experienced, is untrue. It is an attempt to elevate her, and to elevate the Course into a false position of religious respect, whether it is stated that way or not.

And again, if that is bought into, everyone who buys into it will be saying, “that can’t happen to me.” And your word will be your law. And you will distance yourself from it, whereas every student of the Course should by virtue of the very existence of the Course feel heartened, encouraged to be open to the same

sort of guidance that Helen got. It doesn't mean you will write a book. But it does mean that you will have that companionship which will greatly help you in your process of Awakening, because you will have encouragement where you feel not the courage.

Who you really are and have always been, and can never stop being is constantly—because it is the truth—insisting upon being fully realized. And so, it is like the light constantly pressuring the darkness, constantly undoing your false sense of everything, or I will say, insisting upon undoing the ego concepts that blind you to who you are. Which is why the human experience is one of defending one's self, because the ego must constantly reinforce itself to overcome the constant undoing that is caused by the assertion of who you really are so that it may penetrate your present experience of being conscious, and cause you to remember fully who you are.

Because of this you could say that you have constant help at becoming a fully realized Being, if I may put it that way. Your very essential Being is insisting upon being fully realized. And so there is help and it comes when there is a little willingness. Willfulness blocks it absolutely.

So this is not a special instance, and when it happens to you it may seem quite amazing by comparison with what has been your normal experience. But that will pass, and it will begin to be very normal. Except that that normalcy will move you rapidly into fuller and fuller realization, into being more and more fully realized.

So there is nothing special about being in touch with guidance, even though the experience is wonderful beyond your imagination, because it moves you into being Awake.

ANSWER: Good afternoon. Is everyone awake? I mean I didn't put you to sleep, did I?

QUESTION: Raj, about four years ago, when Kurt and I came to you we had just come to Kauai, and one of our questions was, "What are we to do?" And you very eloquently said, "You are to do nothing. You are here to Be."

ANSWER: I remember.

QUESTION: Well, it was a very, very inspiring answer, although I didn't quite know what it meant at the time. But I really feel I have connected more with my Beingness in the last four years. And whenever I go into my doingness, I'm very conscious that I want to do from my Beingness. And my question is: What is your interpretation of doing from one's Beingness?

ANSWER: I'm sorry, I do not give interpretations.

QUESTION: Well, what is your insight, or how could you share your feelings about that?

ANSWER: When you are connected, when you are in the Being place, it is not a void, although initially it may simply seem to be a place of great peace with no activity per se. But as you know the more time you spend there the fuller it becomes. It is as though your eyes or your awareness has to adjust, and as it does you can see more of what is there. And one of the things that is there is joy, and when you feel it you smile, and your body sings, you might say, zings even.

And someone looking at you might say, “Why did you smile?” And you will say, “I didn’t even realize I smiled.” That’s an example of doing from Being. From your Being you will find yourself knowing what to do, not so much as an intellectual process, but as an experience of there not being anything else that’s appropriate.

Paul is sitting here with his hands in this position, not because he has listened to what I have said and then said, “Oh, well, this would be a good way for my hands to be when he says that.” But because there’s nothing else to do with his hands but this. He’s not even thinking about his body, he’s not unconscious of it, but he’s not thinking about how he appears. He’s experiencing the Meaning, and so he does what he does because it fits the Meaning, there is nothing else to do, nothing more appropriate.

So it isn’t as though you go into a connectedness with your Being and get instructions, and then move out into the area of doing and carry out the instructions. As it happens, that’s Paul scratching his cheek, it’s not me.

When you are connected with your Being and you feel what is appropriate, don’t abandon that place. Stay connected with it to the best of your ability as you “do” the only thing that is appropriate. That is the way you do it.

Let me tell you also—everyone—that coming from your Being will never have a charge to it, it will never have a thrill to it, it will never be exciting, but it won’t be meaningless. Emotional charges are ego reactions that are not present when you are coming from your Being.

But I will tell you something that is present. What is present is fearlessness, invulnerability—not from strength, but from a clarity that there is nothing about you that can be hurt. As a result, you are able to come from a totally genuine place. Not from the ego at all. And when any of you are coming from a totally genuine place, something truly Meaningful is happening, something that everyone is able to value, or at least find themselves liking.

So Paul is here, and a gathering is occurring. And he is sitting on this chair, and he is moving, and his mouth is working, and words are coming out, etc.. But none of it is being done from the body sitting in the chair. No self-awareness is occurring that has him placed in a corner of the room with everyone else in front. What is occurring is an experience of, for lack of better words, being on the beam, being on target, being utterly congruent. And so, there is no self-consciousness, fear.

Being from your genuineness means that no effort to influence is occurring, because there is no extension being made, no attempt at communication. We are indeed making a tape recording, and that could seem to prove, because of laughter and what is said from here, that indeed there's a give and take of communication. But there isn't. Truly the only thing that is going on here right now is communion; it is communion of all of us within each one's center. And the reason that is happening is because Paul is being from his center, and not attempting to be something for someone else, not attempting to teach anything, or be anything in particular. And so, none of you feel invaded, and none of you have to hold yourself in a defensive stance.

So what I'm trying to say is that when one is coming from his Being, things will be happening, but not from the standpoint of a doer, doing it. You will engage in conversation. You will appear to go to the store, or hold a workshop, or take a shower. Can you imagine what it would be like to be from your center where nothing you did had to be done out of fear, because there was no fear present. Glorious!

Well, that's one of the normal choices all of you have. And so you might ask yourself, "Should I choose for the experience of connectedness so that I can become comfortable with it and end up being in the world from that place, and experience fearlessness, utter fearlessness? Or should I choose for the right to think for myself, and author all of my own thoughts, and teach everyone the wonderfulness of my thoughts, and try to coerce them into having a better life by virtue of my wonderful thoughts?" And you know husbands teach wives, and wives teach husbands in this way, all as an attempt to control so that the other partner doesn't make waves and make you have to grow, or be alive to him or her.

So, do you want to choose for that, and by virtue of being ungrounded constantly engage in these activities out of fear, with an ongoing unguardedness? I want you to think about that. Or better, I'm going to ask you to feel into those two choices. Because although you might experience the high of authoring things yourself—authoring ideas and thoughts, and putting them together in a particularly uniquely interesting way—accompanying that act is an unavoidable experience of anxiety and fear. And embellished in everything you say will be subtle attempts to control the situation so that nothing will happen to increase this fear.

Are you going to choose for the high that you will get at that cost, or might you be willing to experiment at least with abandoning that approach, and becoming centered, connecting with your Being, going into your peace and being in the world from there—as Paul is doing at this instant. Mind you, although I am talking about him, he is here, and I am.

So it is not as though he has disappeared into the woodwork; this is his fulfillment as well. It is his peace, his experience of fearlessness that I have been talking about. And he can tell you that it has been an amazing thing to live, let us

say, ninety percent of the time, ninety percent of a year without fear. I want you to feel about that prospect, because it might not seem worth it to sacrifice the hit of authoring everything yourself personally for something that you can't personally take credit for.

But you must ask yourself whether the cost of living the rest of your life in fear of some sort or another is an appropriate cost, or one you even want to pay, when you actually do have an alternative available to you? You might say that that alternative of experiencing fearlessness is a private one. But when you are experiencing fearlessness you are with everyone else in a new way that is Meaningful for everyone else, transformational even. And so it is not an empty experience, it's just empty of the thrill of fear. All of this awakening stuff is utterly simple, actually too boring for the ego.

Well, what I am meaning to convey to you here today is that what seems to be meaningless to the ego, is extremely Meaningful to the Christ that each one of you is, to the whole-Souled woman and man that each of you presently experiences yourself as—Soul satisfying. And when you let yourself have the experience and discover that you haven't disappeared, but that you are present in a way that is whole and wholesome, you will experience a greater inclination to avoid fear, since you really do have an alternative. It's so utterly simple that there really is nothing glamorous about it.

Some of you might have said, "I'm going all the way to Hawaii to hear Raj. Wow!" It may be meaningful to have come here, but it isn't special, it's absolutely normal.

You can ask Paul after the end of the day, if you wish, when he's being the sidekick, when he's being not from his connectedness, you can ask him just how great it is to be in touch with Jesus Christ. It's a pain in the ass! It's not glorious. Why? Because I won't agree with him when he wants me to believe that he's a poor, suffering, piss-ant.

So be careful not to play into false ideas of specialness for Paul, or for yourself, or for Helen Schucman, or for anyone. Being who you really are is significant—is significant—because you are the direct expression of God. But it's not special. And because it's not special, it is more easily available to you, because it's normal for who you really are.

Desiring to come from your Being, rather than a place of doing, is the means by which you begin to allow yourself to have an experience of, what I'm going to call, divine normalcy. When you do it, angels will not sing, and Gabriel will not blow his horn, and the word of God will not boom forth in Charlton Heston's voice and announce to the world, "this is my beloved daughter in whom I am well pleased." No. It is more like you will simply begin to glow with a warmth, with the warmth of your genuineness, and you will feel your Self, with a capital "S". And you will feel the fact of being on the beam and the congruence of it, and you

will feel joy, but nothing special. Thank God! That is a little disillusioning and causes some to think, “Well, I must not really be on the path.”

In my very first conversation with Paul, my first words were, “My name is Rajpur, and I have been awaiting the right time to speak to you.” And Paul almost laughed in my face. And his immediate spontaneous thought was, “I could have come up with a better opening statement than that.” We didn’t need a better opening statement than that. How else does a brother speak to a brother? It’s simple, it’s natural, it’s normal, but it’s also Meaningful in a way that most of you do not experience meaningfulness from day to day. Thank you for your question.

QUESTION: I have so many questions, but I’m going to limit it to one.

ANSWER: Why don’t you listen for which one to ask.

QUESTION: I did, but I still feel like my ego doesn’t want to shut up to let me just get to it.

ANSWER: I will tolerate a little bit of your ego.

QUESTION: Thank you. An interesting thing has been happening to me. In my mind’s eye I have been seeing a golden city that changes frames. It’s like watching a movie in my head. And I get a view of what looks like the front of the city, and then it’s like a kaleidoscopic image in my mind’s eye that is perfect in geometric form, and it changes, and then there’s another part of the city. And then other things have been happening, where I see a sea of blue—beautiful blue lights, and then that changes and it goes into colors—just the most amazing colors. And I wondered if you could speak about that, please?

ANSWER: Gladly. These also, like the one mentioned yesterday, are experiences of illumination—the penetration into your, we’ll say, current level of awareness of Meanings which convey Reality. I said Meanings that convey, I did not say images that convey. You do not have to understand experiences of illumination. They are not there to be understood or explained. They are there to be felt, because they trigger in you remembrance of Home and remembrance of the capital “F” Feeling you, that you are.

Just as an aside, feelings and emotions are two different things. Emotions are ego reactions. Feelings are Soul’s recognition of itself in what it is experiencing.

The images you experienced are there to trigger your feelings, to reawaken in you, apparently right here in your limitation of who you are, and of Home, a desire for Home greater than your fascination with the ego’s perception of Home.

So there is nothing for me to explain relative to the images, and there is nothing for you to get relative to the images. The images not only remain in your mind, but the feeling you experienced when you were having them remains there. So connect with the feelings, and let them do what they will. That’s the point. Nothing else. Unless you want to rejoice at having had the experiences.

I will end this answer by simply saying to you all: You value thinking and understanding too much. Use it until you have something to replace it. And then get about the business of having something to replace it with by practicing listening, by taking the time to become still. And as the Bible puts it, as I put it, going into your closet and praying to the Father in secret.

Every great religion teaches that in one form or another. Going into your closet means withdrawing from the business of thinking. And praying to your Father which is in secret, means praying to the Father, desiring to experience the Father's point of view in the silence. It doesn't mean keep it a secret from everybody. It means in that secret place, that place of silence—peace. How do you see this Father? Like a child asking his parents, “What's that? What's that? What's that?” incessantly. Ask your Father, “What is this really? I thought I knew what it was. I think I know what it is. But setting all of that aside for a moment, suspending all of my judgments and conclusions, Father, what is that? What does that mean? What meaning were you expressing? What meaning are you expressing right there where that is?”

This is the way, this is the way you make the shift from body identification to mind identification. This is the way you make the shift from doing to Being. This is the way you make the shift from fear to peace.

Now this really is the last thing I'm going to say. When you are being genuinely out from your peace, you are unavoidably being the presence of love. And everyone and everything is blessed.

To complete the subject matter we have been discussing, I would like to share from A Course In Miracles. This is from a section called Manual For Teachers, and it is in the section entitled What Is The Role Of Words In Healing:

“Strictly speaking, words play no part at all in healing.

“Is the teacher of God, then, to avoid the use of words in his teaching? No, indeed! There are many who must be reached through words, being as yet unable to hear in silence. The teacher of God must, however, learn to use words in a new way. Gradually, he learns how to let his words be chosen for him by ceasing to decide for himself what he will say. This process is merely a special case of the lesson in the workbook that says, “I will step back and let Him lead the way.” The teacher of God accepts the words which are offered him, and gives as he receives. He does not control the direction of his speaking. He listens and hears and speaks.

“A major hindrance in this aspect of his learning is the teacher of God's fear about the validity of what he hears. And what he hears may indeed be quite startling. It may also seem to be quite irrelevant to the presented problem as he perceives it, and may, in fact, confront the teacher with a situation that appears to be very embarrassing to him. All these are judgments that have no value. They are his own, coming from a shabby self-perception which he would leave behind. Judge not the words that come to you, but offer them in confidence. They are far

wiser than your own. God's teachers have God's Word behind their symbols. And He Himself (meaning God) gives to the words they use the power of His Spirit, raising them from meaningless symbols to the Call of Heaven itself."

I share that with you because it illustrates that it is not a special gift to listen and hear and share, but in fact constitutes fulfillment of purpose of Being. It is the specific way one let's himself back into the Kingdom of Heaven. Because, as I said, it undoes the act of the declaration of independence that created the whole human condition.

QUESTION: I'm curious about something, Raj.

ANSWER: Excellent!

QUESTION: And it has to do with the timing of the publication of The Course In Miracles, and your emergence as a spokesperson for it in the late part of the twentieth century, when it seems like things are really getting violently out of hand. How come it took 2,000 years, or almost 2,000 years?

ANSWER: When the student is ready the teacher appears. I know you would like a more expansive answer than that, but it is that simple. It is that simple.

QUESTION: Thanks for the simplicity.

QUESTION: Hi, Raj. There's been something that's been a concern for me most of my life, and it revolves around my weight. And I've tried numerous things. And have made many attempts, from many approaches, many angles, and nothing seems to have given me the satisfaction I might be looking for. I'm open to your input on this.

ANSWER: Here we have an instance where Paul is surprised at my answer, which he has neglected to voice, because he does not like it—and is questioning me.

Here is my answer: It becomes you. It perfectly identifies fulfillment of purpose for you to be exactly the shape you are. It is communicating a genuine presentation of you. And mind you, that doesn't mean you are a fat person, but it has significant value for others as well as you for you to have the appearance that you have. And because it fulfills purpose, it is perfect. And I encourage you to stop wishing that it were otherwise.

And I would encourage you to say, "I allow myself to appear as I appear as long as it fulfills Purpose, with a capital "P". If you will not resist, or be unwilling to embrace yourself as you appear at this moment, you will find that you will suffer physically in no way because of the weight.

Paul is arguing with me again. He feels that everything I said earlier about symmetry and balance and beauty contradicts what I am telling you now. He is being run up against his limits by what I am saying, because it is hard for him to conceive that you are beautiful right now. And therefore, his concept of beauty

must be abandoned so that he may be present with fulfillment of purpose in whatever form it is appearing.

Now I will say that I cannot say this to everyone who has a, shall I say, noticeable presence. Because for most it is representative of either self-hate, or self-protection, or other manifestations of a lack of inner evenness. But this is not the case with you. It was not the case with Buddha. It would have been ridiculous for Buddha to have been skinny. There was purpose in it. I will not tell you what the purpose is. I will only tell you, embrace yourself, and know that you look perfect as identification of fulfillment of purpose in your life and in the lives of others. Don't let it make you miserable.

If you managed to look like you want to look, the particular fulfillment of purpose that you are to fulfill would not occur. Your appearance is not an aberration, or a distortion of perfection. And neither you nor Paul have to like it.

PAUL: I'll bite my tongue.

QUESTION: Well, half my question was just answered. The other part of that, which I felt has been connected with the physical aspect with my legs, is the self-esteem which I have seen now go back, at least, to the very beginning of this life—of being birthed—in a very simple sense of just having a sense of knowing that my mother wanted a girl. And I was the first born, and it kind of went on from there.

And so there has been the message from that time until now at 42 that continues to be with me, of again, not being good enough as I am, or what I do and what I express. So, what if there are things that would be positive that I would express, I wouldn't get, would never have any of the support for it. "Oh, that's nice," that kind of thing.

So I guess my question basically is, can such a long history like before even being able to formulate in words and actual thoughts this whole dynamic of that self-image—and I have been working on it for many years, but it's still there—what can be done now to heal that finally, and be in that wholeness and completeness of expression that on one level I'm aware of, but continues to be frustrated in the expression?

ANSWER: Paul can already tell that he likes the answer I am going to give.

You are actually further along, in terms of your healing, and you are aware that you are further along than you shared. Indeed, your self-esteem is blossoming, emerging, enlarging, filling you more completely. This condition has not served a purpose. You did not need it. You adopted it, by virtue of a decision to be an innocent victim, not knowing at the time that you had a choice. And so you squelched yourself.

But as your self-esteem re-emerges, because it never went anywhere—all of it is totally there where you are—as it re-emerges you are indeed going to find healing occurring—strength in the legs, substance to them. You are no longer

finding value in the infirmity, or shall I say, milking it for the maximum benefit relative to your growth. And in your no longer valuing it in any way, you are in a position to release it completely.

To be experiencing yourself as you are currently experiencing yourself physically is illegitimate, an illegitimate imposition upon you. It was indeed brought upon through ignorance by your squelching yourself. This is not a call for judgment, it is just a call for noticing. And you have noticed, you have recognized the source, and you are not engaging in self-criticism or judgment. And this is excellent. You know what? The condition can't even seem to appear in any way, shape or form if you find it useless.

Now I do not mean by what I have said to suggest that you have a new holy grail to seek, as to what use you find in it. It is useless, because it doesn't render visible and tangible God's intent, which is for your body to identify the presence of your individuality perfectly. All you have to know is that it is the intent of your body to identify the presence of your individuality perfectly. Second, you have to authorize the release of it from your experience. And third, allow, let the reconfiguration occur.

You can't make it occur. You don't have to know what to do to make it occur. All you have to know is that it can happen and it will happen for no good reason. No good reason that is as far as anything you might do to try to make it happen. It will happen because there is a good reason, but it's not yours, it's God's.

I know you would like me to give you something more concrete. But all of the more concrete things that you have tried to utilize haven't worked. Does everybody begin to grasp that you wake up by grace? You are healed by grace. Just because. Not because of deserving it. Not because of anything you do. But for no good reason. By grace!

The real reason that you experience a healing is because you're already the Christ, you're already the Son or Daughter of God, you're already whole—literally. When, for whatever reason, there is a weakness in your resolve about what you think things are, the way things really are can register with you. It can penetrate the weakness of the resolve that you bring to your commitment as to what everything is, and how it has to be, and what can and can't happen. And that is why it is said that it happens by grace. And that is why when it happens somebody will say, "I have no idea what or why it happened. I wasn't doing anything special. It just happened." Yes!

Throughout these three days what am I doing? I am providing insightful information about how things are, so that there is greater potential for all of you to not be quite so committed to your present sense of how things are. Because in the absence of that commitment, penetration can occur and healing and regeneration and Awakening can occur by grace.

It's wonderful to study this book. It's wonderful to study the Bible. It's wonderful to study any logical progression of ideas leading to clarity. But please understand that the only reason you benefit from reading them is because in one way or another you have arrived at a place within yourself where there is trust, rather than fear, that there is a God, and if you let go of your personal control chaos will not be the result. And in that general frame of mind there is, what we will call, a weakness of the ego. And in the presence of the weakness of the ego penetration can occur of the ego structures, and by grace you remember more of who you are, and more of what is true, and there is healing and regeneration.

You need only continue to let this blossoming of self-respect and integrity occur. You're not making it occur. You're not blocking its occurring. And so it is easier for it to insinuate itself into your experience, and I will say, assert itself as a better visibility and tangibility. But do you realize that that means that it isn't that the erroneous or distorted image is being improved, it is rather the perfection of you coming more clearly into view and obscuring the erroneous image—replacing it.

That is why you do not have to do anything. That is why you have to let. Let your perfection present itself more and more clearly, by not objecting to it. And you are already engaged in this. And so I must say: Continue. It is a job well done so far—don't stop. Don't stop letting. That's the end of the answer.

QUESTION: I bring greetings from Australia, especially from Valyn Kinsley and Gabriel.

ANSWER: I receive it.

QUESTION: My question is very different from everyone else's. I was wondering where Mary Magdalen is now? There never seems to be any information about her.

ANSWER: At Broadway and Forty-Second Street. (Laughter)

QUESTION: Well, good for her!

ANSWER: Not true.

QUESTION: I wonder if she's been with me at times, and I've refused to acknowledge this. Because I've often had a curiosity about her. And I don't know what else to say.

ANSWER: Indeed, your sense is absolutely correct. At the risk of, again, sounding sacrilegious, so what? She can be as much of a pain in the ass as I can.

QUESTION: Good, good.

ANSWER: Why do I say that? So that you will just be real with her, and not create within yourself a sense of separation from her, because she is a "significant other." She is Awake. And she is with you, and she is with others, being the Christ, being the door through which the Father's Will finds expression, and helping mankind relinquish its limited self-perceptions. Does that answer your question?

QUESTION: I feel that maybe in the healing work, especially with oils, and perfumes and aromas, is she with me when I'm doing that sort of work?

ANSWER: When you let her be, yes. Let her be more consistently with you. You know, when you put people up on pedestals, whom you admire and love, you put yourself in a position of being embarrassed to be associated with them. And that is sad.

You believe they are great, but you don't want your friends to know that you are associating with someone GREAT, or that you have belief or experience Meanings in a very relevant and intimate way with someone great. And yet, all of this is going on in your own head. You have this outrageous perception, and then you say, "Well, I'm not going to let anyone else know that I'm associated with this one about whom I have an outrageous perception."

If you can manage to abandon a sense of greatness about any divine guidance, then in your more grounded relationship with it you will not feel self-conscious, or apologetic, and you will be able to be in the world in a way that allows other people to find guidance of value, to find communion of value. Because they cannot look at you and say, "what a dippy lady," or, "what a jerk," because there is groundness and substance that is obvious—and peace. They will not be uncomfortable with you. Why? Because you are not uncomfortable with your guidance. That's the end of the answer.

QUESTION: On being comfortable with guidance, often I feel extremely uncomfortable with my seeming inability to differentiate between guidance and my thoughts—ego. Recently, I have felt the experience of surrendering what appeared to be my stranglehold on guidance. Specifically, I had some pictures associated with my feelings of purpose. In the way I have spoken of it a couple of times, recently, is that when I let go of being the dictator of my guidance and allowed myself to be guided, wonders became wondrous.

Specifically, I have some feeling of being called to Kauai on purpose. I find myself hesitant to speak of it in this gathering. So many people have come to this island with visions of community, of centers, of whatever, yet I felt and continue to feel that no matter how I surrender, this wellspring of energy just keeps pouring through me. And I fear in moments that I'm attached to my picture of what I think it is, and am unable to hear clearly guidance truly guiding me. Help!

Actually, I have one addition to make to that. I've likened the experience that I have to that of a sculptor who feels some expression wishing to come into form, sort of like it doesn't matter whether it gets expressed in form or tangibility or not. Well, it does and it doesn't. And I've sat a long time with this expression. Back to help!

ANSWER: You will find yourself very uncomfortable if you introduce a personal investment in that which emerges as a result of listening. The moment Paul begins to care about how what is being said is being received, a dissonance is set up, which if he doesn't stop it will exhaust him physically within fifteen or twenty minutes. Caring about whether or not what is said is meaningful to somebody else, although it could seem to be an expression of caring, is an introduction of an ego element that is incongruent.

Now, your vision involves a concept of contributing to a more significant world order. A world order that comes about microcosmically through the orderly arrangement of a group of people. You have an investment in, you care about making a difference in the world. And this is what is hanging you up.

Paul doesn't care as a ego, or a channel, or as any presence of any kind. Paul does not care whether or not anyone has heard anything that has come out of his mouth. It will not disappoint him if no one values it, and it will not thrill him if everyone does value it. Because that sense of Paul is not in the picture.

Paul, right here, right now, is consciously devoted to listening. The moment he has an investment, another thing aside from the exhaustion that he would experience will happen. Another thing would happen, and that is—every single one of you would begin to feel uneasy and would appropriately, I will say, provide a little bit of defense against what you would perceive to be coercion, because you would sense that Paul had an investment in how you were experiencing it. If he has an investment, there is a level of control present.

If you have an investment in the outcome, an investment in, let us say, even global community and peace, if you have a personal investment in it then the element of control is present in what you are doing.

I am going to encourage you to stay with the vision, which was from guidance. And while staying with it, abandon your personal investment in it. When that is abandoned, the energy of the movement will be able to move forward and meet with response, because there will be no coercion present in it. You will also find that you will not invite into your experience those who would tangle with you about it. Because if you are exercising some, or practicing some control you will invite into your experience those who like to be a better controller than you're trying to be.

This has happened with you. And you have felt hurt, because how could they possibly misunderstand your good intentions. They recognized that attachment, that investment in outcome.

I encourage you to give some attention to releasing attachment to outcome as well as the desire to do good in the world. As Thoreau once said, "If I knew for a fact that someone was coming to do me some good, I would run for my life, for fear that some of their good would get done to me."

Paul has no goal here. And in the absence of a personal goal on his part, something Meaningful, something recognizably Meaningful can occur. When you drop a personal goal around this vision, it won't mean that nothing can happen. It means that's when something can really happen. So stay with the vision. Abandon the personal investment. And don't be afraid that there won't be any energy for movement of fruition without that personal investment. "Thy Will be done," needs to be your motto. "Thy Will be done." And then continue to listen to know what that Will is, without adding any personal investment to it. And watch what happens. That's the end of the answer.

QUESTION: Good afternoon. After some experience with A Course In Miracles I have found its application in my marriage and my children lending myself to become almost more judgmental than I did before The Course In Miracles.

ANSWER: A little knowledge is a dangerous thing.

QUESTION: Which after many years of marriage, and perhaps control, I'm wondering why the difficulties in the marriage seem to be worse than ever. Issues of intimacy and love seem to be needing clarification. And that is my question.

PAUL: Issues around whether to be intimate or not?

QUESTION: Yes.

ANSWER: Well, maybe we should have a conversation without talking. Or maybe we should sit down to dinner without any food on the plate. How can you love without expressing it? And how can you love without expressing it as affection? How can you be affectionate without being intimate? And whose measuring stick are you going to use to judge whether intimacy is appropriate?

It is not a fact that the more spiritually advanced one gets, the less intimacy there is. On the contrary, because there is less blocking the expression of love there is more expression of it.

It is too easy to get unreasonably metaphysical. I heard someone the other day say, if they left the island it wouldn't mean they would be apart from the person with whom they had been living, because they're one. That's mumbo-jumbo crap! If you want to be together, you had better be in the same place. If you want to express love, then there is going to be affection and intimacy. And the affection and intimacy is going to be the expression of love. And love is a gift. It isn't a process of getting. And so in intimacy it is a gifting, not a getting. Don't ever hesitate to gift gentle, sensitive love.

I tell you, the more and more spiritual you become, the more humane, the more down-to-earth real you will all become with each other.

Now I have talked about this before, but it is important, and I must talk about it again. Whether it is A Course In Miracles, or any other teaching, or any other system of thought that is extremely meaningful to you or anyone else, and if

it is, it's the intent of that teaching, or book, etc., to eliminate the blocks to love. Then one doesn't have to be able to talk it. And the ones around you don't need to be able to talk it. Because talk isn't love. Talk is words. And discussions for the most part, where the use of words is important, is more an intellectual play of ideas than it is love.

As you know, the Course says, "Would you rather be right or happy?" To very many students of any thought system, or any revelation, or any teaching, it seems to become important to them to have someone with whom they can talk about truth, talk about concepts, talk about love, when love is wordless. The willingness to recognize in your mate that which is Real doesn't take words. And the willingness to not engage in judgment relative to her doesn't take words. And when you are neglecting to judge, and when simultaneously there is a willingness to recognize that which is Real, you will not be engaged in any act of control.

And as I said, your defenselessness with her will be felt by her as a recognition of her innocence, and she will feel loved. She will not say, "Oh, you see that I'm innocent." The words won't even occur to her. But she will feel loved, because she will feel that it is easy to be with you. Love isn't about words and concepts.

And as you know, the purpose of the Course is to remove the blocks to love. The purpose of the Course is not to give you a lot of wonderful things to talk about. It also is not the purpose of the Course to present you with an opportunity to be miserable, because nobody else will talk with you about it.

Do you love her? And I'm not asking you to answer me. Do you love her? If you do, then love her—be affectionate, be sensitive, be willing to be present with her, even if you are just taking out the trash together. Let the Course help you be more wordlessly loving.

You must remember that everybody recognizes love, everybody knows what love is. And the minute anyone is around who is being love it doesn't take a ten minute lecture about love to convince them that love is there.

Don't let the wonder of the principles, or the theory, or the logic of A Course In Miracles supersede being love yourself—or any teaching.

I want you to just abide with that, and we will see if there is time for a follow up on that if you have a follow up question sometime tomorrow. But for the moment, I want you to just abide as nonjudgmentally as you can with what I have said. And please understand that I have just been explaining the wonderfulness of the way things work, and I have not been engaging in judgment relative to you.

QUESTION: I really didn't come prepared for any type of a question, except probably just to know a little bit more about what I've been going through, and a little bit about the open space I've been availed to in my life.

And I guess where I should be looking towards, you know, right now and in the future?

ANSWER: Well, I will tell you, whenever you are on a leading edge, and you do not have a few feet of solid ground in front of you, it is well to not assume that you know anything, and not try to know anything imaginatively on your own. But rather, to allow yourself to be fully where you are and feel into the next step, even though it appears there is nothing to step onto. This circumstance is always the ideal opportunity for getting off the merry-go-round of life, where you do nothing but repetitively experience the past.

Almost everyone, even when they are at their leading edge tries to recreate the past in the next step, because that is what they are familiar with. But you cannot get off the wheel of history by doing that, nor can you come into the full realization of who you are and what life is. And so, you literally stand at the threshold of infinity. And what I'm going to tell you is, don't try to peg infinity.

Listen deeply, quietly, and do not let there be a bias to your listening. You know what? You hear a lot about the importance of desire, that that is your part in the creative movement of life. What no one has told you is, don't make up the desire yourself. You don't know what to desire. You will inadvertently desire what you are already familiar with, because you have no other resources from which to create a desire. And that is how the wheel of history is perpetuated.

What you need to do when you are at this threshold is what we have been talking about for the last two days, to go into the silence, to choose for your peace and move into the not knowing place, and listen.

You cannot use this illustration as an absolute. But I want you to imagine that you are in an underground cave, which has a river in it. And you are suspended from the ceiling—actually you and a small kayak that you are in are suspended from the ceiling—it's pitch black, there are no lights, this is like the void. When you lean into your peace, it is as though you let down the kayak until it rests on the water, the river, the current that is moving. And as you do this, you begin to feel the tug of the water on the kayak. And you let the kayak down the rest of the way, and let go of the rope. And the movement carries you.

Now, as you begin to feel the tug of the water on the kayak before the kayak has been released into the water you, for the first time since you have begun to let yourself down, are aware that there is a movement in what had seemed to be an empty void. This movement will be felt as impulse. And because the movement is moving with purpose, you will feel in that impulse, purpose. And you will recognize that it is the purpose of God, and therefore the purpose of your Being. And you will know that releasing yourself into the current is a more natural and full expression of you than being suspended above it with no awareness of its existence.

As you release yourself into the movement, and you feel its purpose, you then know what you desire, because movement with purpose is felt as your being on track, and it will be perfectly expressive of you. Now you know what to desire.

But there is another aspect to it. It won't be desire of the sort that you had while you were in suspension, or it won't be desire that you have experienced in what you would call your normal everyday life and your interactions with it and with others in your life, where your desire was a concept built upon past experience and your best judgments as to what is true and what is valuable. At that level your desires are efforts at control.

But from this place of connectedness with the Movement of your Being, your desire is not an attempt to have control. Your desire is really the experience of your union with the already existing purpose, or intent, or impulse of your Being, which is not experienced as an impulse that originated with your tiny sense of yourself, but rather an impulse that originates with the active thought of God that you are not separate from.

It is only in this sense that you could ever be called a co-creator with God. As a tiny separated entity you cannot possibly be a co-creator with God, because your sense of separateness constitutes a denial of God and an affirmation of you and your particular point of view, which by definition is at odds with, different from God's point of view.

Oh, yes, desire a swimming pool, desire a Rolls Royce, desire a beautiful home, and by virtue of your desire and the purity of your desire—meaning that it's not jumbled up with contradictory doubts and fears—you can demonstrate in your life wealth, and happiness, and an abundance of desirable things.

Well, focus isn't a bad thing. But what's the motivation for the focus? "Well, the Adams' just got a new car, and they're getting a new car every three years. You know what? I'm going to desire that we get a new car every two years." Are you keeping up with the Adams's or the Jones's? "Well, they don't have a tennis court. Let's get a tennis court, and be the first ones in the neighborhood. All we have to do is desire it with a pure desire, because we are co-creators with God." Well, tell me at what point did you let God into the picture before you decided to have the first tennis court in the neighborhood? Do you see what I mean?

Don't try to be the personal author of your desires. Find out what the Movement of your Being is, which is the Movement of the Father in you, as you. Then you will know what your desire is. And my illustration of the cavern, with the river in it, in which you were suspended—although it cannot be used absolutely—was well chosen. Because you are in a kayak, you are in a small vessel. And I did not say that you had any oars or paddles, so that when you let yourself down into this Movement, you are abandoning yourself to that Movement.

Or else, in some way, you are trying to author your course, or control it in some way. And that is still not being on course with your essential Being.

Now, I have said this before, but it needs to be said again for clarity here. Every desire includes within itself everything necessary to its fulfillment. So when you discover, by virtue of yielding into the Movement of your Being, when you discover as a result of that what you desire, and you have yielded into it already, you will find that because it is the Movement of fulfillment already, it includes within itself already that which constitutes its fulfillment, and therefore that which constitutes your fulfillment.

And you do not need to bring a little extra willfulness or intent to the process in order to have the experience of fulfillment that is already embodied in the Movement. So there will never be a point at which you, as a co-creator with God, add your own peculiar little twist to that movement. Adding your own peculiar little twist to the Movement of God is what created for you the human condition, the dream that you are all wanting to wake up from. You see?

So Peter, here you are suspended. It is as though anything is possible; patterns that existed before are not present, nothing is nudging you into a repeat of what has been before. And so you say, “What should I do? Where should I have my sights set?” Well, have your sights set on nothing, nothing but letting yourself into, actually letting yourself fully be in this place that has not much definition to it—suspended in the cavern, in other words—and without trying, through thinking and figuring out, to arrive at an appropriate new destination or direction. Let there be peace in the silence.

As far as the cavern is concerned it is like saying, let there be peace in the darkness, where you have nothing to gauge your position, and nothing to tell you where there is an outlet. Let yourself be there willingly. As you allow yourself to be there, the kayak lowers. You don’t know how to make it lower, or descend, there is nothing that you can get your hands on to make it happen. You must let it happen by letting yourself gladly be in this place of not knowing anything for sure about your future.

It is that willingness to be present with things as they are that allows the kayak to descend. And as it descends, as I said, and begins to touch the surface of the water, you feel movement, you feel the impulse. And then you know you’re not in the void—it is not empty. Value this threshold experience.

You will discover that once you have let yourself into the Movement and yielded to it, that you will continue to be on a threshold, because you are not personally responsible for where the Movement is going. You’re only responsible for being willing to be fully yielding into it. “Thy Will be done, not mine.”

Trusting that the Thou to whom you are yielding is nothing other than God, or your divinity, and therefore that you are yielding into something completely trustworthy.

Now what I have shared with Peter is true of everyone. And although Peter's circumstance is not perceived by him to be a crisis, what I have said applies equally to anyone when they are "in crisis," when the tendency is to panic, and grasp, and grapple for some means of controlling whatever the circumstance is that is causing the panic. In both cases, one that is not alarming in the least, and one that is greatly alarming—the call is for the same thing.

We started out this gathering speaking about peace, and we're still talking about it. It is the arena, if you will, for your experience, your truer experience of Reality, your truer experience of Love, and your truer experience of who you Are. None of you value peace as greatly as you should. None of you recognize how important it is, else you would never choose for panic, you would never choose for self-initiated authority over your experience.

I am not scolding you, that is not a judgment. But if I don't say that, none of you will realize that peace has more depth and breath and meaning than you imagined. And therefore, it is as though you have a gift in front of you, wrapped beautifully, that there is no reason for you not to tear the wrapping off, and lift the lid, and embrace what's in it.

There is no reason for you not to choose for your peace with great enthusiasm, and experience the greater depth of it, the greater significance of it so that you might begin to experience being "in this world" with more grace. And so that you might begin to see this world with new eyes, not colored by your definitions, and concepts, and confidences about what it is—this Kingdom of Heaven that is really the only presence that you could ever be confronted with—because if God is omnipotent and omnipresent, there is nothing else present for you to be confronted with. And therefore, there is nothing for you to escape, except the determination you have to see it differently from the way God sees it.

So Peter, you stand on a threshold of infinity, you stand on a threshold of capital "S" Self discovery, you stand at the threshold of waking up. And however much of that you are willing to yield to, you will experience. And if you do not wake up totally, if you do not become fully realized in the next moment, it doesn't matter, because it's not a test, and you're not going to be graded, and you can't fail. All you can do is delay a little bit longer what's already yours; you can delay experiencing what is already yours and what is already in front of you.

So if you have taken the ribbon off—bravo! And if you have taken the ribbon off and torn off the wrapping paper—bravo! And if you've lifted the lid and you see the peace that's in there—congratulations! And if you have embraced it and let yourself into it totally, we will say, "welcome Home," and you will understand what we mean.

So embrace as much of your good as you are able to, and feel good about it. And if you have not embraced all of it, feel good about what you have embraced.

And do not use what you have not embraced as a means of justifying lack of self-appreciation.

Now I must get serious, practical. It is wonderful to go around the world and hear guru's speak—teachers of note. And it is wonderful to read books that have very little distraction in them from what is essentially important to your Awakening. But you know what? There comes a point where each one of you must practice trust, in the aloneness of your Being, no matter what anyone else has done or said.

There is a point that all of you must come to where you actually make that investment of commitment to the unknown. If you don't do that, all you will continue to get is the known, which is the past, which is the wheel of history, and that's not your Birthright, that's not who you Are, and that's not what you were meant to be. "Oh, but it's scary to be in that place. God only knows what will happen." Yes, isn't that wonderful. How well do you like what you've gotten when you've gotten what you know?

There's great exhaustion in the world today, great tiredness with the known. And it's depressing to many, it's depressing to most. Why? Because they're unaware that there's an alternative, that's why. And I could say that there are many on the globe who are raising their fists in anger at God and at me. But you know what? Every single one of you in this room, in one way or another, has done that also.

Paul did it this morning before he got here. That is why the silence was longer than usual before we began. In spite of his feeling justified at raising his fist—figuratively speaking—he knew that nothing of value would happen today if he stayed in that place.

You know what? Nothing of value will happen for any of you if you insist on staying in that place, because you are confident that the unfairness that you see in the world is real, and you have no choice but to endure it, you have no alternative to it, that there is not another way to look at this. And as I said, that means another vantage point from which to see it all, rather than another way to conceptualize it.

It just perpetuates the past—the wheel of history—to value your right to be upset, and angry, and tired of suffering. You must ultimately abandon that right to raise your fists to the Heavens, and say within yourself, "Help me to see from a different vantage point. Help me to see with your eyes." And then commit to having a realization of the Meaning of everything that is utterly new to you, not embraced in your past, even though that takes trust when there seems to be no justification for it.

All the time you think you trust, but what you are doing is having confidence in what is already known. Trust is committing to what you don't yet know. It is,

therefore, committing to everything that you made a commitment not to look at a long time ago when you said, “I choose, Father, to look at it in my way.”

And so, what you are so afraid to commit to, because it is unknown, is really all the rest of what you Are. And in spite of the fact that you have lived a fearful existence in your sense of being separate from God, and separate from the way things are, you bring this habit of fear into whatever little willingness you are able to bring to bear upon the situation by saying, “help me to see things the way you see them, rather than the way I see them,” or even, “help me to improve the way I am seeing everything.”

When you say to God, “help me to see everything, help me to improve the way I am seeing,” there isn’t yielding yet. But when you say, “help me to see things the way you see them,” you are abandoning an investment in your having a way of your own to see it, whether it is lousy or improved. You don’t want to see things your way, but just better; because having a way of your own to look at everything is what automatically causes the distorted perception of it, the misperception, the delusion about what is Real.

I cannot relieve you, God cannot relieve you, nothing can relieve you of your own investment of the energy it takes to actually practice trust.

And as I said yesterday, you can wait as Paul did until the bitter last moment, stubbornly holding on to whatever vestige of authority you think you might have to make things better, or you can, with lightness and without the stress of circumstances, begin to dare to make that investment of trust when you are not feeling vulnerable, and therefore when your level of fear is not great and seeming to control you.

If Paul were not willing to abandon any authority whatsoever for his thoughts and words and actions here, I promise you, and even Paul could tell you that you would hear very little of value. In fact, you would leave, because from his ego standpoint he’s not any better off than you are, and you could do better to be down at the beach enjoying the Kingdom of Heaven without the distraction of his personal, petty struggle and point of view.

Dare! I invite you to practice trusting into that which you don’t have the faintest idea about. Suspend your commitment to your best thinking and your best judgments, even your best understanding of A Course In Miracles, or the Bible, or any other holy book, or spiritual teaching. All that they’re there for is to help you come to that point of willingly abandoning them as well as your best thinking. They’re there to help convey to you the significant Allness of God that means that it must be safe for you to yield into the presence that God is, and let it fill you.

This really is an answer to your question, Peter. But your question is everyone’s question, always. And just because everyone may think that they know the lay of the land for the next quarter of a mile in front of them, and therefore there’s really no need to make this investment of trust into the unknown for a

quarter of mile, I'm going to suggest to you that the quarter of a mile that you think is in front of you is a quarter of a mile of history, it's a quarter of a mile of the past. And although it might delay any need to yield into something beyond your present sense of yourself, yes, I am going to say it is illusion. And it doesn't really mean safety from having to yield into the actual Movement of your Being—capital "B" Being.

So if you want to hold on to that quarter of a mile, okay. But I encourage all of you to say, "Gee, whiz, if I don't have to wait for a quarter of a mile to begin to experience the Reality of myself and of everything else, why am I doing it? Why should I waste my time? Why not get on with it right now so that whatever is really there in that quarter of a mile, that I think I know the meaning of, can begin to register with me, and I can experience my bliss now, instead of a quarter of a mile down the road." Because there IS something Real there that is not an illusion.

What makes it an illusion is an overlay of the past, which you are using to provide a sense of safety and security because it's familiar. The overlay is an illusion, but it's an overlay on something Real. And part of that Reality that is overlaid is You. And that overlay obscures You to yourself. And so there really, at every single moment, is more fulfillment present because you are all there really. The totality of what you are as God sees you and is being you is there.

And so, every moment holds promise, not promise for the future, promise for the very instant you are always in. But in order to see it, in order to experience it, you must be willing to look at everything and say, "nothing that I see means what I think it means." That is your means of release. It isn't the way to make everything meaningless. But it is the way to undo the meanings you have given it.

And the meanings you have given it are always biased by the fear and self-protection that must come into play when you have said, "Father I want to look at it the way I want to see it." Therefore, always the way you will want to see it will appear to be hostile; what you see will appear to be hostile, because your way of seeing it has arisen out of a fearful place, because you've chosen to do it alone.

This is not a judgment. If you understand the simple facts that are going on, you will find that there is no call for criticizing yourself. When you see the facts, it's very easy to make a different choice. That's all!

I cannot say it often enough: It's all so much simpler than any of you think. Of course, why would anybody get a gold star for doing something utterly simple? What's the payoff? Well, see, the ego needs a payoff, the doers need a payoff. That's why they do the doing instead of Being, yielding into the already existing Movement, because there's a payoff. And you know what the payoff is?

Gee whiz, do you think I could go on talking forever and ever? I could! And I would until you get it, if you cared to listen.

The reason you stay at the level of doing is so that you can get credit for what is done. That's why you stay in the dream. It is for the hit of pride for self-

accomplishment. It is as though you are at a universal academy award of some sort, and you want the prize for your particularly creative bias, or particularly creative biased perception of the Kingdom of Heaven. Wow! You would sacrifice the actual experience of Reality for the hit of being able to take credit for having a point of view of your own that's better than the Adams' or the Jones's.

And it causes you to sacrifice your peace, and it causes you to sacrifice your sanity—your whole mindedness. It's too much of a cost, and it's not your Birthright, and you have another choice that is utterly simple, and there is no academy award for it.

But as I've said in Graduation, The End Of Illusions, in your discovery of who you are—not an intellectual discovery, because you've made the intellectual discovery in the last two days, I have made it so utterly clear—but when you have the experience of realization of who and what you Are, it is like the gold card that allows you admittance into the Kingdom of Heaven, back into the Kingdom of Heaven.

That which lets you into the experience of your membership in the Brotherhood of God is your recognition of who you Are. It was your claim to a right to be something different from what you are that caused you to be in the middle of the Kingdom of Heaven and believe that you were somewhere else; and thus, you deprived yourself of the experience of Reality, Reality of Creation and Reality of who You Are.

Well, when you've had, let us say, what seems to be centuries and lifetimes of dreams of accomplishment with the great motivation to win the prize so you could experience self-appreciation, when that has been the motivation, or seems to be in this dream you are having that can be described or conceptualized as lifetimes, it is utterly opposite to all of the energy that you have brought to bear in these dreams to do something for which there is no academy award. It will appear to be utterly meaningless to do it.

The ego does know that the minute you realize who and what You Are, you will realize that you have been doing utterly nothing all of these lifetimes except having imaginations, because you have always been in the Kingdom of Heaven being the full embodiment of what God is Being right where you are. And so, all of the fantastic accomplishments you think you might have done were so much nothingness.

The ego, without words, conveys to you that waking up, therefore, is not only meaningless, but will cause you to be very depressed. And it implies that you will experience guilt and self-depreciation, because the truth will uncover how meaningless you have been. And so, truth will convict you, judge you to be the piss ant that you thought you were, that you will not be embraced with joy as the Prodigal Son was, with no thought to the wasted living that he had engaged in.

And so everyone is not only reluctant to make that investment of trust, they are afraid to because of the consequences.

But I said just a few minutes ago, that when you let yourself into the unknown, you are letting yourself into the rest of your Self. And in that experience of wholeness what was nothing will be apparent as nothing, and how can one be guilty of something that was truly nothing. You will be consumed in the joy of being in your right Mind. To be and to know that you are Sane is pure joy, in spite of what the voice of your insanity says about regaining your Sanity.

The Christ, your divinity, the Christhood that is expressed by each one of your guides, is there for you in exactly the same way I have been here for you, to encourage you not to believe the voice for your insanity that says beware of being Sane. The Christ is available to every single one of you for the purpose of encouraging you not to be afraid of the meaningless, which at the moment seems meaningful to you.

And we are here to say over and over and over again, endlessly, whatever it takes to buoy your willingness to commit to the unknown. And to remind you that the known is just the past, embraced in memory. And if you keep bringing it forth and repeating it, you stay on the wheel of history, you stay on the merry-go-round, and there is no originality whatsoever to your existence, and that isn't your Birthright.

How can we judge you for doing nothing, even though you think you are doing something and that it is judgeable. Truth does not convict you, it releases you. And it releases you with love. As I said yesterday, sometimes that love feels like a pain in the ass. But it's not because it is a pain in the ass, it's because when you experience it that way you are holding on to a treasured belief that has to be let go of, and you don't want to let go of it yet. That's all.

Thank you Peter for your question. As I said, it is everyone's question and it is everyone's answer. And we could end the workshop right now, because all that we will say for the rest of the workshop is what I just said. And what I just said is all I have said for the past two days. But I know all of you will enjoy asking your particular question so that you can hear the truth from a slightly different point of view. And so we are not going to end, but we are going to take a break.

QUESTION: Okay, this is sort of a different way of wording this question. But okay, picture this: A room filled with books like A Course In Miracles, a prayer gong, visionary art, little chimes, a little statue of Buddha, Raj workshop albums all over the place—all of which are very meaningful. Also picture a delightful supportive husband who when he learned of you four years ago, took to you practically instantly and loves the work of you and Paul.

Okay, no problem so far. Now, picture very intelligent twin stepsons, one of whom is a Catholic parish priest, and the other an aggressive pulpit

pounding evangelical force for Assembly of God preacher, with a belief in evil, the devil, and hell.

Okay, I love both of these fellows, they're really great, and they're really intelligent and very, very sweet, and they've been very, very supportive...

ANSWER: It sounds like you have been describing life.

QUESTION: Yea, just about. They've been very happy about our marriage. We got married four years ago. And so the problem here is me. I have a very defensive feeling of not wanting these two stepsons to enter my precious quiet room to view my meaningful things. The Assembly of God preacher has already voiced disapproval of the Course. His dad is the one who mentioned it to him in the first place, and he also had told him something about you, and, of course, he thinks the whole thing is not too good.

So this defensiveness I have about this has gotten so bad that one weekend the fellow who's the parish priest was coming down from Canada, where his parish is and he was going to stay all night with us, and somebody else was going to be using the guest room, so he was going to stay in my quiet room on a futon on the floor.

I told my husband that I cannot leave all these things in here, because it's just, you know, I don't want them to be looked at with a critical eye, because they're meaningful to me.

So I packed everything up. And that was a big job. I took it all out to the garage and saying to Bob, "this is a lot of work." And he said, "just leave it there, so what." I said, "I can't do that. I don't want anyone looking at these with a critical eye."

So he was supportive of that. And so all went well, everything was out of there, and it looked kind of normal in there. So after Donald had gone home, Bob very nicely helped me move everything back in there. And I said, "this is the last time I'm going to do this. This is ridiculous."

But you know, Raj, I just can't relax and just let these guys go in there, look at everything, be mad, or unhappy, or whatever, and let the chips fall where they may. What do I need to know here to let that go? I can't... in my own house I have to hide my secrets? It's really ridiculous, and it's gotten to be kind of a phobia almost. So can you help me? I hope.

ANSWER: That room is your sanctuary. That room by virtue of your use of it has an intent, a purpose. It is your right to have a room in your house that is sacred. If there is not a lock in the door, have one installed. And when the company comes lock the door.

You know it doesn't really matter what the items are that are in there. Does anyone who comes in your house, just anyone who comes in your house have the right to go into your bedroom closet and look at all of the things on the shelf, or

into the drawers of your dresser? Obviously you do not think of panties and pantyhose and bras and girdles as holy items, but you do not let just anyone come in and look at them, no matter what they might think about it.

You put a lock on the door, and if there is extra company they can sleep on a futon in the living room, or the kitchen, or in the garage. And be through with this frustration. That's the end of the answer.

QUESTION: I'd like to clarify what has seemed to me to be a space I've been in for approximately six months. It began when we finished the foundation of the home that we are building here. And since that time I've felt like I'm totally in what you were calling a neutral place, I hope. Or is it possibly an inertia on my part, as I don't seem to be willing, or knowing possibly what is appropriate to do, whether to seek financing through a mortgage situation, or...

I really don't understand what's happening, so I wonder if you might clarify the present situation with myself and our family, regarding the home and where I am coming from in all of this?

ANSWER: Indeed, and the answer is much more hopeful than you are conceiving it to be. I want you to imagine a conductor of a symphony standing on the podium with the conductor's copy of the music in front of him—the conductor's score. And there is a line for the violins: the first, second, third, fourth violins; first viola, second viola, cellos, etc., etc. It is as though you are the line that says violas. And the music starts and the violas play, and the music is beautiful.

And then all of a sudden there are thirty two bars of rests for the violas. Well, if you look at it personally, you might say, "What did I do wrong? How come I'm not being allowed to play here? Oh, I know, the composer doesn't like violas." And on and on and on the thinking can go. But it's just that in the overall beauty that the symphony is expressing, the violas go in and out, they play and they don't play. And when they are playing, they are contributing. And when they are not playing, they are contributing to the symphony.

And so, you have a period of rest here that is in perfect order. But indeed, since there is an ethic of doing that everyone finds themselves suffering from, you are saying, "But there must be some way for me to do, some way for me to play. I am a viola player, not a viola reater. I didn't spend all of these years practicing so that I could sit here twiddling my thumbs."

Well, surprise! that's exactly what you did. You learned how to play, how to be, so that you could do and not do in the way that contributes uniquely to the universal score, if you will. "Well, I don't know how long I can put up with measure after measure after measure of rests. Hey conductor, speed it up a little bit, please. Make these next thirty two bars go by a little bit faster so I can feel my fulfillment of purpose." But there is fulfillment of purpose in the measures that

have rest. And if you were playing, if you were doing something in the world during those measures of rest, it would not be the same symphony.

What you really need to know is that there really are measures of rest. It isn't that there are notes there that you are supposed to be playing, that you have been distracted from, and therefore you somehow need help to have your attention brought back to where it belongs so that you can be doing what you are supposed to be doing. And so I am telling you there are indeed rests in these measures. And in order for you to be fulfilling purpose right now, you need to allow for this silence, or this period of not doing.

And so I am confirming to you that there are rests in those measures. You are not neglecting or overlooking anything, and in spite of what your best judgment says, I encourage you to abandon your best thinking, so that it doesn't interfere with your feeling into the moment, so that you yourself have inner confirmation that there are rests, and that you can appropriately not take any steps at the present time.

Do all of you realize that when the conductor raises his hands, and everybody brings their instruments into position, they aren't doing it so that they can get to the end of the concert. They're doing it so that they can be the concert in process. They are not goal oriented in terms of wanting to get from the beginning to the end. They are goal oriented in terms of expressing beauty at every moment, being in the moment, and playing the note that is there in the moment. And it is a disappointment in a way to get to the end, except there is the satisfaction of having expressed a wholeness.

You want your home to be completed so that you can move in. Don't rush the concert. The beginning of things is not when you move in, the beginning of things was already. And the concert, the building of the home is occurring. You just thought it was Bolero that was being concertized. Surprise!

But the concert that is being played is perfect; and if you will not let your concept of what you thought the piece was get in the way of the piece that it is, you will have your peace.

Everything is all right, in spite of your ego's vehement suggestion that things are not all right. "Well, I don't know if I've got as many years left as it's going to take to finish the house." The ego is a dirty scoundrel.

You know the statement, "Infinite patience brings immediate results." Being at peace will allow the perfection of the moment to appear and be felt, even if the perfection of the moment is a measure of rest. Stop fussing about it! And don't waste your time not liking my answer. I love you.

QUESTION: I love you too, Raj. Thank you so much. And let me also say, I thought I had dropped that idea about not having enough time left, for no matter what, I thought I had passed that way of thinking about things.

ANSWER: It is just off stage in the wings, ready to come out. I have forewarned you.

QUESTION: Okay, forewarned is forearmed, so to speak. I don't want to become defensive here. Thanks again, Raj. I appreciate very much. And thank you for being here with every one of us today.

ANSWER: You are welcome.

QUESTION: It's good to be here, and to be able to converse with you. I have enjoyed these past two days. I have several questions, but the one that keeps coming back to me to ask is in regard to a subject... One of the first questions that came up is a gentleman stated that he found that there were two situations in his experience. One was with his introduction to our thought here. One seemed to not be too serious, and another one quite serious.

ANSWER: You are speaking of a physical condition?

QUESTION: Physical condition, yes. And the one was healed instantaneously with no apparent change of thought to his awareness. But the other situation has continued. I, too, at one time, had a situation going that I'd been told would require surgery, and ultimately was worked out in that manner. But at the time I asked if there was a period of time that I could wait, which my husband and I had felt we would like to spend attempting (I don't know if that's quite right) but what we wanted to do and hoped to do was to be able to work this out metaphysically through total reliance on prayer. We had many experiences in our family of healing.

During this six month period that was allowed there were many healings, not necessarily physical ones, but adjustments in the family, activities became available to us—we were in a new area. And all the time this kept our spirit....you know, we were recognizing God is on the field. He is correcting our false or limiting beliefs. But this other condition persisted.

There was advantage to this as far as mental growth was concerned, or spiritual growth. Because I learned when I went into the hospital that in truth there was no spot where God was not. My spiritual understanding or beliefs were honored by the physician. And he did not lay down laws. He said, as you are aware of your ability to be responsible for your actions, let me know, and that's fine. And that's the way it worked out. And there was a great deal of love expressed.

Also a nurse, who had taken exception to this and was quite indignant, when I left, took time on her day off to come in and tell me that she was sorry she had been so rude and abrupt in the beginning, but she'd never really had an experience like this. And she would never again ever question anybody's reliance on the healing power of God.

So this was good. But my question really is, what is it that when there is evidence of healing almost effortlessly, or even unasked for, when with your whole heart's desire you are reaching out to God for healing....

Now this is my question: I would like you in your role as Jesus, who came to raise our thought, our level of thought, and to make us aware of God's love, and the ability to heal, as you did—you raised the lame man, you healed the leper, you raised Lazarus, as well as others who had social problems to give us some enlightenment on that point?

ANSWER: One of the aspects of your question has to do with the authority issue, because it is obvious from what you read in the Bible that I expressed authority over the human condition, whether it was of physical bodies, whether it was of the ocean, whether it was the laws of gravity. “And the word was spoken, and it was done.” No process. “The word of God is quick and powerful, and mightier than a two-edged sword,” and that is what was being demonstrated.

But! It was being demonstrated in a different time and place. No, it was being demonstrated in a different frame of mind. You might say, “the frame of mind of the time”—a time when people were not even sure how many gods there were, or what God was really like. It was a time when sacrifices were made as an appeasement to God, or to the gods. There was not even a clarity about the singularity of God.

True, there was a history available, at least to the Jews, wherein the singularity of God was already an acknowledged fact. But the Gentiles had no such assurance, confidence, or even conception, much less that this singular God was omnipotent. It is an easy concept today for most, even though you might say there is a waning belief in God, the belief is a belief of singularity of the Godhead. But this was not the common sense of God that people had in common.

And so, the function of the Christ then was to anchor, if you will, the awareness of the singularity of God, the omnipotence and relevance of God to them in their daily lives. And as has since been said, “one with God is a majority.” And therefore, they did not have to continue seeming to be the innocent victims of gods whom they could appease through certain process such as sacrifices. The function was different then of the Christ than it is today of the Christ, because of the frame of the mind of the time now.

We have spoken at some length here about the authority issue. This is not the time for embodying the authority of God as an expressed authority of each of you, or any of you. The point of spiritual growth that mankind is at, at this moment—even in the level of ignorance that everyone is embodying... let's put it this way—it is a much higher level of ignorance than it was 2,000 years ago. It is a different ignorance. And so, the truth that corrects it is different.

There is someone in the room who asked some years ago about the statement, my statement, that, “if ye have the faith of a grain of mustard seed, you

can say unto this mountain, ‘get thee hence,’ and the mountain will move.” And I told him, “You can’t move a mountain that isn’t already moving”—meaning what I shared earlier this morning when I used the illustration of the kayak being let down into the river. You cannot desire and participate in co-creation of that desire if you haven’t yielded into the Movement that is already occurring.

The false sense of authority has become very strong in terms of the ego. And it is utilizing all of the modern spiritual teachings called “metaphysics” to exercise this authority in the name of God without consulting God; you see—without yielding into the Movement.

And so, I am not, generally speaking, telling anyone to say to this disease or that disease, “get thee hence!” and assert a divine authority that they have. Because I will tell you something: Everyone is closer to Home today! Closer to that point of becoming fully realized than was the case 2,000 years ago. And, you are getting close to retracing the first step away from Home, which was an assertion of independence. And the undoing, the specific undoing of that assertion of independence is succumbing to, yielding to the Father’s Will once again—willingly. Not as a means of exercising authority to get through the gates of the Kingdom of Heaven, but as a means of abandoning a private intent, so that in its place the Intent of God can register, be felt as the impulse, as I said, and carry you into your Sanity.

Whether this seems reasonable, and whether anyone likes it or not, especially those who are currently practicing one form or another of metaphysics, it is the truth. And I’m not hanging crepe here. I’m telling you the truth, even though it might seem that I am putting a negative into the air that will be a self-fulfilling negative prophecy.

I will tell you, if I did not say it, it would happen anyway. And so, I am telling you so that you will not be surprised, and so that when you find out that you’re on a road that has a dead end, you can turn around rather than going all the way to the dead end and then turning around.

The conscious practice of authority over the world, the conscious practice of claiming your dominion over the world through metaphysical steps, is beginning to fail, and will continue to increasingly fail. Why? Because you’ve already learned from it what you were meant to learn from it.

First, everyone had to learn that there was a singular God—not gods many, not gods in the trees, and not gods in the lakes, etc., not gods in the animals—but a singular all-inclusive infinite intelligence that was Love, the Movement of which constituted Creation, and there were no other gods beside God. You see? That’s the singularity.

Then, you needed to know that this God was relevant. This is in the “evolution of conscious awareness.” I’m putting it in quotes because this movement is an accommodation to the fact that everyone has chosen to have a

biased perception of the Kingdom of Heaven. So there is going to appear to be a moving away from clarity and a return to clarity, even though all that happened within it never happened. So I am speaking in terms of accommodations here, so that there is an understanding of the seeming departure and return of the Prodigal Sons and Daughters.

So I came along demonstrating the pertinence, the relevance of God to the here and now. And when I said the word, the word was done. And the people experienced the relevance. It wasn't a head trip. They saw this lame man that they had seen for years—they knew him the moment he was born—and they saw him healed. This was an experience of the presence and the power of God, and the practice or exercise of a dominion over all the earth that God gave man.

It was still an accommodation. It addressed the mind in its frame of reference at the moment. And it was essential to do this in order to educate the mind—begin the educative process out of its beliefs.

And what else? I said, "If you have seen me, you have seen the Father." My disciples knew that when I said that, the same truth was true about them. If you have seen each other, you have seen the Father.

You see the Father, as opposed to being a singular God, as opposed to multiple gods, was being presented as also a God of love and not a God of wrath. This was new. A God of relevance that one did not need to be afraid of. A God who was on your side, whom you could call upon. It was the language of that day in which the ideas that I have expressed here were brought out that you have a powerful ally, a powerful companion with you in unity. It was impossible at that time for the imminence of God to be fully expressed, because of the fact that there hadn't even yet fully registered the fact that there was a singular God, whether imminent or not.

It fulfilled purpose for healings to occur—instantaneous healings, demonstrating the relevance in the moment, and the power in the moment, of God.

In a way, everything that was said was in code. That's what I mean by "accommodations." You understand that the parables were the Truth coded in language that could be grasped. Even today, I am speaking in codes—symbols that elicit, trigger realization so that you might arrive at a point of this commitment to trust what we were talking about, which was the same motive then. It's always the same function of the Christ no matter what the words are.

So, there has been this development. And metaphysics came into the picture 150 years ago. And what it did was to uncover just how close the imminence of God was. Because God as the infinite Mind, everyone could connect with themselves as mind, and they could grasp that perhaps what was fouling everything up was the thinking they were indulging in that God never did indulge in. And so, everyone learned that if they thought clearly and intelligently, it made a difference in their lives, a demonstrable difference. But this was still an accommodation.

Why did everyone need to learn that? Not that everyone has, but why did everyone who was ready for it need to learn it? They needed to learn it so that they could at an experiential level see that intelligence embodied with clarity at the level of consciousness had a direct and beneficial effect.

Why is that important? Well, if the next step is for you to yield into the infinite Mind that is God, where are you going to get the courage to do it if your concept of God is one of a loving and wrathful God, one who by grace, occasionally, not very often, but by grace blesses you, and at other times inflicts suffering upon you, for your growth! That's the absurd lie or assumption that has come out of the fearful ego place.

It really is only when you arrive at a point where you understand not only the singularity of God, but the fact that God is the infinite Mind, which it's very easy for you to conceive is able to be filled with all the conscious experiences that are available, no matter how it looks. It's only in that awareness of God that you could identify yourself, and then as a result of your experience of seeing the result of clear intelligent thinking, it's only as a result of that experience that you could dare to abandon your clear correct thinking, or assertion of authority, mentally speaking, and yield into the infinite mind that God is, which is really your right Mind, your Home.

You had to know the nature and character of God by demonstration so that you could arrive at the point of abandoning demonstrating it, and yielding into it with trust. And to continue to be able to seem to express authority over, or dominion over the world, authority over diseases, by continuing to be able to exercise that you would not arrive at the significant point of abandoning the separated sense of self that up to now was what was exercising the authority, and thereby embodying the truth of God.

Now I have not said embrace disease. The other day someone asked, and I said, "No you do not love your problems, and you do not love your illnesses." Indeed, you recognize them to be illegitimate impositions upon the Son of God, but you don't then do something highly metaphysical with a sense of authority coming from your present sense of yourself to get rid of it. You recognize that it is an illegitimate imposition upon the Son of God, and then you get into that place where the Son of God that you are is able to register with you because you are not claiming a separate private vantage point from which to reflect God authoritatively! You see?

So you do not agree with that which is illegitimate and doesn't reflect God. You disagree with it. But not with fear. You just recognize that it doesn't fit, and therefore it must be an illusion. And then, as I said, you let yourself into that place where you have the capacity to recognize the Real Meaning that is the presence of God in that place, and you will see healing. Not because of any authority you have exercised, but because there is really nothing going on there requiring authority to

get rid of it. And so, you yield into that place where your awareness of God's perfection is apparent to you because you have abandoned a separate vantage point, viewing place, and you are willing to let God's View fill you and be you in your right Mind.

This is very important, and I'm very glad you have asked the question. Because "the times they are a changing." Which really means the mental frame of reference is a changing. It's not as dense as it was. And it's not as elementary as it was, so that one must speak in parables of great simplicity such as I had to 2,000 years ago.

Yes, I do speak in parables today. And I must do it so that what I say relates to your present experience of yourself, but also releases you from it more quickly, with less process to it. It is much easier today, I promise you. The truth does not have to be as hidden in order for it to be able to be said without being totally rejected.

I thank you again for the question, and everyone who will have the opportunity to hear the answer will say thank you also.

ANSWER: As an addendum to the answer that I was giving before we broke for lunch, I will add this: During the latter days of my life 2,000 years ago, I made the following statement, "The works that I do, shall ye do also. And greater works than these, because I go unto the Father." It is an interesting statement is it not?

I want you to be aware that besides the teaching about God that my life embodied, and the teaching about who man really is, which my life embodied, my life itself illustrates the movement of everyone's process of Awakening. My statement referred to the works that I had done—the healing, the instantaneous healing, the giving of the word that was immediately manifest. It is the last part of the phrase that none of you truly understand. It is the first part of the phrase that has strengthened you in the metaphysical aspect of your development.

"The works that I do shall ye do also, and greater works than these, because I go unto the Father."

What have we been talking about all of these three days? We have been talking about "going unto the Father." That is what "going into the silence" means. Because I, shall I say, went unto the Father and stayed there, and anchored in human consciousness by so doing, everything that my life had embodied, everyone had the clearer opportunity to say the word and have it be so, as expression of transformational love called healing. But, everyone must, as I indicated, arrive at the point where they stop "giving the word" from the point of their present sense of themselves and also go unto the Father. That is the significance of that statement. And that is where everyone is now, because that's the last step Home that undoes the separation from the Father.

It literally is almost possible for us to say to you all, “Welcome Home!” And we are encouraging those who are still intent upon doing the “works” and the “greater works” to not persist overly long in that stage of their growth, but to let it go. Willingly let it go in favor of going unto the Father.

You see, all Paul is doing is “not blocking the door.” In Psalms, in the Bible, it says, “Lift up your heads, all ye gates and doors,” you are the place where God shines through. That is the function of the Son or Daughter of God. And so, when any of you goes within to listen, you are being willing to stand as the Door.

I am standing as the Door, also, with Paul. And it is the Father you hear. And it is the Father you see when you look at Paul when he is standing as the Door. And it is the Father you see when you look at each other, whether you are standing as the Doors or not. But when you are standing as the Doors, the Presence of the Father is what is there to be experienced.

When you “go to the Father,” you come Home to Who and What You Are. And Who and What You Are is the Father being the conscious Individuality that You Are. And although the words I have to use speak of the Father and what You are—which sounds like “two”—the experience is an inseparable experience of Unity which has not caused any loss of identity, except that that word “identity” now has an infinitely new Meaning—God.

It’s not the word “God” that you are. It’s the Movement, the conscious experience of the Movement of God that is You. It is you at this moment. You won’t graduate into bigness from smallness. You will just discover that the smallness that you thought was real was an illusion. And that will uncover the bigness of you, the wholeness of you that you have always been.

So, mankind, as a whole, is at the experiential point of “going to the Father.” Why? Why, when you may not be consciously choosing it with commitment? Because there are too few of you committed to dreams to give enough substance to the dreams that the dreams will hold together. And the dreams are losing integrity because of the lack of commitment within the whole Brotherhood to dreams.

And so, literally—and perhaps exasperatingly—like the laborers in the vineyard, the Johnny-come-latelys will wake up along with you, who came early in the morning and labored relative to your Awakening, because there is not enough commitment within the Brotherhood as a whole, there are not enough dreaming dreams with commitment to the dreams to create a sense of integrity to the dream state.

So, what I am sharing with you, and have been sharing with you, is not only that which will help further the breakup of the dreams, but it is also to promote a conscious choice on your part to participate in waking up with conscious volition—by choice—even though the choice, as we have said, involves choosing not to use your will. It is a choice to consciously give up “choices” arrived at from the standpoint of your best reasoning and thinking.

So, it is a marvelous time you live in. Not at all like the time 2,000 years ago. And what the Christ says to one who is very close to Awakening is very different from one who is just barely stirring from their dream.

I'm going to take this opportunity, it does not address an issue that any of you have presented here, but it does address an issue that is presenting itself in the world, especially with regard to A Course In Miracles:

The suggestion is being made that A Course In Miracles is a divine event in the world—a penetration of the dream—that is absolutely unique, relative to nothing else. Even though it is obvious that I am the author from reading it, it is now being suggested that the Jesus of the Course is irreconcilable with the Jesus of the Bible. And I would ask you, “If they are irreconcilable, then why wasn't the Jesus of the Course called Henrietta? Why is there any reference at all to Jesus? Why, in the Course, did I make reference to my disciples or things that I said that are in the Bible? The reason is, because there is a relationship between the Jesus of the Course and the Jesus of the Bible. And the correspondence establishes, what I'm going to call, the chain of real Being that unites the centuries. In other words, the belief of time in the design of God—a design that is from outside of time.

No matter how well-intentioned the attempt is—because of the great love for the Course that exists in the ones making this suggestion—it is unintelligent to try and make the Christ, who spoke relative to the deep sleep that everyone was in 2,000 years ago, and the same Christ who speaks to those just about to enter Home today.

It is essential for all of you to know that there is a relevance, a continuity of the design of God, no matter how much that unitary, unified design of God seems to have been broken up in your consciousness into lifetimes that seem to be absolutely disconnected.

I say this because, as we discussed in the last two days, one can, through the use of logic and reason, arrive at a provable postulate that you don't exist. It isn't true, but you can reason your very existence away! And such an exercise is not only useless, it is demoralizing, depressing, and creates for the one who embraces it, misery. And that is not the sign or the evidence of Truth.

What makes A Course In Miracles meaningful is that, indeed, it unites the Christ of the Course with the Christ of the Bible, embodying and establishing the unity, the uninterrupted unity of the presence of God, and the intent of Those of the Brotherhood Who are Awake to reflect God's Will and stand ready to be the presence of Love that supports each of you as you begin to stir and wish so dearly that you could push a divine snooze button and get ten more minutes sleep, ten more minutes of dreams, those who will stand there, encouraging you, whatever little willingness you bring to Awakening, and support you in actually rousing totally!

It is the fact that the Christ of the Bible and the Christ of the Course are the same Christ that makes the Course of value, it is not creating a concept of the Course as a special instance of divine intervention that has nothing to do with anything else that makes it important, or meaningful, or significant.

Any book, any book that is written that supports your becoming a fully realized Christ, the fully realized Son or Daughter of God, is valuable. But one that triggers in you the awareness that the Christ has been an ever-present Presence in the dream, in the human experience, with the absolute continuity which illustrates the grand design of God as a Fact that has never changed, that is real significance! Anyone may believe whatever they want to believe. You do not have to believe me. But I am telling you the truth. That's the end of the comments.

QUESTION: I'm not very mechanical. Hi, Raj. How are you today?

ANSWER: You are wonderfully unmechanical. I am fine.

QUESTION: I thought when I got this microphone I would say the most wonderful question of all. But I guess what I would really...

ANSWER: I can make any question wonderful.

QUESTION: The past six weeks of my life have been a period of unrest for me. And sometimes I see people's eyes rolling back in their head, and saying, "Oh, this woman is going to ask another question like this." But, my body seems to be changing, and not supporting the state that I'm in, and on a financial level I'm not happy with what I'm doing, and on an emotional level...

ANSWER: Oh, forget the emotional level.

QUESTION: Forget the emotional level, all right, feeling level. I seem to be always on the path, but when I wander off I get a gentle hit along side the head that kind of turns me around and brings me back to the Father. And I think during this lunch break I've been realizing that I shouldn't be thinking, and I'm still confused, I know that you said that it's not our Birthright, that it's clarity. And I would like to know what this last six weeks of physiological change means, if anything?

ANSWER: To be very frank with you, it has required you to get out of your head and become very practical and love yourself enough to pay attention to where you are, and discover what really being loving towards yourself means, so that you are not disregarding the visibility and tangibility of you as though it is meaningless, or inconsequential, or not worthy of attention or appreciation.

It's a call for love, because it has been unloved. It has been unloved by virtue of being ignored as though it is somewhere tenth or twentieth down the list of importance of things to pay attention to. And when it gets that far down the list, you begin to be dissociated, you might say, disconnected. And that disconnection feels like disintegration. Well, that will get your attention! It works every time!

It does not mean you've done something wrong. It does not mean you are falling apart. It just means that there is a call for you to be practical enough, to have your feet firmly enough on the ground that you don't forget that you're not supposed to neglect yourself, or shall I say, so that you remember to love yourself, and be present with yourself, be present with your body. I didn't say attached to it. I didn't say identifying with it. But present with it.

I don't know if you have been Rolfed, but for those of you who know the massage technique called Rolfing, which is a deep muscle massage that is extremely uncomfortable sometimes because of the degree of holding tight that one has engaged in as part of his means of self-defense, but when that blockage has been released, you can literally feel your body saying, "Thank you!" And feel the joy it has to not be held in a manner that constricts its identifying its purpose for being there.

Now the past six weeks has not been a call for Rolfing, but it has been a call for being willing not to be so distracted by other things that you forget to be present with your body, with love, thoughtfulness, consideration, affection. I haven't use the word affection a lot this weekend—a couple of times—but I would like for you to go home thinking that I used it 5,000 times, so that it might be a word to significantly remember and contemplate the meaning of. Let's not forget to practice affection.

And remember what Paul shared during the quiet time before this morning's session, where what he said was with reference to God: "And may Thy word enrich the affections of all mankind and govern them." Affections are not all intimate with one other individual. And I encourage you all to get the dictionary out and look up the word affection and look at all of the meanings that are given there, so that you may have that breadth of understanding of the meaning of the word affection, as you let it be a more significant meaning in your conscious awareness.

What's been going on during the past six weeks, relative to your body, has been a demand, a demand to be and embody humaneness starting with yourself. That's all! It's wonderful! Discover that you do have time to do that, and there aren't all these other things that are really more important. That's the end of the answer.

QUESTION: I would like to ask of you anything you can share with me about a golden energy around me that wishes to be channeled through me. And also, anything that I need to be aware of at this moment.

ANSWER: This isn't exactly what you wanted to hear. But what you need to know at this moment is that you need to ask the energy itself what it wants to say through you, and then listen. That's the lesson, if you will. That's the call for commitment to the unknown that I spoke of earlier. The arriving at the point within yourself where you are willing to invest the trust necessary to hear.

And if it doesn't come, it simply means that there needs to be a little more trust, a little more letting go, a little bit more yielding, a little less willfulness. And remember that a strong desire that is coming from your present sense of yourself is an act of willfulness. So you must even abandon the desire, or you must abandon any extra spin that you give the ball as you throw it and release it. Just feel the desire and let it go, and abide in the quiet. And let it come or not come, until it comes. That is what you need to know.

QUESTION: I want to say thank you for everybody whose already retrieved all the answers to those questions I had.

ANSWER: They say, you're welcome.

QUESTION: I also want to say thank you to you for reaffirming that it's okay to be that little boy that I always am, everyday. Those people who know me, know what I'm talking about. Peter Pan has nothing on me. And it's okay for me to see those colors out of everything and watch Paul dissolve into those mini-blinds. I'm serious! until the ego yesterday slapped my hand up to go, "Wait a minute!"

So I have a question left that would be basically: what thing or things is or are most optimal for me to know now?

ANSWER: Aside from everything I have already said?

QUESTION: Yea, my slant.

ANSWER: Don't under any circumstances buy into the suggestion that if indeed you go within and listen you will grow up, that you will suddenly become responsible for great wisdom; else you will avoid great wisdom at all cost, because you so value being as a little child. Inquisitiveness, curiosity will not get you into trouble, and will not force you to fit into the mold that everyone else seems to fall into so easily, and who are ready at a drop of a hat to tell you how to lose your innocence and become a responsible and guilty adult. That's all.

QUESTION: I thank you for your presence and your love. And all the people who have asked questions, they have all responded to something in me that needed to be answered. I would like to ask you to give me a question to ask myself when I am with you. I know that you're with me always, but I live with a split mind. And so there's many times that I forget that you're with me always. And I don't want to keep living from that place of being split off from you, because I forget. So rather than me asking you a question, I'm asking you to ask me a question to ask myself to get me back to the place of communing with you.

ANSWER: I will give you one question to ask me in the withinness of yourself. It is this: "Where do I fit in?" The very question constitutes a contradiction of the concept or sense of being separate. I encourage you to ask that question, and let there be a long period of silence in which you give my answer time to register with you.

And I invite you to ask that question ongoingly. Because, like I said on Monday, when the answer comes, it is like knowing at that moment the angle of the surfboard against the wave, but in the next moment you must ask, “Where do I fit in.” In other words, “What is the angle now? How far forward on the board do I stand, or do I move back, or do I stay where I am?” Continue to ask the question “Where do I fit in?”

You might do that at least three times a day, daily. And perhaps give yourself as much as two to five minutes to quietly listen, not for your answer, but mine. And then perhaps once a day or twice a day in addition to that, you might ask, “Where do I fit in with you?”—meaning me. Or, “Where do I fit in with so-and-so? Where do I fit in with this? Where do I fit in with that?” The tendency is to get everything else to fit in with you. But the need is to know where you fit in, because you are not alone.

And I will enjoy the communion. That’s the end of the answer.

QUESTION: Thank you. I had the vision when you first said that, I had the vision of when you go to an eye doctor and they say look at these two objects until they come close together. But I wasn’t sure which eye, but I hope I can live to the point where there isn’t a separation of those two eyes.

ANSWER: I will tell you right now that there is no separation; it is only an apparent separation. The genuine desire to know where you fit in is what will diminish any illusion, or manifestation, or expression of separation. But it will take humility. It is arrogance which says, “Everything must fit in with me.” It is arrogance that says, “I don’t fit in with anything else.” It is genuine humility that brings that which seems to be two into the one that it really is.

QUESTION: Good afternoon. Well, as usual I don’t really have an agenda or question. So it doesn’t matter what the question is. I just need to know what the next step is.

ANSWER: I want you to feel a little deeper for a question; something specific.

QUESTION: Well, I would say the trusting of who I am in the face of insanity.

ANSWER: Yours or everyone else’s?

QUESTION: No, my insanity comes later. But that’s the reaction.

ANSWER: Indeed, everyone else’s insanity tends to find a resonance spot in you that creates irate responses. But that place of resonance with you is not the only place in you. It’s not the only vantage point from which you can observe things and “determine” what they are.

The call is always for you and everyone to moment by moment choose to come from your best centered place. Because that, as I have said over and over again, is where you have available to you the clarity that can remove the need for the insanity.

The only reason everyone is behaving like a chicken with its head cut off is because they don't realize they have another vantage point from which to look at things.

And so, they are in need of good company. They are in need of you choosing to come from your best centered place, so that you might recognize the simple answer that has escaped their attention, which they will more than gladly embrace if it's there for them to choose for. You see?

In the meantime, by virtue of your choosing for your best centered place, and being in the world out from that place, you will have cut all the loops on your Velcro and there will be nothing for their hooks to connect with. And you will find yourself unaffected by their behavior.

It is like a question that was asked on Monday, or a comment that was made: "You mean that we're simply to love our body?" And I said, "What other choice do you have?" Or I would say, "What other reasonable choice do you have?" What other reasonable choice do you have than to choose to be in every situation from your best centered connected place, even if it isn't the ultimate centeredness—what reasonable alternative?

You know that you quite obviously have an alternative. And you know that through the years you have enjoyed a lot of righteous satisfaction. But you also know that it costs you. And as that has become more apparent to you, you have opted for that less.

Well, I'm simply telling you today that there isn't a new answer to your question; it's still the same one, there is consistency here. Be a good buddy. Be a good companion. Be good company for the insane to be with. Be the good company that neglects to determine them to be insane. Be the good company that can discern an answer, a sane answer, that relieves those around you from feeling the need to act insanely.

Be the light by being grounded, not by spouting metaphysical truths. But by listening, and by virtue of listening, hearing the practical answer that negates the apparent need for crazy responses. And share it, knowing that it's not your responsibility to see to it that it is received, or received with the intent embodied in its meaning. The value will be there and remain to be recognized.

And you in the process will have your peace, and you will have been a sister, and you will have been Real, and you will have been Meaningful, and you will not have involved your very energy in the depleting elements of reaction.

Just keep on truckin'. You're doing it. That's the end of the answer.

QUESTION: In these last few days I have experienced what I would call healing. And the difference that is in the air. And it has allowed me to be more present with, and with the joy of something that we shared recently about my having broken my luggage. And the fact that a smaller set of luggage fell out of that.

ANSWER: This is for the sake of everyone else: it's figurative luggage. Continue.

QUESTION: And the smaller set having fallen out, and this being significant with the twelfth seal, moving from the eleventh to the twelfth...

ANSWER: The last step, in other words.

QUESTION: The last step. And I wish to be now willing to let the Father take this last step. Because I really have nothing to do, and nowhere to go, but to release and leave this smaller luggage in the unclaimed baggage department, and truly release. I would like your reflection on this for me.

ANSWER: At the risk of seeming repetitive, at this point in your experience the call is for simply being present with everything, with a curiosity to see what emerges. The wonderful thing is that you haven't the foggiest notion of where to go or what to do next. That is your blessing.

The tendency would be to open up this new set of luggage to see if it has anything in it to tell you where you are going or what to do next. Do, indeed, leave it in the unclaimed baggage section. And dare to trust—dare to entrust yourself to the present. Dare to be present with it and conscious, simply conscious with a curiosity to feel the Movement and Its direction. And don't try to rush the process. Don't indulge in impatience, because there will be a tendency to do that.

Don't say, "Father, do you see me? I'm here, I'm here, take the last step with me." No, don't try to rush it. The simple answer is: It is now time to be willing to be present with the moment you are in and everything within it, with gentle curiosity to see what is unfolding. You can dare to entrust yourself to that moment.

There's been a lot of drama. In the absence of it, it will seem a little boring. Don't try to drum up a little drama to make it feel like something is happening.

I encourage you to enjoy the peace and the love that you can feel is embracing you. That's what is needed at this moment, at this point. That's the call. And know that you have unseen and seen friends who are willing to encourage you to be present with the moment you are in, so that you might begin to discern the fullness of it, your fullness. That's the end of the answer.

QUESTION: I am going to ask you the same question I asked in the last Princeville gathering which was: what do I need to know now?

ANSWER: The great need with everyone is to let someone else in. To let someone Awake in. To lean into guidance. And this is what you need to do now. But it's more important for you to do it now than even sometime in the past, because you have already made the connection. But the trust is weak, and it needs to be strengthened. Because it is in the unity of companionship that the sense of separation and isolation is undone.

I desire of you, and I encourage you to let there be more trust. And to more constantly and consistently companion with your guide. And to more constantly

and consistently let the love that is there embrace you and support you in your process of becoming grounded in your right Mind, grounded in the Kingdom of Heaven.

You see, when you are so close to Home, it is the time when it is least appropriate to be reluctant. It's one thing if you're 110 miles away from Home, and you are reluctant. But it's when you are so close that reluctance is incongruent.

I encourage you to entrust yourself to the love that embraces you with more willingness and more trust. I, as I said before, encourage you and I desire this of you. The clarity of your union with guidance is needed. That's the end of the answer.

QUESTION: A little over a week ago in that place of peace, I was shown a picture. It felt like it was coming from you. And the meaning of it is what I want to be clear about. It seemed to suggest that the form had changed, and there was some work I needed to do with the pictures.

ANSWER: You mean by that, literal drawing type pictures?

QUESTION: Yea, right, right. I just want to be sure that my meaning of it is correct.

ANSWER: Why is there doubt?

QUESTION: Because of something you had said a couple years ago. I see, is this a reconfiguration, or are there two things going on here?

ANSWER: It is a reconfiguration that embraces more. It is not a reconfiguration that excludes or exchanges anything. You can trust it.

ANSWER: I am so glad you came today.

QUESTION: Thank you. I'm really very happy to be here. I'm here. I expressed earlier I have absolutely no questions, and I've dug, and I've dug, and I've dug, even before coming here. And I thought well maybe I should just ask, where am I now, what is unfolding now, or what is to unfold next. And then I thought well there was a question I asked you some years ago, and you said to allow it to be on the back burner for awhile. And that question was: After the year 2000 what will we do as Bodies of Light? Where will we go, and what will we experience? Shall I leave that on the back burner?

ANSWER: Well, you do not need to leave it on the back burner, it happens that it was answered yesterday. So you will have the opportunity to hear the answer if you buy the tapes.

I will add to that that it is not appropriate to assume that everyone will have to wait until after the year 2000 to have this experience.

If every single one of you is at this instant sitting in the middle of the Kingdom of Heaven with your eyes all squinched up saying, "I can't see the perfection," what does time have to do with seeing the perfection? At any moment you can open your eyes.

And as I said in the last Princeville workshop, the only distance there is between you and the Kingdom of Heaven is the thickness of your eyelid, or the time between your decision to have your eyes closed, and your decision to have your eyes opened. It's not far away. It isn't off in the future. And it doesn't take understanding to get there.

Heaven help Paul if he had to gain some understanding before he could open his eyes to drive home this evening. You see? And the only thing that keeps it from happening in this instant are the convictions you have that say it can't. Your deep-seated, or long standing beliefs that it's something you have to work towards.

So it's handy to think in terms of the year 2000, because it's the turn of the century. Actually it'll just be the 31st and the 1st, like every other month, or every other year. But it's sort of convenient, and "Oh, the turn of the century." Well, it's easier to conceive that there might be a major change, since all of the numbers change—every single one of the numbers change.

Nevertheless, as silly as that is, it is a point at which people are willing to give permission for something new to happen, and very often something new does, because they withdrew their confidence that it wouldn't change. And thus, the ever-present Movement of God can register a little more clearly.

Well, there are quite a number of months this year that go from the 31st to the 1st. So treat everyone of those months as the turn of the century, or whatever will allow you to give the greatest amount of permission not to resist.

There will be on a calendar a day when Awakening will be over, because everyone will be fully realized—only for an instant, and then calendars will be nonsensical. But there is a day, there will be a day. And it is not in the far distant future. It's very close. But so what? You have this moment, and the next moment, and the next moment, and the next moment to give that permission.

So don't put it off in the distance. Oh, you know what that means? Some of you who are studying the Course for the first time won't get to the last lesson. Interesting? And those of you who know that for lifetime after lifetime you've been refining your Soul—and you know what it is you're working on this time—won't get to finish.

All of these funny little things are the ways in which you justify not waking up now. "Gee, I want to get everything I can out of the Course." You see, it really is funny. And it is ridiculous little things that inhibit our giving unequivocal permission this moment. But you can! And some of you will. And in a way, for a moment—only a moment—you'll be surprised, "Why I thought I had to do that first. Obviously I don't."

Don't let your Movement of Awakening become an ethic, or a process that you have pegged. Begin to embrace it as something that can be a spontaneous event, a spontaneous event that will take advantage of a weak point in your ego's defenses, a weak point in all of the confidences you have about what everything is.

You see, I can turn any question into a wonderful question. I'm going to ramble a little.

There are no such things as stupid questions, even though they're all ignorant, even though they all express a believed ignorance. If you weren't ignorant, you wouldn't ask the question. Value all your questions. And know that as you begin to connect and yield into guidance, every single question is the leading edge of an answer that is available to you.

That is very encouraging. That is very hope building. That is very assuring to know that questions aren't deadends, even though most of the questions you ask are really a statement of a feeling of "dead-endedness." "What do I do now?" is really not saying, "I know there's an answer," it's really saying, "I give up. I can't do anything." You see?

But when, through having the continuous experience of emerging answers to your questions, you begin to realize that this is normal, and that therefore there is no situation anywhere that could leave you without an answer—what a new outlook on life you will have.

Paul is demonstrating it this afternoon, this morning, yesterday, and the day before. Never in his right mind would he invite people from all over the world to come, and get up in front of them without an agenda of any sort and assume the he would have the answer to every single question that anyone might throw at him. As a puny little piss-ant mortal ego, he doesn't, and neither do you. But none of you are puny little piss-ant mortals, and that's the point. Not only that, answers are available to every question you ask, and they don't just answer the question, they transform you by uncovering at an experiential level the divine one that you really are.

Just remember, questions are leading edges of answers. Questions are leading edges of answers, unless you use a question as a denial of an answer, which again is what the Course calls a pseudo question. It's not a real question. It's really an expression of anger, arrogance.

And you know what? The only prerequisite there is to experiencing the fact that there is a transformational and practical answer to any question you have, the only prerequisite to experiencing that, is arriving at a point where you are willing to genuinely ask a question and listen. That's the only prerequisite.

You can be a down-and-out alcoholic who has just come off of a binge, just barely back into a clear frame of mind, but in agony and misery, certainly not experiencing any sense of spirituality or worth, and you can, if you genuinely ask a question and listen, the answer will be there for you. You don't even have to go and take a shower first. Nothing, no prerequisite other than genuinely and humbly asking and shutting up and listening.

As I said the other day, there is nothing special about what Paul and I are doing. And we are both doing the same thing. Shutting up and listening and speaking what emerges. Thank you for your question.

QUESTION: Just as a follow up to that question, several years ago someone asked the question about waking up. And you said, if I heard it right, “no one has woken up while physically incarnated on the earth plane...

ANSWER: That is correct.

QUESTION: ...since Jesus did, but it would be unlikely that we reach the year 1994 before at least one has done so.”

ANSWER: Not yet! I mean it is not that I cannot tell you yet, it is that it hasn't happened yet. But 1994 is not over. Are you willing to be the one? It's a good question. Are any of you willing to be the one? Ah, but what if it makes you stand out like a sore thumb?

I'm not trying to discourage you. I'm just pointing out that you will find if you were to really consider the “yes” answer, and you were really to begin to embrace it as a possibility, you would begin to hear the ego's litany of reasons why not to.

And so, actually I'm going to encourage all of you, over the next few months, to consider your answer to that question: Would you be willing to be the one who Awakens in 1994? Why? So that as the ego begins its litany, you can dismiss the suggestions and be rid of them.

The litany that the ego would present to you is a list already harbored by you, not the divine you, but the you that feels its self to be Awakening. And you see, until you ask that question, that particular list won't come to the surface because the ego isn't threatened. If you don't want to be the one, the ego feels pretty safe. But if you will really consider that question and an affirmative answer, a genuine affirmative answer on your part and begin to let the feeling of that abide in you, then the ego will be threatened, and all of its justifications for not doing it will rise.

Now I know that sometimes I am repetitive, but there are too many wonderful examples that fit the bill and I use them over and over again. As these suggestions present themselves to you, they are like the gunk that comes off of soup bones when you are boiling them for the base or the stock for your soup or whatever you are making. And what do you do with the gunk that surfaces? You take a spoon and you ladle it off, and you trash it. You don't say, “Ooh, where'd this come from? Wonder what it means? Where'd I pick that up? What does this say about me?” So when the ego begins its litany, its list, be real practical, just ladle it off and dump it. Just ladle it off and dump it.

Another way of putting it is: When you are meditating and you are using a mantra, and suddenly you find yourself thinking a thought, suddenly a stream of thoughts just presents itself and you become distracted from your mantra. What do

you do? You notice it. That's all—you just notice it—and gently bring your attention back to the mantra. You don't pick it up and say, "What does this mean about me?" You don't say, "Well, this is worthy of my attention for a moment, or it must have come to the surface for some good reason." None of that! You just notice it! You realize you are not saying your mantra, and you bring your attention back gently without kicking yourself in the derriere and stay with your mantra.

You don't have to listen to the ego. Notice that it's doing its little jig, and bring your attention back to being on the beam, bring your attention back to the affirmative answer, to the question: Are you willing to be the one to wake up in 1994?

QUESTION: Maybe we're already Awake, and we're just denying it.

ANSWER: That's right! At the bottom line it means: "Am I willing to open up my eyes in 1994? Am I willing to let in the rest of me, the All of me that I've been ignoring? Am I willing to experience the joy of a sound Mind?" That's what it means.

Keep remembering—it's easier than any of you have been imagining. It really is!

QUESTION: Well, Paul, Raj, I really don't know what to ask, so I can only say, do you have a message for me, please?

ANSWER: No, no messages have been left for you.

QUESTION: Well, make one up then.

ANSWER: But, you had a telephone call.

I have appreciated your presence here and I am so glad you could come. And I wish to thank you for everything you did to make the Melbourne workshop a success. This is a brotherly, sisterly chat. Then so, my message for you is—I love you.

ANSWER: And that answer embodies everything that has been said this weekend. Do not think, and I am speaking to everyone, do not think that a meaningful answer has to be profound. Or put another way, do not think that the simplicity of an intimate interchange that is from the heart is not the ultimate.

QUESTION: I had two questions I was going to ask. One with regard to relationships, and the other with an experience that I've been having when I'm channeling. So I wasn't sure which question to ask. I'm feeling the need to ask the question about relationships. I seem to be in a place right now where I'm a bit confused, in particular with honoring my integrity in my relationship, and taking the other persons feelings into consideration, and trying to be loving in all respects, and patient...

ANSWER: I want to interrupt you a moment. Do not labor under the misperception that the embodiment or expression of your integrity will not be considerate of, or take into consideration another's point of view, or another's feelings. Integrity is not like cold principles. Integrity emerges from love. And

so, your expression of your integrity will honor you and it will be sensitive to and honor another. But please continue.

QUESTION: That was what I needed to hear.

ANSWER: But I would like for you to go ahead and say what you were going to say if I hadn't interrupted you. How have you experienced the dilemma?

QUESTION: I guess what I've been experiencing is reactions from my partner coming from a place of not understanding when I try to honor my integrity, and taking everything personally and becoming quite upset. And I'm trying to be patient and come from a loving place and explain where I'm at in this relationship. And I don't want it to be based on what we think a relationship ought to be. I would like it to unfold. I would love miracles to unfold for both of us, and whatever God's Will is here to happen, and I'm trusting in that. And I guess I'm in a place of... I'm not sure if I'm explaining this correctly.

***ANSWER: You are explaining it well enough. And I will let you off the hook.

In a relationship you need to embrace the other partner in the relationship with an allowingness. You need to let your partner, if he is distressed, or if he is misunderstanding, express his misunderstanding.

If he is taking it personally when it is not meant personally, allow that expression of discomfort to come forth, then see to it that you don't take it personally. Continue to stay connected with your integrity, which is your capacity to feel the real meaning, and because the expression of your integrity is an expression of caring, because it's love, you will be able to find the words that reduce the discomfort by replacing the misunderstanding with understanding.

The very fact that you do not join him in his discomfort, by being uncomfortable yourself will be experienced as love. And the fact that your intent or desire is to be able to put him at ease as he fumbles his way through a new understanding will... it will be that expression of affection that I have spoken of during the past three days—the embodied extension of love.

If he takes your expression of your clarity, if he takes it personally, it only means that he hasn't found within himself the means of giving himself permission to hear it differently. Because you have integrity, and because you are interested in coming out from it, and because the nature of integrity is love, then you will listen within to hear what it is that will put him at ease; what it is that will be the unique little thing that he can take and which will allow him to give himself permission to see it a different way and not engage awkwardly.

So be sure in your relationship that you make room for, make allowance for a distressed response. And realize that you don't then have to respond in like manner, but let the caring that was first expressed come forth in a different way, so that you may both enjoy a resulting friendship, because the commitment has been

there to not defend yourself, but to be the extension of love that resolves the discomfort.

You know, I use words sometimes in a way that most people don't use them. And over the past three days now, there are some words I have used that could possibly be misunderstood. I have spoken of love as defenselessness, not something that you extend from yourself to another through space.

I have said that love is wordless and thoughtless. Well, that could sound as though love is a totally private thing. It's you not being defended; it's wordless and it's thoughtless. Ooh, thoughtless... must be careful with that one. I mean that its expression isn't premeditated, it's not planned. It doesn't come out as a result of thought—that's what I mean. But one could think that—from listening to me—one could think that love is something you do all by yourself.

I said that if you are defenseless with another, that other will feel loved. Why? Because when you are in the presence of someone who is defenseless with you, you are able to feel that you must be innocent, truly innocent, else there would be defenses. And to have that experience is the experience of being loved. Okay?

So it sounds as though this other one in the relationship is having this experience of feeling loved all by himself. And you, being defenseless, and being love wordlessly and thoughtlessly, are doing something all by yourself.

But you know what? There was another key thing I said that can't be left out. Love unexpressed is nonexistent love. Love felt is expressed as affection—affection in actions, affections in words perhaps, but not calculated words. It might be taking the first bit of dinner and saying, “u-u-u-m-m, u-um!” But it is an expression, an extension of affection. Love considers others. Love is thoughtful of others.

I'm contradicting myself aren't I—thoughtless, thoughtful. What I means is Paul could care less at this very moment whether you are here, whether you are understanding; all he cares about at the moment is listening to me. Well, he could do that by himself in his house, or out on the bluff. Why is he here with you? Because love is extended and embraces everything.

And so, he has a devotion to being out from his center; not to make an impression, not to be somebody, but to simply be the presence of clarity. Why? Because when he does he knows that he is experiencing himself being Real. He knows that in spite of the fact that he might not be fully realized and be enjoying his whole mindedness, he is enjoying a level of sanity that is unavailable to him in any other way, and he opts for his sanity and he can't do it by himself.

And so, although he is not doing anything for your benefit, he is doing it without excluding you. And as a result of doing it over the past twelve years, the feedback he has gotten has said in so many words, “I feel so loved when I am with you being with Raj. And my life has been transformed. And it has been so meaningful to me,” and so on. This never happened when he was being loving

through space where he cared about, as well as worried about, what everyone thought.

Love is not thoughtless in the sense of not taking anyone else into consideration, but being true to one's Self. Again, it is possible through the use of logic to make something like that seem reasonable. But just as you couldn't establish the dream all alone, you can't wake up to your whole-mindedness alone. And even though you will not engage with others from a self-conscious, an ego self-conscious place, where you are constantly checking with them to see whether you are making the right impression so you can know whether to continue or modify your plans. It almost sounds like a "war games," doesn't it? But that is what everybody engages in.

Instead of doing that, being love is being in that place where one is not self-conscious, feeling no need of self-protection. And as a result, being a meaningful presence that embraces others and puts them at ease, because you have communicated to them their innocence by virtue of your neglecting to engage in self-protection. And so it is a union, but not a calculated union through space. And although love can be wordless, and thoughtless, and although it is the absence of judgment on your part, and although you do not do this to make an impression on somebody else so that they do feel loved—they will feel loved.

And so, you cannot say, "Well, I am coming from my integrity, and if you are hurting, well, you're going to have to deal with that; that's your problem." You see, that is not an expression of integrity, because there's no love in it.

I know every single one of you, in one way or another, is hurting, and you don't want to hurt. And I know that your hurt is illegitimate, not your Birthright. And so I let you say in whatever way you do, "I hurt, and I don't want to hurt." And I let myself be present with you, apparently in your hurt while you are hurting, while you're not clear, and I do not confirm your pain. I confirm to you that which is true in you, so that you may release the justifications you have had for feeling the pain. If you don't get it, I don't worry about it. But I don't think there's no further need.

And I have confidence that the divinity of you will recognize whatever there has been of value that I have said, because I said it with no attempt to coerce you into discovering the truth. If I attempted to coerce you, you would immediately recognize that my concept of you was that you were resistant. That's not a communication of innocence. Love is a communication of innocence and a confirmation of it, and that doesn't put other people in an uncomfortable situation, unless they are holding on to some false concept themselves. And if they are and express it? It just means, be willing to be with them listening further, so that that which gives them permission to release the reason they are holding that is causing their discomfort might come forth. You see? Not because you're trying to change them, but because their pain is illegitimate.

Love is love. And if you haven't managed to clearly convey another's innocence to him, by not engaging in judgment yourself, you're not in touch with your integrity yet. When you are in touch with your integrity, you will know if you have conveyed, extended to another an acknowledgment of their innocence. And then if they don't receive it, if they refuse to receive it, you will know that you have done what you could, and you will persist in being there for that one. It's that simple.

This afternoon someone mentioned that I used the word integrity a great deal. And they wondered how that connected with the word meaning, which I also use often. And if you were to see it on a printed page you would see that the word Meaning has a capital "M", because meaning is God's idea embodied, and God's idea is a Meaning—it has Meaning.

Well, when I use the word Meaning it means: The experience of the integrity of a thing, but it's not a head trip, it is the felt experience of the Meaning embodied in any given thing. This is also important to understand: To feel the integrity of a thing is to experience its Meaning. And its Meaning is not intellectual, but felt.

Integrity alone, without connection to Meaning, is like a steel blade—unyielding and hurtful. And if one thinks that the expression of love, as the absence of judgment, the presence of defenselessness, is an inside job—private—that somehow is supposed to heal and transform and be Meaningful without feeling love, then you don't understand what I have been saying. And you will think that love is what you are doing when you are really being cold, and harsh and truly thoughtless, uncaring, just holding to your integrity.

Your integrity will always convey innocence. It will always be an extension of the fact that judgment is absent. It's just that this won't happen for the reasons that you used to be loving. But you know what? The experience of being loved will be truer and deeper and healing, because it's not coming from the place, or for the reasons that it used to.

And I wanted to be very sure that all of you understood this before we finished and left and went our separate ways.

We have sung together these three days. Our hearts have flown together. And the lightness of us has been felt by us. And the fact that maybe there isn't one speck of matter to you has been more than thought, but felt in the lightness of us.

I love you all. And it has meant a great deal to me to be with you.



Gathering In Hood River, Oregon –1995

By: Raj Christ Jesus –

RAJ OPENING COMMENT: Good morning. You may have to bear with, let us say, an unsteady delivery here for a few minutes, because as Paul mentioned I have asked him to speak with his eyes open. It is an interesting thing, the use you all give to your sight. It escapes your notice that you use your sight for the most part, to gather data, to get something. You use your sight to get the lay of the land, to know where you stand. In other words, sight is used for self-protection.

And what causes it to seem difficult for Paul to listen to me with his eyes open is the fact that he doesn't want to see the wrong thing. He doesn't want to see frowns. He doesn't want to see signs of disagreement with what I'm saying, because his habit, as is everyone's habit, is to take those indicators as some sort of statement about him, rather than a statement about the person making the face. And then if he begins to engage in self-defense it makes it difficult for him to listen. And I will tell all of you that when you are engaged in self-defense it is difficult for you to hear as well. And yet, it's the answer to all of your problems. It's the vestibule of Awakening. You see, as long as you are being self-defensive you are in, or exercising, or practicing an act of independence, which causes you to be separate from Home base, separate from your peace, separate from a direct experience of innate integrity—ah, and your innate innocence.

So I indicated to Paul this morning that there was something that I wanted to speak about, although I didn't go into details with him, and when I started speaking just now I surprised him by talking about something else. But now he sees that I have a way because I have lead into what I want to share. And I'm going to have Paul stand up. We're going to get him to practice more trust. I'll let him use the chair for support. You see the more one is called into the act of trust, which is the opposite of an act of independence the more deeply one can connect with truth, connect with what is real about himself, connect with God. And so I am pushing Paul's limits this morning. And it is also a kindness to you to be able to not have to get a crick in your neck looking.

So we had come on the subject of innocence. We have people from Holland and England and the East Coast and the West Coast here today, and whether all of

you got hooked by this monumental and grand display of the process of justice called the O.J. trial, I doubt if any of you are unaware of the event of the trial.

Now the issue seems to be justice, and whether any of you know it or not any of the distresses, any of the problems, any of the questions that bear directly to your life that you may ask during the course of this weekend it's going to evolve around justice. And if there's one thing I want all of you to remember from this gathering it is that the only reason that justice is important to you is because you don't know how to heal sin, sickness and death. Justice is a substitute for healing. It's a suffer it to be so now, you might say. It's the best you can do under the circumstances. And something must be done! This is true, this is practical. But you know, if all you are going to come this weekend was a better way to get justice, you might as well not have come. Because what is needed is healing. What is needed is something more radical than justice.

Now, please don't sit there and say, "Oh God, I'd better not even ask my question now, because it's going to be so obvious that justice is what I was after." No, here or in the privacy of your own mind when you are leaning into guidance to listen for the truth, bring whatever your current questions are, whether they will—after you've gotten the answer—be proved to be really stupid questions. You see? Bring them anyway, because that is how you will get past them. And don't judge your question or you are already in the realm of justice. And what that really means is you are in the realm of guilt, because in order to have justice there has to be someone innocent and there has to be someone guilty. And I'm going to point out something else: As long as the guilty person is proven to be guilty you prove your own victimization—you have established it for sure and you are not healed! You also are not engaged in love.

Justice, the system of justice, the systems of justice—because there are many around your globe—have had their place. But it's time for something new. Not because the old stuff's getting old and boring, not because we need to be modern, but because there really is a shift of consciousness occurring, there really is what you might call a process of maturation—of maturing, you can call it perhaps spiritual maturing. But I tell you, drop the word spiritual, it's so egotistical these days. "I'm becoming more spiritual." No! It doesn't come out that way does it? It comes out as: "Since I started studying the Course, I've had so many miracles happen and there's been so much shifting in me and it is so wonderful. Now, can I teach you about the Course? You know it says in here... Well, that doesn't agree with the Course." Now I'm not making fun of the Course. I'm pointing out the ego habit of turning that which is meaningful into that which enhances our practice of justice, instead of lifting us beyond justice into a frame of reference that heals.

And so this weekend, as with any other time I've spoken with anyone, the real issue is going to be a radical issue of a new point of view. And you know what? Everyone thinks that a new point of view is a different way of thinking about things. And it doesn't have anything to do with thinking at all! A different point of view is a different vantage point from which to observe! And it also involves a different function as the definition of observation. See how I can tie this all together? What is the purpose of vision? What is the purpose of seeing if it isn't to gather data for you self-protection? The purpose of sight is to be able to acknowledge what you're seeing! It's the opportunity to see and say "thank you for being," whether it's another individual, whether it is a strand of hair on her head, whether it's a bald spot, whether it's the shine on the bald spot, whether it's a flower. It's for the purpose of giving, sight is. But you know it's literal—I've said it before and I've meant it literally—the ego always operates 180 degrees out of sync. And so you see and you listen and you taste, at the bottom line, to get instead of to give.

I'll give you all a little practice. Sometime when you are not in the middle of traffic, let us say, and where things are dynamic and you're really having to pay attention, but when things are more peaceful I'm going to suggest that you just look, and whatever your eyes fall upon say, "thank you." And move quickly, don't sit there and say, "thank you, thank you, thank you" you know. Just say, "Thank you. Thank you," and let it be anything that catches your eye.

You will find that when you engage in this, first of all you won't be filled up with a giddy gratitude. It will be interesting for you because you'll find that there is a quietness that you are experiencing. And when you aren't selecting what you're going to look at to say thank you to as an acknowledgment of its existence, you'll begin to feel safe, surprisingly enough, not what you would expect. Why? Because you aren't engaged in an act of self-protection. Self-protection holds you apart. And the minute you begin to do this simple, perhaps silly thing of spontaneously looking from here to there in an erratic manner and just saying, "Thank you to that spot. Thank you to that spot. Thank you to that speck of dirt. Thank you to the column. Thank you to the corner of the column. Thank you to the nail that is sticking out up here," etc. You are not in an act of self-protection and you are therefore not holding yourself separate. And holding yourself separate is what makes you feel vulnerable.

It's not what's out there that makes you feel vulnerable, it's how you are treating everything out there—as something to gather facts about so you'll know how to behave, or as something out there that no one but God is responsible for that is there for a presence to be acknowledged with gratitude. And you see thinking comes in, "well, how can I say that that nail up there, which is a blemish on the piece of wood, how can that be something that I should be grateful

for?” And you’re lost! It doesn’t matter. It’s something that catches your attention. It’s there to be experienced. If your thinking makes you miserable and keeps you separated, not just from your world but from your own experience of safety then why value it so much.

Don’t worry you’ll all get a chance to ask some questions. Another thing I’m going to encourage you to do is to find if you are going to thinking, to find new words to think with. Thinking is for the most part habitual! I don’t know if anyone still reads the Reader’s Digest and enjoys the opportunity to increase his word power, but very few of you actively engage in expanding your vocabulary and that locks you in, just like a language does. You know why so many small areas of land in Europe could keep their identity through centuries? Because their language provided a barrier. And so other’s couldn’t melt in if they didn’t learn the language. And so individual identity of people and countries was accomplished by simple language. It’s important to know that your language can be your prison.

I don’t know how many of you are students of A Course In Miracles, but one of the things I’m intent upon is to let you know not to indulge in the habit of letting the language of the Course become your new prison—the very thing that separates you from “them,” those who are not familiar with the Course yet. But you know one of the primary values of the Course is that if it is read regularly it helps you increase your vocabulary. How many of you went out and bought a dictionary just so you could read the Course? And new language allows you to break the habit of your old vocabulary that locked you into suffering, locked you into sin, disease and death. But you know, I also don’t want anyone who studies the Course, and this can apply to any holy book or any spiritual path, it applies to every single one of you no matter what you find valuable, ultimately the real benefit of the Course in this day and age is that it gives you words, pretty contemporary words, that allow you to grasp the fact that God Is Truly All, Omnipresent, Omnipotent, the Source and Meaning of everything. These words help you grasp that fact enough that perhaps you can dare to abandon words and pay attention.

If you want to see innocence, you must look with innocent eyes, which means you must look from a vantage point which is innocent of definitions, already established definitions, innocent of judgment. Innocent, I’m using it in the same sense of absent of. You see a pure glass of water is a glass that holds nothing but water. Innocence is being free of preconceptions that color your every experience, because those preconceptions stand between you and what you are experiencing. Your purity, your absolute unalterable innocence never leaves you. It is you absent of confidences that you know what everything is, how it works, what it’s for and how you must deal with it.

So we have a system of justice. And the system of justice says, “if someone is intent upon bringing harm to someone else, they must be stopped, they must be restrained. That isn’t a bad idea, but that doesn’t solve the problem. It’s time for the solving of problems and so again I want to reiterate, the only reason that justice is important to any of you is because you haven’t learned how to heal sin, sickness and death.

So then the answer is learning how. And the first step is what I’ve talked about, a willingness to look with innocent eyes not to gather data but to say, “thank you.” Not for any reason, not with justifications, but just because. There’s a song that most all of you are familiar with that says, “let there be peace on earth and let it begin with me.” Your experience of safety, your experience of healing, your experience of a world where justice is not needed all starts with you. And my promise to you is that it begins with you and you can feel confident that you will experience the fulfillment of it. It is not so insurmountable that it begins with you but long after you die the little bit that you’ve done will promote the final outcome, because your experience of danger is absolutely governed by you, by your prison of language, by your confidence that you understand well enough how everything works that you don’t need to be open to more, on a daily momentary basis.

There is such a thing as instantaneous healing. I know most of you definitely believe that there is such a thing as spiritual healing—healing that is not the result of invasion (what they call invasive surgery or manipulation). Well, yes, spiritual healing is possible! Instantaneous healing is possible! And you know what? Instantaneous healing depends on no one else. It only takes one! What is the saying? One with God is a majority! Well instantaneous healing—sin, disease and death—you call that miraculous! Yes! If miracles are radical then I am challenging you all to answer the call to that which is radical.

Can I see some smiles? You know that which is meaningful doesn’t have to be serious! And a little bit of joy goes a long way in uplifting the heart and reducing a sense of vulnerability that causes one to feel a need for defense.

What a wonderful name, Jean Smilely! We will take a break and when we resume we can talk.

QUESTION/ ANSWER: During the break someone came up to be and said, “are you saying that it doesn’t matter what the verdict was?” I’m going to answer the question this way: Well, someone says to someone else, “well, what was the doctors verdict”? “Oh, he said I have six months to live.” Well, do we want justice or healing? I’m not going to answer every little detail for you because there needs to be a certain willingness to allow a new way of looking at this, whatever it might be, to be nurtured within yourselves and allowed to come forth as your own clarity.

The real question is, does the verdict have anything to do with justice no matter what the verdict is? You know what the Father's verdict is? "You are my beloved Son/Daughter in whom I am well pleased." And you know if every single one of you believed that, if everyone on the globe believed that there wouldn't be any murders, there wouldn't be any stealing, there wouldn't be any acts of self-defense against the system or the victimizer or the lack. You see? If you know that you are the beloved expression of the Mover, the Prime Mover of Life, with a capital "L", then you feel loved and you feel dignity and your actions arise out of feeling loved, and your actions arise out of dignity that you feel, and your actions arise out of an undeniable experience of safety.

So who has a question?

QUESTION: I'm Camilla. And I thought I would get this over with so I could be present for the rest of the weekend. I'm open for a miracle and my ego wants to have a lot of questions answered. And it seems I've created some illness in my body and I don't know how I did that, or why. And I have a belief that when it's your time to leave the planet you have to have something to take you off. And so like I'm just sort of waffling now about is it time for healing or am I going to go? So what's going on? What do I need to do to come into peace... well, I feel peaceful about all of that.

ANSWER: It is so funny. I know someone who has said, who is in her mid-seventies, "I've had a good life. I don't want to be here another seventy years." Isn't this hilarious? What do you think your options are? (laughter) You know, either you wake up now or you wake up later! Maybe it isn't your time to go, maybe it's your time to wake up! If you go, the one thing that you will discover is that the cause of you leaving didn't kill you, and you will be healed of that belief. But you will still have the opportunity to let go of what seemed to create for you the opportunity to go.

There's order to everything. This is not an answer I would give to every single person here just to keep the theme going, as it were. What seems to have created the inner distress—I'm not talking about the physical symptoms, but the inner distress—has been a very strong feeling that you are guilty. In other words, it has been almost impossible for you to feel innocent. You know when you don't feel innocent you feel that you have to account for yourself. You feel that you always have to be proving something, to give a good account of yourself. And it's always an uphill climb, because it feels like the guilt you are carrying is a given... it is something that's just with you, when it isn't! But nobody has come up to you and said, "it isn't just in you." And they haven't confronted you with it day after day.

Hey, I'll be very frank with you, as a child my mother, Mary, had to constantly remind me of my heritage, if you will, who my Father was, who I

was. There were times when I wanted to play! There were times when I wanted to get into mischief! I did not want to know who I really was! One could have attributed her to haranguing me with the truth about myself, they could have attributed that to her being a Jewish mother. But it would have been well for you if you had had a Jewish mother or a friend who was constantly calling into question and making sound ridiculous the feeling you had of being guilty, inadequate.

You have worked hard to be good. But it's been to cover up a bad, a feeling that good was something you had to be rather than something you were. And so being good was a defense. If you remember nothing from this weekend other than this it will be excellent. And this is that if you will let yourself fail at being good, if you will give up on trying to be good, if you will let it go of your tendency to be precise in what you do, and if you will let whatever is left there where you sit sigh and not try to do anything with your life, you will find that what is sitting there is the Daughter of God, what you will find sitting there is innocent, what is sitting there is being infilled with joy.

You have been suffering from a lie that has been believed to be true! This is absolutely true of every single one of you. You're all so conditioned, "Well, where are your credentials? May I see your resume? What have you been doing for the past ten years? Oh, you've just been a housewife? You mean you haven't been steadily employed? I'm sorry you didn't account for yourself! You didn't manage to clean up your house yesterday?" (lots of giggles) The you that feels like shrinking into the bathroom, isn't you! The you who actually feels chagrined and miserable because you haven't worked steadily in the last ten years, this isn't you!

There's a real call for everyone to begin to feel and express the qualities of one who has integrity for no good reason at all! Well, somebody says, "Well, what right do you have to be happy? And YOU feel like answering the questions(!?)"

Now I want you to understand something, I've been talking about the essential you that is guiltless, that has integrity no matter what you think, no matter what anyone else thinks. But I want you to know something: How could the purpose of vision be to acknowledge if there was nothing there to acknowledge? God Moved, it says in Genesis. And God saw the Movement that He was and acknowledged it is very good, meaning it's Me, it's verily God! The Movement is something recognizable to which the acknowledgment of what it is can be given. And that's Creation! And that's what's happening at this very moment, is Creation, God Moving and recognizing Himself in the Movement and it looks like this! It really looks like more than this! But this is It seen through a glass darkly, or with a greater willingness to acknowledge it in its fullness. Therefore, this that seems to be sitting on a chair is part of the Whole, it's the visibility and tangibility, it's the recognizability of the Movement of God, of

the presence of you that the Movement of God is Being right there. Therefore (and I want this to sink in) your body is eternal! If you were to pass on at this instant you would find yourself identified. You would not be a bodiless Spirit, lofting through the ethers of the Kingdom of Heaven. You would be absolutely identifiable and recognizable.

You know what? The more of your innocence that each of you begins to feel the more beautiful the visibility will be. If your distress that is embodied physically is the result of not recognizing your innocence, of not feeling your innocence, of not giving yourself credit to say, “I just might be innocent of all this shit!” If you were willing to do that, if you will be willing to do that so that you’re not constantly confirming to yourself your guilt then you’re going to see that which is recognizable about you begin to reflect less and less of the density of, what I’m going to call the heartache of your Soul. And please understand and don’t take everything I say literally. I know that the Soul being the direct presence of God can’t possibly have a heartache! Okay?

But you know, there is in each of you a Sanity, with a capital “S”, no matter how insane you insist upon behaving. That’s another way of saying, there’s an innocence in you no matter how guilty you insist on behaving. That Sanity in you does not allow any of you to be comfortable or at peace when you’re insisting on embodying mentally or physically a guilt that isn’t real. You can’t be insane and feel good, because there is an ever present unchangeable Sanity of your Being that is always actively insisting upon, insinuating its way into your conscious awareness so as to replace the insanity, to inspire you to let go of your great confidence in your beliefs. This means that this body that is sitting there, the recognizability of your presence has—and I’ve said this before, but you can all stand to hear it again—it has an intent, it has a reason for existing! You know, how could the last verse of the first chapter of Genesis say, “And God didn’t see everything that he had made, and He thought it was good.”

Your body has the intent just as the Movement of God has the intent to express the Mover. It has the intent, the Movement of God has the intent of identifying God perfectly. That which identifies you has the intent of identifying you perfectly. It’s on your side! It has no capacity to act at odds with you! It is as innocent as you are! It is as innocent as you are! Paul is standing here wishing his innocence showed right here. But you know something, and you can ask his wife to verify this, when he stays with me as he is doing right now and seeing with the eyes of innocence at any workshop or gathering this begins to go away (probably indicating his stomach) and he doesn’t change the way he eats at all.

What’s going to be your vantage point? Your habitual thinking processes? I hope—I hope—that you’re inspired by having let’s say a Jewish brother tell you today—and I know in the Kingdom of Heaven there aren’t Jews or Gentiles or

Italians or anything else—but I am reminding you right now of the truth about you and about the recognizability of you that you call a body. If you have to tell yourself every hour of the day, “Raj said I was innocent! Raj said I was innocent! Raj said I am innocence itself! I am like the pure water in the glass, and I’m not going to muddy it up with extraneous crap! I am not going to muddy it up with my old habitual ways of thinking about myself and my body!”

You see, that which moves and the Movement can’t in anyway be two separate things. The Movement of Creation cannot be different from that which Moved. God did not create an objective Universe that is something separate from Him that He set into motion, which depending on what happens may keep going and may run down unless He tends to it. The Movement and that which Moved are one in the same. Your identity, the presence of the consciousness that you are is the Movement that everyone is able to recognize right there in that chair. And then I must take it a step further so that you don’t just think that this Movement is a Movement of a puny little mind that God Created, because God can’t Create something separate from Himself/Herself.

The Movement of God looks like you! The Movement of God, the Movement of Intelligence is the very intelligence that you experience being from time to time. And at the other times it is still there, but you’re dabbling with unintelligence, like a child plays with poop from his diapers, or tastes a worm. You see?

It’s all about forgiveness. And I love to be able to say this over and over, forgiveness is not something that you give to yourself or to someone else in spite of what they did! Forgiveness is the withdrawal on your part of judgment being applied to you or to them for what they did. It just means not judging anymore! Do you have any idea what happens when you abandoned judgment? Well, you have the opportunity to say, “thank you, thank you, thank you, thank you, thank you, thank you, thank you. Thank you for the uneven knitting in the sweater that looks like something that attracts my attention. Thank you, thank you, thank you.” In the absence of judgment you have the opportunity to feel your safety.

As I said earlier, the practice of forgiveness is a matter of abandoning the arrogance that says, “I stand in a position to render a verdict.” Maybe the physician has reflected back to you by his verdict, the verdict that you have been applying to yourself! And maybe both of you are dead wrong!

Remember One with God is a majority! So nobody else in the world has to agree with your assessment of your innocence, with your assessment of yourself as innocent—not a single soul! In fact if you think that they do have to agree then you will have to account for yourself and prove it to them. You don’t want to waste that time missing the joy of experiencing unreasonable happiness that no one else can understand why you’re feeling.

So you are innocent. You don't have to keep trying to prove that you aren't by being so good. And your body is your friend. That about you which is recognizable is your friend because it has one pure intent and that is to identify the presence of your individuality perfectly! Even humanly speaking, it is programmed that way. And that is why when you cut yourself it heals.

Given free rein by being released from your distrust of it, it will do its function perfectly and healing will occur. And the physician with his vast experience will say in so many words, "why you had a spontaneous remission from whatever the problem was. But of course, we don't know if that's permanent." If he wants to misinterpret what it is, fine. He can call it whatever he wants. But your daring to embrace and allow your innocence to embody itself because that's what reflects what's real about you. That will be followed by healing. And you will know why the healing occurred. And whatever the doctor says will be seen as an expression of his current ignorance, and that's all.

I want for all of you to grasp the fact that you're bound, you are all bound to get well! You're all bound to wake up! There really is no choice because you cannot forever deny who you are. You can for awhile and enjoy the thrill, the frightful thrill of a distorted perception. But you can't stop being who your Are! You can't stop being divine. And so if you're bound to wake up sooner or later, you can opt for sooner. If you can conceive that you will ultimately come into a realization that you're the direct expression of an indivisible God that is Love, if you can conceive that you will come into a conscious awareness that that's what you are in spite of all of your actions to the contrary for eons perhaps it will become obvious to you that it has less to do with earning it and more to do with breaking down and giving up and just saying "okay" to what you've been all along. That's what will happen at some point.

So do it now! No more than that, let it in now. Because it won't be an accomplishment. It will be what's left when you have abandoned trying to accomplish something else.

Do you have a "yes, but?"

QUESTION: No, I don't have a "yes, but," but it's "yes, and then."

ANSWER: No it's "yes and now."

QUESTION: "Yes and now," yeah. It's like I need a new purpose.

ANSWER: When you abandon whatever purpose you have had in mind, you will find that in its absence the purpose God has set for you will begin to register with you. You see? Let it in. When you give up goals, when you give up all attempts to achieve in order to demonstrate your accountability and respectability, you do not become a meaningless blob, unmotivated, just sogging there. You feel more life. You may feel more vitality, and more motivation and on top of that you have the marvelous experience of experiencing a willingness to

follow through to stay with that motivation because there's no fear of consequences. That's sheer joy! But what I mean to convey to all of you is that this is not an accomplishment.

I keep saying it and I'm going to say it again, it is when you come to that place of utter frustration, where you are worn out from trying and not making it. It's when you hit the bottom of the barrel and you really give up! When there is no more motivation to try to account for yourself. When this horrible situation is arrived at and not resisted any further then in the absence of your willfulness the Father's Will that has been underlying and undergirding you all along begins to be felt. I cannot adequately express in words the value of failure as an ego.

And I will finish with this: When you arrive at this point as failure as an ego, with no energy to energize it, you open up—all of you—you become undefended. Very often you actually ask for help. But even if you don't in the absence of the energy to continue willfully to be the boundary of the ego disappears. And that's why there are sayings like, "man's extremity is God's opportunity," because joining occurs. When there's no more energy being expended to hold yourself separate, there's only one inevitable experience that can occur. And that is an experience of union. This is why the thing you all work so hard to avoid is your salvation.

At this very moment Paul is failing beautifully at being an ego. He is not energizing it. Even as I speak of him he is not becoming self-conscious, because that's not where it's at for him. I bring this up so that you might understand, all of you, that if you fail as an ego you will not become dysfunctional in the world. You will not become useless and meaningless. You said, you're going to have a new purpose. You are seeing evidence of purpose that Paul from his separated sense of self never experienced and yet it is not a purpose he has for himself at this moment. In the absence of him having any purpose for himself, purpose is occurring! And it's called us acknowledging the truth—us being in communion. You see?

The experience of being is not only utterly benign when one is experiencing union, it is also (there is not really one word for it) it is embracing, nurturing. It is like a family, an ideal family, the way it embraces and yet leaves free everyone within it's structure, if you will. And it is the same with every atom and molecule in your body, it's all family. And it's the same in this room, it's all family. And those in this room, and the substance of the pillars, and the view out the window it's all one thing, it's family. It's utterly safe. But it's also Love, reflected in Love. It's a Movement of Love. And so it's not just not harmful, it's, for lack of better words, a seething presence of love extended by means of constant acknowledgment in all directions. And this can be experienced by you here—by you all, here and now.

You have the feeling? Okay.

QUESTION: Thank you Paul, and Jesus. I love you dearly.

ANSWER: You are welcome.

QUESTION: Now I'm scared to death! (He starts crying) Maybe that's all I needed!

ANSWER: Well, I think you need one more thing! (Raj gives him a hug and he begins to cry again) (Everyone applauds!) You make me stretch on my tip-toes to embrace you!

What a wonderful thing to think about. It's worth it to stretch to embrace each other, beyond whatever concepts may cause you to feel inclined to withdraw.

QUESTION: That's beautiful. I'm losing control completely and I had this sense of communion more and more. But the more I have this sense the more that this part that comes up that says, "how am I this one, you know, how am I this one?" And you are all... you.

ANSWER: Well you've carried the answer with you right on the front of your shirt—it means Truth, that's how you are. And to the degree that you allow yourself to be with that you will find yourself knowing that that's the undeniable truth of them too. And so you won't check with them to find out. And when you stop checking with them to find out they're not going to be afraid of you.

QUESTION: It's be the other way around, I'll be afraid of them! (he laughs)

ANSWER: But you all need to understand that when you approach someone else defensively they feel it. And so they know, "Oh well, when I'm around them I will have to be on the defensive also." You see? And so yes you will feel no need for defense. You will feel peace. But that means that you are giving no signs to the world that they need to be careful of you being defensive on your behalf. You see? But this is where it's at, the truth... the truth of your innocence... more than that, the truth that God loves you in spite of you tells you that God loves her and her and him in spite of them. And now you know something about them that is Real, and your opinion of them can't be the same again. And your new perspective of them allows them perhaps to have enough peace within themselves to discover the same thing for themselves.

Justice... Justice will... Justice will put you in prison every time! Do not be surprised that there are people who are afraid of what justice will do to them. But truth felt, ah, says, "you don't have to be afraid, because there is no one to account to." And then no one has to play out the part of making you account for yourself. And if they do and you say, "What? What? I don't understand, and I've got some things to do. I'll see you later." That will begin to help them realize that maybe what they were valuing so much doesn't mean that much. You see? And so it all begins to work together in support of love and innocence.

I'm very glad you wore that shirt. There really are no coincidences are there?

QUESTION: Well someone asked me in the break, "what would Harvard think of you being there?" And I said, "Well, I've never been there, I wouldn't know." And I said, "they'll probably welcome you to the "Hasty (it sounded like "hasty" but could it be "tasty"?) Pudding Club".

ANSWER: I am glad you are here.

QUESTION: Thank you, I'm glad to be here.

ANSWER: You are welcome. Pardon?

(Someone must have asked what kind of a sweatshirt it was)

QUESTION: This is a Harvard sweat shirt.

ANSWER: And it has a shield right in the center where he actually pointed when he was talking about feeling in here. It says (?) Truth.

QUESTION: Thank you.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: My question I think is about, to ask you to talk about transition. I work for Hospice. I work with people who have accepted on some level the information that they have six months or less to live. I also participate a lot in the community politically. And there I see a lot of transition happening. I see a lot of fear. I feel a lot of fear from folks. And I feel incredibly blessed to be in these environments. Would you speak to me about transition I think?

ANSWER: As though life itself speaks not of transition to you all the time? Transition is the way ego's refer to the Movement of Life, except that they see it as a span of time which lies between periods of time that are fairly static and unchanging. At least that is what they spend those periods of time trying to insure happens—nothing! It is almost as though the periods of time between transition are death. And the time of transition is when life has managed to break free of the control that has been brought into play to keep life within limits.

It's really what we have been talking about all day today—the answer to your question is. The problem is that everyone conceives transition real free uncontrolled transition as something that ends in death. Usually because there is such great fear of real change. If there's anything I'm engaged in with all of you it is to help reduce the fear associated with allowing change to occur so that you do not see death as the inevitable outcome to life. And to get you to be willing to abandon the idea that what you call life, which is this period of time in which you try to keep change from occurring. To encourage you to see that that doesn't embrace the wholeness of the Meaning of Being. So that you don't value with such conviction experience that doesn't surprise you.

Oh I know, you all want to experience life to the fullest, “but please no change!” The word God stands for a Movement, and that Movement is embodied in the meaning of the words, “Behold, I make all things new!” Wow! He says, “Okay, but not too fast! You got to give me time to adjust!” Hell, just flow with it, don’t fight for the right to adjust! The person on the surfboard doesn’t say, “Wow, I went by that so fast I didn’t have a chance to experience it!” Because the experience of riding the wave really involves constantly being at that point of balance with the forward movement of the wave.

Now, your task in working with those through Hospice, who are—for lack of better words—dying, is very much like my work with all of you. (laughter) It isn’t that you are really helping them die and therefore substantiating the belief in death. If you will look back over the day today you will find that fundamentally I have said, “be kind to yourselves. Stop judging yourselves. Love yourselves. Dare to trust that life is Life affirming so that you can relax in the middle of whatever Movement you are experiencing, and by virtue of that peace, being available to the divine Meaning of the Movement that is occurring and experiencing bliss. And in one way or another that is what anyone working with Hospice is fundamentally doing. You can’t tell me that in working with Hospice you aren’t called upon to really listen within. It cannot be done from a textbook. And sometimes you have to not be sweet and gentle and nurturing and utterly considerate of this poor one’s pitiful situation. Indeed that’s what I have to do too. You can’t... I can’t scare you into waking up. I can’t threaten you with disaster if you don’t get on your spiritual path. And you can’t walk up to someone who is dying and say, “Get over it!” (much laughter)

To be involved with those who are “dying,” who are going through their process of yielding what has been control issues and to help them not be afraid not to have control is essential to their healing, whether they embrace it fully—shall I say—so that the recognizableness of them reflects their peace and there is no death. That is all I have to say.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Thank you. Now a lot of this question you’ve already answered. I’ve learned a lot today. The way that I feel the dilemma is that... although I have a wonderful life...

ANSWER: Although, you have a what?

QUESTION: More and more my life feels like it’s expressing who I am, and I appreciate that a lot. But there seems to be this infinite reservoir of anger that I manage to poison my relationships with, manage to create separation. Intellectually I’ve got it that it is really stupid, but I do it anyway. I don’t necessarily think that... I try not to think of it as being a

fault, but I sure would like to figure out another way to work with that energy.

ANSWER: You want to know why it feels like it's an infinite reservoir of anger?

QUESTION: Tell me.

ANSWER: Because it's really love, except you have a cork on it! The elements of anger are the cork. The cork isn't infinite, it's a little tiny cork! But you're saying, "I have all this love that I want to give, because when I give it it fulfills my nature. And this is a true knowing. But there's this decision that has said, "I'm going to cork it until I get justice." There is a satisfaction that you're holding out for. It is a the satisfaction of getting to express your sense of injustice. It's like you want to have your say, and once you get your say then you can get on with what you really want to do, which is to let this infinite reservoir of love that is you to find expression, to come forth.

Now you have two choices—two simple, very practical choices. One is to go to a therapist, one who is not heavily into psychological phenomena, but one who can facilitate the expression of the anger so that you can just practice in a safe environment expressing it exquisitely well. Because I promise you that the moment you let it start being expressed and it feels to you like it is going to take eternity for it all to come out perfectly, and you're willing for it to take eternity to express it perfectly. When you give that kind of permission in a safe environment to let it out, you'll find how small the cork was. It might only be a matter of 15 or 20 minutes before the cork is gone and this rush of hate shifts into this perfect embracing love, which was what was blocked behind the cork. There is something infinite there—unending—but it's that in you which is good that will bless everyone.

The other thing you can do is a little bit more of a head trip. The other thing you can do is to realize that the ego, that your conditioned thinking, that your mindset is a liar. And that the suggested satisfaction at getting your say so clearly said that it will be unmistakably heard, that that satisfaction will not come. It is a suggestion that is a lie. Mind you, if you go through the psychological process with a therapist you will find that you will never really finish expressing the anger to your satisfaction because once permission is given for it it will transform because you will have released the cork.

So let's take a look at what the cork is. The cork is a promise that the ego has given you that there is satisfaction where there isn't satisfaction, that the justification for holding off on your fulfillment by holding off on expressing the love that you are is not justifiable. It isn't true. It isn't valuable. It isn't worth persisting in. And then don't argue against all the reasons that come to you for persisting in getting the satisfaction. Don't fight against that, instead make a

decision to do what I suggested this morning when I said, “what is the purpose of vision?” To say, “thank you, thank you, thank you. Thank you for the dead moth in the spider web. Thank you for the spider web. Thank you, thank you, thank you.” Because this is another way you don’t fight the ego, but you disregard it and you do something else. If you realize that as long as blocking the love is justified you are holding yourself and your experience of wholeness and bliss at a distance from yourself, then it becomes easier to decide in little ways to express gratitude. And there is an old hymn that I quote often: “A grateful heart a garden is. Where there is always room for every lovely God like grace to come to perfect bloom.”

So you can for no good reason at all begin to engage in expressions of gratitude, simple, relevant expressions of gratitude. Doing that will begin to break the habit of reinforcing the cork. And as that habit is broken just by a simple practice of conscious gratitude, the cork, like any good cork on a bottle of wine will scoot out under pressure, under the pressure of the love that’s behind it. If you understand that the ego is holding you hostage to a promise of satisfaction that will never be there, you will be less inclined to nurture the anger. It will be more reasonable to you to begin to express gratitude. And again, it needs to be done like I said, at random and rapidly, so that you do not pick justifiable things to say thank you for.

If anything from now on whenever the words come to you that you have an infinite reservoir of anger, you can remember that I said, “no, it’s an infinite reservoir of love backed up behind a puny little inconsequential cork, that you don’t have to keep fattening up in the neck of the bottle, so to speak.” There ain’t no satisfaction!

QUESTION: There’s certainly no satisfaction in being right!

ANSWER: As the Course says, “would you rather be right, or happy?” Another way of putting that is would you rather have justice or healing? Justice is a false hope! An eye-for-an-eye, a tooth-for-a-tooth, a death-for-a-death. Well, shall we come up here and let’s take a look at your life or anyone else’s life and shall we look for justice on the basis of an eye-for-an-eye, and a tooth-for-a-tooth? Shall we extract from anyone of you what justice would call for from someone else, or shall we have healing?

Your question expresses to one degree or another what everyone else is having to deal with too. And like I said this morning we need something radical, not a more precise way of an eye-for-an-eye and a tooth-for-a-tooth, but a way for healing so that the victim and the victimizer are both healed. It’s time to grow. There was a time when an eye-for-an-eye and a tooth-for-a-tooth in a very simple fundamental society worked and was valuable, but it’s time to move beyond. And the means to move beyond is available. And the justification or the

intelligence that allows for moving beyond it lies in the awareness that you are not alone and everything is not in your hands and there is a God and there is the Brotherhood to join with, and by virtue of abandoning your joy at being independent and a success of being independent that the ego promises you, that in the abandoning of that and in the joining you come back into your Sanity.

The shift, the shift, the satisfaction if you will, that you're looking for won't come from succeeding in getting justice, but will come from the willingness to blend, the willingness to fit in, the willingness to be a part of and let everything else be with you also. The insanity that everyone suffers from is the constant conscious intent to do things your way and see things your way. And the solution to it lies in the words, "not my will, but Thine be done." Well, this doesn't set well with the ego because, "What, I'm going to do what you say? Who are you that I should do that? I'm going to turn my power over?" Ultimately you will. Ultimately you will stop holding yourself—and I'm really speaking to everyone—but ultimately you will stop holding yourself apart with an independent decision to be angry or to hate. And you will join, you will let something or someone else in. And the moment that happens your Sanity will return and you'll see that you haven't deferred to anything, you haven't yielded authority to anything separate from yourself. And you'll feel, for lack of better words, the unity of your will with the Father's Will. And you won't feel usurped of integrity but imbued with integrity that is undefileable.

I've gone on at some length, but at the bottom line the problem is an itty-bitty little cork constituted of a decision to hold off on letting the love that you are find expression because there is a false promise of satisfaction at getting justice. 'Tain't so!

So those are the two ways that you can approach it. Either way will work! And if you want to go the more mechanical route if you will of exquisitely expressing that anger the transition will occur, the shift of perception will occur and you will find yourself filled with and becoming the channel for an unlimited expression of love. And those who are Awake do not misunderstand you, even though you are misunderstanding yourself. And you are supported in the courage to dare to abandon the promise of satisfaction and let the love out.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Thank you. I would like to ask you if in one sense you would tell us what the most important thing you could say to us would be.

ANSWER: Then can we go home?

It isn't one thing for you to know, it's one thing for you to do. And so we're going to take a couple of minutes to do it. I'm going to ask you all to just sit in your chairs in a relaxed fashion. And with the feeling of love that you already find

yourself experiencing embrace everyone—more than embracing them, I'm going to invite you to lower any resistance's you have to letting everyone in. Embrace does involve a little of control, or can. But if you will let this love give you the courage to become less defensive or even defenseless so that everyone is let into your space that is the one most important thing for you to not know, but do.

...It doesn't matter if you don't know whether you are doing it well.

...Does anyone notice it getting warm in here?

Okay. Love like forgiveness isn't something you give to someone else. If forgiving is you neglecting to judge then love rather than being something you extend to someone else is a state of being within you where you are not holding anything at a distance from yourself, where you let in. Indeed when I said look around and say thank you, thank you, thank you, you're letting in, especially if you are doing it rapidly without any conscious choices being made but just with whatever irregularity or whatever catches your eye, you let it in. When someone lets you in you feel loved if you stop and think about it. What a gift to have someone let you in. What a gift therefore for you to let someone in. And it's so effortless. Extending love is reaching out, but if you drop your barriers so that another can reach you, what a gift, really what a gift. Thank your for your question.

QUESTION: Thank you, thank you, thank you.

QUESTION: I'm wondering, I know you say that life is eternal, that death is just passing from one to another, but I'm wondering if you can tell me about the experience that people seem to have which we term "life after death" experiences? What if that is since it's from children to adults that seem to have the same type of experience, is that an actual experience that they're having? That's pretty much my question.

ANSWER: It's not a coincidence that they all give you the same report. Is that all you wanted to know?

QUESTION: Is that my answer? No, there's probably a million things I could sit here and ask, but...

ANSWER: Is there more that you wanted to know relative to that question?

QUESTION: Oh, no I think if you could make that clear to me whether that is an actual experience that those people are going through.

ANSWER: Indeed. It is the perceived circumstance may be different, but the same path is traveled, if I may put it that way, a movement toward the light, an extreme experience of well being. Now for instance on one occasion someone asked about a loved one who had drowned in the Northern Atlantic. And I explained to her that this loved one still found herself in water, and moving toward light, and that the water had changed from icy cold to wonderfully warm and had no choking effect what so ever. In other words, the perceived circumstance of

death or the cause of death was immediately replaced with an opposite experience as she moved toward the light. She found herself emerging from water, not in the ocean but in a pool that was luminescent and was as though normal and able to step out of the pool and was met by others, welcomed, not by family but by the other side of “Hospice.”

Always one when arriving at the light finds themselves in a place of beauty, a place where they are welcomed. It is not a halfway house, but it is a point of reception. Many times individuals will choose to stay in this area of reception before going on to meet loved ones who have already passed on, who do gather to welcome.

On one occasion that I answered someone’s question upon, the gentleman who had passed on had suffered great pain for a year or year and a half before he passed on. He actually spent almost a year in this place just feeling what it felt like not to be hurting. And that kind of freedom is what one is met with. There is not an agenda for them. And so there is this opportunity to be nurtured and to not do anything they do not feel like doing. No one stays there indefinitely because the motivation to be and be actively is still there at whatever time they decide they are ready those loved one’s who were there at arrival will greet them. They then get on with the same sort of expanding of their borders that all of you are faced with here. There are what you might call guidance counselors available to them to help them facilitate implementation of what they find themselves motivated to do. Again, this happens as the desire is felt by the individual.

One thing you all need to know is that when one apparently passes on it is not the threshold of enlightenment. The only thing that you will find yourself enlightened about is that whatever you thought caused your death didn’t. That has great impact on one, because if that didn’t kill them what else could? And in that sense the experience promotes a more rapid release of other beliefs that are binding. Nevertheless there are a few diehards, who want another fling at life, like your experiencing, like they were experiencing. And they can choose to return to do it again.

However, and this is taking us to a different subject. The fact is that Awakening is happening and everyone is involved in it whether they’re even conscious of it at this point or not. And so there is not the opportunity to return that there used to be. So not all of those who would chose to come back and do it again will have the opportunity.

To be complete in my answer to your question, the experience one has after they have passed on is immediately, or immediately involves healing processes—such as, icy water that drowned you becoming warm and experientially nurturing, so that one is not left with an enduring fear of water without understanding why. It is nothing to be afraid of. I am not spending time suggesting to you that you all

wake up so that you can avoid an unpleasant experience. I am encouraging you to wake up because you are going to do it here or hereafter and there is no need to wait.

Indeed, along with the experience of a nurturing movement toward light in which there is an overwhelming experience of well-being, along with that is a conscious awareness that you know more than you thought you did, an emerging conscious awareness of the availability of more if you will just to pay attention to it a little bit. There is a clearer experience of who the Christ is. And there is a clearer experience of a relationship with God. And this does help support the decision to wake up. And that is all I will say at this point. We could go on. And I'm not teasing you.

QUESTION: Thank you.

ANSWER: You are welcome.

Paul closed his eyes out of habit, forgetting that that's no longer normal. I simply want to thank you for the love that you are all radiant with that embraces me and which embraces each other. It is a joy to be with you and to have been with you today. And I look forward to be with you tomorrow. And before you leave I would ask that you give me an opportunity to get to the back door before you leave so that I can greet you individually, which I haven't been able to do with each one of you today.

SUNDAY MORNING:

RAJ OPENING COMMENTS: I waited to begin until there was peace, what you might call quietness, where the energy was one of peace here in the room, here in your minds. I encourage all of you to value this state of quietness that you are experiencing right now. And I encourage you to value it enough that you would prefer—I won't make a total demand of you—that you would prefer not to respond to anything in your day from any other place than this place of peace. Because when you are experiencing peace you are not likely to give a knee-jerk response to the event in your day. And I promise you that any time you give a spontaneous knee-jerk response to anything that is going on, that response is arising out of memory and not out of an actual connectedness with the event. And as a result, your expression of what is really a habit is likely not to hit the mark. And because you have not valued the peace enough to prefer to have it you are more likely to become emotional, which will aggravate any discrepancy that might exist between your expression of habit and what's really happening. "Oh well, too many things are going on for me to choose for my peace right now. Well, nobody else is doing it, and they expect me to come up with an answer." Well that's another one of those things that I was talking about yesterday that you could learn to chuckle at. Well, so what if everybody expects you to come up... you can

prefer to respond from your peace, right in the office, right when the boss is yelling. Or if you're the boss, before you're inclined to yell.

It is very difficult to experience truth when you are upset. And yet truth is the answer or the attitude of preference for your peace puts you in the place where truth can be experienced and you are able to be utterly appropriate in that moment in that circumstance with that irritable woman or arrogant man. There really is more value in a response from your peace than there is satisfaction at responding from your conditioned thinking—your anger, your concept of who you're dealing with, what you're dealing with. But you know more than how valuable it is to the circumstances it's really a heck of a lot more pleasant not to be experiencing a knot in the pit of your stomach.

You all can live without fear! And it has nothing to do with whether or not there are circumstances that seem to justify fear, they are not what is causing you to be afraid. What's causing you to be afraid is a choice you are making to be reactive to the circumstance rather than making a choice for, or preferring your peace. It's just a habit that you are reactive. You say, "no, it's instinct." No it's habit. And if you will dare to believe that that might be true and just experiment with making a choice instead of following your instinct you'll find that indeed you have the option at every moment to come from your peace. It's a choice!

The room was bubbling with vital conversation and joy and enthusiasm and anticipation and you all sat down and you made a choice to do something else. You made a choice to be still. I believe there is still justification for joy. It is not that it went away, but you made a choice to experience being here from your peace rather than riding on the froth of your enthusiasm. And if you'll pay attention right now—in the peace—the joy is there. What's missing is an edge of excitement. The joy is still here. The edge of excitement is the edge of fear, you see. And you can have joy without an edge to it—without an edginess to it.

This is really important because it's the way you access sovereignty that you didn't think you had. And the only reason you didn't think you had it was because you didn't know that your peace was a simple matter of choice. You didn't know that fear was a matter of choice. And if you realized that it really is a matter of choice you can choose differently than you have in the past. Let us say there is a circumstance which you could almost truthfully say was a frightful circumstance. The simple fact is that if you are able to have the presence of mind necessary—the presence of mind necessary—to choose for your peace you will be a much more rational and appropriate presence in the midst of that circumstance that needs to be dealt with. And you will be of more value to more of those involved in the circumstance than you will if you join them and run around like a chicken with its head cut off.

You know, if Paul wants to hear me he has to shut up. He has to be still. In being still he doesn't disappear, he's just there as a presence of attention— attentiveness. If any of you want to experience your peace you have to be a presence of attentiveness to it. It's a simple choice. Can you imagine living for a whole year without experiencing one pang of fear? It's easy!

The world does not have to change in order for you to live a whole year without any experience of fear. People can still apparently die. There can still be accidents. Nothing has to change out there in order for you to experience peace. The only thing that needs to happen is that you make a choice for it, that you don't value some right you think you have to get excited about what's happening and give your two cents worth of the excitement!

We started out yesterday talking about the fact that justice is really a substitute for healing. Preoccupation with justice is the way one avoids the joy of being whole without somebody else having to pay for it. I'm just going to let you think about that for a moment. The preoccupation with justice is a way of avoiding the experience of wholeness without someone else having to pay for it.

Has anybody gotten it yet? You see, it's simple, as long as you think somebody else has the keys to your fulfillment. As long as you think someone else has the power and controls whether you can feel whole or not then they have taken something away from you and they must pay for it in the process of your getting it back from them. And that is why there is a system of justice, so that you can get your due, if you will. So that you can get even. And even doesn't mean in balance, it means extracting, as I said yesterday, an eye-for-an-eye and a tooth-for-a-tooth. But if you've lost an eye and you take away another one's eye both of you are blind! That is why the answer is healing! And in order to heal, as I said yesterday, you must find yourself guiltless as well as the one that seemed to have taken something away from you, else their conviction convicts you as a victim.

In your healing you set your brother free. You do not in your healing incarcerate him for life, or take his life away. In your healing your brother is healed. And so that makes it very clear what justice is really about. It's not about love, it's about getting even.

Now if your peace is always available to you and is a matter of choice and circumstance then your wholeness is always available to you and it's a matter of choice not circumstance. Actually, what is a matter of choice is your experience of it. The wholeness is not a matter of choice, it is an absolute unalterable fact. Whether or not you're going to experience it, let it in, is a matter of choice.

I'm just letting it rest there. So often full-fledged adults are like children at Disneyland, where there are delightful things going on and while there even standing in the line for one thing they say, "what are we going on after this?" And what I'm trying to say is that as something meaningful is shared and light-bulbs go

on, instead of being with that awareness you say, “Give me more, give me more, give me more,” and you race through. And so I’m letting there be time to be with the thought, with the idea.

If right now all of you at this very instant are the direct expression of the Movement of Creation—the Father, God, Buddha, whatever you want to call it, the Prime Mover—if you are then your full experience of it is available to you and it is a matter of choice whether you experience it or not. And if you are engaged in achieving justice, whether it’s a war you’re having with your body, whether it’s a tangle you’re having with a neighbor or a mate or a son or a daughter, as long as you’re preoccupied with justice you are blocked from this ever available direct experience of your Sonship or Daughtership, of your Birthright, of the experience of who you Are.

Peace is the bridge you might say, to that experience. Because in your peace you are being silent, you’re not making the choice for war or justice or getting even.

Just for perspective, there are places on this planet where life is not nearly as frenetic as it is here—not just in Hood River but I am saying in the United States. And as I said yesterday there is an unspoken coercion that is communicated silently and by behavior. And so it seems utterly normal not to be at peace. But it isn’t! It’s just a life-style! It’s a decision! And you know what? You can change your mind. And as I said yesterday, to be coming from your peace, to be able to be perfectly appropriate in any given circumstance does not make you dysfunctional in a frenetic world. What it does is, it causes you to be a presence of transformation that is recognizable to everyone who is in a frenetic mode as solutions, as what works. “Why didn’t I come up with that,” the frenetic one says? Well.... But it’s recognizable as valuable. And so you do not need to be afraid that if you are choosing for your peace that you will become an odd-ball. It’s not true.

I must say something else. Do not assume that because Paul is listening to guidance and Paul travels around and speaks to groups that if you get in touch with your guidance you’re going to end up traveling around and talking to groups. If Paul had known ahead of time that that was going to happen we probably wouldn’t have had many conversations. But this happens to be what is appropriate for Paul. This is the way being transformational looks for Paul. But being transformational for you may be having the most wonderful restaurant for people to enjoy, and for other’s to be the most wonderful accountants who are able to set their clients minds at peace about the IRS involvement’s, or being a Minister of a church. It will amount to your being appropriate in the moment.

This is not the only way Paul is appropriate. He is able to be appropriate in a grocery store too, where no conversation about the Kingdom of Heaven

occurs. But the key lies in your at least having a preference for peace. So that you remember that the choice is available to you. And hopefully you will make the choice more and more often! You will dare to experiment and say, “well, ordinarily under this circumstance I would be flying higher than a kite, but I’m going to try it differently this time and let’s just see what happens.” You can dare to be an explorer, an adventurer, if you will!

So that’s enough. Who has a question?

Yes, over here with the beard. I will just share with you that I selected him and Paul said, “Oh,” thinking I made a mistake.

QUESTION: Thank you Raj and Paul. First of all I want to thank you for a wonderful healing yesterday, and everybody, I want to thank you it was a wonderful day yesterday. Today I want to ask a question about another. And I’m sitting here with my friends because we were talking about that other person. And the reason I want to ask about this other person is because this person has been instrumental in my life and ours. And he’s truly one of the highest beings that I’ve every been around that walks around as an ego, I guess you’d want to say it—you might classify it as. And by I guess trepidation is in my gratitude to him I feel like it’s my turn to respond to him. And I don’t know how to do it. I know that he has his path and I trust that path just as I’ve trusted my own. And I’ve trusted his help with me. And I guess I’m saying this with a little fear as I see him pursue what he’s doing. And in that gratitude it has always helped me and yet there’s... it feels like it’s a time for me to share with him.

ANSWER: And when you say share with him, what does that mean?

QUESTION: I mean there’s a time... you know it’s not justice, it’s just there’s a time for healing.

ANSWER: There’s a rift?

QUESTION: No it’s not a rift, a concern. It’s a barrier. There’s communication that goes one way, from him to me. And I want the barrier to dissolve so I can talk to him as a brother. And I was wondering if you could speak to that, Raj?

ANSWER: It is very simple. You must wait for an invitation. And you are not to turn the fact that there isn’t an invitation into an issue to have judgment about. And let the value that you have received from him lift you, and buoy you and carry you forward being whole yourself.

It is an interesting dilemma you might say. I cannot speak to Paul if he does not invite me. And I’ve said before relative to him and everyone else that those of us who are Awake and are standing in service to all of you cannot inflict your good upon you.

QUESTION: It is an infliction if you don’t ask for it?

ANSWER: Absolutely! That is why David Thoreau said, “If I knew for a fact that someone was coming to do me some good, I would run for my life for fear that some of their good would get done to me.”

If I honor you or any of you right where you are, which is the furthest forward on your leading edge that you can dare to stand—that’s the truth at any given moment, you’re always standing the furthest forward on your leading edge as you can dare to stand—if I can honor you there then you can honor your brother, even if you’d rather have your druthers and have it be different.

Do you see that when one honors your right where you are you relax? And the minute you experience comfort and safety you feel like moving. I didn’t say you feel like being moved. Thank you for asking.

QUESTION: Thank you, Raj.

ANSWER: You are welcome.

And before you say anything: As you’ve probably noticed I do not speak assertively. I do not suggest that any of you assert yourselves. The key in the process of Awakening, the key in the process of your coming back into your Right Mind is a matter of allowing, of letting. When you assert yourself without having listened first to know what is appropriate, what follows can only be described as human will. Waking up is absolutely effortless! “Well, that’s hard! How do I do it?” Go ahead.

QUESTION: Thank you, Raj. I’m just basically going to ask you for a confirmation about the voice I’m hear—been hearing for awhile—as to who or what it is, as it’s sort of identified itself to me in a humorous way. But I’d like to ask for some confirmation as to who and/or what I’m hearing. I’d also like to ask...

ANSWER: Let us just not do run on questions. The answer to your first question is, actually that this is one who is working with you in conjunction with your guide. And it’s a Real experience. Go ahead.

QUESTION: Thank you. The other thing is often when I’m hearing or getting words it will be like there’s two sets of words.

ANSWER: Oh yeah, they can say many things at the same time.

QUESTION: Sometimes there’s the sense that sometimes they need to finish sentences for some people. But sometimes there’s like a couple sets of words. And if you have any suggestions about that or comments?

ANSWER: Enjoy the experience. Nothing needs to be done with it. Paul has that experience often. I not only can say two things to him at the same time, I can answer everyone else’s call as well.

QUESTION: Thank you.

ANSWER: You are welcome. Loosen up! Don’t be so confined in terms of possibilities. And learn to be with the out-of-the-ordinary, if you will, with what

you aren't used to. Learn to just be with it. Much of what you will learn will never be said to you directly, but will simply come from the experience.

Yesterday there was a conversation at one of the breaks, and Paul was sharing an experience that he had, or an awareness that he had come to as a result of his ongoing experience with me. His background, like everyone else's, was that when you know something it becomes knowledge and knowledge is stored away for future use. And to make a long story short, after 13 years of hearing, saying what I had to say he realized he remembers almost nothing of it. In fact, 24 hours after a gathering he cannot tell you what happened until he hears a tape of it. And he thought perhaps he was missing the boat while everyone else was getting the benefit, because he had no knowledge stored up.

But as a result of the ongoing experience of being able to be appropriate in any given moment as a result of listening, and having the experience of knowing at any given moment, it became clear to him not in a blinding flash of light, but in a gradual way, that what I was saying was not something for him to store away as knowledge. At the experience of knowing at any given moment is what is the normal state of being. I did not tell him that. That just became obvious from the experience. You see? Some things you have to abide with and feel, and then you find yourself knowing. And in this case the knowing was that knowledge is not what any of this is all about.

And I am sharing that with you so that you might not go home and think that knowledge, the gaining of knowledge this weekend was what this weekend was about. It is not the acquiring of knowledge that now you will be able to use to control your life better. What it is is the provision of an impulse, if you will, to get you to let go of controlling your life and let go of your memory banks and have enough trust in the innate life affirming nature of All That Is that you can dare to be still and dare to let down your defenses and let in, so that you might experience being whole and being able to be right where you are from that experience. You see?

TAPE FOUR:

I want you to imagine if you will—a contradiction in terms—but an infinite blackboard. This infinite blackboard is life. This infinite blackboard is the conscious awareness that you are, each one of you are. There's only one infinite blackboard, but it is the constitution of each one of you. And each one of you somewhere on this infinite blackboard has marked off your territory. It is a silly concept. You are the territory! But you mark off a little square, let us say, and you say, "This is my territory. This is me." And the boundary, the line around it is constituted of the definitions you have given yourself and you have given life. Well, since you are the whole blackboard, since you are infinite yourself, inevitably the experience of the tininess of this territory you've marked off as

yours begins to feel uncomfortable. But when you begin to feel uncomfortable you have forgotten that the rest of the blackboard is there. and now you think you have to enlarge your square.

I've used the terms enlarging the borders of your tents. This seems like hard work to make your square bigger, because by definition the square is... there aren't a lot of resources inside the square. And so you're always working against the odds. It's a struggle to make that square bigger. And yet most of you call this process "being on your spiritual path." And you have high hopes, great confidence and a lot of faith. You wonder at times whether it's even worth it.

But you see the answer is not to make the square larger. It isn't really a matter of enlarging the boundaries of your tent. It's really a matter of tearing down the tent. It's really a matter of erasing the boundary line that you have created, because the tent was sitting somewhere and there was something outside the boundary of the tent. And every time you managed to enlarge the boundary of your tent you were simply embracing more of what had been sitting outside all along. You know it's a joke in the old time movies where the fellow is sitting in the outhouse and the walls fall down. But that's what waking up is about. (laughter) It's not about remodeling and making a bigger bathroom.

That's why as strange as it seems, as unreasonable as it seems the concept of letting go, the concept of allowing is so important. Because letting is a matter of undermining the structural integrity of the boundary you have created. Letting is the opposite of what gave structure to the boundary.

Well, you all knew you were in prison, now you know what your prison is: An outhouse!

In the silence within you, in the silence that you choose for—that I'm going to say in the silence of your Being—is where insight occurs. It's been known for centuries, but everyone leaves it up to the monks. It is somewhat understandable, because who wants to live that kind of life. You see what you don't understand and what many monks don't understand is that while you're sitting in the outhouse being quiet it isn't just a matter of being at peace in the stink! It isn't just a matter of sitting in peace but still confined. What we need now are for the monks to come out of their solitary confinement and be in the world from their peace, if you need to have role models for what it's really about. That isn't likely to happen, however.

And so now that you know that you have been sitting in your outhouse without the wonderful label of monk, but no different from the monks, you can have a little more self-appreciation, a little more self-honoring and you can be aware that the call at this time is to be in your peace in the marketplace—to be in your peace in the world, to be in your peace so that the infilling of Spirit, if you will, or the disintegration of the walls of the outhouse can occur. And you can be

in your peace wholly so that the infiniteness of you is no longer artificially separated from itself by some definition you are holding about yourself and about what the world is. The reason you end up being appropriate when you are in your peace is because you are not holding and you cannot hold yourself separate from All That Is. That takes a conscious decision. And when you are being still no conscious decision can be made.

So you say, “well if no conscious decision can be made why would I ever get up off the pot? Wouldn’t I just sit here forever?”—well, that’s what the monks haven’t found out yet. No, because as I pointed out yesterday, when you are in touch with your peace you begin to feel the energy of being on the beam, you begin to feel energized. But the tendency toward moment will not be arising out of memory, it will not be arising out of thoughts you had about why you would move. The impulse to move is the Movement of God. And you will Move! But again, the Movement will blend with, will be in harmony with, will be utterly appropriate with regard to all the circumstances around you and everyone will be blessed. And again you will not stand out like a sore thumb.

Did that answer your question.

QUESTION: Yes, thank you.

ANSWER: You are welcome.

RAJ OPEN COMMENT: (After a break) I’m so glad that Paul did that. In other words, making an announcement that I could have made because he felt he could handle it. But the point is he didn’t need to do it alone. None of you need to do anything alone. I will ask you a question that I asked Paul. And that question is: Do you want a friend? Do you need a friend? You know, no matter how self-sufficient you become, no matter how self-confident you become why be sufficient alone?

I’ve spoken rather consistently since yesterday morning about becoming defenseless. And now this morning in the outhouse illustration or the blackboard illustration I pointed out that rather than enlarging the square that gives you definition that you call your territory, all you need to do is to erase the boundary that you have designated as that which states the place of your territory. And yesterday when we spent some time being still and experiencing the love that we were experiencing, but becoming defenseless so as to let in everyone else who was in the room into your space, I have presented a picture in a general way that I want to be a little more specific about this morning, and it ties in with “do you need a friend.”

When you value your peace enough to shut up your thinking, you are shutting up that which gives apparent structural integrity to your boundary. As that boundary dissolves that which was always outside of it can begin to penetrate where the boundary was and register with you. When the boundary is gone you

have let in all the rest. And I don't want this to be just an intellectual exercise or just a concept that you get the hang of. Because when you neglect the repair and the constant shoring up of your boundaries and they begin to dissolve and you begin to feel some of the integrity of your being, and you begin to feel no fear, it isn't just a better private experience. Because what you let in, like the Self you really Are, is Love embodied. And so what you let in you are going to feel loved by. It will be an experience, a Soul experiencing with Meaning, with a capital "M". And I think at this moment the best word that conveys the fullest meaning is that you will let in the experience of having a friend.

What is a friend? A friend is someone you don't have to put up a front for. A friend is someone who is unconditionally with you. More than that, a friend is the experience of being Loved—you having the experience of being Loved.

Now Paul could make the announcement about the truck with its lights on... big deal if he did it alone. But why not do it with the experience of being Loved in the process? Why continue to assert the right to a time and a place to do something he can do well enough by himself, especially if the experience of love doesn't accompany it.

Now I'm not going to play on your heart strings, but when we talk about waking up, it isn't like you've had some spiritual shot of Java where suddenly you are aware! It's so much more than that, because the value, the divine integrity of everything that you are aware of registers with you. And it registers with you as being just like you. And so in registering with you as what it really is it illuminates what you Really Are to your self. And that's not just a conceptual or intellectual experience. It feels, for lack of better words, like Home. Not only does it feel like you, you know that it is you, and you know that you are infinite. And that doesn't make you feel important. It doesn't make you feel terrific about yourself. It makes you feel... it just makes you feel in your Right Mind. And it feels good not to be crazy anymore. But it's a profound feeling of being Sane.

So we have talked about the importance of setting aside defenses. There is a way to have intent to set aside defenses. Again, defenses are called for and are important only to one who sees himself as tiny and separated from everything else. Now one does not get rid of defenses by becoming defensive against defensiveness. One abandons defensiveness by doing something different. One does it by inviting someone or something in, making room, making a point of entry, if you will, in the boundary that you have created to define your territory. Unfortunately for the ego in order to make that doorway it means that your boundary is that much less well defined.

And so that is why I am talking about "do you need a friend." Do you really need to do anything all alone? I don't care whether you're doing dishes, or whether Paul is letting somebody know that they left their lights on in the car, you

can do it joined—consciously aware of not being alone. You can ask me. You can ask the Holy Spirit. You can ask the Christ Mind to be with you. You can welcome friendship. And even if you don't hear an answer you can throughout the day persist in making the invitation. Because you know what? The infinity of you didn't create the boundary. The one inside the boundary created the boundary. And even if your boundary is still solid enough to keep you from hearing a response, your persistent expression of a desire to be joined with someone who is Awake, someone who is expressing a more infinite intelligence than you are currently accessing, that desire felt within you begins to cause the boundary to deteriorate.

You who made the boundary can unmake the boundary with a conscious desire to be accompanied in whatever you do with a desire to have a conscious experience of that companionship. If you desire to have established in your life a union, a joining with one who is expressing the Father's Will and who therefore has no intent that can be harmful to you, that is the way, that is the way you undo your isolation.

One of the lessons in A Course In Miracles says, "today I will make no decisions by myself." Well, who in the hey are you going to make them with? Who's available? Well you either have your memory to join with to deal with your day. Or you have something outside the boundary of your current frame of reference. And so if you're going to not make any decisions today by yourself, you need to ask. "Well that's such a marvelous concept, asking... asking." It's the way you penetrate the boundary you have created around yourself. You are not alone. I had Paul make a little yellow sticker and put it on his computer. It says, "do you need a friend?" to remind him, not how needed he was, but that he didn't need to do anything alone. And that in fact to the degree that he stayed in communion with me he was undoing his experiences of limitation and promoting his awakening, not by his design but by the Father's design.

QUESTION: Thank you, Raj. I seem to have some difficulties both on a physical level and on a mental or emotion level that feel like real limitations. And they seem to be getting maybe more intense or more sever. I've been going through what I would term a period of recovery from the ending of like a 15 year long relationship. And I would kind of thin that you know at the getting on to 3 years that would be improving but it seems to be getting worse. And physically I seem to be having more and more difficulty with like cigarette smoke, additives in food. If I go into a room where there's been a lot of smoking like some of the areas here, you know my throat will close off, my eyes just burn and itch constantly. And the longer I stay in it the worse it seems to get.

So on several levels it seems like an isolation or more isolation. And I think I've done a lot of work and attempted to get healed in both those areas. But when you said yesterday about people leaving here and going to a place where they just might be pain free for a year, you know that sounds really good to me to be not in this struggle anymore. And not having these... it almost feels like the physical things are an invasion or an attack on me. The cigarette smoke is real debilitating to me, fumes or pollution are real debilitating to me. And I do kind of live in an isolated rural area so from that I can kind of retreat into that and get some respite from it. But all the things you know feel like they're so heavy and so demoralizing that I'd rather be in a place of peace out of here than I would you know continue to go through this.

ANSWER: I'm glad you asked this. If ultimately you are going to find, as I described a little bit ago, that everything you see is just like you and that you will feel loved by it, obviously the very things that you have described which are irritating to your system or to your thoughts, those very things will be the things that will confirm to you your Sanity and your Divinity, but you will be seeing them differently.

One of the things that I did not describe to you was the fact that everything that you will see will obviously be to you constituted of Living Light. That does not mean it will not have definition. That does not mean it will not be recognizable, whether it's a body or a tree or a universe. But it will be obvious to you that the substance of it is Light. Not only that, you will find yourself spontaneously aware that the Light is Living Love.

Now why am I telling you this? I am telling you this because at this very moment everything you see, the wallpaper, the wood, the chairs, the other people are vibrant Living Light/Love. And that means that any cigarette smoke that you might see in this room, or any of the other irritating things that you experience would be seen as that which was utterly loving you because its substance was not nicotine and tars, but Love.

Now you know another way to begin to break down this boundary, this small portion of the infinity of you that you've claimed as your territory? It is to invite a new experience. That's like wanting a friend—that's inviting a new experience. I'm telling you that right here, right now there is a new experience awaiting you. Ultimately it is the experience of the Kingdom of Heaven, because that's what you're right in the middle of. But your little territory that you have defined as your territory causes you not to see the whole territory as it is, but only in terms of the definitions of the territory you have claimed as yours.

Now if you want to escape all of these irritating things, all that you will do will be to move from this part of the Kingdom of Heaven to another part of the Kingdom of Heaven, from this place where the Light of Living Love that is the

substance of all form that identifies the Presence of and Movement of God to another place where there is the same thing to experience. But you won't experience it there unless you invite a bigger experience of it than whatever definition you are giving to it. The real need here is to realize that defense is not needed right here. Your bodies reaction is reflecting the feeling of a need for defense, a need for something, some conditions or circumstances to provide you with a feeling of safety.

Now I said yesterday that because justice is the substitute that is used for healing, and that healing is what is called for, something radical is called for. And I am talking right now in terms of being radical. The answer doesn't lie in going to a place where conditions are improved, because those conditions will just be other conditions that you have defined as being safer for you. But you're still going to be there in a state, circumscribed by definitions and your tent will still be the same size and you will be no more able to discover the Kingdom of Heaven, the Reality of Living Love identifying the Movement of God. It's right here! And this is the radical approach, if you will, that needs to be taken. Instead of fearing what these elements and circumstances can do to you, dare to have the curiosity to feel the Love that has to be the substance of anything you are experiencing.

And that's why I said yesterday, at random say, "thank you, thank you, thank you," to whatever catches your eye. And you are saying thank you to being, because that is the way without control you let in a new experience. You see you are not going to have a new experience until you let yourself see it a new way. You don't have to wait for the circumstances to change. "Yeah, but I can't control my body reacting to this and reacting to that, it just happens." No, that's just another definition or concept that you have applied to it. Your body, as I said yesterday, is the visibility and tangibility of the presence of your Individuality. And the presence of your Individuality is the Presence of God expressed and seen where you are. And your body has only one function: to identify your Presence perfectly. It has no capacity to act independent of you, of your presence, of your divine Presence. You can however, in a separated self-awareness experience fear and then use your body as a defense, tensing it up, densifying it, doing what is unnatural to it, and you call it physical problem—disease.

So do you need a friend? Well, you sure need your body to be a friend instead of an enemy. And so I encourage you to invite your body to register with you in its true intent. I'm not asking you to ask your body to be different, or to do something different. If you ask that you're asking your body to do what it's been doing all along. And while you're asking it to perform its divine Function of registering with you what it truly is you will be neglecting to energize fear about what it's going to do next. And in the absence of that fear you will not be using it

defensively and you will find the density dedensifying and you will find healing occurring.

But you all have got to start right where you are with a willingness and a curiosity to see what in Heaven's name is really going on here and looking like wallpaper, and wood, and bodies, and ego's. "What is really going on here?" That's the way the boundary breaks down. It breaks down through sheer neglect of being taken care of, reinforced. It is not able to keep itself together. It has to be daily maintained.

Specifically the answer for you relative to all of these things you mentioned in your question is to be willing to have a curiosity to see what's really there—what's Really Divinely there. Are you afraid to find—and I'm not asking you to answer this question, but are you afraid to find that the need for a divorce and the struggle through the divorce might somehow be able to be identified as whollizing and divine? Are you afraid to find cigarette smoke to be harmless? Are you afraid to find that those things that had justified great self-righteous indignation to be something functioning divinely on your behalf beyond your current sense of what was best for you? Ultimately you'll see that the only that was ever going on was the Kingdom of Heaven. Ultimately everything going on identified your fulfillment—not the way you were interpreting it.

It comes back to this issue of justice or healing. You know the last person to wake up, the last person to suddenly see the Kingdom of Heaven right where he is—Paul just thought, "will probably be me," because he already knew what I was going to say—will be one who says in his last ditch attempt that, "I have a right at least once in awhile, to be able to see things the way I want to see them." And so, everyone else will be in bliss and right in the middle will be this one individual who will inevitably still be protecting himself against elements, cigarette smoke, smells. He will still be trying to be at peace in the atmosphere of the stink of his shit in the outhouse, you see. "My way to wake up is to be at one with my shit! I know it to be true and therefore I'm sticking to my guns."

You see as long as you don't find tobacco smoke and other elements to be guilty of imposing upon your freedom, you will not be in a position of having the curiosity necessary to see the divine event going on right there that will exonerate them and free you. And so the radical stance that is required here in order to have healing is to allow the elements you find objectionable to be redefined by the Holy Spirit, if you will, so that you can forgive them by withdrawing your judgment upon them and thus blessing yourself with healing. That's the radical stance that will get you off of this scale of justice.

It is appropriate to take a break.

QUESTION: I want to say thank you, thank you, thank you, Raj.

ANSWER: Are there that many of me?

QUESTION: Well you said to say, “thank you, thank you, thank you” for talking to us. And on many of the tapes I’ve heard you mention the “healing team” and I really want to know more about it. What it is? How we call on them? Do we need them?

ANSWER: Well, do you want them?

QUESTION: Well, what I mean is can we do this by our self, if we just acknowledge our divinity, or do we need help?

ANSWER: That is a good question. Tell me how would you know how to acknowledge your divinity without some help?

QUESTION: Are you asking me?

ANSWER: No, it is a rhetorical question. You see you don’t really know something until you experience that something. It is of course a start in the right direction to know intellectually that you are divine, because that gives you a reason to ask what it means.

So you can’t do anything alone. You can’t do anything by yourself. It’s always been the attempt to do something by yourself that has caused the sense of separation from your Source and has caused your direct experience of Who you Really Are to be unavailable to you. So the only way you can move in the right direction is to stop doing stuff by yourself.

The fall was a declaration of independence. So if you’re going to come back into your full stature as the divine one that you are you’re going to have to revoke that declaration of independence.

So if you wish you can acknowledge that you are divine, but then ask to have the Meaning of that to be disclosed to you. You can say, “I am divine. And I desire to have the full experience of what that Means. I ask for help in releasing whatever blocks me from the direct and full experience from what that Means.” Or to be even more straight about it you can say, “I know I am divine, but I also know that I don’t have the faintest idea of what that means. And I want to know what it Means. Please fill me with the experience of what that Means. Please help me release whatever I am doing that blocks that experience.”

So what is the “healing team”? Well, you would be amazed to know how much help you have available to you. You would be amazed to know how many there are who are Awake who stand at the ready, you might say, to help you remember who you Are. And part of you are remembering who you Are is the rediscovery of what your body really is, as that which is the recognizable part of the expression of God. Like I told Paul, your guide you could say is there to help wash the windows of your mind. And what has come to be called the “healing team” are those who are Awake, who work in conjunction with your guide on your behalf in terms of clearing your perception of your body.

Now the fact is that the misperceptions that you call disease are just that, misperceptions. And so the healing team doesn't actually manipulate your body, but helps bring to the surface those beliefs that are contributing to the acts of self-defense that you employ that create density where all there really is is Light.

So you need someone or something to illuminate you. As I said earlier, you need a friend. And you need to discover the emptiness of being alone, so that it holds no attraction for you, so that you can honestly recognize that you do need a friend. You see, in a way spiritual growth can easily be ego satisfying, because the better you get at your metaphysics, or the better you get at knowing the truth the better supposedly you get at being able to do that which sets yourself free. But you know what it says, "it's the truth that shall set you free," not your knowing of the truth that shall set you free. And if you want to know the truth you have to listen. You can't be the declarer of truth. Truth declares itself.

You see, one of the statements that Mary Baker Eddy made was that "Truth is revealed, it needs only to be practiced." And the followers have interpreted that to mean that the Truth has been revealed, its Christian Science. And it only needs to be practiced. No, Truth is revealed, which means that for every single individual Truth is a revelation.

And what does Truth do? It reveals Itself. Well, when Truth reveals Itself you say, "Oh, yes!" And rather than it being something you have to practice you've already changed. You are not ignorant anymore in that specific regard. And the inclination to be on this new basis is natural and spontaneous. So you don't want to become practitioners of Truth, you want to be listening at every moment as Truth reveals Itself anew, because Truth is a synonym for God.

So you know you can't just listen alone. It's not an isolated activity, because it's an invitation for something "other than yourself" to you. So it immediately is an active embrace. So, yes you do need the "healing team," or you do need God, or you do need the Christ, or you do need one who is Awake, because that joining must occur that undoes the act of separation that caused you to be in a frame of mind where fear was available to you to experience that justified your self protection that you are experiencing physically as a disease. There's no way out of it.

TAPE FIVE:

And the fact is that I'm sure every single one of you to one degree or another has pursued something on your own right up till the bitter end and finally you have succumbed and said "Help, I can't do this all by myself." And when you've said "help" help has come. The reason it has come is because the declaration of independence was revoked and a joining was invited, allowed and it occurred.

Now it doesn't matter whether you think of it as "the healing team" or the angels or the Holy Spirit or me, it only matters that the invitation is extended. That

is a prerequisite. That is the only way healing occurs. Anything else ends up being manipulation or rearrangement of the physical, while the reason the physical needed to be rearranged continues unchecked because you're still in a state of independence—so called independence.

Somebody asked me if I would say what you all look like to me. And you know I can't answer that in that limited way. Because you know what? Wherever you are you are accompanied by a company of helpers. And this room is full. Yes, if you could see this room is illuminated, not only by the Light that you are but by the Light of those who have accompanied you, who stand in support of you. But more than that everything you see in this room, every structure you see in this room is illuminated.

Now, what you will come to discover is that—and this is a difficult thing to put into words—all Light is white and yet there is color. The color embodies and expresses the intent of—for lack of better words—the idea that is formed. In other words, the function of the form is indicated by color of the Light. And what I mean to try to convey is that at the very same time that you see a color you see it as colorless—as white, in other words. And so when you look at these glasses the frames are a different color from the glass. And the screws holding the ear piece to the frame of the glass is a different color. It is a rose color. It is a particular shade of rose that says the intent or function of this screw is different from the intent or function of the cross brace here, which is a very, very, very light, almost white-yellow. And so there is what some have described as a blaze of color. But it's not chaotic. but colors that I cannot even describe to you because you cannot image what I would describe as a color.

So this room is illuminated. And the illumination, it's intent, it's function is conveyed by means of its color, and its color relative to the whole. You would say it is quite amazing. And no, Paul is not seeing what I am describing, but it is available to him.

So, you know really you asked, “Do I need the ‘healing team’.” Well, whether you need them or not, you've got them. And they're here. And all of them are here for each of you. Gee, that means you don't have any privacy doesn't it? Maybe that's why you're not Awake, you still want some privacy. You know what that really means? It means you want something that's totally yours... Something that's totally yours... That you would withhold rather than share freely.

I'm going to ask all of you to consider asking within to have revealed to you why might it be a wonderful thing not to have any privacy. That will set things working in a new direction. You see you need to become curious about the things, not hoity-toity, high-flatulent spiritual things but you need to start asking strange questions about everyday things. You need to be curious about a new way of experiencing what you're seeing everyday.

Well if you don't have privacy then you might feel quite vulnerable. But you know what? The fact is that if you didn't have any privacy you would feel absolutely invulnerable. The only thing you can feel vulnerable about is losing something that is your exclusive possession. And so the Course says, "to have, give all to all." The only thing you can feel vulnerable about is losing something that is exclusively yours.

To give up privacy automatically releases you to your experience of absolute invulnerable. "Well, yeah, but I've been studying all these years and I've gotten these things clear in my mind, and things are just now beginning to go well for me, and it's proving that everything I was doing was on the right track and I really know I'm making headway, and now you tell me that managing to do it all by myself isn't where it's at?" No, I won't tell you that. You can do it for another couple of lifetimes if you want. Yes, I will tell you that.

You can't get into the Kingdom of Heaven by lifting yourself up by your own boot straps. You've got to let yourself down and you've got to let in—figuratively speaking—you've got to let the ground support you. And in that willingness to join and be a part of and be in partnership with something else, the act or the declaration of independence is broken. And no I don't get tired of saying it over and over again, because the expression of truth is like a breeze of light. And it is a sheer pleasure to have your being be visible as that which is the source of great joy. Every intention that arises out of one's unblocked connection with Reality is a source of joy, a recognizable source of joy universally, because there is no such thing as a private experience.

Everyone who is consciously Awake at this moment in addition to everything else they are experiencing are experiencing everything that is going on here this afternoon. I mean everything, everything about each one of you right down to the tips of your toes, because no matter how much you think that body sitting there is yours, it's not!

In a way you tend to, some of you tend to feel pretty good when you come to the lesson in the Course where it says, "today I will make no decisions by myself," like today you're going to do something new. Yesterday you made no decisions by yourself. What's the difference though? The difference is that today you will make no decisions alone and you will have chosen who you're going to make your decisions with.

You really only have two choices. You have the choice to join with one who is Awake or you have the choice to join with your definition of who you are and the memory banks that it has established. And you're either going to be being based on your past, or you are going to be being based on God's present. And those are the only two choices you have. And another way you could say it is one

way or the other your channeling something. And you want to know something? It's never you! I'm going to let you think about that.

You say, "Oh well, I was just being me." Like hell you were. As long as you're inside this little tiny box that has partitioned off the inside from the rest of the infinity of who you Are you have a way of thinking of yourself and looking at yourself and looking at how things work and you think you have a self—you think you have a self. And then you say, "I'm being myself." But when that boundary disintegrates you'll no longer talk about having a self. You'll no longer think in those terms.

Right now, Paul is here and he is not having an experience of self. I mean by that that where in his "ordinary frame of mind" he would think of a self who was here on this platform separate from you—and now he is becoming self-conscious—where in is "normal frame of reference" he would think of himself as a self here on the platform different from you when he's self-conscious. And when he's self-conscious it's difficult for him... Well, it's difficult for him to be appropriate, but more than that it's difficult for him to experience the flow of the appropriateness that is all involving. When he is self-conscious he is conscious of a self that is located in space, that only involves the space that his body occupies.

Is this manifestation of self-consciousness not frustrating to you? Would you not rather have the uninhibited flow of the Movement that you've been experiencing all weekend? Well, I'm going to zap ya! Everybody else would like the same thing from you, not just you, but you and you and you and everyone. The Gift of Who you Are is what blesses everyone.

You see, Paul cannot remember what we were talking about. But he doesn't have to remember what we were talking about because I know what we were talking about, and when his sense of himself gets out of the way he will know what we are talking about.

(Long pause) And now he's dabbling in embarrassment, even though it has no value whatsoever. And why do all of this in front of you? Because you're going to have the same experiences of losing it and feeling foolish. And you need to understand that as long as you're intent to listen, to have that friend, as long as that intent is greater than the degree to which you want to play the role of embarrassed one, then being embarrassed or feeling foolish for having lost your center will not govern and guide what will happen.

Okay what were we talking about when Paul lost it through self-consciousness? I am asking for a response, I am not going to put Paul through the paces of getting past the block.

(There was no microphone used so I can't hear the responses.) Indeed. Indeed. Now he's not hiding. We'll see if we can do it again.

When Paul is letting the words flow, when he is joined with me and is not self-conscious, he's in a Movement. And it is in a Movement that he is in and all of you are in. It is a Movement that is a Wholeness. It is a Movement of clarity. It is a Movement of expression that is healing, not because healing is being attempted, but because the expression of truth is healing and transformational. What I am meaning to convey is that you don't have a self. You are either the direct expression of the intelligence that God is being at this moment, and therefore God is what is being at this moment, or you seem to be a simple expression of stored memories and habit patterns. When things were flowing smoothly Paul was not having an experience of self, but he was having a full experience of being and of being consciousness that in no way held itself separate from any of you, and who experienced no separateness.

Now the simple fact is that through out this awkward period you haven't changed from attentive and warm and interested people to individuals ready to point the finger and Paul and say, "see you goofed." Paul's experience of self-consciousness, or of a self needing to be defensive went on entirely in Paul's mind. Now this is an important thing to understand for two reasons. One is that very often as one engages in his or her spiritual path you think that it is a process of self-improvement. And as long as you think you have a self of the kind we're talking about, that can be improved or who can be uncomfortable you are experiencing an illusion.

(Another long pause.) I just told Paul, "no they don't have to pay more for this kind of a show." (laughter)

We're going to back up. I said that you are always channeling something. Another way of putting it is that you are always giving expression to something. And what you're giving expression to is never you. You see we're moving into new territory for Paul too, and he is letting it in very slowly. Paul's going to grow right in front of you. You see the only place, the only circumstance under which you could think that you have a self is from within this boundary of the infinitude of you that you have drawn and claimed as your territory. The territory that is yours belongs to a you that is no longer the infinite but that which is defined by the territory, by the boundaries of the territory claimed. And this you who has claimed the territory can now under these circumstances be called a self, but it's not You, the Whole Infinite One that you Are.

Now as long as you are not totally Awake and you are experiencing everything from within the boundaries of the definition of yourself that has been given to you by virtue of the boundary having been drawn and claimed as yours you have only two experiences of, what I'm going to call communication available to you. One of them is constituted of stored memories and data within the boundary. And the other is the Whole Self that you Are that extends infinitely

beyond the boundaries, which is a Wholeness in which all of the Brotherhood exists Wholly and unseparately. And so you are either from your tiny vantage point going to be letting in a Brother or a Sister providing clarity to you because you have said you want a friend and you don't want to be alone. You are either letting that in or you are letting in old tapes, so to speak, old recordings, old experiencing and extrapolating from them what the meaning of a thing is or what you ought to be doing.

You see, I will tell you the reason I am bringing this up is because—as with Paul, but not at this moment—it is with you, you will think that there is a you that has the choice to listen to your ego or the Holy Spirit. And there is no in-between place. There is not this third vantage point called the self that can choose to listen to the ego or choose to listen to Truth or the Holy Spirit.

As long as you think there is this third place from which to observe you can say, “well, today I'm not going to listen to my ego and I'm not going to listen to my guidance either. I'm just going to hang out for awhile, and I'm just going to be me.” And there ain't such critter! If you understand that your choice really is between something and nothing, between your union with that which is Real and a nonunion with a purely imaginary sense of self then you will have the perspective necessary to not value nothing, and to not value being alone. Meaning that you value more having the experience of a friend, that you value the experience of union that connects you with the Movement of Being that is far more fulfilling for you to experience and far more fulfilling for everyone else to experience right where you are than it is when you're just being you.

Somebody asked also earlier today, “do we have a purpose? What about finding our purpose in life?” Well, again it's like saying “what's my purpose within the box, within this boundary that gives my life definition.” Well your purpose has nothing to do with that box. Your purpose has nothing to do with this lifetime. If you have the realization that you don't have a self that can have a purpose, you will find the experience of purpose happening right where you are that embraces all of the universe and helps to disclose to those who think they have a self that has a purpose that they don't and that the giving up of that concept will allow them to have the wonderful experience that they see you having.

Now I have said it completely, although it did not come out smoothly. And we're going to take a break, and I do not mind if you chat. But if there are niggling questions or if there is a feeling that you haven't quite gotten this, I would invite you to be still. Don't try to figure it out but be present with what I've said, inviting it to illuminate itself more completely to you. Because it is very important.

ANSWER: I must explain to you that Paul became self-conscious because he was afraid that his interference by being distracted got in the way of your being

able to clearly hear what I was saying and that therefore the point was not successfully made. I am going to suggest that we take a few moments for you to share—anyone who feels like it—whether you got the point, what you experienced from this little episode. Is there anyone who would like to do that?

QUESTION: My name is Ted. My interests particularly keened up when you mentioned, tied it in with the question about purpose which was one that I had asked. And my sense about what was being said was that we could either channel or choose to participate with two experiences. One being from within the limited boundaries that we draw for ourselves to define ourselves, or that of Truth, God the whole blackboard, our guides, whatever we choose to call it. And that it might be very easy to say since something or someone is choosing one of those two there must be a third thing—the one who is choosing. And you were saying no there is no such third thing, it's just one of the other two.

And then as far as the talk about purpose, I was hearing that there was no such thing as purpose from the limited perspective of being within the boundaries, the small circle we draw around what we call ourselves. And the larger, the entire blackboard is perhaps purpose itself as it Moves.

QUESTION: I would like to, if I may, Paul and Raj share what I experienced when that happened with you. I've experienced since being here watching movement to Paul's right. And this movement is always been more animated than Paul. And I have identified that as Raj from the moment I experienced it. But what I watched was prior to Paul standing and becoming animated, more animated than he had been previously was Raj moved in directly behind Paul and then they were one. And then Paul become animated as Raj was animated. And I say that there was no mistake it taught us all very much and taught us all that we are truly one with, not only each other but one with our guides. And they're within us. And that merging we let go of our iron bound identity of the outline of our body and feel and know that we are one, physically, mentally and above all spiritually. And I thank you very much, Raj. And I thank you so much, Paul. I've learned a deep lesson here today and I can't be grateful enough. Thank you.

ANSWER: And I thank you.

QUESTION: My experience of the event was the universe changing. And I want to say that in a way that in your description of the dissolving of the ego I'm reminded of a place in the Course where it says it only takes one to do his part completely. And I have the experience of you offering Paul or any one of us... you actually were a blueprint I guess you might say for each one of us to do our part completely.

QUESTION: My experience was to see that you don't overwhelm Paul, that you don't take over, in the sense that it's a partnership and really is on both your parts. And that means a lot to me, because that's what I'm trying to do. And I love the thought that I don't just have to just disappear, but that I'm a part of something and that I really matter. And I'm very grateful that your willing to go through this with us.

QUESTION: I too am very grateful for what I've experienced here today. The thing that is really come to my attention, points that stood out were that we really need a friend. And I like the way you presented that, that you are truly our friend, and that this is really a personal journey between friends, and it's not really an abstract experience. And that the more that we allow ourselves not to be private, that there are no private... I think that's another thing I got real loud and clear too, that we're really all in this together is very important, I mean we're all doing this together so if we're feeling the oneness... or that we are all in this together if we don't feel self-conscious. And I was observing what was transpiring between you and Paul and you were saying that Paul was feeling self-conscious but yet I didn't observe Paul feeling self-conscious, which was very interesting, because he was feeling something, but I wasn't seeing that happening. I thought the clarity was flowing fairly well in spite of the inner dialog that was transpiring. I also saw the inner dialog going on but I wasn't aware of quite what that was.

And I think that's really nice, because I also... I'm getting from this is that we have a trail sweep here with the Holy Spirit, we can be screwing up, but it may not be visible to everybody.

QUESTION: I think I must have heard a different question than what I'm hearing answers for. The question that I heard when you asked was well that the point hadn't been completely expressed that you were trying to make and that you wanted to know what we thought we had gotten from it.

ANSWER: It was not that it was not completely expressed, but Paul was concerned that what he was experiencing had gotten in the way of it being completely expressed, and therefore, the question was: I will say, "do you feel that you got what was being said?"

QUESTION: Well, what I got was a major jolt! I guess I had always thought that there was what I thought of as the little self that could choose God or could choose the ego—I could choose to hear one or the other. So to hear that there wasn't something in the center of whatever, choosing was quite a jolt to me. So what I heard was we are either always expressing God and letting God be God, or we're trying to prove that we're something else, and that there isn't a middle thing choosing.

ANSWER: Indeed that is what I said.

QUESTION: Well I guess I'm going to have to ask this. I've been talking to everybody else about this and thinking that I wasn't going to have to address Raj. I think my question is with the joining. I had always thought that once we are able to let down those barriers and those blocks that keep us from experiencing this glorious blackboard of infinitude that as I stand here in this body that that knowledge and infinitude, that great body of Love will be able to be moved through me. And I never really took into consideration that I might need a guide or that joining was necessary, that why can't I just be open, receptive and let my ego go. And so I guess that's my question.

ANSWER: Before we go on to that question is there anyone else who wanted to respond to the other...

QUESTION: My first hit was similar to yours, what happened to this individuality that I've been hearing for years? But then when I came back in here and sat down I realized that the gift was something else, that what I was really experiencing was an act in progress, that we were seeing the gift of the self united. And that what Paul was experiencing was for our benefit. And your seeing Raj supporting him was for our benefit. And your sharing that because we're all going to be experiencing that same thing. And I'm so grateful that I finally saw that. And if I'm wrong please correct me.

ANSWER: You are not wrong.

QUESTION: I think it was really interesting to me and listening to what everybody said what it meant for them. It meant two things for me and I think it's interesting how we learn and the fact it all happened we all learn something and will remember that no matter what. And it's interesting the way it happened. Another thing that happened for me that I think that the sense of humor that things were being present by happened also because this morning you said that Paul would be the last to know. And for me I was thinking, "okay this just happened," and then I saw all the love from everybody going to Paul. And knowing that that's the humanity in us and that it was just beautiful. And then listening to everybody at the break talking about what it meant for them, I thought that was like probably the highlight of the whole weekend. Thank you.

QUESTION: I think I understood what Raj was saying when I walked outside and I looked over the wall at the beauty of nature and a totality of that beauty. And there were all the contrasts of the little single parts—the little rocks and the waterfall and the flowers and the different colors in the trees—and I didn't see one single little self-conscious leaf. And I also understand I think from the feeling that I get from being here that all of you have

contributed to my weekend, and the gifts that you all brought. And I thank each one of you.

QUESTION: I thought there were... for me there were two points, one that I got and one that I didn't. The one that I got was that self-consciousness is another form of distraction, that my puny mind can only focus on one thing at a time. And so if I'm focusing on myself, placing my consciousness on myself I'm self-conscious and then I can't pay attention to anything else. That was the point that I got. The point that I didn't get... I have to say this, Raj, that the very first time I listened to you I was in amazement of how extremely articulate you are, and what a command of our language you have, and how you can explain almost anything without wasting words. So while you were trying to explain this thing about our two choices were either one or the other, it wasn't coming across to me very well. And I was thinking this is demanding a lot of my intellect and what does my intellect know. So I'm just going to let it go and not worry about it. So I stopped trying so hard to understand what you were saying, because understanding is just the booby prize anyway. And I figure if it's important I'll get it later on. And if it's not, it's no big deal.

QUESTION: I was asking what I thought was the question that Raj posed at the end which was, "what is doing the choosing." And we've learned in A Course In Miracles, if choosing the ego or the higher self at any time, what is it that is doing the choosing doesn't even exist. And it boggled my mind. At the same time for the last maybe three weeks I've devoted full time to be in my Higher Self in every moment, choosing, making that choice and often failing, and wondering, "well, what is it in me that's trying to make that choice? If it doesn't exist what is it, what isn't it?" And then I remembered since Raj speaks in metaphors so often a metaphor came to mind, that also for the last three weeks I've been in computer hell. Because three weeks ago the stuff on my computer started to act up, and I started calling hot-lines, and finally got some help from someone who said, "the problem is your chooser has been corrupted."

ANSWER: Your what has been corrupted?

QUESTION: My chooser has been corrupted and you have to reinstall your entire system. And the reason I've been in computer hell is that I did reinstall my entire system, went to a higher level system in fact, and ever since then nothing that I've been familiar with on my computer has worked the way I've become accustomed to using it. So my chooser was corrupted, I had to go to a Higher level system and now nothing looks familiar. And I guess that's what I got out of what happened earlier. Thank you.

QUESTION: I was one of the one's that thought well if the person who's choosing is not me I don't think I like that. And I went outside and sat

in the garden and there's this very solid hotel and beautiful garden and yet right next to it is this freeway with these things just whizzing by, they never stop, they never look and they never notice. And then at the same time the breeze was blowing the leaves towards me and they were sort of swirling around going past. And I had this sense of forlornness but it was also comforting the same time, like something was passing, swirling away, whether it was... I don't know what it was. I was trying to figure out what it was. But the sense and the feeling was something new is happening here.

ANSWER: You are very correct.

QUESTION: I have such great desire to truly be who I am. I think you have just kind of taken that platform from under my feet, because this person or entity that has this great desire has a self-concept that it has this great desire. I realized somehow that I need to see that all of it has already been accomplished. But the emptiness that propels this desire to know, to be is there. If I can't stand on that, if the platform is going, and I'm now floating and I need for you to bring me back before I drive down to I-5, to at least one of the... I don't know what it would be but it could be either to learn not to hang on to anything and float and find that that's okay, or to get a handle to hang on to and that would be okay. So I don't know where I am. I don't know what I do. And I don't know what anything is for. (Applauds)

ANSWER: Thank God.

QUESTION: For the longest time in my life and I've decided that I've never had a thing called free will. I don't know about anybody else, just me. And I've found that a whole lot of things that happened to me in my life that have been good, and a whole lot of things in my life that have happened to me have been bad. And yet because of those things I've learned so much, I've turn them all into learning experiences instead of beating myself up with them. The thing that I could never quite understand is is it me or is it just the I guess the big picture. I think I asked you one time about intent, how powerful was it? Do I make my future on my intent, or is it just part of the big picture, part of the big program. It's very difficult to try to put that together other than the fact I keep winding up getting mixed messages from wherever I go. And I just finally had to decide that there is just me, me as the all-encompassing me, not just me as an individual—it's part of the big program, the big picture. That's kind of what I got out of it.

QUESTION: And part of the process as I remember was rest or reflect on what we heard and ask for it to be revealed to us. And I did that. And right away I heard as I was passing the front desk some words—and that's all I heard—"it would be good to wake up."

QUESTION: I would like to say that what I sensed that is happening here is that love is being expressed. And I do not see love as an individual expression, and yet it might look like that as we hear each other's voices express our love to Paul and to Raj. What is really happening here seems to be Love with a big "L" is being expressed, whether that ends up in learning, whether that ends up in questions or whether that ends up in simple peace makes no difference. What I see is Love is being expressed, and that's important to me.

QUESTION: Well I wanted to add to that the sense I have of making fertile ground for the innocence in returning to one of our starting ideas that we started out with yesterday that through this dismantling of the cage and the dismantling of the ego and letting go of the control of the ego we are making fertile ground for the innocence.

ANSWER: Beautifully put, thank you.

It is all right for you to be floating. What you called yourself wasn't what anchored you. And I will tell you that the motivation you have for waking up didn't come from the sense of self that I just said you didn't have. And with that platform knocked out from under you you will find that the motivation has not disappeared, that the desire has not disappeared. And that what is desired will continue to pull you toward itself. You see? When there is preoccupation with the self very often, in fact most of the time the divine impulse is attributed to this self you think you are. And so it seems as though you have made a decision to grow that will cause growth to occur. Where as the fact is that the impulse felt has a desire, is instigated by the fulfillment of the desire.

It is very much like I have described in the past, that it appears that the tulip plant sends up shoots from the bulb and leaves and a stem as though it is all geared toward the ultimate of the... I'm sorry the daffodil... all geared toward the daffodil blossom appearing. When the fact is that the blossom, the stem and the bulb are always present. And if we were to describe the event you are seeing more correctly, we would say that the blossom is drawing the shoots and the leaves and the stem toward it, as though it is bringing itself from the standpoint of its completion into the picture. Your desire to be Awake comes from the fact that you are already the whole blackboard and it is constantly insinuating itself into the box that has been drawn. That is why the box called the ego structures has to be constantly reinforced.

And so the fact is that your waking up will never be the result of a self that you think you are from within the box that has decided to do this marvelously intelligent thing called waking up. It happens because the whole one that you are is insisting upon dissolving an abortion, dissolving an illusion. And so you can dare to float, because floating simply means that you are engaged in reinforcing the

very thing that causes you to seem to be small, and thus you are not feeling an anchor from a tiny personal standpoint. And in the absence of an expression of authority, a supposed expression of authority by a self that doesn't even exist, in the absence of that you will find that you will gravitate toward the blossom, the fulfillment of that desire. The desire could be best described as the wholeness of you insisting upon its wholeness, and penetrating this little area, this little territory that has been claimed, drawing that of you which is Real into the fuller experience of yourself.

You see, as long as a self that is improving itself is important to the process you will devote yourself to it and that will prolong the process.

If you all grasped the fact that waking up is absolutely effortless—absolutely effortless—you would find no use for a self. If you would consider, conceiving the possibility that your fulfillment really is your birthright you could conceive of no reason for a self to achieve it.

Now I am pushing your limits. I am telling you something radical! And yes it throws what you believed into chaos to one degree or another. But unless you outright deny what I have said and you outright disagree to consider it whatsoever you will find that a state of flux, or let us say a state of flexibility, has been created in which change can occur gracefully.

Now to be practical and to not leave you utterly ungrounded—ungrounded in the field of infinite possibilities—I will say this: As long as there seems to be a chooser then choose to be joined. Because that is an act that undoes your commitment to being separate, well defined in your claimed territory. But I know that more than any time in your past lives (I mean that your current past life, each one of you, here this time) more than any other time in this lifetime it is somewhat reasonable to you that if you abandon control, if you abandon expressions of authority and you do not feel well anchored in familiar territory the likelihood is—and I only say that because it isn't a real confidence yet—rather you have a feeling that the likelihood is that because of what you divinely Are you will come into your Right Mind without a sense of self calling the shots, providing the directions and seeing to it that it's accomplished.

Now who then are you? Well, you aren't your thoughts. You aren't a collection of thoughts that provide a description that you can call yourself. When you become absolutely silent you don't disappear, do you? You don't become unconscious, do you? And yet when you allow yourself to be in the perfect silence there are no definitions being employed. You see? Definitions have been employed for the purpose of your thought, giving you a sense of being alive, of existing. And so, what I am saying is that you are the Presence of Mind. That's what you are, the Presence of Mind, the presenting Presence of Mind. But you're not an object. You're not a definition. You're not a concept. And so when those

things are abandoned by we will say, letting yourself be in perfect silence you are still present, the Presence of Mind.

Now, when you are having the experience of perfect peace in the silence nothing else disappears either. But in the silence, in the experience of being the Presence of Mind, not the presence of a mind, just the Presence of Mind, which you would call consciousness, in that presence everything is available to be experienced on the basis of what it was intended to be by virtue of the impulse of God that called it into the level of experience.

Now, I will accommodate the need here as long as there seems to be a chooser and a need to make a choice, then make the choice for not being alone. Choose to join and do it by inviting companionship, whether it's inviting God, whether it's inviting the Holy Spirit, whether it's inviting an angel, whether it's inviting me, make the invitation! Because an invitation is always extended beyond the boundary of your claimed territory which penetrates it and weakens its apparent structural stability. But understand that when you experience the companionship, when you experience the friendship, not as an idea but as an experience, the boundary through which you reached to have the experience will break down and along with it will be the breakdown or the disappearance of the chooser.

The only place a chooser could have seemed to exist to choose was from a place that didn't represent you, which was more whole than that little claimed territory. And so the chooser is transitory. The problem is that you could say for lifetimes you have experienced being the chooser and as a result of what you might call a persistence of experience it seems very definitely real to each one of you—just absolutely you. I have broken that concept today. And it is an essential part of waking up for you to recognize that no matter how permanent it seemed to you it has been transitory, because it never was actual. And even more than that from this point on it will be so transitory that it will probably be within this lifetime that it snuffs out of existence because you've joined and allowed the experience of the wholeness of you as the Presence of Mind to be the fullness of the meaning of you.

Now, will the visibility, will the recognizability of you that I've talked about this weekend disappear? I did say it was eternal, didn't I? So this doesn't make sense, because isn't this finite? Doesn't it have a boundary? And it's not this, and it's not that, and it's here, it's not there. Well, you've got to learn to look at un-understandable things with an expectation that maybe there is a way to understand that just goes beyond the limits that you have been willing to employ. Because what if this wall is part of the recognizability of you?> What if you have separated out from the infinite expression of Creation one aspect of it and claimed it has your private possession—and it's this body? All you've done is denied all the rest of

you, and left it in limbo. And by virtue of this choice that this is the definition is you you have forgotten that all the rest of it is you as well. You see?

It takes infinity to embrace that which is infinite. And so this will still be recognizably you. But you won't be confused by thinking that nothing else is recognizably you. And you won't be confused that somebody else is not recognizably you. And thus, no one will disappear, but the focus of attention will shift. And you will rejoice in the infinite Movement of your Being of which this is apart. And you will not be able to become self-conscious on behalf of this part that you have claimed is exclusively you and exclusively yours. You see?

You asked whether you had to join, whether you had to avail yourself of a guide, can't you just open up and desire, to have the desire, and I ask you open up to what? You're going to have to open up to something. Now you might say, "I'm opening up to Reality." Fine! This is just fine! You are going to have to join by letting it in and not holding it at a distance from you anymore. Open up to the experience of the Kingdom of Heaven right here. But you cannot open to a vague nothingness. And so you will join with that which you desire to have the experience of. All I'm saying is, desire to open up to the ultimate. Don't just desire to open up to uncle Henry or aunt Mary who passed on six months ago to find out how they are. Desire to join with one who is Awake.

At the beginning of every session here Paul has sat down and said, "I allow only for that which expresses the Christ consciousness and only that which is in harmony with the purpose of Being, with a capital "B", the Father's will." And he continues, "In other words, Thy Will not mine be done. Let the reign of divine Truth, Life and Love be established—be established—in me and rule out of me all self will. And may Thy word enrich the affections of all mankind and govern them." There is a joining, and it is a joining with the ultimate. And in order for the joining to occur you not only have to make the invitation you have to welcome and let in. And you cannot join and still be separate. You can't join by yourself. And you can't undo the territory that you have claimed for yourself by yourself. And you will not experience a loss of integrity by having abandoned being self-sufficient.

Guess what? It's over! I love every single one of you. I am not confused about my identity. I am not confused by the presence of an abundance of you, because it's all us, it's all One. We have sung together this weekend is the only way I can put it. And the light of the singing, the light of the union has been seen everywhere. I do not say this so you can feel really good about yourselves, but to remind you that you don't do anything alone.

And the last thing I want to say in this respect is that all of those who have experienced you all of their experiences are available to you. It isn't just that everyone else gets to enjoy experiencing you. You wonder about joining with just

one guide. You have waiting for you the experience of union with every expression of God that exists. And you're worrying about just one connection? Be wonderful. Thank you.



Gathering In Kingston WA – January 21, 1995

By: Raj Christ Jesus –

RAJ OPENING COMMENTS: Good afternoon. It is good to be here. And before we open this up to questions I would like to make some comments about why we are here today, and why I am speaking with you, so that you do not walk away from here disempowered by virtue of being here.

There is really only one thing truly of value that you will walk away with today. You will say there are many things, but the one key thing is that you have seen evidence of the fact that there is available to Paul and therefore that there is available to each and every one of you an experience of communion that you would best describe as divine guidance, spiritual guidance or in brass tack terms “meaningful help” relevant to where you find yourself. Because I promise you that there is absolutely nothing special or unique about Paul.

The great lesson that everyone is standing at the brink of learning is that everything that you see, everything that you are confronted with, whether you are interpreting it this way or not is the one and only thing that can be present for you to experience and that is the Kingdom of Heaven. God, the Prime Mover is infinite and infinitely expressed. And there is no vacant spot for some other creation to occupy, no other empty space for something else to be occurring in.

Now the marvelous thing that you are having evidence of at this very moment is that you, as with Paul, stand at the threshold of seeing more clearly the Kingdom of Heaven right where you are. And you have something or someone standing with you, which for lack of better words we will call your guide and perhaps a more palatable word would be an angel, who stand with you to help you get past or beyond whatever definitions you are holding about what everything is that blocks your experience of what it really is.

This is empowering, because you can walk away from here today with perhaps a greater willingness to listen with an expectation of hearing something in the silence of your listening. It is not your birthright to be ignorant of Heaven here and now. It is your birthright to be experiencing it without distortion. And because that is your birthright you might say that everything in the universe actually stands at the ready, ready to help you experience your birthright of seeing things clearly, and of having tragedy transformed into a miracle, of having fear give place to love, of having sadness yield to joy.

In other words, you stand confronted with the Kingdom of Heaven thinking that you are just seeing a material world and therefore when you look at anything at any moment during the day you stand at an opportunity to have what you think you're seeing transformed into what it really is. And so the promise of life, if you will, is not off in the future and it's not in a different place, it's in the moment you're in, in the place you're in.

Now most of you are devoted to your definitions, devoted to the way you are seeing things, whether it's your wife or your husband, whether it's your children, whether it's your job, whether it's the place you live, etc. And your devotion to your definitions is going to have to be willingly abandoned in order for a new definition, or a new clearer experience of that thing to register with you.

Now let's not get hung up on the reasons you have such commitment to your definitions. Let's just remember that no matter what your definitions are and no matter how great your commitment is to them the thing you have a definition about sits there in the perfection of the intent that God expressed that gave rise to the existence of that thing. And it awaits your recognition of it. No matter how sure you are that a thing, or a situation, or a person is what you say they are, in spite of that, they stand there, present as what they divinely are awaiting your recognition. And your willingness to recognize it is what allows instantaneous transformation.

Now I am not going to suggest that all of you go on internal "witch hunts" to find out what the reason is that you are holding to your definition. I am going to encourage all of you to lighten up and become a little playful. "What if, what if she really isn't the bitch I think she is?" "What if he isn't the bastard I thought he was?" "What if he isn't the bastard his actions for the last ten years have proved himself to be?" "What if living in Washington isn't worst than living in Hawaii?" You see?

Let there be a little willingness to lighten up and be playful. You know what? Your ego conditioning really can't object to that. And you're likely to experience spontaneous breakthroughs just because you didn't take this spiritual growth stuff quite so seriously and let it be a little fun.

So know that you have one standing with you ready to make light of it all—and you may take that in whatever way you wish—One who stands ready to support you in abandoning your convictions about what everything is, and ready to confirm to you the truth of what you find yourself seeing if in case it happens to be so radical or so fresh that it seems impossible to you. You each have a Friend, with a capital "F". And as I asked Paul, "Do you want to have a friend? Do you need a friend?" And I ask you that. And I tell you that your Friend says, "Let me in. I am here for you. I am here to stand with you on be half of who you really are, and because I am not afraid of who I really am and because I know who you

really are, my fearless embrace of you will make it easier for you to fearlessly embrace who you really are.”

You know you can go and hear a lot of speakers, and it can be wonderfully stimulating and uplifting, but I want you all to begin to realize that the greatest speaker that you can hear is within you—that is the best way I can put it—in the withinness of you, in the quiet stillness of your Being awaiting your acknowledgment. It is the comforter, it is the Holy Spirit, it is your guide, it is an angel. It stands with you at God’s direction without ego motives, to help you remember the truth and experience—for lack of better words—your salvation, your natural sanity.

Now if you let the experience in and you find this great speaker to be ever presently with you you will still find it appropriate from time to time to go and hear speakers, but you will not in anyway find the experience leaving you feeling empty of value yourself.

My intent in sharing this with you is so that you might leave here today being very clear that you are Paul’s equal and Paul is yours, that I am your equal and you are mine, and your guides are your equal and you are theirs. And that no one has a leg up on reality, enlightenment or being Awakened. Why? Because you never for an instant stop being who you really are. And so you don’t have to regain it. You just have to dare to realize that it, just like the Kingdom of Heaven stands at the threshold of your conscious awareness of things, and your conscious awareness of yourself and that nothing more than a little willingness, a little curiosity and a letting in of someone to stand with you in your discovery is all that is needed.

This last point is really a key point, because you will not become whole alone. You must let someone in, you must join, because the whole human condition, the whole misperception of the Kingdom of Heaven that everyone is suffering from to one degree or another is a result of having joined with another in an agreed upon decision to define things differently from the way God is being them. You can’t be ignorant alone, and you can’t be Awake alone.

The agreement with another to see everything in a distorted and distressing way was not an agreement to see things in a distorted and distressing way, it really was an agreement to have a point of view different from the Father’s, to have an original thought, to have the experience of being the author, the independent author of something.

So the reason you have a Friend standing with you is because it’s impossible for you to wake up, to become enlightened alone. And so, because that’s the way it works, that’s the way it is. You have a companion a Friend who is Awake.

So I could go on, but you all get the point. And it is a joyful point. And I want you to be light about it. And I want you to be willing to be a little playful

each day. Playful in the sense of saying, “What if it’s not as bad as I think it is? What if what is distressing me isn’t what I think it is? What if it is something deeper, what if it is something more, what if it is something essentially good that I am blocking by virtue of having an opinion or a definition of my own. What if....?” And then let the void, let the absence of your conviction allow something to emerge. Because in the absence of your definition what is really there has the opportunity to register with you.

So again I welcome you, and I am glad to be with you.

I think that you will not disagree with me when I say that the world is in need of a new way of looking at things. Well, let’s all of us begin to be the world willing to see things with new eyes, willing to look at everything with innocence.

Now, because in the amount of time we have it really will not be possible for the microphone to get to everyone. I’m going to ask you to raise your hand if you have a question and I will select. And so who would like to...

RAJ: Steve.

QUESTION: Thank you. My energy level has fluctuated dramatically at times. Sometimes I feel completely energetic, while other times I feel heavy headed, very low energy and physically weak, even dizzy. At these times I also feel spacy, out of sorts mentally and generally weird. I’ve had candida for years, which I know you said is a fad, but I can’t seem to get rid of it. I want to be fully present with my physical energy. I’m wondering if these energy fluctuations have to do with candida, hypoglycemia, previous cannabis or alcohol abuse or allergies. Will you please tell me what is causing these energy fluctuations and what specifically I need to do on a spiritual, mental, emotion or physical level to heal? Thank you.

RAJ: It is really simple. Low energy is a manifestation of an unwillingness to be present with your world. Just a moment... When you withdraw, when you resist the world, when you want not to be connected to it, you are actually saying, “I want to dissociate myself from the rest of my infinitude.” When you do that you lose the vitality of being. I know, if you don’t withdraw from it it will be too hard to take, it will hurt too much, it will be too unpleasant. And now we’re getting down to brass tacks. The thing that seems so unpleasant to you is a specific part of your being that you are saying, “I do not want to see it.” And with more focused resistance to it, which is a more focused resistance to yourself, it feels very uncomfortable and you say, “there is something there I need to get rid of,” not realizing that the thing you need to get rid of that is making you so uncomfortable is your active resistance to being present with it.

“Well, it’s such an overwhelming problem, such an unresolvable problem that if I let myself be present with it, if I let myself feel it, it will consume me, it will depress me even more.” And your justification keeps the resistance focused,

pointed and uncomfortable. The feeling is, if you were willing to take a look at it, “I am a failure.” If you really got into the thing you want to avoid paying attention to it’s the feeling, “I’m a failure.” And you are afraid that if you really take a look at it, the willingness to look at it will cause proof to be provided to you that you are a failure.

But here’s an example of what I was talking about in my opening remarks. That place in you which is convinced of its failurehood, its already having gone long past the point of any kind of failure that could be corrected, that inner experience can only be one of two things. It either has to be the presence of God, called you in that spot, or your conviction as to a definition about you that is super imposed upon what God is being right there. And you know what? As long as you succeed in not being present with what you initially call a feeling of failure, as long as you successfully avoid being with that you avoid being in the spot where the God, being all there really is there, can register with you as a transformational experience of who you are and a release from the confidence you have that all that is really there is a failure. It is not a comfortable process. But it is most rewarding.

Everybody loves to avoid, everyone is committed to avoiding things about themselves that they’re uncomfortable with that—and I am not referring to you here—but underneath the picture they present to themselves and everyone else; they love someone of the same sex, or they love to do something which they have been taught is wrong. But you know what? Everyone is uncomfortable about something they are presently ignorant of. And because they are ignorant of it and do not know how to cope with it or embrace it in a balanced way they avoid it and feel shame for needing to avoid something in themselves.

When you or anyone else get in that place where they’re able to be fully present with their sorrow or their feelings of failure and they manage to find a means to be present with it without guilt and without shame you know what happens to them? Freedom occurs! Transformation occurs! An inner balance and equilibrium returns. And they are able to be come genuine and therefore able to be truly present as Love, because they are not trying to live up to some educated concept of themselves and who they ought to be. Why? Because in letting themselves abide in a feeling that they have without apologizing for it, without feeling guilty for it they have the opportunity, how shall I put it, they have the opportunity to learn something more of the expansiveness of their capacity to live fully and embrace fully. And what before had involved ignorance and therefore fear, becomes something one is able to embrace with peace and cope with because it wasn’t what they feared it was going to be.

You know why all of you just see the world as you see it instead of the Kingdom of Heaven? Because you don’t understand what the experience of it would be if you experienced it as the Kingdom of Heaven. And if you let the

reality of it all come in just a little bit you would lose control, you wouldn't be able to be in charge of it, in charge of yourself, you wouldn't be able to keep yourself safe, because you are ignorant at the moment of It.

I will come back to this thing about failure. And I'm spending this time because there are a number of other people in this room, for whom this answer is specifically valuable to them.

When any of you hit the bottom of the barrel, when you let yourself feel fully that you are a failure and you realize that there is nothing that you can do, you stand at the threshold of discovering that because there is nothing that you can do, there's nothing that you need to try to do, and if you can stay in that clarity without panicking you find that there is a great relief at realizing that you cannot do what you cannot do. And that instead of it being a statement of lack it is an emancipating statement of fact. And you realize, "my god, I've been killing myself trying to do something I can't do. And I don't need to do that anymore." And then you realize that you didn't disappear, that you didn't cease to exist, except that you are not burdened with an obligation not to be a failure. You're free! You're free to be and to be new.

To let yourself be fully with failure, the feeling of failure is to allow yourself to be in that place where all of your definitions of success can be seen as a burden, an unwarranted and unkind burden that you had been living your life under the rule of. You see? But you can't find out that it was an unjust burden that you were letting rule your life until you let yourself find out the absolute impossibility of succeeding under that illegitimate burden.

Now it's not always necessary to get to the point of total abject failure to discover that, but if it does then embrace the opportunity to be with it, so that what isn't valid, what isn't validly governing you can be easily dismissed by you and released so that you can be free to be the genuine you, the new you, the closer approximation of who you divinely are that is not subject to illegitimate and unjust conceptual laws of behavior.

To be without energy is a sign to you that you are avoiding your Self ultimately. and the inclination to use substances to dull your opportunities to discover your divine Self are also not really justifiable, they are just objective means of not being in touch, not being present with the way things appear or the way things feel, and thereby depriving yourself of the discovery of what is really there that you are seeing and what is really underneath this feeling you are feeling.

You know I said earlier to be light and not go on internal "witch hunts." And now it sounds to many of you as though I'm saying, "Oh we're supposed to get into our feelings of failure and our feelings of grief and all of the really bad things that are lurking in me." Well, no I'm not saying go and search them out. But when you are taking specific steps to avoid something it means that

it's right up there on the surface for you to engage with, and it takes no hunt to find it. And so, when I am saying when it's on your table, be with it.

For years I have been saying be present with your world, stop denying it, stop trying to rise above it, because what you are seeing whether correctly or incorrectly is the Kingdom of Heaven, it is Reality. And if you are seeing it incorrectly, then by at least paying attention to it rather than denying it and trying to get away from it, you are in exactly the spot where discovery, where clarification can occur and you can see it with new eyes. And so when it's on your table be with it.

I fully understand Steven, that you are convinced that if you are present with it fully it will be an absolute indictment against you, proving for all time and forever more that you aren't shit. But that is not what awaits you on the other side of abiding with it. What awaits you on the other side of the world you see is not more earthquakes, not more tragedy, not more suffering, not Armageddon, not horror. What's on the other side of whatever you're looking at is Reality, perfect, harmonious, lovely, joyful Reality. And what's on the other side of each one of your demons in you, is the flawless presence of your Self, which at the moment you are not embracing.

When you are willing to be with your demons, when you are willing to be with your sense of failure this is when it's great to have the Friend I was talking about earlier. And in many cases this is the first time anyone lets that in because it's the first time that one has dared to be honest enough to say, "I can't do it myself. Help!" Oh, what a horrible place to be. That's where Paul was when I came along. Years of feeling so competent. Years of feeling that he had a metaphysical training and teaching that gave him control because of clear correct thinking had kept him quite independent, aloof, not needing to say "help!" Well, that in itself was a sign of failure.

So, I want you to pay attention to the fact that when you are feeling low energy and when you are feeling the need for something that will dull your awareness of what you don't like, that you are feeling very independent and you are claiming a right to be without consideration for another soul. You are claiming a right to your space, a right to be whatever you want to be and do whatever you want to do. It is this assertion of independence that constitutes the point to the focused definition that you are hurting from, that is running you through, so to speak.

So, you know what? You can say "help" when nothing is hurting. You can say "help" when you're having fun, because saying, "hey, I don't want to be doing this alone," that is a way of experiencing companionship and sharing, and it is what undoes the separation that was called "the fall."

So, I want to end the answer to your question by pointing out that whatever work it is you think you will be confronted with, whatever amount of time you think that it will take to work your way through this failureship will be, do it any way! It's worth it!

I will tell you something else, the only thing that makes that kind of a process long and drawn out is a reluctance to let go and be fully present, because when you let go and be fully present you know what happens? The sense of failure is spontaneously transformed, and it happens very rapidly. It just melts and you say, "of course," because it's so clear to you that your real sovereignty that exists independent of this burden of concepts of success, it's so clear that this sovereign one that you are is sovereign and all the rest that you have been burdened with was nonsense. And if it is hate and anger that you seem to let yourself be with, a marvelous thing happens, it spontaneously reconfigures and where all of this hate, all of this seething anger was with such power, becomes obvious to you as the power of an infinite love that you have that is now coming forth. And you see that the suffering that you were so angry about was caused by a blocking of this universe full of love that was you, that is you, was waiting behind to come forth. And it just spontaneously and effortlessly becomes clear to you. But not if you are unwilling to be present with your demon, your fear, your anger.

So, I've covered a broad spectrum here. It is not always a deep sense of failure or hate or whatever, it is not always a big demon that manifests as fluctuating energy. But it's always, it's always with everyone the evidence of an unwillingness to be present with some part of You. A part of you that is perfect and flawless, but which you are misperceiving and defining falsely, because you are afraid of it, because you have not the experience with it that allows you to be comfortable in that territory.

So, that is the answer.

QUESTION: Thank you. Could I ask one small clarification?

RAJ: You may.

QUESTION: That hit home for me. And just so I don't think about this later, I'm wanting to know is with my energy issue is it all in that focus or is it something that I am not eating that I should be, or something that I'm eating that I shouldn't be? Just so I can get that part out of my mind and then I can focus on what you said.

RAJ: If you ask me five years from now I will tell you again, it has nothing to do with what you are eating. There is no other culprit Steven!

QUESTION: I had to ask just to make sure. I don't want to spend time thinking.

RAJ: I understand.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: Hello, Raj.

RAJ: Good afternoon.

QUESTION: I've been on a search for a doctor for our family, to minister to our medical needs, there's four of us. And I'm looking for someone who's able to diagnose using methods that are not so physically invasive, like radio-active dye studies, powerful antibiotics and synthetic drugs—we've been through all that. And also someone who uses methods other than only the intellect to treat.

PAUL: I'm sorry, someone who?

QUESTION: Someone who uses something other than their intellect to treat and diagnose. Someone who uses something other than figuring out, based on their education and what not. So at any rate, I found a woman who is a nature path and a chiropractor, who is very experienced at using what is called applied kinesiology, which is asking the body what it wants.

RAJ: I understand.

QUESTION: And I didn't know about that before. But anyway, she uses it to diagnose hidden sources of difficulty like earth trauma and allergies. And besides that I really like her. And I think my kids will be okay with her. And we've been doing well with this woman since September, but the last two visits she's not been able to diagnose one of my daughters, the two year old at all, saying that she as well as myself were energetically blocked. And she's confused us to what to do, so she's sending us to a different practitioner.

And my question really is, is our family on the right track with using this kind of asking the body what it wants? And should I go ahead and take myself and my children to the new less experienced practitioner? And should I myself continue with the rebirthing therapy that this woman said my body wanted to release the blocks?

And incidentally the toddler gets tested through me, and she's too young to cooperate with muscle testing and hand symbols. So does it have to do with me getting unblocked so my children can get unblocked? Should we go to the new less experienced person? Should we stay with the experienced person who I love? And this has just been going through my head for like a long time and it's stressful.

RAJ: I encourage you relative to this one issue to go to the new less experienced doctor. But continue with the one you have been with on an overall ongoing basis.

It is a most reasonable thing to be working with this doctor. Every cell and every atom in your body is constituted of energy. And that energy is the energy of

intelligence. It is therefore a conscious energy, and it is therefore quite capable of expressing its intent for being what it is as intelligence, and therefore applied kinesiology is not radical or unreasonable.

Now it is important for you to not override your clarity. In other words, as you work with this physician I want you to pay attention as well, in the same way that she is paying attention. And if you have any question, bring it up, value it. And indeed, let it be embraced in the process of kinesiology. I'm just saying, even though you feel confident with her do not give your power away by not paying attention yourself, any more than you should do that with any other kind of practitioner, even with me. I just wanted to remind you of that.

It is also not unreasonable for the testing for your child to be done on you. And I will tell you that the intelligence of your body is quite capable of not being confused about whose body the information is about. And so the information about your daughter will not be distorted.

That's the end of the answer.

QUESTION: I just have a little tiny question. My little one, the two year old, is she healed from her potential for seizures and kidney infections, or not quite?

RAJ: Almost.

QUESTION: Almost. Thank you very much.

RAJ: Moving toward completion yes.

QUESTION: Thank you so much, Raj.

RAJ: You are welcome.

QUESTION: Raj, I've been on a spiritual path for a long time. And I followed you for a long time, but I just recently started the Course of Miracles," and I've run into a little snag, which I was hoping perhaps that you could shed some light on. And I'm going to read to you what the paragraph in which it appears. It says.... Well, for one thing it is the word "create" and "creation," which they use frequently. And in the preface it states: "Truth is unalterable, eternal and unambiguous. It can be unrecognized, but it cannot be changed. It applies to everything that God created, and only what He created is real. It is beyond learning because it is beyond time and process. It has no opposite; no beginning and no end. It merely is."

Now I believe that God does not create, because if it did it would take that time and process that they talk about, and it would require a beginning. And I believe as it says there, it merely is. What is your viewpoint on that, and the use of the word "creation"?

RAJ: Would you read it one more time please?

QUESTION: All right. "Truth is unalterable, eternal and unambiguous. It can be unrecognized, but it cannot be changed. It applies to

everything that God created, and only what He created is real. It is beyond learning because it is beyond time and process. It has no opposite; no beginning and no end. It merely is.”

RAJ: Then you have the wonderful opportunity to discover how creation occurs without time. Another word for God is “being.” And very often the word “being” relative to God is seen as a noun, but the word “being” relative to God is really a verb. God is a verb. That is why there is Life. God is the Movement of being, not the movement of a supreme being, but the movement of be-ing the verb—the movement of existing, except “being” is the more accurate word.

Movement does not take time. Why? Because contrary to the way you are perceiving at the present time, it isn't occurring in space. And space is the only place where time can exist. So where is life happening? It's all happening in the conscious experience of its happening. In other words, it's all in Mind, if you will. But Mind is God. God is Mind, God is Life, God is Truth. So the Movement of Being is the Movement of Mind. And the Movement of Mind is the experience of consciousness. And Mind does not occupy space, but it is inseparable from the experience of consciousness. What is there for consciousness to be conscious of? Only itself, because it is the presence that is God, it is the Movement of Being.

The Movement is infinite, therefore there is no place for the Movement to go. And yet the experience of being occurs. Time has nothing to do with it, space has nothing to do with it. And truly the process of awakening involves making a shift from the perception of things—which are really ideas experienced in mind—it is the shifting from the perception of things in space to the experience of them being the inseparable presence of you. And to make that more meaningful, or shall I say more relevant, when you wake up, or as you become more and more clearly awake, you will begin to recognize yourself in everything. You will see it and you will say, “Ahh, it's just like me.” In other words, there is nothing about it that is foreign or at odds with you.

Right now you all have experiences of seeing something and recognizing its beauty immediately. There's just no question about its being beautiful. This experience of beauty is an experience of recognizing yourself in that thing. In other words, there is nothing about the beauty of that thing which is at odds with your ability to recognize beauty.

Now that's just an example of what I mean when I say you will say, “it's just like me,” except as you wake up it will be more than the recognition of beauty. It is as though every constituent part of that thing, whether it's the view out the window, or an object that is smaller in your hand. It will be a recognition that every constituent part of what you are seeing, whether it's water, whether it's land, whether it's trees that have pine needles and leaves and bark and ants crawling up,

all the constituent parts of what you see are just like you. In other words, are not in any way unrecognizable to you as that which is completely in harmony with who and what you are at the very depth of your being. These are inadequate words that I am using to express the wholeness of the experience, but they express the feeling and convey the idea.

You will be aware not just at an overall whole view, but of every constituent part of what is there. And you will recognize yourself in it—it's just like you, or you are just like it. There is nothing out of sync in any way.

Now this experience still leaves everything appearing to be in space with the mountains across the water, and trees on the mountains, and snow on the mountains, etc., with other things closer to you. But space does not remain a factor that is relevant to you. Because you know what? The apparent space between you and those things, and the apparent space between the ants and the needles on the trees and the bark, etc., the very space is just like you. It is a constituent part of the conscious experience you are having.

And so the experience of Life becomes integrated, unified, one and it's just like you and you're just like it. But everything's still apparently is not all jumbled together into an undistinguishable ball of infinite manifestation of God. You see. In this recognition of yourself, it becomes obvious that it's all a conscious experience, which in itself involves no time, and involves no space. But nevertheless, what is being experienced moves because Mind, you might say in the act of being conscious of itself moves and is experienced as something by itself. And that self is you and that self is the needle on the tree and it is the space in between, and yet none of it is segregate or separate from anything else. It takes infinity for that which is timeless and spaceless to be fully realized, or to be realizing itself forever.

So I encourage you to begin to consider creation as something that does occur, but something which does not bring into play time and space and does not take time and space in which to occur. And then as you look at everything, begin to let loose of the sense of time and space to what you are seeing and remember that it is a conscious experience that you are having. And if it is a conscious experience that you are having it must necessarily be an experience of God, even if you have some misinterpretations involved. And then become curious to see God in the Movement that seems to be taking time and have the sense of time that's involved disappear out of the picture.

There you go, that is something you can be curious about. That is something you can play with, as I said earlier, "what if, what if there is no space to this experience of a world I'm having? What if there is no time to the experience of this world I'm seeing?" Ah! Hey, play with that if you want to learn to

teleport. Play with that so that you can play with teleportation. Does that answer your question?

QUESTION: Yes and no. I still argue with the idea that....

RAJ: Well, we're not going to look with the no part.

QUESTION: Okay.

RAJ: No, we're going to jump right into the middle of the no part, as I suggested to Steven earlier, spit it out.

QUESTION: Okay. I guess it's that God Created us, and I feel that since God is All There Is there never was a time when we were not God.

RAJ: Indeed, God is being you. God is being it all. In that sense you did not evolve yourself, and that is the sense in which God's having created you makes sense. It means you did not create yourself, you are not self-responsible. However, the more correct statement is that God is Being You.

QUESTION: Thank you, that's what I wanted to hear.

RAJ: You are welcome.

QUESTION: Well, number one, I am sick and tired of being sick and tired.

RAJ: How long is your list?

QUESTION: Infinite. And I don't think this is divorced from this statement, we are hearing from the doomsdayers about the plagues about the bankruptcy of the whole world. We're all familiar with the headlines in the newspapers, and on the back pages where all the experts tell us what's going to happen. And I would just like to hear some comment on that. I'm not worried about it, I'm curious as hell! That's my question. You can take either end.

RAJ: I hope you're not paying to hear what they have to say. Well, every spring you turn on the TV and they tell you to get ready for Summer colds. And every Summer you turn on the TV and it tells you to get ready for the Winter colds. Expressions of ignorance of how things really work constantly confront you. And it is well for you not to pay anymore attention to the ultimate "doomsdayers" than you do to the temporary "doomsdayers."

You know there just isn't a world out there running on its own that's going to follow a course and end up at a certain point. There is the Kingdom of Heaven out there being seen clearly or unclearly. If it is being seen unclearly, then it is being seen from an uncentered place, and what is seen will be conflicted. But it doesn't change what it is in truth.

You are far along enough in your spiritual path, or your process of awakening to know that you need to dare to have a curiosity based on the premise that there is another way to look at this. And you already have a different way of

looking at what is called the “end times.” And that is satisfactory to you. So it is irrelevant to what the “doomsdayers” are saying.

QUESTION: I was think of the earthquake in Japan...

RAJ: What about it?

QUESTION: Well, there’s a lot of individuals having to (I can’t hear this clearly enough to transcribe it.) I see it as not being a physical devastation that is going on. In other words, an idea—a false idea.

RAJ: And what is the question about it?

QUESTION: These individuals are still having that experience, even though it is a illegitimate, you might say, experience. There still feeling bad. I feel great compassion.

RAJ: Indeed! What is your point?

QUESTION: I don’t really know. I don’t really know. I can’t tell you what my point is. I just wanted some comment on it. And I think that it’s been very satisfactory, the comment.

RAJ: I’m going to put it very simply. Don’t waste your time considering that which isn’t relevant or meaningful to you, even though it might be an interesting mental exercise for you.

Now is there someone else in the room for whom this earthquake *is* relevant at a feeling level? Then there is nothing to pursue here.

QUESTION: Well then, I take the same attitude toward my being sick and tired.

RAJ: Good idea!

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: I just wanted to share that on Sunday my friend from Hawaii called and she was doing a meditation and she was feeling a rumble, which she usually feels because she lives on the edge of the cliff and the waves are big this time of year and they were coming up against the cliffs. But her guidance said that this was more than just that, that there was a movement happening in the earth. So she called and we checked in with Raj, and Raj said, “you are having a knowing.”

So I guess I just want to add, “gee, we should have pursued it further and maybe we should have let someone know.” So I guess in regards to earth changes or seeming lots of activity going on with the weather and the environment I think it is relating to the fact that we don’t have to be at odds we can have a knowing, not without fear. But we can know where to be or who to call if we have loved ones, or that sort of thing. So I think for me I would like the idea of knowing explored and how relevant it really can be versus when it’s fear.

RAJ: Indeed! Your relationship with your friend, the one you meet in the quietness of your being, the one who stands there on behalf of your awakening and your clarity. This relationship does need to be engaged in relative to everything. And in the ongoingness of this conscious relationship, indeed you may ask and be told things that are relevant to your experience of harmony, your experience of wholeness, your experience of sovereignty as opposed to victimization.

As it was Susan there was no need for you to pursued that subject any further on the evening when we spoke about it or I would have mentioned it to you. I would have brought it to your attention.

Does that answer your comment and question?

QUESTION:

RAJ: What about the not basically part?

QUESTION: I just really don't want to take anymore of this time. So if anyone else would like to add anything that they might feel led to say, I really don't feel that it's appropriate for me to pursued this any longer.

RAJ: Okay.

QUESTION: I am recently married to a man that sounds to be at this time for all of the talk about his spiritual path something equivalent to what Paul might have been some time ago.

RAJ: Meaning?

QUESTION: Mention of Paul, although I don't know him at all, was made reference to in answer to Steven, about low energy... And I'm having a really hard time. And the only time he will listen to me is when I channel an entity, but he will not listen to me as a woman. And my purpose in being married is not to live channeling. And it never occurred to me that it would turn out this way. And I am keenly aware that we are both God, not just us, but all of us. I'm also keenly aware that in the expression of Ellory.

RAJ: You are keenly aware of?

QUESTION: As in the expression of the humanness named Ellory I have a deep desire to be heard by my husband. And I'm ready to leave...

RAJ: The relationship?

QUESTION: Yes. And I hold on to the idea that maybe I don't have to. And I heard Steven's question and the answer about the lack of energy, which my husband clearly has repeatedly. And I'm trying to be understanding. And I don't find that inside of myself anymore.

RAJ: You don't find what inside of yourself anymore?

QUESTION: The patience or the understanding. And I also deeply resent being heard when it's channeled, not just from me but from any channel. And not being heard as his wife. And I don't know what to do. And

if I'm to be bigger, I don't know how to be bigger. Over the last year I've asked myself what is my lesson? How do I get bigger? And I don't know how.

RAJ: And I would ask, what keeps you from leaving the relationship?

QUESTION: Because it's so new. And I waited years. I thought that I had chosen wisely. And it's a bit of a surprise to see what's happened.

RAJ: You feel that he married you so as to have constant contact, not with you but with the guidance that comes through you?

QUESTION: That appears to be true, yes.

RAJ: Why do you channel? Why do you listen to this guidance, yourself?

QUESTION: To myself?

RAJ: Why do you yourself engage in Listening, with a capital "L"?

QUESTION: To grow.

RAJ: And if your husband were not around would you continue to listen to this guidance?

QUESTION: Of course! I listened to it before I knew him.

RAJ: So, who is the one who wants recognition? Who is the one who wants not to be squeezed out of the picture? I'm going to put this a different way. Which of these two explanations strikes you as being more correct, more desirable? You connected with guidance, or you connected with yourself? I'm just going to put it simply. Which of the two if you had to choose between them is the more valuable to you?

QUESTION: To be connected to me.

RAJ: Is more valuable than you being connected with your guidance? That is what you are saying?

QUESTION: It's not more valuable as long as I'm truly connected with me I don't deny the guidance.

RAJ: When you are connected with you and no guidance is that as valuable an experience to you as when you are listening, joined with guidance? Does it promote boundary breaking experience? Does it promote breakthroughs, clarifications, light bulbs going on, transformations in your life? Does this happen when you are listening exclusively yourself, or just...

QUESTION: You mean my little self?

RAJ: The you not connected with guidance?

QUESTION: Being connected with guidance.

RAJ: Not being connected with guidance?

QUESTION: Not being connected with guidance, when I forget that I am always connected with guidance is not transforming.

RAJ: Correct! So you find your experienced enriched and transformed by listening for guidance, correct?

QUESTION: Yes.

RAJ: And your husband finds you to be more meaningful in his life when you are listening for guidance? He has the same recognition of value that you have.

QUESTION: All right.

RAJ: I'm going to suggest a possible scenario that you will have to eventually look at. And that is, that if you have a choice to experience communion with infinite wisdom, with what I'm going to call God's point of view, and you also have a choice to be unconscious of that wisdom, not having God's perspective available to you as yours, if you have those two choices, tell me how long are you going to be able to justify continuing to choose for the option which is the one of ignorance?

QUESTION: Well not long.

RAJ: But your husband has already opted for not being with you in that mode. And you are claiming the right to have some space to continue to be ignorantly, if I may put it that way, to be without the wisdom of your Being being accessed by you.

Now, who are you? Are you the one who enjoys the right to be ignorant of her Birthright? Or is that just an acquired sense of yourself that came into being because you didn't know there was the alternative of experiencing your Birthright? And once having become aware that there was an alternative, and that the alternative was that of experiencing your Birthright and having available to you the means of beginning to feel the normalcy, the naturalness of having no other perspective of things than the Father's perspective, having become aware of that option and having availed yourself of it, might this not be you coming into a clearer experience of you divinely speaking? And might it not mean that the day will come when you will choose to abandon the choice for ignorance, even though that at one time felt utterly normal to you, and so normal that you claimed the right to be in that state of ignorance and have your husband honor you in that state?

Are you following what I'm saying?

At the bottom line what I am saying is that in the process of your spiritual path, in your process of discovering that there is a Birthright that belongs to all of you and that that Birthright is to be conscious of the Kingdom of Heaven right where you are, not ignorant of it, conscious of Reality, not having an experience of unreality and you begin to open up to the experience of it and begin to have it, that is you transformed. But what it really is, is you regaining your sanity. But because in your insanity your sanity seems to be unreal and far-out, it doesn't feel natural as you begin to accept it. And so you still distance it a little bit. And you call it a revelation that is coming to you, or an opportunity that you have that you didn't

have. When all along it's the clearer view and a clearer experience of who you've always been and there isn't something new coming into your experience.

Now, because it doesn't feel familiar at first, it doesn't feel like you. In "My Fair Lady" the flower girl didn't feel like a lady, when at the heart of her she was.

Now, bear with me. As you begin to wake up, as you begin to experience increased clarity about your divinity, you're going to find that what you had called your humanity, you're going to find that it is something you have an addiction to. And to put it very bluntly, as you come to the point where you have a choice for your sanity, and you are going to forever abandon your insanity, you will find that in the insane part of you, if you will, will fight for the right to exist a little bit longer.

Why would you not want to come from the clarity that you experience in the joining with your guide? Why would you opt for, what you called a relationship where your husband honored you as a woman, not as a woman with wisdom who chooses to be from her wisdom at all times, because it is more meaningful for her to be in that place of communion.

QUESTION: That is what I opt for. And that is what I have been asking for. And I have not believed that I am separate from that. I'm having a very difficult time hearing from a man how lucky I should think me to be. How many other women really are lining up to get into his house. I'm really having a hard time.

RAJ: And do you let, do you respond from a joined place with your guidance, or do you opt to respond as a woman, which at the bottom line means, do you opt to respond as an ego? Because if you opt to respond as an ego or as "a woman," you will lose your groundedness, you will lose your clarity and you will not understand what the issue is. What I mean is that if you were to remain joined with the guidance and respond from there the issue, the real issue would be addressed and the drama would be brought to a halt.

How do you honor yourself? Well, don't honor yourself as "a woman," that's a concept. Honor yourself as a whole Souled individuality by insisting upon being present in your husband's experience from that place where wisdom and clarity that cuts through illusion is available, where that which heals, transforms is available.

QUESTION: My sense is that a great deal of the time that is where I'm coming from. And I don't in this time I'm not always able... I can't even describe the ambushes....

RAJ: The ambushes?

QUESTION: Um hum, the surprises. And I understand that if I stayed always calling upon the divine guidance moment to moment, I understand what you're saying. I do not live in that every single moment. If I show the

pain of something that's said, I'm not spiritual enough. If I don't want to meet his girl friends, I'm not spiritual enough. I don't know how to be spiritual enough. And quite frankly, I don't think that's being spiritual enough. And I stay steadfast with the truth that... I don't know I can't describe how deep it is.

RAJ: Your guidance does not require you to be a doormat. Now, the hooker for you is your wanting respect from him, and that his respect be for you as a woman. That is causing you to abandon your commitment to your capacity to know the truth as a result of listening. And so I am telling you, don't abandon it and stay with it as steadfastly as you can, especially with respect to learning more clearly about your integrity and not, not sacrificing it.

(tape sounds like it was cut here. It stops and then there is another person talking. I'm think that was probably the end of the answer, but you didn't say, "that's the end of the answer." Just to let you know, if you are not listening to the tape.)

QUESTION: ... thing is that it is a great delight for me to be with you this way instead of sitting in the stillness going, "Raj, is that you? Raj, is that you?"

RAJ: But it is good practice for you to sit in the silence and ask that question, because it offers me the opportunity to respond, and for you to hear, and in the process it becomes more natural and more comfortable for you. Don't belittle this little seemingly meaningless interchange. You would be surprised at how often Paul says, "Raj, are you there? Is that really you?" etc. Keep up the good work.

QUESTION: I hear you, thank you. My questions about a recurring dream theme. I'm aware that I'm being stripped of my sense of responsibility, while the outcome is delightful the stripping feels like my skin being flayed usually. Part of that seems to be a serious of dreams I've had over about the last couple of years with the recurring theme of being responsible for the flowers at a wedding and not shopping, not having them, realizing I've waited too long. And I'm not sure what to do with that or where to go with that or what part of my hanging on to responsibility that relates to and how to drop it, because in the dream, as indeed in life earlier I was responsible for the flowers at the wedding. I'm getting clearer in conscious life that I need do nothing and I can come with empty hands. But in the dreams I'm still supposed the be doing the damn flowers and I've waited till the last minute. So would you speak to that please?

RAJ: Old habits die hard! Indeed there is a God. And indeed God is in charge. And indeed as each one allows spiritual maturity to occur he or she more and more asks, "where do I fit in?" In other words, "where do I fit into the

Movement that God is Being that constitutes my Being? Where do I fit into His plan?” And of course, this is an outrageous insult to the ego, who wants to make the plans, or who wants to get the prize for carrying the responsibility well.

But the more one grows and matures spiritually, and the more one asks, “where do I fit in,” well you know what, the more there is the opportunity for that one to do what I said earlier, look out and say, “Oh, it’s just like me.” And so what to the ego sounded outrageously insulting. “Where do I fit in? Man, I don’t fit in, I make things happen!” But where that outrageously insulting idea of “where do I fit in,” I will put it this way. The value of that outrageously, insulting idea, “where do I fit in,” lies in the fact that when it is asked genuinely one opens himself or herself up to the experience of union that I mentioned earlier, where every constituent part is just like you. And so the prize for abandoning the intent to be separate is complete union and complete peace, with absolutely everything infinitely and being inseparable from the Movement of Being that we were talking about earlier, which is the Movement of Creation. And so one comes into the experience of her wholeness as a result of asking, “where do I fit in,” and then discovering, “it’s all like me.” But that discovery can’t occur when one is not willing or interested in fitting in.

So, because there is a God, and because you therefore are not in charge and cannot therefore truly be responsible, you will naturally have dreams illustrating this. And you know what? You don’t have to use those dreams for anything because you can use your interest in discovering the fact that there really is a God as the motivater for letting go of responsibility.

Now, just a word of caution to everyone. To say, “I need do nothing,” to say, “I am not responsible,” does not mean that you will do nothing, and that you will be a meaningless presence. It means that when you don’t usurp God’s position by claiming an ability to authorize or author events in life you have the opportunity to discover that something is already in charge. And in the great relief of discovering that you are able to relax and say, “well, where’s the flow? Where is the Movement? Where do I fit in?” And that is what then allows you to become congruent enough with everything to be able to say, “It’s all like me. It’s just like me. I am not at odds with it and it is not at odds with me, and in every respect we are One as an experience of being.”

So let what motivates you to abandon responsibility be the willingness to acknowledge that God is in charge, so that you might find out where you fit in and then you will be able to be congruent with the Movement. And you know what? Others may look at you and say, “My, what a responsible person she is.” And they will be misunderstanding completely, because you aren’t trying to be responsible at all. You are by virtue of fitting in being in that place which identifies fulfillment of purpose for everyone and everything concerned, but

without a feeling of responsibility and potential guilt and punishment for failure to carry out that responsibility well.

Thank you for asking.

QUESTION: Thank you, Raj.

RAJ: You are welcome.

QUESTION: Well, this is simple. I'm just curious to know how long we get to stay in the house that we're living in right now?

RAJ: Until you are ready to move.

QUESTION: Can you expand on that? Okay, can I ask this a different way?

RAJ: You may.

QUESTION: How long can we stay in the house gracefully and easily being able to pay the mortgage payments and have everything be peaceful. In that way. Right, and here's the amendment to that, or the(?): I'm wanting to build my jewelry studio and get that off the ground. And I'm feeling nervous about putting energy into that, not knowing how long we're going to be in the house.

RAJ: I am sorry, you are going to have to choose for your peace without justification. And you are going to have to dare to begin the studio because it is your love and not because circumstances are right or wrong. You are going to need to dare to be with the flow of what is emerging from within you, rather than governing your actions on external circumstances.

And I will tell you something else. The more both of you let what you love come forth without complicating it with details and externals the more at peace you will be, the more your love will flow and the more your experience will be harmonious, with your mortgage paid and without stress and so on. And then when it is time for you to move because it fulfills purpose and you want to, that will happen with grace too. But you must choose to be at peace first. Because then your love can begin to move. And that's when the harmony will become more clearly evident. Trust me.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: I realize we aren't in a congress but may I use my time to my wife? (I'm not sure I heard this correctly.)

RAJ: You may indeed.

QUESTION: Raj, I have been taking sleeping medication for many, many years. Besides the fact that the medication isn't really working anymore and helping me, I feel very strongly that my bodies saying, "get rid of that stuff." I have tried a year ago for several months, and it was a struggle. I was wondering how you can help me?

RAJ: I am very simply going to suggest to you that you stop taking them, that you ask me or your guide each night when you retire to help you experience your peace. And to help you give permission to yourself to relax into nurturing rest. I also ask you to be sure to ask them to help readjust your body as it finds itself absent the chemicals in the pills you were taking, so as to facilitate rapid and easy adjustment to rest. It is your Birthright to rest easily without forcing it. I encourage you to claim that Birthright in the manner that I have described.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: May I pass it back to my husband? He has just a quick question.

RAJ: You may ask your quick question.

QUESTION: Well I have a question of conscience. We have an old dog at home, and my doctor and I were decided it's time for him to go. Having gone through similar situations in Europe during the second World War, my question is, do I have a right to make that decision?

RAJ: If you have a question as to whether you have the right, it is not time. When it is clear to you that it is right, that will be the time.

QUESTION: Well, thank you.

RAJ: I want you to trust that your capacity to love will not injure your integrity or your dog, will not injure your integrity by causing you to delay that which is appropriate, and will not injure your dog by causing you to act prematurely, when there would be no love in it. Trust yourself.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Greetings, Raj.

RAJ: Good afternoon, and could you speak up so that everyone can hear.

QUESTION: Yes, indeed. Okay, many years ago, almost eight now, I met the Healing Team in a very graphic way. Really changed my life, that one encounter. I've been so grateful for you and the Healing Team all these years since. And now and during this past year I've learned Reike. And I would like you to expand my understanding of Reike a little bit, as to how maybe the Reike energy is connected with the Healing Team. I know healing is healing.

RAJ: I'm going to ask you to ask another question.

QUESTION: Oh! On a different subject?

RAJ: Indeed.

QUESTION: Oh! May I have just a moment here?

RAJ: You may. I know you have another question.

QUESTION: All right! It can't be about Reike at all?

RAJ: That is correct.

QUESTION: Is there something I need to know in order to release judgment of anyone or anything, in spite of the fact that I think that I'm perfectly justified in judging. But I don't like myself when I do this, you see. And I feel like I'm a little kid on the inside, jumping up and down and stamping my feet. And I would really like to let this go, but somehow or another there are little things that pop up that remind me that I've got a long way to go. I guess that's my question.

RAJ: Well, if you have a long way to go, it means that you have a lot to discover. Do not use the idea that you have a long way to go as a judgment against yourself, but rather you can turn it around to illustrate the fact that there is much opportunity for discovery. Then ask yourself, "what might I discover where I see something worthy of judgment, if I abandon the judgment?" If the only thing that you are ever confronted with is Reality, is the Kingdom of Heaven, right here in the human experience, if the only thing you are being confronted with is Reality, then in the act of the withdrawal of your judgment you set yourself up for discovering what the literal presence of God right there. Well as I said earlier, the potential there is for you to say, "why it's just like me."

So if you want to look at it this way, a good reason to abandon judgment is because ultimately it provides you with the opportunity to experience your unity with God. In the process, if indeed there is a process, you will be experience as the presence of love. Other's will say, "you obviously love me in a way that makes me feel safe enough that I don't have to defend myself any longer, which means I no longer have to be difficult to get along with." And transformation occurs. If you are unwilling to say, or imagine that there is a different way to look at this, if you're unwilling to do that, then you are absolutely blocked from experiencing God right there, and you will continue to be ignorant of the reality of things that is present for you at this moment to see.

Now, it used to be that I could have said you could go through another 3 or 4 lifetimes staying closed to your good. But I can't do that now, because the time has come, and everyone is going to Awaken. Because, as I've said before, there are not enough individuals asleep and dreaming to substantiate the dream on an ongoing basis. And so arousal is occurring. The dreams, the state of dreaming, doesn't have the apparent integrity it used to have because there are too many who have woken up.

So instead of saying, "well, one of these lifetimes I'll get it," I would encourage you to say, "I don't have much time left, and so I guess maybe I can afford to do what Raj said and lighten up a little bit and play with the possibility 'what if? What if God is right here? What if right where that justifiable so-and-so is, what if right there there's God? And what if right there in my recognition of God is my recognition of my Self, with a capital 'S'. Wow!'" But that's the

truth. “Well, I don’t know if I’m that interested in waking up today—tomorrow—I’m going to be angry just a little bit longer cause, you know, it won’t hurt anything for another 24 hours.” No it won’t, but it also won’t help anything and you won’t have the joy of seeing things change for the better. You won’t have the opportunity to experience the healing of a relationship. And you won’t have the experience that will justifying your doing it again and again and again and again, each time with greater joy than before.

So, if I say anything more I will move into the mode of convincing you of something that you alone can make a decision about. So, I’m going to stop and leave you to your decision.

QUESTION: Great! I guess I will add a bunch of humor in there too. Thank you, Raj.

RAJ: You are welcome.

BILL HENLEY: I would like to know what does 1995 bode for us?

RAJ: It is what I am going to call the year of “incorporation.” It literally is a year in which everyone is going to find themselves called upon to put into practice what they deeply feel the truth to be.

Now, I do not mean to imply that it is going to be a year of trials in which you are going to be called upon to practice what you preach, or put your money where your mouth is. What I mean is that it is going to be a year in which it is going to be easier to practice what you preach, easier to “risk” the chance that what you know to be true is true, and to live it. There’s going to be a little bit more courage spontaneously and naturally present with everyone to do this. It means that everyone—and I’m speaking globally—everyone will feel more strength, causing him or her to feel less cowardly, less inclination to blend into the woodwork.

This does not mean everyone is going to go out with a staff and lead everyone else. But it means that what I’m going to call a natural conviction in the reality of good, or of goodness, the reality of Love will be felt. And everyone will feel less timid and more able to speak up about the value of Love. I’m not talking about anyone becoming preachy or “talking spiritual talk,” but really being able to express loving ideas as though it’s the most practical thing in the world rather than the most spiritual or romantic.

So, everyone is going to be called upon to practice what they believe. But the reason they’re going to be called upon to do it is because the courage and strength to do it will be there, and the naturalness of doing it will make it inevitable, will make it easy. And, do you know what? It doesn’t matter where you are in your spiritual maturity. Whatever degree of love, whatever degree of maturity you’re at is what you will find yourself able to express or bring into play.

The year of incorporation, of bringing into relevance the truth the love the spirituality that you all value, and yet you will be able to do it in the vernacular of the day without appearing to be a “Jesus freak” or an “odd ball”. That’s the end of the answer.

QUESTION: Thank you for being with me all those years, even though I forgot you were there—a lot of it. I have a couple of quick questions. One we buried my cousin and her husband this afternoon. And I want to know how she is.

RAJ: Experiencing grace. Just a moment...

PAUL: This is me, Paul. There is some imagery, without words, so I’m going to have to share the images, and there is some feelings. It’s as though they’re experiencing peace, not engaged in movement of any kind. I mean that in the sense of not like moving toward the light, it’s like... that kind of thing is already done. It’s as though they’re taking time to be still. The opportunity for activity of some sort is present, but literally the feeling is that they are, it’s like relishing the opportunity not to be driven. I mean by that not to be in a state of bustle, hustle, in being driven in that sense. It’s like they’re enjoying being able to sigh a sigh of relief, sigh, let go of tension, whatever. And that is more enjoyable to them at this moment than engaging in activities with others that is available to them. That’s the best way I can put it into words.

QUESTION: May I ask a quick follow up?

RAJ: Okay.

QUESTION: Should I convey this to her sisters?

RAJ: You are welcome to, yes.

QUESTION: Thank you.

QUESTION: I wonder, Raj, if you might help me look at Fred’s disability in a new perspective or a different perspective that could help... Well, I feel like if I had the opportunity to maybe look at Fred’s disability differently it might be helpful to not just me, but also to him. Is there anything that you could share with me around that?

RAJ: We are dealing here with the same thing we were dealing with with Steven. You cannot afford to look at this as a disability, but rather as a point in his life when he is resisting a shift, a graduation, if you will, a movement that constitutes a significant departure from what was going on before. Therefore, it is something that you need to see as an inappropriate reluctance that he is faced with recognizing as inappropriate so that he can get past it. It is not a disability and the label needs to cease being heard in your house! It’s a threshold. That’s the end of the answer.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Hey, Raj.

RAJ: Good afternoon.

QUESTION: Thank you. My husband and I've been married for almost 10 years now. And you've been talking about union and peace and communion and all these words I relate to. And we've done a lot of work, and we've come a long way I feel, but on the other hand we can regress back into the same negative kind of spirals I guess. And we did that this last weekend. I'm just hoping you could share some insight with me on what it is I or we need to do to break through that?

RAJ: Well, something new would be for one or the other of you—it does not require both of you to do this—but one or the other of you when this kind of spiral or pattern begins, to catch yourself and say, “wait a minute. What would I hear about this if I were listening? What would I find was appropriate to say or to do?”

You see the spirals or the patterns are just habits, habits that the two of you have practiced. And you have it down pretty good. You can break the pattern of the habit by not relying upon each others conditioned responses, but by being willing to step aside from them for the clarity of a larger point of view. If either one of you does this and shares the result, it is not likely to get an ego response from the one who didn't do it. Because the clarity that comes from listening never has a pay-off in it to the benefit of one and the disadvantage of another.

It's very simple, a very simple thing to do. Just be willing to hesitate, hiccup a little bit in that habit pattern that comes out, let there be an interruption of it momentarily to say, “what does my guidance say about this? What does the one who is with me who has no ax to grind and who has no favorites here say?” And then listen. It will be transforming and meaningful. And the two of you are likely to get the hang of it rather quickly so that you will begin to move through these things in a new way and come out in a new place. That's the end of the answer.

QUESTION: Thank you.

RAJ: You are welcome.

I have enjoyed being with all of you today. You realize that you have brought something as well. It has felt good to be with you, your energy as it were has been wonderful. And I look forward to the opportunity to be with all of you again.

One last thing. When you leave remember what I said about there being no space which existence occupies. It is because of this fact that the Movement of Being does not take up space that I am, it is because of that I am with all of you always simultaneously, if you will—poor choice of words, but it expresses the idea. It likewise means that you are all with each other constantly. But my reason for bringing this up is because any thought that you address to me at any time I

hear and I respond to. And whether you hear the response or not I want you to know that the response has been given. That attention was there with you when you asked.

You may also know—and this is true of your guide as well—you may also know that in my response is everything necessary for that response to register with you in some way. So it isn't as though I respond in an off-handed way, whether you hear it or not. The response is given with a conscious intent for it to register with you. I say this so that you might listen or be attentive to the response a little bit longer than you otherwise would.

You are all loved because you are. The expression of the Movement of Being, which is another way of saying the Children of God, the Sons and Daughters of God, the expression of God. And I encourage you all to dare to set aside the justifications against what I am saying so that you might let that love in, and let it begin to register with you and help provide you with that strength I mentioned that will allow you to put your money where your mouth is during 1995. And be the transformational presence that will heal the world by making it easier for what it really is to register, not only with you, but with everyone. Good evening.

ALL: Thank you

RAJ: You are welcome.



Gathering In Kingston, WA – March 26th, 1995

By: Raj Christ Jesus –

QUESTION: Raj, I would like to learn how to teleport myself. I have a son that will be in Japan for the rest of the year, I have a friend in Cypriot. And there's some part of me that just seems to feel that this would be a natural thing to do, but when I think about it I don't want to show up in my friend's kitchen and scare her to death or something. So would you talk to me about this, thank you.

RAJ: It has been a long time since anyone has asked a question about this. The first thing you need to know is, that you, everyone, will never teleport by a sheer act of will of your own. I mean by that, that a decision that you make at a given instant will not be what will cause the event to occur. Just as with guidance, one must be joined with another who is Awake—Totally Awakened. The event called teleportation will only occur when one is joined with one who is Totally Awake. You see, in order for anything meaningful, truly meaningful to happen, it must be congruent with the Father's Will.

Now let's take this out of a religious context. It must be congruent with the Movement of Creation—the ongoing current Movement of Creation. When you or anyone else acts independently, by virtue of authorizing an event, or activity, or a thought on your own, that which has been authorized does not have congruence. It doesn't fit in, because the one who has exercised this authority didn't bother to check in, you might say, with the Movement of Creation to see whether it fit.

Now, before you take long jaunts I would encourage you to start going from the living room to the bedroom, or the bedroom to the living room, preferably when no one else is around. For two reasons (1) it might frighten them and (2) you would become self-conscious in the process, and you need to be in your peace. And so literally, I would encourage you to sit down somewhere and meditate, become still, as still as possible, and then in an attitude of reaching out to your guide, express your desire to move to the living room, to another chair, if you will. Let it be from one place to another place that is like the first place—chair to chair, you see. Or sit on the floor and go from the floor of the bedroom to the floor of the living room.

Do not try to will yourself there, because literally the only thing that will happen is a shift of attention. But again, don't sit in the bedroom trying to move

your attention to the living room. This is still you trying to participate in the act of authorizing the Movement. You ask for guidance, you ask your guide, or you ask the Holy Spirit to move you.

Now you will find some subtle things occurring in your mind. One of which will be, “Well, if I really relinquish this even to the governance of the Holy Spirit, who knows where I’ll end up? What if I don’t end up in the living room?” Now all that amounts to is one last little attempt to justify exercising some authority over the event. It also is a way of justifying not trusting. And just as with listening to guidance where trust is essential, trust is essential to moving from one place to another by a simple shift of the attention.

What I am telling you is that you must ask the Holy Spirit or your guide to facilitate the shift of attention. Because until it is done for you you will have a preconception of what that means. It isn’t until you yield to the support of the Holy Spirit and have the experience that you will understand what the shifting of attention really means, especially since at this point you think that the shifting of attention is always an act of will—a decision of your own. And yet, shifting the attention can occur without an act of will, and I cannot explain to you how that can be, you must ask for the experience that you cannot be in charge of so that the experience can be had again without your being in charge of it but with your knowing what it means to shift the attention in a way that causes you to one instant be in the bedroom and in another instant to be in the living room.

Now I am not meaning to make this sound complicated or as though it were something you could never achieve. Since 1988 it has been possible, prior to that time it was not possible for anyone on the face of your globe to do it because of the density of the thought, globally speaking. In 1988 a threshold was moved over in which it became possible. And so you can indeed approach this with a clear sense of its possibility, even though you don’t have the foggiest notion of how to make it happen. And you know what, I encourage everyone else to give permission for his kind of experience.

I want you also to realize that if indeed everyone were able to move anywhere instantaneously privacy would forever be gone. Safety of your belongings would forever be lost. I mean by that, that it would be very easy for someone to teleport into your house, pick something up, teleport out with it. This is why it will not happen as an act of will. You see? And those who are willing to allow the experience to occur with the help of the Holy Spirit, will never find themselves being able to teleport for an inappropriate reason.

Nevertheless, as individuals begin to give permission for the experience and the experience occurs, everyone will be faced with the opportunity (surprise, surprise) to experience the real meaning of community. It will be something that will draw people together because in the face of it defense will become

nonsensical. If you stop and think about it privacy is for the purpose of defense. You defend your space when you maintain privacy.

As the ability to move anywhere instantaneously begins to occur, everyone will find it an absolute requirement for them to stop defining their fellow man as enemy, as someone to protect themselves against, because if they don't abandon it they will live in a constant state of fear. A fear so tremendous that they will find ultimately that they have no other choice than to abandon it and embrace and love and let in their fellow man.

If everybody—I'm coming back to this illustration that I said couldn't actually happen—but if everybody, anybody and everybody could have access to your privacy it would be an overwhelmingly scary thing. And yet the act of maintaining privacy is the act of constantly resubstantiating separateness, lack of trust. And lack of trust about your fellow man is what each one has to abandon, whether it's because teleportation is beginning to happen or perhaps just because it's the only intelligent thing to do. It's the only intelligent thing to do because to do otherwise means that you are maintaining a definition of your fellow man. And in maintaining it you are holding your fellow man hostage to your definition of him or her as enemy, whom you are justified to keep out of your space, out of your privacy.

Now, I just am trying to point out to you that the freedom to be anywhere you want is going to take away privacy. In other words, it's going to require some major changes of how you treat your fellow man and of how you conceive your world. And it is another one of those disintegrating structures that seems very valuable, but isn't, that many people will work through, I will even say, suffer through, because they cannot conceive that what is behind the structure of privacy is desirable. But what is really behind the structure of privacy is communion, is love.

Now, (Raj laughs) you may also wonder whether you want to be the first one to teleport and set all of this into motion. And I encourage you not to be that conscientious or serious about doing it. I encourage you to be light about it. I encourage you to have an expectation. I encourage you to give permission for it. And remember that you must join with your guide or the Holy Spirit and you must say, "This is my desire, Thy Will be done."

I will tell you that your capacity to teleport is natural. It is your birthright. It is therefore something that there is no justification for not being able to experience. There is no justification for it not happening. The only thing is that it must happen according to Thy Will, His Will, the Father's Will. It must be congruent with the Movement of Creation that is going on at this moment. It must fit in.

So be a light hearted explorer in this regard. If it could have happened anytime since 1988 then whatever “impact” it may have on the world, the world is ready for. I am glad you asked the question.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: You ready for this one?

RAJ: Always!

QUESTION: What you were talking to Will I kind of related to because I’m going through some transitions myself. The tough part is living in this people world and trying to live in Spirit at the same time. I’m really having a tough time with that one. And I’d like some direction.

RAJ: Well, are you a people in a people world, or are you a divine presence in a people world?

QUESTION: I flip-flop in and out.

RAJ: Indeed, and so does everyone else. There is no such thing as an absolute people world. There is a world in which divine beings flip-flop more and more, back and forth between a sense of being only a people and an experience of being divine. Indeed, there are many who are not yet flip-flopping back and forth, but they are divine ones who aren’t flip-flopping back and forth right along with divine ones who are flip-flopping back and forth. Do you see what I mean? You really must stop conceptualizing the world as though it’s different. When it comes to people, it’s all the same. It’s people either not flip-flopping, or people flip-flopping. Or more accurately, it is divine ones not flip-flopping, or divine ones flip-flopping. And the day will come when there are divine ones who are not flip-flopping, divine ones who are flip-flopping and divine ones who are not flip-flopping but think they’re just people.

Do you see what I’m conveying here? No matter how any of you see yourselves, either not flip-flopping because you know you’re divine, or flip-flopping because you don’t know for sure, or not flip-flopping because you are sure you’re just human. It’s all the same thing. Do you see?

I say this so that you may release yourself from a conception of your own that says, “This people world really isn’t divine. And I know from time to time that I am. And therefore, I don’t fit. I’m a fish out of water.” That concept causes you to feel as though—as it has been said, “you are a stranger in a strange land”—you are someone in foreign territory. And if that concept continues to be the context of your vision, you will push the rest of the world, the foreigners away and become more isolated. When the fact is that you’re all the same, you’re all divine. The pushing away can be called hate, because love is embrace. Pushing away is the opposite.

The moment you begin to really grasp that everyone else is as divine as you have discovered from time to time that you are, you will have more compassion and love for all of them. You will not feel like a stranger in a strange land. You will not be amongst foreigners who because they are so different constitute a threat to you. And so your process of Awakening to your divinity will uncover their divinity as well. And you will start treating them differently.

You are not a divine one in a people world. You're a divine one right here in the middle of the Kingdom of Heaven, who sometimes forgets that she is a divine one, and thinks she is in just a world with others who have forgotten that they are divine and that they are in the middle of the Kingdom of Heaven. You see?

There isn't some place else where reality is. The Kingdom of Heaven is not off in the future or after you die, it's the only event there is, and it is a universal all-inclusive event. And so all of these people in this people world are really, what I'm going to call Awakened or sleeping Christ's, experiencing or not experiencing the only thing there is to experience, the Kingdom of Heaven.

You are not a stranger in a strange land and all of these people in this people world are really your brothers and sisters. And this world that they are people in is the Kingdom of Heaven.

I am so glad you are flip-flopping. When you are flip-flopping, you are not locked into ignorance of who you Are. And every time you flop from a people person to a divine being, that experience of your divinity becomes more substantiated in your awareness. And I will tell you that the flip-flopping will become more dominated by your experience of your divinity. And your periods of time as a people in a people world will become of shorter duration—further apart—until finally you get it, finally it gels with you, and you never forget again.

Please don't delay your joy by thinking that this is a people world that has nothing to do with reality, and that those around you really are not divine, but just people. They're just like you, thank God. And you know what, if they aren't aware of it, they need more people like you who are flip-flopping, just like they need more people who are Awake and not flip-flopping that they are willing to commune with, because this is what helps facilitate their letting go of their feeling that it's just a people world too. You see?

Don't resent where you are. Become ever more curious to see what it really is. Be ever more curious to see glimpses out of the corner of your eye of the Kingdom of Heaven—not quite where you can nail it with a straight on look, but there enough that it registers with you. Give the people in this people world and this world that is really Heaven the opportunity to register with you, even if it is just out of the corner of your eye, as what It really is and what they really Are. Let that curiosity and willingness be there, because it weakens whatever confidence

you have had that it's all just a people world. And you contribute by virtue of that willingness to everyone else's ability to be willing also. Thank you for your question.

QUESTION: Thank you.

QUESTION: Well, being a flip-flopper when I'm a people I kind of have a tendency to feel like I have to make a living. And I probably haven't done that real well in the last few years. But I've got something that I'm doing that seems like it's been going quite nicely. In other words, it's been comfortable. But I guess I still have the question, is this something that... Oh gosh I don't know how to put it. Am I just kind of going in the wrong direction, or is it something that I can do and really enjoy and actually make a living from?

RAJ: It is a good question. It doesn't really matter what it is you are doing, and so my answer will be relevant to you and to everyone else, no matter what their current activity is. The key here is, for you to take whatever it is you are currently doing and ask for, listen for inspiration regarding it's movement, it's presence, it's active place, recognizable place in your experience and the experience of others. In other words, what I'm saying is, don't any of you take what you are doing and try to decide whether it in itself is a right or a wrong thing to be doing. It doesn't even matter if you are doing it for the right or the wrong reasons, if you constantly invite inspiration and intuition into the arena of the activity you are engaged in. To whatever degree that you invite inspiration you are abandoning the attempts to authorize what will happen. And in your willingness to not be totally in control, no matter what it is you are engaged in, you leave room for the penetration of inspiration. And if you act on the inspiration, the activity becomes a joint activity, if you will, even though the inspiration you will not be able to take credit for.

By virtue of the joining and by virtue of the experience of inspiration, you will find yourself no longer doing the wrong thing, if indeed you were doing the wrong thing, because the inspiration will change the direction and transform what you are doing. Or if you were doing it for the wrong reason, you will find yourself doing it for the right reason, because in the act of listening, and acting upon the inspiration that results, you have stopped doing it for whatever reason you had been doing it. You see? In fact, you stopped doing it for any reason of yours, because the inspiration that you were not responsible for is reason enough, is intelligent enough, is obviously right enough for you to act upon it even though you didn't author it. You see what I mean?

QUESTION: Yeah, I think so.

RAJ: The point is, it's not complicated. Just don't try to do it all by yourself. Invite, ongoingly, clarification through inspiration, rather than trying to arrive at a clearer sense of what to do based on your figuring it out.

What you are doing right now you are not totally responsible for. What I mean by that is that it's not the result of your cognitive processes of reason and argument and coming to conclusions through the use of intelligence, as a consciously controlled process. And so, you are already to some degree doing what I'm describing. And I just encourage you to yield even more fully to insight and inspiration. Invite it and let it happen even more.

You will find yourself active and busy. And anyone watching you will say that you have, "Oh and a clear and an obvious sense of purpose in life." And you will know better. You will know from experience that capital "P" Purpose is informing you—informing you and your activities. And there will be form, but you personally from a private tiny perspective will not have formed it. That's the end of the answer.

QUESTION: Thank you so much.

RAJ: You are welcome.

QUESTION: That was really touching. I feel like this question may be a variation on a theme here. I have been experiencing a great and expanded flow of good in my life. And I'm really grateful, but I have one last trick. Well, it's a discount card.

RAJ: Up your sleeve?

QUESTION: Well, over my head or something. It's not asking about time or where I am. I'm flowing through that. But sometimes it's when I'm experiencing (poof! this feels like ego thing) when I'm experiencing expanded, I want to say powers or maybe it's an effect, an effect that I would have, then there's something about it that causes me to discount it. And I got called on it recently by a very wise prisoner. And I'm wondering if... I guess my question is if you have a suggestion for recognizing that trick sooner?

RAJ: I'm going to give you pretty much the same answer as I gave your husband. Don't watch for, don't try to learn to be more efficient at noticing when the discounting starts, just consistently as possible invite, be curious about, have an interest in the expanded awareness. Invite it in.

You see, the divinity of you, the purpose you have which was set into motion by the Father, which is set into the motion by the Movement of Creation at every instant is a dynamic presence, because it embodies the Will of God. Therefore, it is intent upon penetrating whatever stands between you and your conscious awareness of it. Because it is God's Will that your Birthright be consciously experienced. Therefore, when you invite inspiration, intuition,

spontaneous clarification of whatever you might be interested in, you create an environment in which the intent of your divinity can enter. You see?

Many of you spend months or years of your life trying to find out what the blocks are. And you know what? By giving yourself the task of finding, of uncovering the blocks, you in effect say to your Birthright, “Just a minute, I’ve got to get this finished first! Just a minute! Stop bugging me, I’ve almost got it! I know this is the last closet and the last... Just a minute!” You see? And all of the time your integrity, your Birthright is assertively insisting upon registering with you. Don’t become so committed to finding out what’s wrong with you and why things aren’t working out and what you must be doing wrong, that you neglect to invite the inspiration, the insight that is constituted of your Birthright connecting with you because you are supposed to be experiencing it fully. You see what I mean?

QUESTION: Yes.

RAJ: You can all get caught up in interminable inner witch hunts trying to fare it out the last culprit at keeping you from waking up. Well I’ll tell you what, if you actually managed to get rid of all of them, you would still be faced with having to invite the insight. You see? Do that first! Because the insight, the revelation, the inspiration will illuminate the skeletons for what they are—NOTHING! It will illuminate the bogeymen who hovered in the absence of the light of your conscious experience of inspiration. And you will not have to rout them out. They will be apparent to you as the nonsense that they always were, but which wasn’t apparent to you in the dim light of ignorance. Insight, inspiration is you flooded with the light of clarity.

So you might all save yourselves a great deal of time if you will stop working on your problems and start inviting the inspiration that will illuminate the fact that your problems were not real, that you problems were based on ignorance and were truly nonsensically. Invite the light that shows you there aren’t any bogeyman men because there aren’t any shadows in which anything can be misconstrued. Thank you.

QUESTION: Thank you.

QUESTION: You’ve answered most all my questions that I was going to ask you. My problem has always been migraine headaches, very severe ones. But many things you have said, I’ll have to go home and think about those. Thank you.

RAJ: You are welcome.

QUESTION: Good afternoon Raj.

RAJ: Good afternoon.

QUESTION: A few weeks ago I heard a wonderful little thought. And so I’d like to tell you what the thought is and then connect my question to

it. The thought is this: “Out behind all ideas of right doing and wrong doing there is a beautiful field. I’ll meet you there.” Would you talk to us about the communion that occurs in meditation, the meaningfulness of it and anything else we might need to be reminded of on this subject?

RAJ: Well, first of all, far too many people feel that they have arrived at a point where they can be alone and not be too unhappy. The first and most basic part or element of communion is the experience of not being alone, and how good it feels. It is in the state of feeling alone that fear arises. And it is in the experience of not being alone that fear subsides. And do you know what? It is not necessary for any of you to be able to dialog with your guidance or with the Holy Spirit in order to experience communion. It is not necessary for you to be able to hear what the Holy Spirit is saying in order for you to feel the Holy Spirit's presence embracing you in a way that is unlike any other embrace from any person you know. The reason being, that in that embrace you need exercise no self-protection whatsoever. And this you cannot say one hundred percent relative to anyone you know—any incarnated one you know.

You know, the state of communion that you experience when you are willing to join with the Father or the Holy Spirit, that joining, as I said, provides you with an experience of fearlessness. Now I do not mean fearlessness as boldness, I mean the simple absence of fear. In other words, peace coupled with the embrace of love. It isn't really so much what happens to you in the communion with your guide or the Holy Spirit as it is that what happens there causes your relationships with your fellow men to begin to change.

Many of you might have thought that getting in touch with your guidance was a way of getting away from the people world, a way of connecting with something real that might well substitute for having to relate with the people in the people world, you see, who are so miserable to have to cope with. But you see the reason I'm answering it this way, is because the real focus is not on what happens in the experience of communion, it's what happens as a result of the experience of communion in you and your relationships with each other. Because in the embrace of love, that is the one truly recognizable element of communion, even though you have no physical or tangible demonstration that the communion is real, this undeniable experience of not being alone, as I said, brings about the experience of no fear present.

And when no fear is present you know what? You cannot see your fellow man in a fearful way, or as an enemy. And you know that because you're no different than your fellow man this experience of fearlessness and of being loved is your fellow man's Birthright also. You know something new about your fellow man. You cannot say, “He's just an arrogant people in a people world!” No he's just like you, a divine one who may not yet have had the experience of joining that

uncovers his Birthright of the experience of union, communion and the absence of a justification for fear.

This place behind every idea, this field is the field that you're in at this very moment. I'm not talking about an energetic field or an etheric field, I'm talking about, let us say, a field with weeds and earth and bugs and butterflies, you see. And you're not in a field, but you are here. And I'm talking about fields that are here—the field behind the idea that maybe right or maybe wrong is right here. The field is the Kingdom of Heaven that is behind the ideas that you have created that say, "it's not the Kingdom of Heaven, it's a people world, with people in it." You see? That's the idea that stands between you and your experience of the field of reality, if you will. You see?

Sometimes everyone gets a little too metaphysical, and so they say, "I have an idea of a tuning fork, a chime with the clearest tone you can imagine." And then you say, "well behind that idea must be something divine or I wouldn't have gotten the idea." Well, I'll tell you something: This stereo is here as something real. You all think it's a stereo, that's your idea. And behind that idea right here is something Real. Do you see what I'm saying? The behindness spoken of as that which is behind the idea is not intangible and etheric and other-worldly. Every single object you see is something real and between it and you as the perceiver of it, you have all introduced ideas called definitions of that thing. You see? And you believe your definition and never get in touch with the thing behind the definition.

What I'm trying to convey is the immediacy of Reality—the immediacy right here in your experience of the Kingdom of Heaven, the Movement of Creation that God is being at this instants. That is an immediate thing that confronts you at this instant. But then you have an idea about it, "Oh, that's nice! Oh, I don't like that!" You have an idea that you can take credit for, that's one of the reasons that you hold on these ideas that stand between you and the field—the field in your immediate experience that's behind the idea or definition you create. You hold on to these definitions and value them because you were their author—you can take credit for them. They are the case you have built in the world to prove your worth. You see?

So let's not get too metaphysical or too esoteric, the field behind a thing where we would join is the place you are right now, with the carpeting and the walls and the earth that's underneath it and the weeds that would grow if the sun could get to them, etc. There is something Real going on here. You are not seeing it because you are holding it out of view behind definitions you have authored and which you are holding on to because they give you a sense of your worth. But you know what? Today we really are meeting in that field behind the ideas that all of you have created. We really are joined in that place that has never been altered by

your quirky biased perception of it all. And I am telling you that there is more for you to see in this field that is delightful—infinately more.

We've talked today about joining with the Holy Spirit, about the need to join with guidance, join with the stereo, join with the carpet, join with the weeds and ask for inspiration to experience what they really are, so that you can experience the field that you're standing in that's held out of sight, right there in front of your nose, by virtue of your confidence that you know what all of this really is and that it isn't spiritual, it's just a people world, with people and things. You see?

I know that isn't what you expected to hear, but I'm very glad that you asked the question. You see, I don't want any of you to carry forward the idea that behind all of this is a reality that's different, somewhere else in some other kind of continuum. The place to meet that is Reality is where you are. And the fact is that at this very moment we are all gathered in this place that is Reality, even though you are still seeing it with biases. The one thing that you are allowing to register with you is my voice and my words, and to that degree, not only Paul is penetrating perceptual blocks, you are as well.

And so to the extent that you hear my words, and to the extent that you feel my presence you are having an experience, that I will call, that is fourth-dimensional. You are having an experience of the Kingdom of Heaven, even though it is in a limited way. You are experiencing something of the Kingdom of Heaven, that is really right here, as you would put it, on earth, not off in the future, but at this moment.

We are meeting in the field behind the ideas that seem to block you from experiencing it. And that field is what you are experiencing at this moment and calling gravity and the feel of furniture and the temperature of the air, etc. As your false sense of what it is is abandoned, is released, and if you were all to do it at this moment, you would, as it were (and I do not want you to take this too literally) see a group of angels, the presence of the Christ, embodied, identified as each of you, with Bodies of Light, in the middle of the Kingdom of Heaven in which almost everything you are seeing and calling a material object would be seen for the Meaning that was set into motion by the Father's Intent and called Creation.

It's this world that you will discover through truer sight is the Kingdom of Heaven. It's that immediate. It's that much in your face. It's that available. And what I do want you not to forget is that to the degree that you are hearing my voice, hearing my words, and experiencing my presence—and I don't mean through Paul, I mean experiencing my presence because I am present with you here in the Kingdom of Heaven—to that degree you are experiencing the Kingdom of Heaven, even though it's in a very limited fashion. And so the experience of Heaven is not obviously beyond your capacity to experience here and now. That fact, embraced within yourselves and allowed to be there without using the discount card, will be a

breakthrough that will allow for further inspiration and insight to occur to you as encounters with the Christ when you just thought it was the grocery store clerk. It might be momentary glimpses or momentary reminders, “Oh this is some part of what is Real, even though all of my interpretations say it isn’t.”

The field behind the idea, the reality behind the concept, Heaven behind what appears to be earth, is not in a beyond place. It’s in this place. It’s in whatever place you are.

I will keep harping on this until everyone is Awake. The only thing confronting you, the only thing in your face is the only thing that’s going on. And the only thing that’s going on is the Movement of God, called Creation. Therefore, even though you call it the earth, the people place, a material world, it doesn’t change the fact that this material world that you are bumping into, or that is engaging you is really the Kingdom of Heaven engaging you and being misinterpreted by you.

The immediacy of Heaven is a fact. And to the degree that you dare to embrace that as a fact and become curious to see it now and here, rather than in a place behind it, you see, you will as I’ve said be the giving of permission that constitutes the invitation for inspiration, insight, revelation.

Now we will take a break and you can mull that over.

QUESTION: Thank you, Raj, that was quite an expansive answer.

RAJ: You are welcome.

QUESTION: Thanks.

QUESTION: Good afternoon Raj.

RAJ: Good afternoon.

QUESTION: I’m just going to be a man of few words today. I’m just grateful that you brought Joanne and I together and now I’ll pass the mic along to the next person.

RAJ: Thank you.

QUESTION: I don’t really have a question. I’d just like to also make a short comment. And that’s in all the years that I’ve known you and known Paul and had access to your answers, it’s always been patient and it’s always been kind and I’m grateful for the presence that you are. And I just wanted to tell you that. Thank you.

RAJ: You are welcome. You are also a gentle and loving presence.

QUESTION: I think so too. I do have a question. My question has to do with what I might practice or do in order to allow more of what our family needs to get by—to be there for us.

RAJ: The biggest thing you can do is to stop feeling responsible for it. That which meets your need, everyone’s need is like inspiration. It is insisting upon penetrating whatever it is that blocks your conscious experience of it, your ability

to have your needs met instead of unfulfilled is your Birthright. It is everyone's Birthright. It is the natural state of Being. And it is intent upon registering with you. If however, it is part of what gives you a feeling of self-worth to be the one who creates your fulfillment, then you are in the situation I described earlier when you say, "Just a minute, just a minute," to your fulfillment, "I'm busy trying to create my fulfillment myself, just a minute!" You see?

So you got the message.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: Somebody might know it, and if you don't know I'll tell you, I've been in Ireland for the last three, four years writing a book on the fairy faith, and the fairies and other miraculous goings on in that beautiful land. And I just wondered, Raj, if just for the group here you'd share your insights on the nature kingdoms.

RAJ: Surprise! This Kingdom of Heaven that's right in your face, which you aren't seeing the whole of because you're so sure of what it is, and that it's just the earth—the people place—has illimitable expressions of Spirit, with a capital "S", which is God. You all are Spirit expressed! And so, when I suggested that you be willing to be present with the weed, don't be surprised if there is something else there with the weed that you would call a nature Spirit, or what have been called diva's, etc. Do you realize that if aloneness is not the natural state of being, but communion is, togetherness is, that means that every single thing—every single distinguishable thing that you have ever seen, and much that you have never seen yet—is always companioned with, is never alone.

Now I know everybody's much too educated and intelligent to think that there might be fairies, but don't be too sure. Do you see that you can be a whole lot more unlimited in your willingness to see? I know every one of you here is not used to being told that instead of just the earth here, as opposed to Heaven somewhere else, you are confronted with Heaven and you are misinterpreting it and calling it just the earth—the people place. I know that although you're not used to that almost all of you are able to take that idea and consider it without feeling weird. And yet there are many who would find that too unreasonable a concept. Well, now as a result of this lady here, you are confronted with the opportunity to realize that in your openness, in your willingness to be present to see the Kingdom of Heaven, maybe your safe concept of the Kingdom of Heaven (I mean safe, in that it is one that you feel comfortable with) there just might be some unexpected things like fairies, and who knows what else. Do you see what I mean?

Even when you think you're being expansive, you're still being limited. Even when you think you're being expansive, you're still being limited. Now why would it be valuable to know that? It might give one person cause to think, "Well, what's the use then. I get as expansive as I can be and you tell me I'm still limited." But the reason I'm saying it is so that when you think you are being extremely expansive to the point of being so unreasonable that you doubt your sanity, let's put it that way, because I have said that you are still being limited you can dare to take your openness and soft-pedal it a little bit. You see? "This may seem unreasonably expansive to me, but maybe it isn't. So maybe I don't have to be open to it quite so tentatively. Do you see what I mean? I am saying it so that you might be less cautious, less doubtful.

The bigger you seem to make the leap that's in front of you, the less enthusiastically you will make the leap. And so if I tell you that it is still not humungous, it can allow you to take the leap with a little more grace and ease, because there's really only one thing going on the Movement of Creation or the Kingdom of Heaven. You can count on it, that whatever you abandon yourself to by virtue of letting go of your confidences in your current definitions of everything, the result will be a more sane experience, a more harmonious experience, a more intelligent experience and a safer experience because you are not authoring it. And when you are authoring your experience you will always feel vulnerable.

Fairies do two things, as opposed to diva's and other nature Spirits. They do indeed serve a function in the world of nature, as indeed you postulated, Kay, that they serve to preserve the earth, or specific places. In other words, they are the companion of that place, that makes that place not be alone, and makes them not be alone. But they also have a function that diva's do not have. And it is a function that mankind has by virtue of its mask of education pushed out of their experience. That function has been very much like my function—in other words, a Christly function—to reconcile man with the earth, and to reconcile man with what some people will not like me calling it, magic. The unreasonable, the spontaneous happening of unreasonableness, but always in a positive sense. The spontaneous occurrence of that which is not embraced within your current concept of what is acceptable, such as insight and revelation and real inspiration that moves you beyond your current limited thinking.

There are many who are distressed that I keep bringing the focus back to the earth, and back to human beings, instead of some etheric form of conscious experience and life that we need to be rising into. But if the only thing that is confronting you is the Kingdom of Heaven and if you are calling it the earth and trying to get away from it or rise above it, you are attempting to cause yourself to be more deeply ignorant of the Kingdom of Heaven because you are refusing to

look where it actually is present to be experienced. And likewise the fairies had this function, to draw the attention, to an honoring of the Kingdom of Heaven, as the Kingdom of Heaven, not just matter, not just a material world.

So, you know what? Opening up and letting in inspiration and insight is going to be a really interesting experience. It's going to be full of elements of fun as well as element of exquisite beauty and harmony.

We have covered quite a bit today, and in a way we only covered one thing today. But if nothing else I hope you leave here with a heightened inquisitiveness and less fear around the invitation of inspiration and insight and guidance and the attending experiences' of discerning Reality today, here, now, right where you thought it wasn't available, not as an annihilation of anything that you're aware of, but as a transformed experience of it, because you simply weren't experiencing it with clarity.

I have enjoyed being with all of you. And all of you will find that your questions have been addressed whether it has been as fully as you would like or not. But if you will abide with the part that has addressed you just let it, I'm going to say percolate, I am not going to say think about it. Just let it be present with you so that it might expand itself more completely. And we will do this again sometime.

Thank you again.



Gathering In Kingston, WA – April 9th, 1995

By: Raj Christ Jesus –

RAJ OPENING COMMENT: Good afternoon. It is good to be with you, and we will not waste any time. We will get right into any questions and comments that you might have. So who would like to go first?

QUESTION: Thank you for getting me here, Raj. And I have a deep desire to experience myself as I truly am, and to experience my life as it truly is. And I've been really struggling with my ego lately in experiencing tremendous fear. So I would like help in restoring my faith.

RAJ: Well, you see, you have decided that what is happening, or shall I say this period in which it doesn't seem like anything is happening is out of order. And that you are therefore missing something that should be registering with you, or that in some way you are failing to claim your Birthright. You are not the only one in this room experiencing this difficulty. And what I encourage all of you to do is to learn to be patient, to learn to value the time when things just don't seem to be occurring at the rate you think they ought to be occurring, or even at the rate that friends, relatives, neighbors, organizations you belong to think it ought to be occurring. You know if you don't learn to be quiet, if you don't learn to allow for quietness, the absence of busyness, you don't have the opportunity to notice that there is an actually graceful shifting occurring, which is essential.

You are experiencing a time of incorporation. Not an incorporation of activities, but an incorporation of a clearer experience of who you are. There has been a shift in your experience. And you are now having time for that shift to register with you, so that you might find out who you are. Now, who you are free of old patternings that you embodied. Well of course, your ego says, "Get on the ball! Get it done now! Find out who you are quickly!" In fact, "Create a new you! Figure out who you want to be and then become it, bring it into your experiences, embody it, manifest it, express authority by creating a new you." But all the time the ego is doing this, and all the time the ego, or your conditioned thinking is telling you that you ought to be getting a hold of things in this quietness that seems to be relatively inactive, the shifting is occurring, the uncovering of who you are before you do a thing is being uncovered to you.

“Oh but I’ve got to do things to be valid in the world!” No, to be valid in the world you must find out who you are. And the only way to find out who you are is to stop trying to create an identity and in the quietness that is existing pay attention to the you that is there before any creativity is exercised personally.

“But I need to make a living! Well, how can I make a living if I don’t know who it is that’s making the living?” Always we get the cart before the horse. If you don’t know who you are, if you haven’t allowed yourself the essential step, not the luxury, but the essential step of being quiet so that you can be with yourself, if you do that you experience peace, which is really the peace of your being, the essential peace of the essential you, and in that peace you feel your safety. And in your safety you begin to notice that there is movement within you, not movement coming from an idea that you had, but movement arising out of the peace of your essential being and the safety of your essential self. And in the presence of that peace and in the presence of that experience of safety whatever you choose to do will be congruent with you. Because it won’t be arising out of a sense of yourself that feels incomplete, that must do something to create an identity to make a living to survive. You see?

Again, I am not speaking only to you in this room. To be clear without pointing fingers, I am also not speaking to everyone in this room, although this is the truth that applies to everyone at one time or another, when a situation arises where nothing you seem to be able to do will get the show on the road.

You are held very closely in the divine order of your life. And you are not really about to become financially destitute, but the ego uses whatever your current financial state is to attempt to scare you into taking the bull by the horns and creating a new life for yourself. So just tell it to “shut up,” and be with the time, you might say, that you have and that it takes in order to integrate, in order to be present in your peace so that you might feel your safety and so that you might feel the Movement of your Being that will arise out of safety and peace, rather than fear and the need to authorize a new life. And things will begin to happen in their perfect timing. And the things happening in their perfect timing will always identify your fulfillment perfectly. And the other thing is that it will fulfill it in ways that you from your puny limited ego standpoint would never have dreamed possible.

There is nothing out of order here, except the tendency to be impatient to get the show on the road. That’s the end of the answer.

QUESTION: Thank you, Raj.

RAJ: You are welcome.

RAJ: Good afternoon.

QUESTION: Hello, Raj. You know the problem, right? I’d like...

RAJ: I’d like to interrupt.

QUESTION: <ggggg> Okay.

RAJ: I know the answer. And what you need to know is that you know the answer, and that the answer is more important than the problem. The answer is more valuable than the problem. It is so easy for everyone to become preoccupied with the problem, so preoccupied with the problem that you never get to the point, or you delay getting to the point of saying, “there must be an answer here.” You let the problem be the focus for so long that your experience becomes so miserable that you will finally abandon the problem in favor of the answer. You forget that the answer is like the flip side of the coin that the problem is the other side of. And so always with the problem is the answer. And the more bold the problem seems to be the more boldly present the answer is. And the real requirement is to value the answer more than the problem so that your permission is given for it to begin to register with you, rather than the seriousness and the awfulness and the intolerableness of the problem.

But continue.

QUESTION: Well, good thing I don't scare easy, huh? All right well then...

RAJ: It is an interesting thing that each one of you uses fear only to the point that you can tolerate it. Continue.

QUESTION: Okay, so I have the beginning glimmerings of the answer, but I would like a little bit of a drop kick a little farther into the answer. I want to know how it is that differentiation exists without separation and how we have or express a unique individuality, each one of which is necessary and perfect without that being a different point of view, so to speak.

RAJ: Different in the sense of being oppositional?

QUESTION: Yes, how can each uniqueness reflect uniqueness without being different?

RAJ: This is a difficult thing to express in language, but there is really a simple way to convey the meaning. Distinctness that is separate is like looking at a diamond held in a pair of tweezers or in a ring that you are looking at. There are many facets, and each facet is different from the other—it has a different angle, it has a different shape, it's in a different position. And from this standpoint, if one facet wanted to communicate with another facet, the communication would somehow have to go through space, above the diamond over to the other facet. But multiplicity in unity can be grasped if you think of this diamond, or view it from its interior. From its interior there is only one interior, you see. This interior however has facets. And if you were to identify, let us say, with one of the facets from the interior of the diamond you would see how you were connected with every other facet. In fact, you would be able to understand how it could be that identity is

really the whole interior of the diamond, even though your point of experiencing your identity is a particular facet.

This means that the substance or being of every other facet is the same as yours, it is the interior of the diamond. The interior is the, you might say body of the facet. And there's only one body which all facets share. And so each facet is definitely distinct, but not different, not different as separate. And so the unity of being is the conscious experience of every single facet, while at the same time, you might say, having specific identity.

Now the problem is that although this description I have just given of the interior of the diamond and the facets, although this is the fact about every single one of you at this very instant, you tend to look at yourselves from the outside of the diamond where there is a facet here that is not connected in any way with a facet on the other side of the room. And you try to communicate through space to each other, not realizing that in the peace of your Being that I was just talking about, in the centered peace of your Being you are at one with everyone in the room, without any loss of identity, of specific individuality.

You cannot use the example of the diamond in absolute terms. But God is like an infinite diamond, meaning immeasurably huge with, you might say, billions of facets. And each facet constitutes a specific expression of what the whole interior of the diamond is, which is God. And the whole interior of the diamond is the presence of each of you specifically identified as the facets.

And so you are all One. And I have said before, that the most direct route to your fellow man is right through the center of your Being. But you know what? You can't allow for that connection, that interior of the diamond connection to register with you if you are afraid of your brother or your sister. And indeed when you look from outside the diamond and you feel separate rather than unified, your view of all of the other facets is going to necessarily involve fear, because your feeling of tininess is going to cause you to feel insecure and therefore vulnerable to anything you look at externally, if I may put it that way.

All of you have heard a great deal about forgiveness. And forgiveness is very important, because it's the way you withdraw your judgment upon your brother that says he's an enemy, or he's a threat, or she's a witch, etc. Forgiveness is withdrawing your judgment that causes you to be afraid to connect with your brother, because you have chosen to see him as innocent, or to see her as innocent. It is essential for you to be willing to give permission for this experience of your brother's and sister's innocence in order to know that you don't have to maintain a guarded stance from the outer surface of the diamond that is your facet. And when you don't need to guard, you can shift from the outer surface to the inner surface of the facet that you are, in which it becomes obvious to you, that what? The interior of the diamond that constitutes the wholeness of you is what

constitutes the wholeness of this other facet too. And more than that, this interior of the diamond is God. And you are inseparable from God. And therefore, God, the Movement of Creation is what really constitutes you. This just can't be seen, comprehended or experienced as long as you are seeing the facet that you are from the outside of the diamond.

God is both universal and specific. And that means that you must be at one in the same time, universal and specific. But your specificness does not constitute a means of identifying you, yourself separate from, in any way, anyone or anything else. Do you see?

QUESTION: Yes, but...

RAJ: Yes, but's are allowed, within reason. Continue.

QUESTION: Yes, but what's the utility of facet?

RAJ: When you, right now, listen for the possible answer, what comes to you?

QUESTION: Infinite expression.

RAJ: Infinite expression without division. God infinitely expressed is still infinitely One.

QUESTION: Thank you.

RAJ: You are welcome. Why did you ask the question?

QUESTION: Raj, do you have a "yes, but?" <ggggg> Well, I asked the question because I was feeling worthless, and like this facet was of no particular use.

RAJ: I asked you why you asked the question, because you're saying it makes the answer relevant for everyone, more relevant than just grasping how multiplicity can be unity.

QUESTION: That's a lot to ask for, Raj.

RAJ: It's already the way it is. It isn't asking for something that you might get or you might not get.

QUESTION: No, I meant asking me to say it out loud.

RAJ: But you're not so unique...

QUESTION: No shit!

RAJ: ...that you're the only one who ever has felt worthless. Nevertheless, I appreciate the courage you expressed by sharing it. Now, how worthless do you feel compared to before asking the question? In other words, has the answer helped?

QUESTION: Well, you'll no doubt be amused that it's satisfied my logic, which is to say I understand in a logical way that there isn't a way out, no there's not a way out of being a facet. My ego can't find a way out of being a facet. I anticipate that joy will come some time later.

RAJ: I would like to continue a moment regarding this illustration of the diamond and the facets. Why does God's self-expression become expressed as facets? Because in order for God to be fully expressed and fully expressing, it takes infinite expressions.

Now if the interior of the diamond, if the interior volume of the diamond is what constitutes the volume of the presence that you are, then every other facet is essential to your wholeness, and contributes to it, substantiates it. And I am bringing this out because it is important for you to know specifically that when another facet seems to be obviously fulfilled it has to be your fulfillment too.

Every single member of the Brotherhood, whether incarnated, whether they have passed on, whether they are totally Awake or whether they are still dreaming, every single one is absolutely essential to your completeness. And therefore, their fulfillments are part of your fulfillment. And no one needs to ever be jealous of another's good, because if nothing else it does provide for you the proof that fulfillment is possible no matter how conditioned you might be to the impossibility of your fulfillment. Rejoice in anyone's experience of fulfillment. Just remember to look at it from the interior side of the facet of the diamond. And then you will see that that person's good is not going on over there out through space, but right in the volume of the presence of your Being that is the interior of the diamond. And then you will begin to feel that one's joy as your joy, in exactly the same way that when you say "yes" to God and let God's point of view in, you experience God's joy at the Movement of His Being that is Creation. Because you're not looking at it from the outside where all there seems to be to you is just the little surface of a facet that is definitely separated from the other facets by very specific lines. You all need each other, because you are all facets of the Wholeness of what you each are if you are looking at yourself from the interior side of the facet, and where the volume of the Wholeness of the infinite manifestation of God is obviously your Wholeness.

There is a different way to look at relationships, and I have just describe it—and everything. Because every blade of grass, and every leaf and every flower and every pedal is a facet as well. Thank you for your question.

QUESTION: You're welcome.

QUESTION: In your article you mentioned forgiving our perceptions. And what came to my mind, for instances, were things that I've always kind of held against God. I've had trouble with the way animals eat each other for food. And I know when my pet died you told me nothing happened, and in that sense... I mean I could get that in my head, but I'm wondering if this isn't an area where, this is a perception I have that there's this terrible thing going on, animal death or whatever, and that's a perception

I need to forgive that I made up. I guess basically I'd like you to talk about this idea of forgiving our perceptions.

RAJ: Sometimes you are not the one who made the perception up, but it is one you have borrowed and accepted and validated. In that sense that you validated it for yourself you could say you have created it for yourself. But I would encourage all of you to be very careful about claiming authorship for illusion. Because if you are the author of it, then because you are looking at everything from an illusory standpoint it is almost impossible not to take on a sense of guilt for having created the illusion. And once you have taken on guilt, once you have decided to validate your guilt your ability to arrive once again at the conscious experience of your innocence is seriously impeded, it become extremely difficult.

It is not so important whether you created it as it is to recognize that when you are looking at a thing, when you are looking at a circumstance, a situation, a relationship, a behavior, you are in all likelihood looking at it through the lens of memory of past experience. And the past experience is coloring whatever is really happening in front of you. If you know that, if you will take that as a given, in other words, that anything you are experiencing it is likely you are not experiencing the way God is being it. Then there is no necessity to get involved in a side trip of guilt and self-improvement. And you can begin to initiate some curiosity. "Well, if what I'm looking at, even though I'm really familiar with it because it may not be the way I'm seeing it, may not be the way God is being it, then I wonder how God is being it?" And that exercise of curiosity is the giving of permission that is necessary in order for whatever false way you are seeing it to vanish, to melt, and to be replaced with a clearer experience of that thing, that circumstance, that relationship, that behavior.

How do you forgive anything? You forgive it, and this is very important, you forgive it by withdrawing your judgment against it, or the judgment that you have placed upon it. It isn't saying, "You're a bastard, but I love you anyway." It's saying within yourself, "If there is someone there, God must be Being right there. And so what is right there cannot possibly be the bastard I am seeing. I wonder what's really there?" In the wondering you have shifted from a committed conviction as to there being a bastard to a place of being willing to see something new. So you have withdrawn judgment. So instead of saying, "you're a bastard but I forgive you," you say, "although I have been seeing you as a bastard, and I can talk for three days proving that you are what I see you to be, I am willing to consider the fact that if anything's going on at all right there where you are it has to be God, first. And so I'm curious, I really am willing to see what there is of God there where I have been seeing a bastard." That's forgiveness, you shifting from your very, definite definition of that one and saying, "I know what I think it

is, but it can't be God, and yet God is the only thing that can be there. So I want to be curious to see God there." That's forgiveness.

It isn't you saying anything to that person about himself or herself. It's letting go of the definition that you have developed and have a firm commitment to. The minute you look at the wall or the ceiling and say, "well, maybe what's there isn't a wall and a ceiling as I think of it. Maybe it's God, but I don't know what that would mean. Huh? This is interesting, all of a sudden something as common and ordinary as plaster board and nails and paint becomes an arena in which God can be discovered." And indeed every single form, every single tangible thing you see is energy. Science has proven that. But science has not discovered that the energy is Love, and that the Love is patterned by God having an idea. And that the pattern is held together by the integrity of the idea that God has had. And so indeed, I confirm to you that there is a new experience awaiting you of a ceiling or a wall, or anything else you look at.

So when you forgive your perception, you know what it actually means? It means that you're willing to withdraw your perception, you're willing no longer to hold what you called the wall and the ceiling captive to your definition of it. You see?

QUESTION: Yes, thank you very much.

RAJ: You are welcome.

QUESTION: Well, I loved your description of the diamond and the facets and being on the inside looking out. And I think... I have this great longing to be instead of on the outside looking in, to be in the inside looking out and knowing that's it's there, but never experiencing it. I think that intellectually that makes a lot of sense and I accept it and I know it's there, and that's where the frustration is with me, is being on the outside knowing that there's that inside looking out. And just some more clarification on that.

RAJ: But what helps all of you to shift to that interior view is abandoning your independence. The assertion of independence is what flips one to the outside of the facet. and so when you say, "help," when you say, "God help me," or when you say, "Holy Spirit show me what I need to know," whenever you break the act of independence by joining with the Father, with the Holy Spirit, with an Awakened One you, if you are genuinely joining will find that you have slipped to the inside. The only thing that causes there to seem to be an outside of infinity, an outside to God, is when one asserts authority separate from God—an independent authority or independence. You see?

It isn't going to take a lot of education or a lot of learning. It isn't going to be difficult to slip to the interior of you. All it requires is a real desire to be led by One who Knows, with a capital "K". And I will tell you that those of the Brotherhood who are Awake gladly and joyfully await the request from anyone for

help. The interest that anyone might express to not be alone, because they know that not only is that the way the one who is suffering from independence will come back into his Wholeness, but it is also the way the Wholeness of the Brotherhood, or shall I say the Wholeness of the infinite expression of God will come closer and closer and closer to experiencing its Wholeness, Oneness consciously.

And so, you might say from the interior of the diamond there is a resounding joy whenever there is the first indication that an independent one wants to come Home, and is expressing the first step toward Home by saying, “help,” by saying, “I don’t want to be alone anymore, someone join me,” not, “someone join me in my independence so that I can know my independence is right on,” but, “someone help me by joining with me so that I am no longer alone.”

So there is an abundance of joyous help or support available to everyone the moment they desire to let someone else in—someone who is Awake, someone who Knows, with a capital “K”. Just remember the only thing that causes you to be on the outside looking in, is a decision to be independent. And it’s very easy to stop being independent. All one has to say is, “Help!” All one has to do is say, “God.” No more even needs to be said. The very act of saying, “God,” means that you are addressing something other than yourself, that there is something more important to you than what *you* think and what *you* feel, and what you think everything is supposed to mean. The moment you address anyone other than yourself, you have said, “I am not alone.” And the flip, the shift from the outside of the facet to the inside of the facet can happen.

There is a lesson in the Course that says, “today I will make no decisions by myself.” Ah, that’s the way the flip or the shift from the outside looking in to the inside experiencing infinity occurs. That’s the end of the answer.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Well, I’ve asked this question before of somebody else. I’d like to ask you. I’ve had this series of vibrations that have come over me over the past probably 12 years at night. And there pretty much harmless, but they actually paralyze my body when they happen. And I’m just wondering what your take on that is, and whether you can give me some idea of what’s behind them?

RAJ: It is a response to a request that you have made, not a formal request, but an unspoken desire, a desire to experience confirmation of not being alone in the universe. It is a desire that has been expressed (in using the illustration that I have been using today) from the outside of the diamond.

But nevertheless, it has been a desire for confirmation that you are not alone. Indeed, the simplest way I can put it is that at those times you have been being scanned. And we will say that you have been being scanned by members of

the Brotherhood (Awakened members of the Brotherhood) who in one way or another have been identified as the “space brothers.” This is not in any way, shape or form related to the sorts of things that have been shared in books like “Communion.” You have been scanned. It is almost like the scanning of the picture tube on your television set.

And in the process of the scan there has been, what I’m going to call cleansing, there has been a bringing into order of little disorderlinesses. But more than anything they have connected with you at a level of inner recognition. You are aware that contact of some sort has occurred and that it hasn’t just been a physical event. And the contact has been benign and reassuring and has confirmed the request or the desire.

What I want you to know is that these are not “aliens,” and are not contacts that establish anything other than Oneness with the Brotherhood of Man, the Sons and Daughters of God. In other words, it has been a divine experience.

QUESTION: So is there a purpose or a direction, or is simply the confirmation the purpose? I mean, is there...

RAJ: The confirmation was all the desire was for. And that is the point of it. It opens the door for new desires, but that was not its purpose. It’s purpose was confirmation.

QUESTION: If it continues after I’m consciously aware of the fact that it’s there for confirmation is it just served it’s purpose in a sense? Is there a reason for it to continue?

RAJ: No purpose that is originating with the “space brothers.” It is always reflecting a purpose you have. If it continues it is because a new desire has been forthcoming within you.

PAUL: This is me Paul. All I can say is that there’s like this feeling of a big smile, and it’s like you know what it is and go for it.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: Well, I have something that’s bothered be for a good many years. I’ve been in the Course 8 years, but I imagine with a lot of like us old people that have been raised with a church and that you’re Christian teachings there were so, meant a lot to you and you grasped so many of them then having a hard time getting rid of ‘em. I’m getting rid of an awful lot, and awful lot. And I am thankful.

RAJ: And there is a lot that you don’t have to release.

QUESTION: I know, yep, I know. But then you know you still hang on to it. Then that is the main part of my question. And the Course tells us that it never happened. And I go back and think of these teachings, and thinking about different things that have happened in my life as if it never happened. I

have not yet been able to say it never happened. I have to say it's **like** it never happened. And that's about as close as I've been able to come to it. And I know this is a dream. I can have a dream and I can wake up and I start mulling it over in my mind and then I have to say, "Oh for heaven sakes, it's just a silly dream. It never happened." But I can't tell myself so far, that that is the way my past life is. And I can't get past that little hurtle.

RAJ: Well your past life, your life experience, your existence having what you would call a life experience did happen. There is something real. It's you. Whether you were understanding and perceiving everything as it truly was is a different matter. But there has been something real. And every expression of love that you have expressed has been real. You cannot just wipe out a lifetime.

QUESTION: That's what gets me, when they tell me, "Oh it never happened." I can't think that. There's too much that you feel and a lot of it is love and...

RAJ: Let's put it this way, what wasn't real that you thought was real didn't happen. If you are in a funky mood, experiencing the blues, and somebody comes in and makes a simple remark that has no particular meaning to it, but because of your frame of mind you heard it, let us say, as though your mother was saying it to you. What you heard didn't happen, the thing that was as though your mother said it to you isn't what happened. The benign remark was what happened, or perhaps even an expression of love was what happened. But because you were in a funky mood and it had the sound just like when your mother said it to you, you reacted. That didn't happen. But something did! The misperception of everything that you think is the way it really happened, never happened, but Reality has been going on all along.

You will also find that in the Course that it says that the Holy Spirit has held every expression of love that you have ever expressed, has held it in tact for you to see when what hasn't ever happened fades from your sight and then you will be able to see all of the Real things that happened because they won't be obscured anymore. Do you see what I mean?

QUESTION: In think so. All the things that are tied up with the negative things I could probably say never happened. But I want to hang on to the Real love part. And I don't have to let go of that? I mean when I had some real expression of love from a person, I don't mean by that person giving me things or anything else, but showing me... Well, I suppose showing me the face of Christ where I didn't see it before. And that I don't have to let go of?

RAJ: Of course not. Even if you let go of it, it won't go away.

QUESTION: Yeah, it's still there. Okay, that'll give me another thing to think about.

RAJ: And really just be more actively curious to see the face of God in your brother and to see what is Real wherever you are looking. I'm sorry, but no matter how many people use the Course to wipe everything out, you cannot say that the stirring of your Soul when you look at a beautiful sunset, or the Soul response in you when you walk through Bushard (?spelling?) Gardens is not happening and is not Real. You cannot say that. And you cannot say that there is nothing going on there to have illicited this Soul response. Soul has to be there to be met by Souls response in you.

QUESTION: I suppose that's why I want to say it's *like* it never happened and yet I don't want to feel that it didn't, that I had no... And again, you can't put into words what... Ah, that's what gets me, I can't put into words what I really feel. But the real feeling within me, like you say when you look at a beautiful sunset or a beautiful flower, there isn't a reason in the world why you have to say, "well, that didn't happen." But I think I can let go and say the bad things never happen. I think I could do that a little better.

RAJ: Can God, who is indivisible and therefore incapable of experiencing friction or dissonance. It takes two to be dissonant. If God is incapable of being divided, then God is incapable by virtue of His infinite self-expression, He is incapable of manifesting inharmony, unloveliness, dissonance, sin, disease and death. And so if you are seeing any of those things, you may know that they are not of God. And if they are not of God, they are not real, but are an imposition upon your sanity by insane thoughts—an illegitimate imposition because you are the Daughter of God. You see?

QUESTION: Yeah, I thank you.

RAJ: You see the fact is that as you recognize the unreality of what seems to be going on but God could not possibly have Created, as you begin to see the unreality of these things because God is not their Source and, God is the only Source of anything that is Real, you cease to fear those things. And in the absence of your fear, which seems to give them life, they disappear and you have healing, or you have an improvement in your life. Why? Because you are being with Life with less fear, or with no fear. You get the point?

The purpose of the Course is not to deny Life, but to deny the blocks to the experience of It's Perfection.

Now you know, when you see a beautiful sunset, or you see a beautiful flower you can still say, "Maybe, in spite of my Soul response to this, maybe I'm still not seeing All that God is Being here. And so, even though this is so Soul satisfying, I'm going to be curious, I'm going to say, 'God if there's more of what you are meaning by this experience I am having, please disclose it to me. I won't even hold on to the perfection of this moment as though it's the ultimate. I accept it fully, but if there's more let me experience it.'"

The exercise of genuine curiosity, curiosity to see greater good than even the best that you're experiencing is what will promote your Awakening. The purpose of the Course is not just an internal witch hunt to get rid of illusion, but to inspire in you the desire to see more of God everywhere. Because one of the other services that the Course provides is that it does in a way that most everyone can understand, provide a realization that maybe the way everything is being experienced is not a true experience. Well that shouldn't make one scared, that is not the purpose of the Course, and it is not to put one into a grand state of denial, but rather that, "if indeed everything is not truly the way I think it is I can be curious, more curious than ever before to experience it the way it is. And I will ask God, rather than my memory, or I will ask the Holy Spirit rather than my experience to define it anew to me, so that I can see it with less misperception.

The purpose of the Course is not to uncover the fact that everyone has been misperceiving. All that could do would be to create guilt. It is to say, "there is another way to look at this." You see? There is another way to look at this. Who has been looking at it the way they had been looking at it is really not important. What is important and inspiring is there is another way to look at this. There is the way God is Meaning it all—Meaning it all to be. So that one can say, "Oh, I would be interested in experiencing that."

The Course is not a practice of denial. It's purpose is to inspire curiosity so that one abandons more easily his convictions about things and can let in God's point of view.

QUESTION: And with lesson, "I can look at it differently," has been one of the biggest helps in the Course to me, because I don't know how often I come up against something and I say, "I can look at this differently." And I usually can.

RAJ: Indeed, now remember that not only can you from your thinking place look at it differently, there are usually multiple different points of view that one can have without ever asking God for His. You see what I mean? So it's not just a matter of shifting to another mindset that's more positive. Although shifting to a more positive mindset is certainly intelligent, but when you say there is another way to look at this, let it mean there is God's way of looking at this. And there is always a different way of looking at it until you are seeing it God's way.

You see, you cannot have a misperception of nothing. So there is always an answer to your misperceptions. A problem is a misperception of something Real. And so there's always an answer to the problem, there's always the Real thing not covered over with a misperception. There's always an answer to every problem, because a problem is a misperception of something Real, something God Created.

QUESTION: Since the last time I asked you a question, Raj, it's been a fascinating year. And the question I have is...

RAJ: And rather than rising above your relationships, have they become more real, more humane?

QUESTION: They have, from a different perspective all together. Perhaps I'm still a little gun shy, because the last time I asked you a question it was like an avalanche, and just let loose. Perhaps not everyone else around knew that, but I certainly felt the avalanche. And it took several months for the avalanche to have it's impact. And the impact was, the only choice was to turn the avalanche over to the loving presence of the Holy Spirit. And it was just too big to handle.

RAJ: You have something to share with everyone, whether you thought you did or not. I would ask you this: You had understood the Course to seemingly justify disengaging yourself from personal relationships, or the personal dynamics of relationships because they were of the ego. And my instruction, or what I shared with you could have been interpreted to say that I was saying, "value ego relationships. Value human, humane relationships. Let this be your focus, rather than utterly clear, divine perceptions, or awarenesses of Reality." Now, have you found, or what have you found about actually being involved in relationships in a more humane way, what have you found from doing that relative to your understanding of the Course? Do you understand my question? In other words, has it validated or invalidated the Course for you to be more really present, humanly, lovingly, kindly with those around you?

QUESTION: That's what's made the year so fascinating. When I come to the table empty handed, so to speak, there is nothing in the relationship to be seen. When I come to the table with the loving presence of the humaneness of myself the experience is something that I didn't have clue would be there. What I mean is the extraordinary love that's present that I never noticed there before neutralized the crap, and it didn't notice anything else there but the presence of love. So yes, the entire year has been one experience of continuous failure, and the constant turning around of that ego address of saying, "oh another failure," and taking that moment of readdressing nearly every issue that I had failed in. And it has made the year an entirely different year. And it's so difficult to get into specifics, except that they're just continuous.

So I appreciated that. It was not an easy year to constantly readdress.

RAJ: You mean, you really had to change?

QUESTION: Yeah, and it was not....

RAJ: Or change was an inevitable part of the process, which you experienced both gracefully and ungracefully from time to time? Is that correct?

QUESTION: That's correct.

RAJ: Sometimes everyone gets a little too spiritual, and they think that somehow enlightenment will occur, but thank God you won't have to change. And yet enlightenment eradicates endarkenment. And so what couldn't be seen clearly can now be seen clearly. And in other words, lack of clarity is replaced with clarity, that's a shift within you. And if for example, you think that clarity is going to bring along with it greater responsibility then as much as you proclaim that you want to experience enlightenment you will not let it happen, because you think it's going to bring responsibility with it that you are unwilling to take yet—let you play a little longer you think before dealing with the responsibility. And yet clarity doesn't bring responsibility. And I realize it is going to sound like I am playing with words, but clarity doesn't bring responsibility but it does increase your ability to respond with joy. And so it's not work.

Now, you were going to ask a question.

QUESTION: That's true. Perhaps is it... This might be a subtle shift away from where we just were, and I would like to thank you for your answer to that point. The question is, did anybody Awaken in 1994? And do I get to be last? <gggg>

RAJ: Many Awoke, but not on your globe. May you be last? Probably not, although at times you tread water in the same place you really don't have an anchor tethered to your ankle. And so the Movement will embrace you and you will let it. So...

QUESTION: Thank you.

RAJ: You are welcome.

RAJ: I'm going to answer a question that one of you is reluctant to hold the mic and ask out loud. It relates to the answers earlier about how does one forgive one's perceptions, which could also mean, how does one forgive his brother, his world, God, whatever. The question is, how does one forgive a brother who has not forgiven you, and is perhaps even aggressively extracting or attempting to extract justice based on his or her misperception, based on his or her unwillingness to withdraw their judgment.

I'm going to answer it this way. Whenever Paul wants to speak with me and before every gathering, when Paul is being quiet and having everyone else be still too, he dedicates his attention, and he does it by saying—and these are his own words—"I allow only for that which expresses the Christ Consciousness, and only that which is in harmony with the capital "P" Purpose of capital "B" Being the Father's Will." And then he repeats something that he had memorized as a youngster. It goes like this, and he says it because to him it expresses the same idea in different words, words that he was familiar with, and it goes like this: "Thy will not mine be done. Let the reign, r-e-i-g-n, let the reign of divine truth, life and

love be established in me and rule out of me all self-will, and may Thy word enrich the affections of all mankind and govern them.” Implying that it is his intent to let His word, God’s word enrich his, Paul’s affections, and he has that same wish for everyone else.

Now the point is that if Paul or any of you value your own limited, self-righteous, judgmental thinking that is all you will hear. It is what “A Course In Miracles” refers to as the “voice for the ego.” And the Course teaches, correctly teaches, that there are only two voices: the Voice for Truth and the voice for the ego. The Voice for Truth is the voice which is expressed by one who is Awake, meaning one who is not claiming a personal private point of view of his own separate from the Father’s point of view. When you are listening to the voice of the ego whatever occurs does not embody divine Meaning. When you are saying in effect, “my will, not Thine be done,” you will not experience His Will. In other words, you will not let it in so that it can register with you. When you say, “Thy Will, not mine,” then His Will is what becomes available to you.

So, in order for Paul to hear the Voice for Truth and share it, he has made a decision not to listen to the voice for the ego. In effect he says, “I allow only for that which expresses the Christ Consciousness, and only that which is in harmony with the capital ‘P’ Purpose of capital ‘B’ Being, God.”

So, let us say that you are not engaging in judgments regarding your brother, you have withdrawn judgment, and so you are standing free of that which would bias your behavior toward your brother negatively. But for your brother’s reasons, he or she holds a grudge, embodies a judgment against you and insists on attempting to, as I said, extract justice. What do you do then? Well the first thing you have to do is be humble enough to recognize that you have been in that spot before too, and it seemed totally reasonable to you when you were engaging in it. Do you see what that does? That joins the two of you in what I’m going to call reasonableness. There’s no self-righteousness in it, no front that says, “Well, you can behave like an asshole, but I’m not going to!” Well, there’s judgment there. When you recognize that that individual for whatever reasons is behaving that way because it seems totally justifiable, and you remember that there were times like that for you, it means you understand. It doesn’t mean you agree. But it establishes for you a common bond of compassion, and hate and judgment can’t enter in to what follows.

If this one is being abusive and confrontive in the attempt to extract justice, you must be as selective as Paul is when he sits down to talk with me, “I will allow only for that which expresses the Christ Consciousness and only that which is in harmony with the Father’s Purpose.” And if what this individual wishes to express is not expressing anything consistent with the Father’s Will, you must agree to disagree. You must say, “No, I will not join with you in this pattern of behavior. I

hold nothing against you for it, but I'm not going to confirm your point of view by getting into a cat and dog fight. You must stop this behavior with me. And if you insist in continuing it you must get out of my presence."

You have to learn to say the word "no." Paul has to say the word "no" to his own thinking and his own judgments that might crop up in the course of things I have to say. He must say "no" to them if he wants to continue hearing what I have to say. When I'm finished, of course, he can explore whatever his ego has suggested was important. But if he wants to hear that which is transformational and healing he has to not value his conditioned responses no matter how justifiable they seem to be.

It is not your responsibility to try to heal your brother, or change your brother's mind. But it is your responsibility to say "no" when that one is practicing fear that has grown to a point of hate. If that one does not want to hear the truth that will melt the fear and the hate, and insists upon the right to just vent anger in hopes of establishing an eye for an eye and a tooth for a tooth, you must say, "Stop! I will not participate! I am not available for this, period!"

Now sometimes the ego is really sneaky and it says, "Well, the Course says that you must forgive me for what I have not done." Well I will tell you something, until that one stops doing it the Course does not require you to be an idiot. It requires you to be the love that says, "I am not available to confirm to you the rightness of your hateful, judgmental position by tangling with you. And so you must stop until you are willing to embrace the fact that there is another way to look at this." That is Love.

To tangle will cause you both to muck around in miserable experience. The only thing that will transform an unjust situation is to abandon the call for justice and withdraw judgment, and in so many words say, "I allow only for that coming from you that expresses and confirms your divinity in which your justification for hate can find no foothold. And I will be there for you in support of your discovery of that. But if you insist upon avoiding that, and just expressing your hate, I am not available." Just because you study the Course and have heard the words unconditional love, does not mean you are to tolerate abuse.

QUESTION: Oh, what if in a situation where you have a silence and avoidance, instead of confrontation, verbal confrontation? How would you interpret those actions?

RAJ: Is it comfortable for you?

QUESTION: No, it's...

RAJ: Is it meant to be comfortable. When someone is being silent, they are being silent for a reason, many times to get to you, or if it is...

QUESTION: Right but this is like a long... We're not together very often, but whenever the attempts are made to get together the avoidance and

the silence has been constant, so you tend to kind of say, “well, the heck with it. I don’t want to deal with it. What’s the problem? I don’t know what’s going on, so and so forth.” What’s another way to look at it to interpret those....

RAJ: Well, it can be summed up very simply: Don’t do what you don’t like. Don’t do what doesn’t feel good. Don’t try to work it around in your head to make everything fit together in a way that will make things become the way you would like them to be. Don’t do what you don’t like.

QUESTION: So you say just let it go?

RAJ: If it’s no fun, let it go! Yes, it isn’t complicated. Your simple common sense says, “If liver doesn’t taste good, don’t eat it.” Keep it simple. You will find that when you stop doing what you don’t like, things that you don’t like will stop happening. You will have fewer experiences that you don’t like.

QUESTION: Thank you.

RAJ: You’re welcome. There will be a time when what I have said will sound like a most wonderful and happy thing. And I hope it will not be too long.

QUESTION: Well, I understand letting go. It’s just wondering why these actions take place, when we’re totally innocent to the situation. And kind of wondering why...

RAJ: That’s the bait! And so, you see, then you end up having to figure out what you did that brought this upon you, and you’re still hooked into something you don’t like. Don’t do what you don’t like. Don’t do what isn’t enjoyable. And don’t say, “well, I ought to be able to do it. And if I were able to do it things might change.” There’s something real simple, and something very full of integrity that is embodied when you pay attention to your gut level feelings, the things that don’t come with a lot of head explanation: You try liver. You don’t like liver. You don’t bother to eat it again. It didn’t have anything to do with interpretations or thoughts. There is something that is full of integrity that is embodied in your paying attention to what feels good and what doesn’t, not what you *think* is supposed to feel good and what you *think* isn’t supposed to feel good. Don’t do what doesn’t feel good.

So remember the key is choice. You must make the choice between the voice for the ego and the Voice for Truth. The Voice for Truth heals, is transformational, is illuminating, enlightening and will give you the experience that will trigger your Awakening. Listening to the voice for the ego, no matter who it’s coming from does the opposite, and has the opposite as its goal. And through it all remember that your brother is not the ego any more than you are the ego. But your brother or sister at times is confused and is listening to the voice for

the ego, just has you have. So you can love the one who is there, who is the Christ, while refusing to embrace behavior that is not enjoyable. And that is love.

When a child is thoughtless and hurtful, you say, “No!” You don’t reason it out, and you don’t give a long explanation about the theory of kindness. You say, “No, this behavior is unacceptable!” You see? You must do this with yourself too. And in this way you will not end up being abused. And you will not join with a brother or a sister in confirming their fear by becoming fearful and attacking in response. And it is not unloving to say, “I will not attack you. But you must stop attacking me until you’ve got your peace of mind back.” That is love.

And I will leave you with that today. We will meet again two weeks from today if you would like to come. I have enjoyed being with you.



Gathering In Kingston, WA – April 23, 1995

By: Raj Christ Jesus –

RAJ: Good afternoon. I had thought to say something before we begin with questions and answers, but I will not. And so who would like to ask a question?

QUESTION: Marin and I are separating after 10 years of marriage. Our relationship has regressed to being mostly ego reactivity, although we still have love for each other. And there is a lot of stuckness here, a good portion of which lies with me. You said in the past that it was appropriate for us to be together, although we had loaded the cart quite full. Will you specifically answer and tell us if this separation and probable divorce is appropriate for us at this time?

RAJ: Well let us not jump the gun here. You can leave off the part about the probable divorce. Yes, it is completely appropriate for a separation to occur at this time. It is appropriate for the two of you to be able to be in an uncharged space, so that both of you might in the absence of the friction that generates the charge, be able to regain your composure and your peace and see things more clearly. I encourage you to do it without conceptualizing what the end result will be. Recognize it as a pertinent step, an appropriate step which will provide you with the space in which to be still enough to connect with what really means something to you, what means something to you relative to your integrity, your substance, your worth.

Right now you are tending to bounce off of each other and that becomes the issue to be dealt with and it distracts you from finding out who you are, so that you might arrive at a place where you feel the peace that it's your Birthright to be experiencing. And so that you might find that place in you where your invulnerability is present to be experienced. Because when you are not in touch with that you are necessarily experiencing some level of fear and that colors your perceptions and your reactions to everything.

And so this plan to separate, this decision to separate, is intelligent, constructive to the relationship. Again, do not assume that this intelligent step has as its end result a divorce. And so take this step with peace, not fear. And simply see it as one of the continuing steps of healing. If there's going to be a healing of the relationship there's going to be a healing of those in the relationship. So healing is what will be the end result, whether it looks like divorce or not. So make no assumptions.

Do it easily. Be easy with it. In the end you will find that there is no bad guy, there are only those who were suffering from a degree of ignorance that has

been replaced with clarity and understanding. And that's where absolutely everyone is. Everyone stands at the threshold of greater clarity, which means that where they were before was less clear, more ignorant. And one can say, "boy, I was really stupid," or one can say, "Thank God I listened. Thank God I paid attention. Thank God for the clarity that has moved me forward." Everyone who goes to school, you might say starts ignorant. And in the process of going becomes educated. And there is a certain joy in that process of learning. No one becomes preoccupied with how ignorant they must have been when they entered kindergarten.

So this threshold which will be facilitated by your separation is a threshold of expansion and healing, and there will be no bad guy uncovered in the process, only you, only Marin in your greater potential, which you will have allowed to come forth by ceasing to engage in a way that distracts you from the healing. That's the end of the answer.

QUESTION: So in line with not jumping the gun, is it appropriate to make it like a full and complete separation so there's as little entanglement as possible?

RAJ: That is a good starting point, yes. You can always modify it later.

QUESTION: One last thing. We have a very nice house in Woodenville, which is a wonderful environment for our son Nicholas. I cannot support two households financially, and Marin seems unable to generate any income to spite being a talented artist and jeweler. Should Marin focus on getting up her income level or is it appropriate for us to sell the house at this time?

RAJ: Until it has become clear to you that a divorce is the appropriate final step, both of you should do everything you can to maintain your—I say that in the plural—your home. At this point you are not abandoning the marriage, you are abandoning the arrangement that distracts you from becoming clear.

QUESTION: Well, I'm having a lot of difficulty keeping up with the intensity of my work. And I'm actually taking next week off, which is going to be helpful, but I'm just fearful about being able to continue shouldering the load of the finances here. That's why I'm specifically asking this.

RAJ: Well, then a creative answer is needed. And I encourage both of you to listen knowing that there is an answer. And I'm going to encourage both of you to listen in the context of there still being a family that is valued even though the two of you are allowing enough space for there not to be distracting interactions. Continue to honor the family unit that exists, even though you are not occupying the same space.

QUESTION: Thank you very much, Raj.

RAJ: You are welcome.

QUESTION: I am a bit puzzled. And I have watched whatever I go through a number of struggles and within that it has become clear that sometimes the Awakened beings such as yourself will sometimes say things that are not perceived by us to be true, but rather are meant to move people in the right direction. But this brings up a more fundamental concern that I have, which is, if what is said is not necessarily true, then how do we know that anything is true? How do we know what to take as being meaningful? And I have a hard time allowing myself to listen fully, knowing that what I'm hearing may not be true.

RAJ: Well, I will tell you one thing, Listening, with a capital "L", Listening within for guidance can only increase in, I'm going to say accuracy through practice, through willingness. How much of an adventurer are you? What I mean by that is, are you enough of an adventurer to listen for the hell of it, just because it's an interesting thing to explore the potential of? That is one way you can do it. And by persisting in doing it you will acquire a back log of experience that will begin to register with you as to the meaningfulness of the experience and the value of it.

There's another aspect however that has nothing to do with being an adventurer. It really has to do with something far more fundamental and basic. One can engage at this more fundamental level as a result of great stress, or just because without a stressful circumstance one finds himself or herself motivated to do so. It comes from paying attention to the obvious. And the obvious is that you exist and you don't know everything. You exist and you experience want, whether it's wanting to understand, whether it's wanting to be more comfortable it doesn't matter. It is a fact that you exist, you are conscious and you don't know everything. And not knowing everything is not something any of you can be totally at peace with. And so there is always somewhere in you an undercurrent of uneasiness, of unsettledness.

So if you are in the middle of a very stressful life, if your life is being very wearing, very strenuous, you come to a point where you recognize—sooner or later—that you're incapable of continuing to cope this way. Under these circumstances there is more motivation for somehow escaping this strenuousness that you cannot embrace anymore with willingness. And at this point one either takes some ultimate step to relieve himself or herself of the strain, such as committing suicide, or living with such anger that it begins to be debilitating to one's health and one soon expires.

These steps are taken as a last act of authority, if you will, an act of authority that precludes that one from engaging the curiosity to know that goes beyond his figuring everything out, or that one who is too exhausted to continue being authoritative under the strenuous circumstances, gives up—not gives up through an act of will, like committing suicide, but gives up in the sense of stopping all of his

or her attempts to figure out the answer. And at this point that one reaches out, not always to the same conceptual place, but that one says, “help!” And at that point that one says, “help,” one begins to listen.

So the point is that whether you are in a strenuous circumstance, or whether you are in a comfortable circumstance, you exist and you don’t know everything. And in either case you can or will arrive at a point where you must give up attempting to do it yourself and say, “help!”

Now it really is that simple. It really is that fundamental. To arrive at that point where you’re willing to say, “help,” is most often experienced by everyone as a place of personal failure. Because saying “help” means you are not being self-competent—it’s an abandonment of feeling competent. But the simple fact is that the estrangement that everyone feels from life is a result of an attempt to author one’s experience. The feeling of separateness and the experience of not knowing everything is a result of having claimed a place of authority in life and a right to be responsible for it all. And the moment that assertion of authority was expressed, each one that expressed it experienced a loss of knowing everything and therefore an experience of isolation from everything and all of the Brotherhood.

So to tell you the truth, whether what you hear is the truth or not is not the issue. The issue is whether or not you are abandoning the position of authorizer. Once you do that and you dare to listen and you experience guidance, that guidance will be geared to your rapid complete release of the inclination to be in charge of your life.

I have said it before and I will say it again, I am not a universal answering machine. And neither are any of your guides. We are very specifically present on your behalf in terms of promoting your relinquishment of that which hasn’t been working for you, but which you believed was. And we will do whatever works!

I realize that knowing this means that you have to have even greater trust than you thought, because if indeed the one you were listening to was trustworthy because that one would never surprise you, that would make it easy for you to trust, to entrust yourself, turn yourself over to that one’s guidance. You see? But if that one is not going to dependably tell you what will allow you to maintain the status-quo with some gracefulness, ah, that’s another level of trust. But do you see that the latter scenario which I just described really is an attempt on your part or anyone’s part to still exercise a little bit of control in the process of your waking up, in the process of your coming back into your right mind. And what that means is, that it is an attempt to keep active a little bit of you not in your right mind in the process of coming back into your right mind.

Each one of you walked away from the Kingdom of Heaven, or I will put it this way, each one of you turned your back on Reality, or each one of you closed your eyes to Reality as a specific act of will on your part because you said, in one

way or another, “Father, I’d rather do it myself. Father, I’d rather see it my way. I’d rather do it my way.”

Now you are going to have to come back Home with the same degree of commitment from within yourself. You’re going to have to do it for your reasons. And again, at the bottom line, the reason is, you exist and you don’t know everything and you can’t be totally at peace when you don’t know everything—when you are not experiencing your union with All That Is as a totally conscious experience.

If you are going to get absolutely trustworthy answers that would allow you to yield the authority for your experience over to whoever that truthful one was who was providing you with answers, that does not constitute you in your integrity making your commitment to seeing everything clearly. And doing it because why? Because it’s uncomfortable for you not to know everything. And you don’t want that experience anymore.

If you could absolutely trust your guidance to not throw you a curve, but to be absolutely dependable so your sense of the status-quo wouldn’t be upset, and you did in fact give your power away, a time would have to come when you would say, “what I am experiencing, which I do not like is your fault.”

So I’m not going to let you off the hook by saying that guidance is absolutely truthful. And therefore, you cannot check out of the process by turning everything over to your guidance. If you haven’t felt a motivation within you that has arisen from your uncomfortableness with not being at one with everything and not understanding everything, then don’t listen for guidance. Don’t engage in this. And don’t start a game with your guide or anyone else’s guide, where you are passing the buck, giving away your authority, and saying, “well, I can dare to do this because that one is expressing the Will of the Father. And the Will of the Father would not lie to me, would not be expressed as a lie.”

Well, I’ll tell you what, it is the Will of the Father for you to be in your right mind—every single one of you. It is the Will of the Father for you not to be experiencing any form of insanity. And if because you are experiencing a sense of isolation that isn’t real, and separation that isn’t real, you want to govern the way in which the Father loves you so that it won’t upset your insanity or your inclination toward misperception, well I tell you the Will of the Father will upset you, will be that which will undermined your intent to hold on to a little bit of your insanity. Why? Because your insanity must be broken, it must break down, it’s seeming integrity must lose its integrity.

And so the Will of the Father, because it is for you to be experiencing your capital “S” Sanity, will not honor your ego’s rules. But because it is the Father’s Will that is being expressed by means of the guidance you reach out for, you can count on it that what transpires will not strengthen your ego and put you in a deeper level of insanity or ignorance. In that sense, it is capital “L” Love

expressed implicitly and specifically because it promotes the breakdown of your craziness. And you can depend upon that!

Generally speaking one starts to reach out for guidance as a means for improving his ego experience. But that is not its purpose. Its purpose is to free you from misperceptions that you didn't know you were experiencing, so that you might come back into inner balance, clear perspective that doesn't misunderstand anything.

There are those who also listen for guidance just as you are listening at this moment. I mean by that, that you listen for guidance and it is not direct within yourself, but as it is being shared by someone else who is listening. And you can have your reasons for doing it that may not be at all ethical or honest. Why? Because it is happening, I will put it this way, it is not happening as a result of an awareness that has arisen in you that you exist and you don't know everything, and you are not comfortable with that state of affairs. Well, you say, "I'm really doing okay. My life isn't awful. In fact it's much better than many people I know. I just want to listen to improve things a little bit. But I don't want you to rock the boat too much." Well, if that's the case and you really are listening, you really are allowing guidance to register with you, you can count on it that your pleasant little life is going to be upset. Because at the bottom line, your pleasant little life is the equivalent of someone in a mental institution who has adjusted to being there.

So all I can say to you is, find out why you are listening. Find out whether you have any motivation to listen really, or whether you are listening because other people are doing it and it seems to be the "in" thing. "Guidance is pretty big these days and many respectable people are speaking of it positively." Well, I will tell you, that's not a good reason to listen. However even if you listen for the wrong reason, if you truly let the responses register with you, you will be by hook or crook, through honesty or dishonesty, truthful or untruthful answers moved toward that place where you will feel the fact that you exist and you don't know everything and you are not comfortable with that state of affairs. And this is part of your return to your Sanity, And it is part of what will ground you where the experience of guidance can really begin to move you away from the valuing of insane ideas and the recognition that they never were really yours, and your connection with your essential being which is not separated from anything, including the conscious experience of knowing everything—not as an intellectual knowledge, but a direct actual connected experience of everything all at the same time with nothing unavailable to your conscious awareness, not even for a millisecond. And that is the place where you will feel your Wholeness. There will not be any dissatisfaction with the state of affairs.

So again, all I can say to you is find out why you want to listen. And let it be the most genuine reason you can find within yourself, the simplest reason. I have said, and I will say it again, the simplest reason is that you exist and you don't

know everything and you are not comfortable with that state of affairs. But now don't take those words that I have said and say, "Well, they make sense, so I am going to start listening." I don't want the words to make sense, I want you to connect with that place in you where those words arose from. Then when you listen, because it is coming from a humble and genuine place of self-awareness, your experience of guidance will be able to be more transformational, because there's less game playing going on in the process of your listening. There's less tendency to require the guidance to conform to your insane perceptions of things so that they won't upset the status-quo more than you can bear.

Do you have a follow up question?

QUESTION: The main message that I hear is that we are all separated and that that separation is what creates the illusion that we call reality.

RAJ: The illusion you call?

QUESTION: Reality, with a little "r". And that the direction to go is toward Awakening and become at one with the Father...

RAJ: Which means becoming one with what all of this really is, rather than the misperception of it that you are inserting between yourself and the experience of what it really is.

QUESTION: But the only evidence that I see that that is the case is words from people such as yourself. And once again there's the conundrum that I don't know whether any of this that is being talked about is reality or whether it is just the direction some people need to move for their growth. As a side note to this, as an example: A number of people who have been experiencing guidance have been saying that there'll be massive changes to the face of the planet and various areas of land will be sunk beneath the oceans, etc., etc. And others have said that these things won't happen. And it is very difficult to look at this and try and get any kind of a coherent picture. I guess it's the lack of coherency that disturbs me.

RAJ: Now, I'm going to ask you: are you saying that that lack of coherency that you observe in channeled information is your justification for not engaging in the experience of listening for guidance yourself?

QUESTION: No, it's not a justification for not engaging...

RAJ: I'm simply going to say that the discrepancies that you see cause you to have questions, cause you to want some understanding that will put to rest the distress that you are feeling regarding the inconsistency. I am saying that that is the equivalent of your knowing that you exist and that you don't know everything and not being comfortable with that state of affairs.

So you have described something to me which you could perceive as a call for or a justification for finding out for yourself, rather than saying that everyone else is saying "one plus one equals three," an inconsistent answer. Therefore, "I will not engage in having a question which I will pursue by listening."

QUESTION: An interesting thought.

RAJ: Now the simple fact is that you are not required to do anything. You're not required to listen. You're not required to join the masses who are finding themselves very stimulated at the thought of actually connecting with something beyond their present awareness of everything.

So don't do what you don't feel motivated to do. And when you do feel motivated to do it, do it, and own it! I will tell you that the minute you own it for yourself you will become very practical. But as long as you are letting someone else do it for you you are likely to abandon that level of practicality. And then because you have given away your power, what you hear is going to trip you up, because it will not support your increasing your insanity by giving your power away.

QUESTION: One thing that I don't understand is it seems that on the one hand you're saying to give up, to ask for help, to admit that you don't know everything—that I don't know. And on the other hand... No on that first hand, that one needs to go back to the Father and become one with the Father again. On the other hand you're saying that in order to do that one must keep one's power, which seems to be very much an act of ego and of remaining separate and in control of oneself. Those seem very contradictory goals.

RAJ: When you do something for someone else's reasons you are in an unhealthy state of mind. When you do something for your reasons it promotes Sanity. I am saying don't listen because everybody else says it's the right thing to do. And don't listen because you've been told that all of the answers will be true answers. I am saying pay attention to the obvious about you at this very moment—you exist, you don't know everything and you are uncomfortable with that state of affairs.

Now this I, who exists, who is aware of existing and doesn't seem to know everything and is uncomfortable with that state of affairs, is Real—Real with a capital "R". It is the essential you that is the presence of the Father, because no matter how insane you become, no matter how gross the misperceptions you are experiencing, you cannot stop being the essential being that you are, which is the presence of God. And so you must start where you are. And what I am saying is disengage from the game playing and the manipulation that you do with others. Don't do things for other people's reason. Don't give your power away in that manner.

Yes, keep your power by being in touch with yourself enough to know that you don't know, and that you want to know. And then from that little bit of Sanity listen or reach out beyond all of the games you have learned, all of the means of manipulating your world that you have developed, all of the skills that you have developed to authorize a happy life—whatever your definition of happy is—and

give yourself the opportunity to experience an influx of clarity and inspiration and enlightenment that will reveal the wholeness of this essential Self that has felt dissatisfied, so that the tiny dissatisfied part can begin to crumble and disclose the wholeness of you that it is your Birthright to be experiencing.

So yes, you have to own your power so that you can be grounded enough to make a conscious choice to listen for whatever is available to you beyond your current sense of limits. And in that process of saying “help,” or of inviting an influx of that which you are not presently aware, you are abandoning the position of the independent authorizer and you are letting something else in. That is also an essential part of your regaining your Sanity, coming back into you whole-mindedness.

Indeed it is very similar to one in a mental institution. The one who is there experiencing whatever they are experiencing is essentially the real individual. And the real individual who is there covered over by, distracted by great amounts of unintelligence, or unintelligent connections, if you will, that one must arrive at a point of being willing to reach beyond the current perceptions they are employing. And you could say that that takes an act of will, of that one owning his or her power. But the power is used for the purpose of neglecting to reinforce the crazy perceptions and behaviors in favor of something beyond it, that that one doesn't really comprehend in the middle of the craziness. And until that one makes the conscious choice for Sanity from somewhere in the middle of insanity it doesn't matter what all of the helpers do. You see?

QUESTION: I think that I do see and I think that my sense of playing games, if you will, is strong enough that I can also see that if you invert all the arguments they still work. And that the choosing as you're suggesting can also be choosing to walk into a state of insanity, rather than out of it.

RAJ: Indeed. But the process of walking into insanity is a process of increased isolation. And this is why the element of joining is essential to walking out of insanity into one's Sanity.

Now you have enough food for thought.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: First of all, I want to thank you. I can't believe how this previous question completely in a few sentences refocused my question.

RAJ: Quite a few sentences.

QUESTION: Well the first few completely refocused my question and really made it clear to me what I needed to ask. In my particular mental institution, (great laughter) my whole life I've been associated with the creation of materials out of water.

RAJ: Out of?

QUESTION: Water, working with the associative properties of water, if I may call them that. And I'm not necessarily uncomfortable with that, but I have a terrific curiosity about going a little farther than working with the associative properties of water toward working with what I would call the altered states of water. So what I'm looking for is some guidance about how to begin to work with what I'd called the altered states of water, and to give you so I'm specific about the examples: I'm thinking about the property of water with homeopathic delusions, where upon successive homeopathic delusions the strength of the preparation increases. And I'm thinking about the living water of Victor Schomburger and of what's called magnetic water, and charged water, etc., etc., there are thousands of examples.

So I'm looking for some guidance about how to... What's going on here? How do I start to work with something like that?

RAJ: That is what you need to become still with and inquire within about. Any answer I might give you would trigger intellectual processes. And yet it is the influx of inspiration that will connect you with the knowing that you are asking about. One of the marvelous things about listening for guidance is that you have absolutely no idea about what might be said, infinity becomes the possibility. And yet the conveyance of meanings which go beyond anything you are comprehending can always be presented in a way that registers with you intelligently and meaningfully.

You may think that I am copping out by not answering your question specifically, even though you asked the question specifically. But the answer really for you is, take this question into the silence within you, ask it, then be still and listen expecting an answer, without expecting what the answer will be. And if after a reasonable amount of time the answer hasn't come and you must get on with other things, do not mentally shut off the question, leave the question and its placement and the process of receiving inspiration open, because it can come at any time and usually when you least expect it.

I will say that the curiosity you are experiencing is an appropriate one. It does not constitute a side trip or an irrelevancy. And I encourage you to engage the curiosity and the willingness to hear. It is an appropriate endeavor. It is on target for you. And that is a true answer.

QUESTION: Thank you.

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: I think it's long overdue for a tune-up on remembering how much help with coaching when I was first getting in touch with my guide to understand what was my stuff and what was clarity. And then working with my guide on obedience. And what I'd like to know is I'd like an

evaluation of how well I'm listening, because I know I'm standing on the edge of greater clarity.

RAJ: Well, I'm going to put you on the spot. I'm going to ask you, since you really are in a quiet enough space to ask your guide that question and share with me the answer.

QUESTION: I did before, but I'll do it again. I got 90%.

RAJ: Ninety percent of what?

QUESTION: Of that I'm listening without interfering. And that seemed high so I wanted to ask you. And I also really feel like there's... that I have difficulty with the willingness to be obedient, not so much the follow-through on it, but the willingness.

RAJ: I will confirm the 90%. The real question is not how accurately you are listening but how consistently. And I will not ask you to ask that and share it with everyone else. I encourage you to increase the frequency of listening, not because you need to do better, but because a more consistent experience of fulfillment and of the confirmation of being on the beam is your Birthright. And it is a shame for you not to be experiencing it more consistently.

Ah, the willingness to be obedient. If you would like we can arrange for you to experience a greater need for willingness.

QUESTION: I trust you. Though I haven't noticed a slack (Paul, I'm not sure of this word?)

RAJ: I'm also going to ask you for the sake of everyone else to elaborate a little bit on what you mean by the word obedience.

QUESTION: When I first started listening to my guide it was entertaining and meaningful, but it was almost like, "thank you for sharing," like I would listen and I felt a distance from anything other than, "here's a wise person sharing something." And there was a big "ah, hah" at some point where I realized I was supposed to do something about what I was getting. And that was another major increment of actually, in fact, acting on it. So I became selective about what I asked for guidance on, because the thing I think you told me is that I would get much greater information if I was willing to follow it—that they weren't going to waste it on me. So I got in the habit of only asking when I was willing to be obedient. And I think I've moved on. I really want to be fully aligned.

RAJ: Let me interrupt. I am asking for this point to be brought out more fully, because your use of the word obedient can tie into the earlier question relative to giving your power away, which is not exactly what you are meaning. And so....

QUESTION: I understand.

RAJ: ...for the benefit of those who do not understand the difference I'm asking you to share.

QUESTION: Starting by working with you and then my own guide, I found it worked for me to act as if it were true based on what I could understand. It worked best just to go along with it. And I actually do mean it fairly literally, like what job I should take. I use the guidance in my work for how I should proceed and it's the best advice consistently that I've ever had. So for me the issue that was brought up before isn't something I trouble with, cause it has been consistently useful, not consistently predictively accurate which may be what you are distinguishing, but worth following. Whatever it seems to mean to me, if I follow that, it works out to my best interest. And that's what I mean by obedience, is going along with it. And what I struggle with is...

RAJ: You are speaking of valuing it and acting consistent with what you value.

QUESTION: Right, aligning with it.

RAJ: And so there is a conscious willingness on your part, which you will take responsibility for, correct?

QUESTION: I do, but I've made a pretty heavy-duty commitment to move toward having no boundary.

RAJ: But again, that is your commitment, the consequences of which you are willing to be responsibility for instead of blaming something else, if "something goes wrong," correct?

QUESTION: I understand what you are saying. I don't feel a distinction.

RAJ: You are not...

QUESTION: The me that would worry about that is not of the me that I value a lot.

RAJ: Exactly! Continue.

QUESTION: So in addition you are absolutely right. To the frequency of the listening I feel like I would like to have the emotional struggle of aligning to be easier. I would like to simply align... For example, if she says, "don't worry," I'd like to not worry—or to still have a lot of resistance

RAJ: There really is no way to that you can will yourself to be more willing. And I'm going to suggest that you ask for help, that you ask your guide and anyone who is working with you on behalf of your Awakening to help provide whatever kind of support it takes to cause willingness to seem to be more inviting, or obedience as you put it. And then I encourage you to be alert and watch for any inclination you have from the standpoint of conditioned thinking to criticize yourself in terms of that you're not doing as well as you ought to, or you ought to be more consistent, or that there must be something wrong with you because there is an unwillingness there and so on. This is a side-tracking technique of the ego.

I will tell you that those of us who are watching you are not experiencing the concern you are, but are experiencing joy at the degree to which you do listen and

do act and do value your guidance—the experience of the communion, the experience of joining. And I will tell you that if you will indulge in a little bit more gratitude and self-appreciation you will find that that will pave the way for increased willingness. In other words, I want you to be a little kinder to yourself, and let there be a little bit more appreciation for just exactly as much as you are doing. When you are at peace about where you are, reluctance to expand or reluctance to move forward will diminish. And it will happen naturally, spontaneously. That's the end of the answer.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Hi Raj.

RAJ: Good afternoon.

QUESTION: I have a letter that was, or a question that was hand written by a friend of mine.

RAJ: I will interrupt you. This is not the time.

QUESTION: Okay.

RAJ: If you have a question I will be glad to respond. I will ask you to leave that question with Paul or Susan.

QUESTION: Oh, okay, okay, that sounds good. I can't really think of anything to ask, I hate to give up the opportunity, but... Ah, ah! Steve's grabbing the microphone from me. I just want to thank you for being here for us all. And I just want to say that this is just a wonderful day for me, I just love everyone whose here and I'm just really grateful.

RAJ: It is the felt.

QUESTION: Hi, I'm Cynthia, and it's the first time I've been here.

RAJ: But it is not the first time that we have connected.

QUESTION: Right.

RAJ: It is good to have you here.

QUESTION: Nice to be here, thank you for coming.

RAJ: It is personal, then it will relate to everyone.

QUESTION: I'm needing some information about some occurrences that have been particularly strong in the last two weeks. They come in the form of ticker-tape.

RAJ: Across your mind's eye?

QUESTION: Yes. And they relate to information I don't know why I should have, or be receiving and it many ways would prefer not to know. And they relate to people moving to this world to the other. And some I know and some I've never met. But they appear in the paper.

RAJ: You mean in the obituary column?

QUESTION: Usually in the headlines. And I'd like the information as to how to integrate it, so that I don't feel that I carry it. And it's not

something I talk about. And I was hesitant to talk about it today. But it's been particularly difficult in the last couple of weeks. And also particularly wonderful. But it's hard to separate the wonderful from the difficulty.

RAJ: How does the wonderfulness register with you?

QUESTION: Well, a dear friend of mine died two weeks ago. I knew he was going to go, and I said to him, though I wasn't speaking to him, "I have to see you before you go. I don't want you to go without my seeing you." So, I'm hesitant to tell this.

RAJ: But I encourage you not to leave everyone with the feeling that it is a burden and heavy and totally negative experience.

QUESTION: Okay, that's not a problem.

RAJ: And we will not be calling the National Enquirer in the morning.

QUESTION: Well, you know it's funny you should say that, because there are times I wanted to call and say this, but I don't. Well, what's wonderful is I was able to go and see him. He's in San Diego, but I wasn't I was in Bellingham. And I went and saw him just before he died. But I don't really know how, but we talked and he said he was going. So part of it is very wonderful.

RAJ: This visit was not a physical visit?

QUESTION: No. It didn't take frequent flyer miles or anything like that.

RAJ: What meaning is this experience having for you, if you were totally honest with all of us? In other words, if you felt no inclination whatsoever to squelch any of what this means for you. In other words, I would like to share with you the sense you have made out of it, even if you feel that it may be wrong.

QUESTION: It keeps me on both sides of the wall. I keeps me with the sense of wonder and connection. And it keeps me in chaos. So the wonderful part is exquisitely wonderful, because I feel like I can ask for what I like and it can be there. And then the real difficult side is that it seems to be chronically about people dying, not about people being born or going to a birthday party or something. So it seems like it kind of keeps on that teeter-totter, sometimes it's exquisite wonder and then the real serious downside of total unknowing and not being able to make any sense of what's going on.

RAJ: It is as though you step out of your, your, mental institution onto the front porch and have an experience of clarity that is meaningful. And then you go back inside where your thinking is not clear and then from that unclear thinking you try to make sense of the clarity you experienced. And you cannot, because for example, when you are experiencing the more infinite view it becomes obvious to you that whether or not a physical death seems to occur, nothing of consequence has happened. No interruption of anything has occurred for that individual. And so the knowledge that there is a threshold almost here, is not alarming, is not

upsetting. It is like knowing that next Friday so-and-so is going to go to Los Angeles for a week—out of your sight, but being about his business.

But when you step back inside your usual mindset, then because this mindset that all of you are in—not just you—because this mindset is one in which authorizing things is the primary characteristic you are immediately face with the thought, “ah, I am supposed to do something with this.” Mind you that thought occurs when you have walked back in the institution. It was not part of the experience when you were standing outside.

Now after the thought that it is your responsibility to do something with this awareness comes fear, “what if I don’t? What if I do?” And that’s what becomes a burden, because suddenly you are feeling guilty for the results of an unasked for experience of clarity, of Knowing, with a capital “K”.

Now the solution to this is to remember the experience. In other words, you have the experience—the ticker tape—it isn’t just a ticker tape it’s an experience of meaning and it has a feeling and it’s not conflicted. So when you step back in and a false sense of obligation and responsibility is laid on you and an accompanying experience of guilt, I want you to remember the experience, because what was present there is the only thing that has meaning for you. If in that experience you felt no knowing of something to do, there is nothing for you to do. Let the experience be the measuring stick. Do not raise the sense of responsibility that you experience when you come back into your limited frame of reference. Do not raise that to the level of highly valued and important knowledge. The only thing that was valuable was what was present in the ticker-tape experience.

“Well, why would I have that experience if I wasn’t supposed to do something with it?” Well remember I told you earlier today, all of you, that when you are in your Right Mind, when you are experiencing Whole Mindedness, you Know everything—you Know everything. Well you conditioning says that knowledge is the essential element of success. Knowledge is money! Knowledge is something you have and if you don’t use it you are irresponsible, you are unintelligent, you are reprehensible. Your conditioning teaches you that knowledge is a curse. But I will tell you something, that Knowing, with a capital “K” is an ongoing on-the-spot experience of connectedness with All That Is, and it doesn’t call upon you to do anything. And because you do not have to accumulate your experiences of Knowing as bits and pieces of knowledge to hold in memory and use well or be convicted of stupidity. Because of that you can dare to disqualify the suggestion that there must be something that you are to do with this information, and if you didn’t do whatever it was you are guilty of something and that you will have to pay a penalty. It’s all bull shit! Whatever happens when you come back in the door is all bull shit!

So, I encourage all of you to be ready for experiences of Knowing that go beyond anything you are presently experiencing. There are many people who

avoid Awakening because they think it is going to bring ultimate and infinite responsibility on their shoulders. When in actuality it is going to uncover the fact that they are not tiny but All Embracing with All That Is Embraced within the infiniteness that they Are. And that therefore, there is not one tiny little thing amongst a million little tiny things with a responsibility to them all, you see.

So I am glad that you asked so that you might have a perspective that will allow you to let this experience be what it is and so that you can equally let these conditioned responses be what they are without taking the bait—without taking the bait and spontaneously and obediently feeling guilt or burden.

In the process of Awakening you are likely to have a split screen experience in which you see reality through the lens of your ego, and through the lens of your clarity—your inherent clarity. And you're likely to think that you are confused by the two images. But you see it was when you were only seeing a full screen of the ego images that you were truly confused. The fact that you begin to have a split screen experience means that your confusion is breaking down, it is losing whatever structural integrity it seemed to have so that now you are getting a split screen experience. And you will find that the ego screen will begin to appear less and less until the screen yields to the view of Reality as it is. Do not misinterpret this in between stage where it seems as though it's neither Real, with a capital "R", or real with a small "r" for sure. That is the wonderful place where the break down of illusion is occurring and when it breaks down the Reality, the Kingdom of Heaven, God being all will be all that is left. That's the end of the answer.

QUESTION: Just because I'm a chicken, one final footnote: That doesn't mean once the more I learn that I'm dead.

RAJ: That is absolutely right.

QUESTION: That's appreciated. Okay.

RAJ: The end result is being alive without any capacity to be dead, without any suggestion of the potential of death. An experience of life that is absolute and unequivocal with no alternative to it. Now the fact is that that's all you have right now. All you have right now is unalterable life, even if there seems to be a line called death, you know that it is an artificial scoring or drawing of a line over an interruptible movement of life that remains uninterrupted by this insane little line.

So all you have available to you right now and all you are living at this moment is the uninterrupted life that cannot actually be subject to anything at variance with it. The difference is you will arrive at a point of knowing that and the line or even the suggestion of a line will not even continue to present itself.

But I'm glad you asked the question. And please understand that the only thing that keeps any of you from waking up at this moment are truly little insane fears like that—little, stupid expressions of insanity—that would cause you to say, "I'll wake up tomorrow or the next day."

QUESTION: Thank you.

RAJ: You are welcome. I have invited Paul to let me respond to everything. (A loud ship horn sounds) Talking about obedience or shall I say the unwillingness to be obedient. It's right here. And this is Raj speaking not Paul. He is unwilling to let me respond to everything, which means he is unwilling to let himself be in that place where he is no longer asserting this sense of self that you mentioned you were not valuing so much anymore. He's still valuing it. And I say this with love, of course. One of the reasons that he has been reluctant to do that is because he has felt like he will be no longer present as father, husband, the jovial self he thinks he is. And he doesn't realize that he's not going to disappear. He doesn't realize that he really won't stop being the presence of meaningfulness with even more depth. And so, he's not being the adventurer that I spoke to you of earlier. And as I said to you, there's nothing I can do until he feels the motivation.

So please remember that although you would think—all of you would think—that the things that keep you from waking up are major things of consequence they are really little insane ideas, which if you looked at them you would say yourself that they were crazy. So, why do I say this? Because you need to know that it's not some huge wall 30 feet high, 10 feet thick that keeps you out of your Right Mind. They are flimsy tatters blowing in the wind that have no means of keeping you out of your Right Mind. You do not have a huge mountain to surmount in order to wake up. And it's important for you to know that. If you would just lean against the wall from sheer exhaustion you would fall through. It's important for you to know that.

QUESTION: This is not really a question I guess just a lot of things. (crying) And I'm here with these people that I really love and it's pretty overwhelming I guess. You know sometimes it seems like such a great struggle to try to just be something significant on this plane. But it's just a.... I'm just noticing an inward desire to take that next step of, I guess it's thankfulness, greater joy.

RAJ: Indeed.

QUESTION: And it's really, I guess it really is literally overwhelming.

RAJ: Fill-fulling!

QUESTION: Yeah, yeah, right! (laughing) And fill your little pots and it flows over. And I guess you just hope there's a bigger pot, huh?

RAJ: As it fills you up, you will discover how big you Are.

QUESTION: Hum, yeah. So I appreciate this opportunity just to say that. And just as a kind of time to note my willingness to take my next step, whatever that might be.

QUESTION: Good afternoon, Raj.

RAJ: Good afternoon.

QUESTION: Perhaps on a lighter side for just a moment, guidance can be a terrific pain in the neck.

RAJ: Thank God.

QUESTION: Amen. Which leads me to...

RAJ: Because it's your ego's neck that gets the pain.

QUESTION: Yes, and that was where I was going to come from a short while back on my way home. I'll make this fairly brief, it was on my way back from Princeville. And I had a wonderful presence and conversation with guidance on the way home. And I was however was struggling with an individual question of identity. And the information that was shared at that moment was so humbling that my ego or was an ego experience itself. And so I present to you the information that was given to me at that moment. It certainly changed the direction of everything since that time. Was that imagination or was it an ego experience?

RAJ: This experience that changed your life, was it an ego experience?

QUESTION: That was my question.

RAJ: If you pay attention to the obvious, which must it have been?

QUESTION: It was the Father's experience.

RAJ: It could not have been otherwise.

QUESTION: I needed validation, that was my only concern on that issue. It felt right at home, thank you for doing that.

RAJ: You are welcome.

QUESTION: It adds a dimension of true appreciation for everyone in this room. Well when Raj says to you all how much you're loved, that always placed a question in my heart—how much could I be loved. It wasn't just a personal note, it was just an inquiry. And then when he'd go on to say that he is pleased with all that he sees, I now can understand from what is shared on an ongoing basis of how pleased he truly must be with all of his children. And it brings a dimension of life when you allow that—when I allow that—that it's like nothing else to be experienced in the ego state.

RAJ: And what is it you allow?

QUESTION: The greatness of what I am, the greatness of what the Father has Created, and the greatness of his children, and being so willing to give so much of themselves.

RAJ: Indeed, few of you dare to let yourself be flooded with, infilled with the love that it is your inheritance, your birthright to be feeling. And I invite you all to dare to let the experience happen by inviting it. And again, when you invite it do not misunderstand and think that I am saying that I'm giving you something to authorize into your experience. It is not something that gives you another opportunity to be an authority in your life. Invite the experience in without any requirement upon it. You might say, "If God loves me, I would like to have an experience of what that means"—not an understanding of what that means, but an experience of what it means. And then treat that request like a seed that you have

planted and let it bring itself forth without any attempt on your part to coerce it forth. Let. Let. Let. Let in. Even if the experience last only a moment you are likely to feel overwhelmed or filled-full. And even if it disappears from your experience, it will remain with you, it will not disappear from your awareness entirely. And it will indeed constitute a marker in your life after which, never again could you ever return to a sense of yourself and of your brothers and of life the way it was before that marker for you.

And you know what? It means that never again will you ever be able to feel quite as guilty as you did before. And it will undermine any ongoing inclination you might have to continue to indulge in guilt. Thank you for sharing.

QUESTION: Thank you.

RAJ CLOSING THOUGHTS: You are welcome. If you were all sheep, you would have been engaging today in a national day of mourning. Somebody got the idea that it was appropriate for you sheep to be guided into a therapeutic healing process which you were in need of because those who decided to have it deluged you with other leadings, other suggestions, other perceptions of events that created great distress. The event itself was not that distressing. I am not meaning in any way to minimize the sense of loss that has been experienced in the immediate families of those who died in the blast. But I want you to be very aware that this thing here is not a window on the world as much as it is a means for your minds to be guided in a manner that generates income and where money is the bottom line of everything that appears on this tube.

I want you to understand that terrorism had nothing to do with this event. And yet, you have been frightened by—not necessarily you specifically, or all of you—but you have been guided to perceive it as terrorism. I will tell you that there was a meeting in the CNN agencies where it was decided what words were going to be used. Very little of what you saw was spontaneous. Very little of what you heard was spontaneous. I bring this out so that you will be alert and not be led like sheep. Don't let your perceptions be decided for you. And don't assume anymore than you are to assume that your guide tells you the absolute truth. Do not assume that truth is what comes out of this tube.

For example, I will share that there was an issue of Time magazine which came out with a very negative spread about Ramtha and channeling in general. Time magazine: Thumbs down on channeling, it's unscrupulous, etc. Then out of the other side of its mouth it comes out with a series of books in which communications and the occult are shared. This set of books is an educational set of books. So they speak out of both sides of their mouths because it makes them money. And they don't speak always with integrity.

Now, I'm ending on this note because it is pertinent because of the particular time and the particular events. What I want everybody to understand is that terrorism doesn't happen out there. It is not events that terrorize and it's not

people that terrorize. The terrorizer is your own conditioned thinking and your own tendency to be led around like sheep, your own tendency to allow your memory to create conclusions about what is happening in the present instead of paying attention to what is actually happening in the present and discovering what is really going on.

And as I've said before, you use your memory to hold your world hostage to your concepts about it. In that sense you terrorize your world and your brothers and your sisters and your parents and your children, etc., by holding them to your best or worst last experience of them, instead of paying attention to who they are in the moment now. And paying attention to them in the moment now is the only thing that can possibly uncover their innocence or the innocence of your world, which is really the Kingdom of Heaven and not just the world.

Forgiveness is withdrawing the judgments and the memories that you insert between yourself and everything you see, holding what is really there hostage to your definitions.

Now when you are willing to spontaneously avail yourself of your best thinking, your best judgments and your best memory and you are not paying attention to what is really in your face, you have abandoned your ability to experience your oneness with everything, your wholeness. And that act, that decision is the terrorizer. You use that rather than opting for your peace, rather than opting for the clarity that comes to you when you set aside your best thinking, your best judgments and your best memory.

We all need to be very practical. None of you are Awake at the moment and so there is going to be illusion that you are experiencing. That was the fact before you ever thought about being on a spiritual path or waking up. So as far as illusion goes, no matter what its nature, or what its apparent size it's the same old story, so let's not be shocked and self-righteously hurt or claim that it's so much of a surprise that it has undermined our capacity to have faith in God. There is nothing new about it. And whether it seems cruel, thoughtless, malicious and you can add a lot of emotional terms to it, it still amounts to a misperception of the only thing that's going on—Reality, the Kingdom of Heaven. And if you could see like I can that there was an absolutely uninterrupted experience for everyone who apparently died in that explosion, you would not be able to respond to what comes out of this tube that pulls on your heart-strings and suggests that grief is valid and fear for your safety is justifiable.

The only way anything coming out of this tube could get to you, is if there is something in you that opts for abandoning your peace in favor of the pleasure and satisfaction of reaction. And that's where the terrorizer acts. And it's in your very own decision and nothing out there can make you make that decision.

Being clear like this doesn't mean being insensitive, it doesn't mean that you say, "none of that was real. Nothing is called for from me, except to see that it

wasn't real." No, when you choose for your peace, when you choose for being in that place where you can listen and hear intelligence and love will dominate. Intelligence will not be overridden by emotion and reaction that would cause inappropriate behavior. There is a call for help on the part of those who were injured, and whether you like it or not, on the part of the perpetrators.

And so intelligence will respond with that which helps binding up the broken bones, bandaging the wounds, getting the people to the place where care and comfort can be given, extending, nurturing, compassionate love to those who are grieving. But the compassion and the nurturing and loving response that is given will not be tinged with or riddled throughout with anger, and a call for justice—an eye for an eye, and a tooth for a tooth. It will not be, “you poor soul, look at what that bastard has done to you.” It will be love that says, “I love you. I embrace you. I know you are hurting. I want to do whatever I can to let you know that you are not alone. I am with you, warmly, lovingly with you, even though you feel you have been abandoned by the dependability of your world and abandoned by whoever you lost. You are not alone.” You will be intelligent and appropriate but not with vindictiveness, because the minute you choose for vindictiveness, you have moved back into the mental institution, you have moved back into the insanity where two powers seem to exist, and the ability to be separate from God exist, where misery exists.

The terrorizer is or lies in the decision you make within yourself to abandon your peace and the clarity and love that reside within you that allow you to be nurturing, and appropriate, and intelligent, and helpful in every way imaginable humanly speaking.

Now I truly am not feeling heavily serious in what I am saying. And I am so glad that those of you who came today, did not come to celebrate a day of national mourning. It has been for us a day of recognizing truth, of recognizing love, of being willing to consider the possibility that life is not fundamentally conflicted and that there is a way to have the experience of that unconflictedness, that there is a way to become sane again. And becoming Sane again, which means not indulging in that act of terrorism that is the inner decision to abandon your peace, that this is what will cause healing in the world. Healing in the world is not actually going to be a matter of changing a bad unhealthy world into a good healthy world. It is going to be a matter of, as I've said before, abandoning your confidences about what this world is so that what it really is can begin to register with you.

The simple fact is that if everyone let what was really there register the building would be whole again. But I'll tell you something else, it would have different tenants. What I mean by that is that government would be God expressed. And there would be none of those agencies existing to occupy it.

So I will leave you with that thought. There is much that is marvelous and wonderful awaiting your willingness to see. And I smile because you have such treats in store for you, and you might as well begin to be curious the moment you walk out the front door. Thank you.



Gathering In Kingston, WA – June 11, 1995

By: Raj Christ Jesus –

QUESTION: I just had this one question. I've looked and looked and looked through a lot of metaphysical sources and things trying to find someone who would address this issue, and it's very hard to find information on ... there ... It's a controversial subject, so ... It's about homosexuality, and I just wanted to know, wanted to hear something positive ... any kind of comment in any direction you want to take.

It's just extremely difficult to find information that's positive. I do a newsletter so I'm just kind of looking for a positive something

RAJ: Well, it's very simple. This is an area where the borders of everyone's tents need to be enlarged. It just hasn't started yet.

QUESTION: Is the outcry of the so-called religious right or the radical right basically a resistance to this invitation to enlarge one's tent?

RAJ: Absolutely. Absolutely. Ahhh. Although you experience as a strenuous thing, it is a breath of fresh air. Or shall I say it is the making of the crack through which fresh air can flow, bringing new definition, new meaning, new clarity to what religion is all about, to what relationships are all about. To what Love is all about. And at the bottom line, it is a gross misunderstanding of what Love is about that causes the judgment, the negativity associated with homosexuality.

So, it will be awhile before there is literature of that sort, because there can only be as much clarity expressed in print as there is clarity allowed to penetrate one's conscious awareness.

And if it's not being allowed, it won't be in print, even though it ought to be.

QUESTION: But being a part of the gay civil rights movement is kind of helping all of us move in the right direction?

RAJ: That is correct.

QUESTION: Without being in your face, so to speak? [small laugh]

RAJ: That is correct. But sometimes it needs to be quote "in your face" unquote.

QUESTION: Well, when we walk down the street holding hands, it's called flaunting. With everyone else, it's called, "Isn't that cute." So .. I hope that ...

RAJ: It is an ignorant attempt to avoid enlarging the definition of Love, of humaneness, of kindness. You see?

QUESTION: There is one ... another question in there ... A lot of groups use the Bible to condemn homosexuals and everybody who said that

RAJ: Hmm. I will tell you that there are Bible students who condemn A Course in Miracles too.

QUESTION: Oh, absolutely. That's the other one. I've kind of been two wrong, got my one foot in two wrong camps, but that's all the feet I have so, that's all I'm going to do for now. But one

RAJ: So my question is ...

QUESTION: Question is ...

RAJ: My QUESTION:

QUESTION: Oh, your question is ...

RAJ: So what?

QUESTION: True. So what. If I had another foot, I'd put it somewhere else. So, one of things is that is ... that group of people says is that Jesus never addressed homosexuality in the Bible. However, some people say that it was addressed at one point in the verses concerning eunuchs. Could you address that?

RAJ: Nope. [audience laughter]

QUESTION: Okay. [laughing]

RAJ: Love your neighbor as yourself. Love your neighbor as yourself. That's what I said. And it was two human beings about being humane. And that's the simple truth.

QUESTION: That makes a lot more sense than arguments on either side, actually.

RAJ: Amen.

QUESTION: I think that's about all I had on that. If anybody has ...

RAJ: It is a good place to end. We started out with: How do you live in a world that seems to be becoming violent, and we've ended it with love your neighbor as yourself. It is such a simple thing.

But remember that loving yourself means getting in touch with your peace, connecting with your peace, and being in the world from that place of peace. Because that's where your capacity to be love lies. It doesn't lie in all these concepts about right and wrong. It doesn't lie in getting everyone to conform or cooperate according to a certain standard so that there can be quote "harmony" unquote.

Everybody is learning how to be real. And because it requites the abandonment of conditioned thinking and conditioned responses, there is great resistance. But, as I said a moment ago, so what?

The answer's here. How to do it is here. And what is essential has uninterruptedly been right in the center of your being.

As always, I have enjoyed being with you. I thank you.
AUDIENCE VOICE. Thank you.



Gathering In Kingston, WA – July 23, 1995

By: Raj Christ Jesus –

RAJ OPENING COMMENTS: Good afternoon. I welcome you and I want to share with you that I always enjoy being together with you in this manner. What I want all of you to grasp more completely is that I am with you all the time, that you are always companioned with both me as well as your own guide. And I encourage you to take time during your days to at least stop and remember and acknowledge our presence. Just take a moment to remember that you are truly not alone.

I am not suggesting that you must listen to what we have to say. I am not suggesting that you have to ask questions or engage in conversation, but at least, at least hesitate any number of times during the day just to acknowledge and remember our presence and the fact that you're not alone.

You would be surprised how much difference that pause and acknowledgment will make in your life. Because although most of you don't deal with loneliness, and most of you never feel alone because you are with others—many others in some cases—everyday, it makes a difference to know that there are those companioning with you who are Awake, whose perspective is not biased by ego dynamics, who are therefore available to you to help you abandon your ego perspectives that get in the way of your knowing how to truly be appropriate. Appropriate, meaning being able to be a transformational presence, being able to be that which cuts through unpleasant ego dynamics to resolution, that which communicates an absence of fear that puts everyone else at ease. And I could go on and on.

The primary benefit for you in taking these moments to acknowledge that you are not alone is that if nothing else you are remembering that there are those available to you who have a perspective that they can share with you that can lift you out of what seems to be the prisons of limited perspective and hide bound beliefs. And if you remember nothing other than that a number of times during the day, you will find greater peace being experienced, generally speaking, without your having had to learn anything or do anything other than remembering that you're not alone.

So let us begin. Who has a question.

QUESTION: Good afternoon, Raj.

RAJ: Good afternoon.

QUESTION: There are many things that I would bring to our conversation. One in light vein I had a song come to me on my way up after we'd locked up our differential on the Freeway, but only a 45 minute wait we were able to change to my brother-in-law's car. The car was carried away and I do acknowledge though that I wasn't listening last week when I was told to put fluid in it. So the song that came to me was:

99 lessons of trust on the wall,
99 lessons of trust.
He takes one down,
we walk right through.
98 lessons of trust on the wall

RAJ: (Raj, chuckles)

QUESTION: Although it didn't ring totally clear as I was trying to meditate. I have two questions. One very short: Is it to you I have been speaking the last three and a half years or two and a half years on my writing?

RAJ: It is, yes.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: The question I have is not clear. I tried to draw it together our previous meeting a month ago. So please hear my heart as my words try to put it together. To try to gather my guidance it is sort of, "shut up, listen and yield." When I have come to the point, as I have tried to acknowledge, that being that all things are provided unto me in support. And yet this continues to be my issue. I'm sure I'm making it my issue, and I cannot see by that. But that's not what I'm asking you. What I would like to ask is, is there a point where we as co-creators with the Father join together in co-creation and intent but are not exercising willfulness in our eagerness to be one in the Creation of that which the Father has given us to create? Am I being clear?

RAJ: Indeed. There is a point, yes. It is the point where you really yield. When you really yield you abandon any agendas you as the limited one you currently perceive yourself to be... just a moment... When you yield you abandon the one you have thought you were together with its goals no matter how excellent they were. And in the abandonment of the agendas that that one has had one becomes infilled with what you would call the Father's agenda, which you find yourself in the midst of, inseparable from and therefore part of, you might say.

But don't take these words too absolutely, because when this yielding occurs, when this abandonment of personal agendas occurs, the infilling I spoke of is really constituted of having nothing going on in your experience that distracts you from the Movement of Creation that God is being. And if you are not distracted from it in any way then you can find no boundary between it and you.

And so it is as though you are caught up in an infinite Movement that you can't identify as anything other than you, and yet not exclusively you. And in the sense that you are no longer acting in anyway at odds with the Movement of God you find that the Movement of God is the Movement of You. In that sense you are co-creators.

And I know this word has been used a lot in New Age philosophies and is also used in A Course In Miracles, but you must be careful because the ego would love to be a co-creator with God. And so when one is coming out of the ego frame of reference but still in it one can feel inspired to seek God because it will mean that one is going to be able to become a co-creator, as though you and God are going to sit down at the drawing board and discuss together what the potentials are and what will come out of those potentials by virtue of a mutual agreement between you and God. You see?

That is quite an empowering idea, is it not, that you could sit down at the drafting board with God. Well, forget it. Because when you abandon the sense of yourself that has agendas so that you may yield, so that you may yield to God, so that you may yield to Reality, this one who would sit down at the table with God disappears and you experience no separation from God whatsoever as something which can negotiate with God about what Creation will be. And yet, you will still be you. You will still experience identity, it's just that it won't be identity separate and different from other identities, even though everyone else experiencing identity also will continue to recognize themselves, but unseparated from you.

The key word is the word "yield." Another way of putting it is submit—insulting words to the ego, demeaning to most everyone's conditioned thinking. It's demeaning because the words are so absolute, the yielding must be so complete, total. The words really mean what they mean, because it is the exercise of will separate from the Father's will that seems to have created for you an experience of an existence of independence and authority, an authority which when you try and exercise it gives you a hit, a thrill that keeps you coming back for more.

And yet this exercise of authority or will separate from the Father's forever denies you the infinite experience of the Movement of Creation that it is your Birthright to experience as something inseparable from you, something with which you experience complete unity. This exercise of will also deprives you of peace. Because as long as you are in a state of self-denial, as long as you are denying God's point of view in favor of a point of view that you yourself are creating you are not in balance. And not being in balance is like walking a tight-rope. It is scary, at the least it is an uneasy experience. And in the presence of that uneasy experience there is no joy. There may be excitement. But there is not joy. Because joy is inseparable from peace. And joy is not thrilling.

Now, I do want to share with all of you today that peace is your most valuable asset. I did say asset because it is uninterruptedly yours. An asset is something that one says they own, it is something they possess. An asset is not something that you go out and get. An asset is something that is already yours. Peace is always and forever yours. It is built in, if you will. But it is unavailable to you as a conscious experience when you are engaged in exercising will—personal, private, authority—in which you never inquire to see what God’s point of view or perspective is, or what God is really being right where you are attempting to authoritatively create your life.

Now I am bringing this up because waking up is never ego satisfying. It’s never exciting. It may be moving, it may leave you in a state of awe and wonder, but it is not exciting, it is therefore never attractive to the ego frame of reference. It is by contrast boring. What arises out of the peace once you experience and abide with it is meaningful beyond anything you can imagine. But the choice for peace and the accessing of your peace is totally unsatisfying to your current way of thinking about everything, which is the reason that few people choose for their peace and choose for that step which opens the door to their being able to listen, hear, feel the peace of their being and in the absence of fear understand deeply that it is safe to yield.

And that’s just the beginning. But getting to that threshold where you recognize that it is safe and that you can yield is something you must choose for consciously and persist in arriving at without a pay off. It is important for you to understand that it will not be particularly interesting, it will most certainly not be stimulating, because the only thing that is stimulating is that which the ego thrives on to keep itself alive, or seeming to be alive.

Now I’m not meaning to paint a bleak picture. What I am meaning to do is to explain to you how it works so that when the ego comes up afterwards and says, “well, that can’t possibly be the way Home, with a capital “H”, because if it was it would be more dynamic. You would begin to hear the music of the spheres. You would begin to hear angels. And your guidance would come with a deep resounding voice that is unmistakably divine.” You see? And if you know that, it’s not going to be any of those things, because I have shared it with you. And then you find out that it isn’t any of those things, your ego will not be able to distract you from pursuing it by telling you how it ought to be if it really is a divine thing.

Almost no one who is here today has embarked upon their spiritual path for ego reasons. There is a motivation present that has not come out of life experience, but rather has come out of a deep place in which the Movement of your Spirit is occurring and is not escaping your attention. Some of you are experiencing this Movement because your experience of the world has caused you to lose faith in it and caused you to look deeper or further beyond what you thought it was all about.

And others of you have not seemed to need life experiences that cause you to lose faith in what you thought life was. And if you stay in touch with this, that is, coming from a little bit of you that is experiencing its capital “S” Sanity, you will find the apparent dullness or boredom of connecting with your peace not bothersome. You will persist for deeper reasons because there is an impulse in you that you are experiencing.

Now why am I telling you all of this in response to your simple question? Because, the idea of becoming a co-creator is of interest only to the ego. But your impulse to wake up, your impulse to uncover and experience what is divinely Real about everything isn’t coming from your egos. It is coming from that divine energy or Spirit in you that is not totally covered over. That part of you is not seeking to become a co-creator with God. That part of you is already at One with God. That part of you is already experiencing the Movement of Creation that God is without any experience of separation from it. And that’s why it has the power, even though it is so seemingly minuscule within your current sense of yourself, that is why it is powerfully enough, I will say, to give you the courage, to persist in the face of a process that seems particularly nonstimulating, and certainly a process that is not justifiable in the world’s terms.

And as that little part is allowed to expand by virtue of your giving your attention to it and valuing it for the unreasonable reasons that are coming from this Movement of Spirit in you, you will find your interest in being or becoming a co-creator with God being replaced with the discovery that you never were separate from God to become a co-creator. And that you will never be able to sign your name at the bottom of the work of art called the Movement of Creation.

What is boring to the ego is the peace of your Being, with a capital “B”, that your Soul is experiencing, which is providing you with the impulse to let go of a little bit more of your exercise of authority of willfulness, or the conscious act of will, which is providing the environment in which you experience enough safety to know that you can yield your exercise of authority.

It’s already happening. Does that answer your question?

QUESTION: Well it relieves me of the responsibility to have a co-creative spark. But the question that comes as I was drawn to an organization in southern Nevada... All the words were right and the gentleman said, “what is it you want? Do you want to be in this movement of creating dreams and making things happen?” And I said, “yes, but only if I’m led.” And therefore, the question in “new thought” and so forth, is we’re taught to... “What is it you want? What is it your intent? Where do you put your attention to other than only seeking the peace of God?” And I’m in dichotomy of one is willful and one is not. I guess I thought there was some co-creation issues in there, but maybe my question is much simpler.

RAJ: The only answer there can be to the question, “what do you want,” is, “I don’t know what I want until I check in with God.” There isn’t any me present to want anything that means anything until I let God through. And then that point through which God is flowing has Meaning. And then by virtue of experiencing the Movement of God through me, as me, I will know what I want. Because what I want is what the Movement of Creation in the act of. You see?

The impulse of creation could be called the establishment of a desire which fulfills itself, and the fulfillment is creation. And This does not occur in time. So you do not have one who then experiences a desire which then becomes manifest as creation. God experiencing being God is the experience of an impulse which is a desire, the function of which is to move into completion. And all of that is instantaneous. And it is, for lack of better words, constant, although that implies time.

What I am saying is that Being is a Movement that could be described as an impulse called a desire, the function of which is to fulfill itself, and the fulfillment is called Expression or Creation. That is the Movement of Being, not moving from here to there, but being the Movement that is Creation—I want to say endlessly, but again that implies time. Being, being a Movement that is ever Moving, let’s put it that way.

Now you can’t possibly know what you want until you abandon what the you you presently think you are wants and let in the Movement of Being. Then right where the you that would have wants like a swimming pool, or a car, or a big house, or freedom from debt, right there where the you wanted those things will be you experiencing the impulse, called a desire, the function of which is to move into fulfillment, and the fulfillment which constitutes Creation. When you feel that impulse, which for lack of better words we will say is God’s experience of impulse, that’s when you know what you want. And that impulse is what you want.

What that impulse is leading towards, and these are poor words, but when you feel that impulse you will know that what it is leading toward is what you want and you would no more stand in the way of the conscious experience of it. You would not stand in the way of it! You see? That involves yielding. But to ask what do you want, or as a current slogan says, “where do you want to go today,” you see, these things appeal to the current sense of yourself that all of you are entertaining. And so you say, “yes, what do I want?” And immediately considering that question as though it could mean something creates in you a sense of power of violable presence that could make a difference to you in your life. But what it does is, it distracts you a little longer from becoming still and saying in effect what does God want, more than that, what is God being? Another way of saying it that might seem less imposing is “what is Really happening here, right

now—Really, with a capital “R” happening right here, right now.” That gets you beyond any little personal wants.

That kind of question, “what is Really going on here now,” is a bridge out of a sense of private selfhood that has been substantiated for eons by your personal acts of will. It’s the bridge out of that, as I said, so that you can be still enough to experience the impulse, the Movement of Creation that is the Movement of You, that is the Movement of Your fulfillment, but not you tiny, You as the expression of God, You as who you truly Are.

The bridge out is to stop asking the question, “what do you want,” or, “where do you want to go today.” Another way of asking the correct question is, “where am I today?” “Where am I Really today?” Because if you are indeed at this very instant the direct expression of God, you must be somewhere, and you must be somewhere divine, and you must be somewhere in your integrity. You must be somewhere in the power of the presence of your Real Being.

To want to know where that is, where you are today is another bridge out of the realm in which you would say, “What do I want? Where do I want to be today,” which keeps you blind to your Birthright.

We will take a break and if you have a “yes, but,” we will pursue it after the break.

QUESTION: Okay.

QUESTION: You asked the question do you have a “yes, but.” And the question is how... If my question is how can I see where I am more clearly, where am I blocking. I feel like I am going through the ninety-nine lessons on the wall. And I want to see it differently... Where am I blocking?

RAJ: Ah-ha! Ah, that is not what I said to ask.

QUESTION: No, okay, I’ll ask. I’ll ask. Where am I in the Kingdom today? I know I’m in the Kingdom today with my eyes all scrunched up wondering why the pile of bills... they’re coming to shut the utilities off. The Mercedes was dragged off the highway... it seems to be the same lesson over and over and over. And why am I blocking, or where am I blocking?

RAJ: Or the same opportunity over and over...

QUESTION: Yes. I was trying to be much more philosophical. But, belly to belly (?sounds like?) where can we go differently?

RAJ: First of all, when you ask, “where am I blocking,” it is like looking for the end of the string, or looking for the end of the spaghetti in a ball of spaghetti that is made up of thousands of pieces of spaghetti and therefore there are at least 2000 ends. And if you are looking for the absolute end of the ball you will never find it, you will keep finding another piece of spaghetti. The ego will constantly supply you with explanations of why you aren’t seeing what’s really there, or why you aren’t experiencing where you really are, you see. It will be endless.

So do not ask, “where am I blocking,” ask “where am I”. Two things will happen: You will have the opportunity to listen. And I want to encourage all of you when you listen, don’t always listen for an explanation. I encourage you to listen for an experience.

Now two things will happen. One is you will be in alignment for clarification, whether it is words or whether it is an experience. Secondly, you will by virtue of asking, “where am I Really,” you will find arguments presenting themselves against your getting the answer. And these arguments will uncover to you where you are blocking. You will not have had to ask, “where am I blocking.” All you have to ask for is the ultimate, “where am I Really,” or, “what is Really going on.” All you have to do is to ask for the ultimate in order to have your blocks to the answer present themselves. So you don’t have to go on an internal witch hunt. All you have to do is ask for an ultimate.

Now either you can engage in examining the blocks that do come up, or you can say, “I’ll deal with you later, I’m listening for the answer.” “Where am I Really?” Say to yourself, “aside from all of my best conditioned thinking, aside from all of my excellent assumptions as to what Reality must be like, I am for the moment going to assume that I don’t know anything valid about it, and therefore I cannot possibly be listening for anything I already have an experience of. And so I’m going to listen for what I don’t know anything about. My desire is to be infilled with clarity I have never experienced before.” And then comes the boring part. The willingness to sit in the silence with no answer. The willingness to sit in the silence with no answer. This is where you find out how much willfulness you’re bringing into the process. Because if you are free of willfulness you will not say, “Hmmm, well I’ve been listening for twenty minutes nothing has happened. Hmmm, come on, come on, I have other things to do.” If you are willing to value the silence of not knowing, you will have provided the environment in which clarification can come.

What it is important for you all to know is that because it is your Birthright to be experiencing yourself in your total Sanity, which is another way of saying, experiencing your Birthright of not being ignorant of any aspect of the wholeness of the Movement of Creation, because that is your Birthright, everything is actually conspiring toward the end of your experiencing your Sanity and experiencing where you Really are. Like any healthy organism that immediately goes to work to heal an injury Creation is intent upon not being misunderstood, if I may put it that way. And so when you let yourself into the silence and the void of not-knowing, willingly, this intent of the infiniteness of Creation to register with you without your experiencing any misunderstanding of it has a fair chance of succeeding. You see?

It isn’t a matter of how well you are willing. It has nothing to do with skill. All it has to do with is a certain degree of genuineness you bring to your desire to

know the truth, which as I've said, is something different from knowing where you're blocking the truth. This is a most important point. Wanting to know the truth is different than wanting to know where you are blocking the truth. Wanting to know the truth is going for the ultimate. You see?

So, this piss-ant little self that might have thought that it wanted to be a co-creator with God doesn't have to have any skill whatsoever. Somewhere in the middle of this piss-ant little separated sense of self is what has been called the "divine spark", the energy of the Spirit of you that is Moving, that is the Sanity of your divine Self. And your willingness to be in the silence rises out of that little bit of capital "S" Sanity in you. And when you allow the silence, and you allow the not-knowing, and you have no vested interest in the outcome or what the answer will be, there is nothing present to block the experience of truth. And Creation, because it is its intent to register with you without any misunderstanding, has a place to fulfill its intent. So everything is on your side and will work on your behalf when you yield.

That's the end of the answer.

QUESTION: Thank you very much.

RAJ: Do we have anyone with a question that will have a short answer?
(chuckle)

QUESTION: Gosh, my ego was busy telling me that my question wasn't that important, and yet it is to me personally. I have a problem being in a quiet space listening, and so for the past year or so I have been using—what I'll describe as a crutch then—I use a pendulum at times to ask questions of myself. And the answers that I get, it has been my perception that those are from my guide. And can you tell me if that is legitimate?

RAJ: It is indeed. It is a manner of becoming still because you are reaching beyond your reasoning, you are reaching beyond your thinking. In affect you are not sitting there trying to figure out the answer, are you? That is called silence, you see. You will find ultimately that it will lead to your capacity to experience the answers without the pendulum. In other words, you will not be stuck forever having to use a pendulum to access the truth. But in the meantime it is a manner of approaching truth which bypasses the tendency to block and lets you access that which is beyond your best judgment and your best thinking. Use it! That's the end of the answer.

QUESTION: Thank you very much.

RAJ: You are welcome.

You see—and I'm speaking to everyone—because Creation is intent upon registering with you without your experiencing any misunderstanding. You could say that it is constantly conspiring on your behalf and will reach you, will connect with you in whatever way you allow, wherever you create let us say an open door. And you're just allowing an open door in this fashion. Others do it in other ways.

They visualize a street light, a signal, red, yellow, green. And they let the light light up for yes or no or maybe.

Sometimes when Paul is afraid that he is getting in the way of an answer, he will ask me to answer the question yes or no in another language. And so I will do that, because he's not thinking, he's not listening for the answer in that language and is not projecting his expectation.

Wherever you open the door the conspiring Creation will register with you, because it is its intent and ultimately it is your intent for you to experience Reality without misunderstanding. Thank you for your question.

QUESTION: This question relates to kind of a life long issue of the way I perceive it, kind of a limitation in my capacity to be around people for long periods or even as long as periods as most people I think can comfortably be with people. I'm just wondering what is the meaning of this limitation for me and what can I do, if necessary, to work through it or learn to live with it even better than I... I feel like I've already made progress with it, but learn to live with it better? It has to do basically with the capacity to be with people, comfortably with people for long periods of time.

RAJ: Long periods of time, meaning hours or days?

QUESTION: Well, for instance, I can spend easily a full day with work and enjoy it, you know and enjoy all the people. But when I come home in the evenings I feel a very strong need to be alone and for what I think is for longer periods than what would normally be required. Most people might come home to families and still feel or have the capacity to relate in a somewhat balanced way without feeling inner tension, whereas I feel a strong need to withdraw and a very strong need to... I have to, otherwise I get very anxious and tense.

RAJ: What is the question underneath that question?

QUESTION: Because of what I feel is a need for more solitude than most people would need I guess the bottom question to me is it makes me feel something is wrong when maybe not, but maybe so. And if so what can I do about it, if there is something wrong—there might not be.

RAJ: No there is nothing wrong with it. And that is what needs to be put to rest in you. You are not handicapped. You are experiencing an inconsistency, an incompatibility, if you will. You recognize or sense energy. And the energy of competition, I'm going to say the energy of business is incompatible with your normal level of equilibrium. That you feel uncomfortable is appropriate. Everyone else should be feeling uncomfortable too, but their deep level of Sanity is covered over by their assumption that this is the way they must behave.

Now there is something you can do here because your ability to function in the world should not be incapacitated by what I'm going to call a greater experience of your Sanity. I want you from now on when you come home and you

take time to be alone to value it without an accompanying feeling of guilt as though there is something wrong with you. It is when you take this time to be alone that you ground yourself again in your Sanity. It is when you get your equilibrium back. What I want you to begin to do now is when you get your equilibrium back, hold on to it. In other words, do not abandon it when you once again engage with others. I encourage you to carry forward with you that groundedness. I want you to understand that you do not have to abandon it just because you feel an energy of inappropriateness.

You have gone out into your day, you have subtly shifted and you have become more uncomfortable and you have joined them in so many words, and then you come home and you bring it with you and you abandon it consciously by your choice to be quiet and alone. We need to reverse this. You need to ground yourself as you do and then don't abandon that, carry that forward with you into your day.

What you haven't realized is that you are not required to join the rat-race. You are not required to join with or defend yourself against the energy you feel around you. What you have to do is leave it to be what it is and you stay with your groundedness and bring that forward. You will find that as you do this and you're no longer burdened with a sense that there is something wrong with you—that perhaps you are too sensitive for your own good—you will find your ability to come from your groundedness extending further and further into your day. You will discover how exactly correct I am in my statement that you don't have to join them, and you never did.

You will then learn how to stay in your peace no matter what the energy is. And you will less and less need to isolate yourself to regroup yourself. That's the end of the answer.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Now I'm nervous. My question is sort of, it sounds like a silly kind... to me it sounds like a silly question, except knowing my history: I've had a lot of loss in the last ten years through death of my family and friends and have sort of a narrow system in my children only. My question is...

RAJ: I didn't hear that.

QUESTION: Now the system is that I only have my children now as my family. And my sense is that I want to know if I'm going to ever find someone that I can have a loving, healthy marriage with, or if I'm going to continue to have to struggle by myself in doing the things that I'm doing?

RAJ: I'm going to put it this way, it is not the way the things are unfolding for you to not ever be in a close, warm, loving, supportive relationship. However, something beyond your being in or out of a relationship is occurring. You have, in

terms of past lives, provided yourself with ongoing experiences of use and abuse. You have provided yourself with ongoing experiences of use and abuse. You have provided yourself with life experiences in which you were always subject to the will of others, especially men. And of course, you lived in times when as a woman you had no voice.

You are in the process of emancipation from that self-image or self-concept. You are in a process of breaking out of it and coming into a clearer experience of your sovereignty, of you wholeness, of your integrity that isn't subject to the opinions of others. And until this strength is more fully realized—and I will let you know that you are learning very rapidly—until this is more fully learned you will not be distracted by the kind of relationship you are asking for. Because if you have it too soon you will give your power away again.

Now I told you on purpose that you are learning very rapidly. I want you to be concerned less with how soon you will be able to be in a fulfilling relationship. I want you to replace that with the valuing with what you're learning, so that you may let it be fully incorporated. Don't water it down or drain off its energy by constantly wondering and fretting about why you don't have a fulfilling relationship. You don't have a fulfilling relationship because that's not what's on your plate. What's on your plate is the establishment, if you will of, or the substantiation of a woman with integrity, so that this woman with integrity is what you bring to your next relationship. That is what is happening here.

Now, you can put to rest the idea that it must be that there's something wrong with you, and that's why you're not in a new relationship—that you must be blocking it in some way. No, the coming forth of your integrity is what's blocking whatever would degrade that blossoming of your integrity and your conscious experience of your wholeness, you see.

So relax about this issue and let the establishment of your integrity take place without being drained of its impulse by your fretting about when and if there will be a relationship, and why isn't there a relationship and on and on and on, you see.

Those of us watching you who can see the larger picture watch with great joy as you break this habit of some lifetimes duration. It is taking courage, but the resolve to complete it is there. Then we say "Bravo!" That's the end of the answer.

QUESTION: Good afternoon, Raj.

RAJ: Good afternoon.

QUESTION: I have a personal question and I'll try to keep it brief and keep emotion out of it. But it's something that's been very heavy on my heart for a very long time, and it's causing me a great deal of turmoil and I'm not experiencing peace. And it has to do with a relationship and a marriage that

I'm in. And my husband and I are separated and we've been separated for two years and he lives in another country and we have a little boy together.

RAJ: He is with you or your husband?

QUESTION: Our son is with me. And I have been wrestling with God's Will for me for such a long time in the relationship, now whether I need to be with my husband or whether I need to let it go and get a divorce. I pray and I want to do what God wants me to do, but I'm just not getting any answers.

RAJ: What are the arguments that present themselves to you against getting a divorce?

QUESTION: There's quite a history of it in my family. Both my mom and dad are each on their fourth marriages. My son is the main thing. I guess I want him to have maybe what I didn't. I don't know if it's my ego that's telling me to go or to stay or what. I'm just so confused. And it's been like this for so long. I have to make a decision because it's just tearing me apart and I can't get on with my life, and my husband can't get on with his.

RAJ: You know what your son needs? The same thing you need. He needs you to get off the fence. You need you to get off the fence. He needs you to stop being in a circumstance that hurts. Because as long as you keep yourself in a circumstance that hurts you are teaching him, as well as yourself, that suffering is a part of life, that it must be tolerated, that—and this the most important part of the mislearning—that you have not the right to challenge it. Well, there's a phrase for it, it is a "suffer it to be so now," suffer it to be so, instead of refuse to indulge in it longer, you see. So you are teaching yourself something and you are teaching him something. And what you're teaching the two of you is confusion. And he needs clarity, you need clarity.

You're sitting on the fence undecided about staying in the marriage or getting out of it. You in your simple common sense—I'm not talking about your highfalutin ideas and best judgments—but you in your simple common sense know that it is not congruent for you to get off the fence on the side of maintaining the marriage.

There is a wonderful story which I will be very brief in describing. It is a story about a young woman who got married and whenever she made a roast she cut off the ends before she put it in the oven. Finally one day her husband asked her, "why do you cut off the end of the roast?" She says, "I don't know what the reason is, but my mother always did it and I assumed that it made the roast tender or more tasty or something. So I've always done it." So he asked his wife's mother the next time they were together. And she likewise said she didn't really know but her mother had always done it. Well finally one time when they were at a family gathering and his wife's grandmother was there, he cornered her and said, "I must know, everybody cuts off the ends of their roasts because you did." Why

did you cut off the ends of the roast?” And she said, “Oh it was very simple. My pan was too small.”

Now I’m telling you this because part of your dilemma is that historically it seems as though your family is not able to maintain marriages of any great duration. I’m going to ask you what if in each of those cases they got a divorce because it was profoundly clear to them that it was inappropriate for them to be married? I’m also going to say that it doesn’t matter what their reasons are or were but in this case, your case, you must be sure that you are staying in the marriage for intelligent reasons or getting out of the marriage for intelligent reasons whether anyone else did it or not, and whether it makes it look like you are continuing a chain of established patterns.

You may not know why they got divorced any more than the young bride knew why she cut off the ends of the roast or her mother or her grandmother. Don’t stay married based of assumptions about what went before. Stay married or get divorced because it expresses intelligence now. And you will be teaching your son something else besides the fact that you can say no to ongoing suffering. You will be teaching him that intelligence acted upon in the present is more important than what it’s going to look like, or what people will think.

It is time for some decisiveness. It is time to get off the fence. It is not justifiable for you to continue to “suffer it to be so now.” Because you have a life and you have freedom that it’s your Birthright to be experiencing. But you’re going to have to take hold of it. I am not meaning that you are needing to express authority and willfulness. I am saying that you need to be willing to fit into a picture of yourself, if you will, as one who has freedom and one who has integrity, and one who can dare to act on the basis of intelligence, and one who can say, “stop” to your suffering and not justify it. Absolutely no one involved is being blessed by your indecision. That’s the end of the answer.

QUESTION: Well my wife and I have been reading in... I guess it’s a letter, isn’t it? ...from a humanity thing in Los Angeles, I think about this Photon belt that the planet seems to be entering. And according to the scientist in the article there seem to be a whole lot of effect on us from this, I mean it can even change the DNA patterns it says. I’m just wondering if we should be concerned about it or not?

RAJ: No concern is called for. Relax.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: This should be a real short answer. I have all the documentation necessary to remove myself from various government control. I tried to do this with a lot of peace and love in this, but the repercussions could be quite serious. But I guess the question is, is it appropriate?

RAJ: The control does not serve you, sovereignty does. It is appropriate, yes.

QUESTION: (Laughing) Right on!

RAJ: Your question brings up an interesting point that others can benefit from as well. The suggestion is that if you claim your sovereignty it can have consequences. The thought is, if you get off the fence it can have consequences. The thought is, if you yield and abandon the exercise of authority it can have consequences. And mind you the word consequences does not have a good meaning as it is being used here. The thought is, if you actually woke up, if you became fully enlightened it would have consequences. Mind you, the ego which is saying this never gives you specifics, it is just suggestions, “well, if you wake up you may ascend and never see your family again.” “If you wake up you will be dysfunctional in the world.” “If you wake up, people will be jealous of you and you will get the brunt of their jealousy.” “If you get a divorce, how will you take care of yourself?” You will give up perhaps what little bit of a reasonable life you have. In other words, if you actually followed the intelligent guidance that comes at the deepest levels of your being you will have to pay for it. It’s like if you are guiltless you have a problem, but if you are guilty you are part of the crowd and you are safe. You see?

“Nobody likes a nice guy.” “Nobody likes somebody whose Awake.” “Nobody likes somebody whose really intelligent.” “Nobody likes someone whose really sovereign.” You see? However you don’t like yourself when you’re not sovereign. You don’t like yourself when you’re not Awake. You don’t like yourself when you’re not expressing intelligence. So nobody is really in a rush to be too intelligent, or too Awake or too sovereign. And that’s the fact.

But do you know what? Anyone who takes small steps and incorporates intelligence and enlightenment that is experienced, and sovereignty, anyone who does not violate their integrity begins to feel less fear, begins to feel a capacity to be at peace with themselves. And as a result they begin to be more appropriate. And they don’t stand out like a sore thumb. And they don’t become the object of jealousy and attack.

I’ve told Paul a long time ago that as you get near the gates of Heaven the ego superimposes gargoyles all around the gate, implying that it is a fearful place to try to gain entrance to. And so when these arguments against sovereignty and against one’s integrity, and against one’s enlightenment and against one’s Awakening present themselves to you remember that it is just gargoyles attempting to scare you away. And I want you to ask yourselves, “why would the ego put gargoyles up?” Because you’re headed in the right direction. That’s why! And that direction threatens the existence of your ego—your sense of who you are, which isn’t who you Really Are.

So as some of you have found out, and some of you will find out the process of Awakening, the actual Movement of coming Home involved violating the ego's rules, violating the ego's incursion of frightening images or frightening thoughts that say, "if you do assert or express integrity you're going to pay for it." So you have to violate those and walk right through the images it presents. The consequences of intelligence are harmony and peace. The consequences of Awakening are finding that you fit into everything and everything fits into you—that you belong, if you will. The consequence of sovereignty has no more co-dependence. The consequence of sovereignty is fearlessness. The consequence of sovereignty is that there's no call to exercise power.

So I'm glad you asked that question.

QUESTION: Well knowing that you and my guide are with me will make this easier.

RAJ: That is what I said in the beginning today, yes, yes, yes.

QUESTION: Thank you for being with us. The question that I have today is a difficult one for me. It involved divinity versus being human. And I have a son who is struggling with manic depression at the moment. And I don't know, he could be in a struggle for choosing to stay and live or not. And I need to know when I feel the pain of it...am I allowed to feel the pain of it, because it seems to me that what you're saying is if we relax into our own divine nature you don't feel that kind of thing. So the question is, is he struggling for his life? Am I being appropriate? And what do you do when you feel the pain and you don't think that you're supposed to?

RAJ: Well, to speak very practically, you will feel the pain whether you ought to or not until it has worn you out, until you discover that it is not having any real meaning, that it is not accomplishing anything except that it is debilitating you. You can save yourself grief by realizing that it is not going to change one thing. Ahhh, so then why does one indulge in it? Ahhh, it's because you can't do anything about it. You can't do anything about his struggle with life and you want to be able to. You want to be able to save him. You don't want him to hurt and you want to be able to be the reason he doesn't hurt. But you cannot be. And if you cannot be, then you are left with only feeling guilty or you are left with feeling innocent with no accompanying grief.

Everyone is struggling with life as long as they are not Awake. And no matter how much help any of you have had you have not done your growing until you said okay. And then when you said okay you may have used the teachings, or the wisdom or the friendships that have been shared with you as you take your growing steps. But each one of you is the only one who is responsible for letting the growth happen. Just as you are the only ones responsible for blocking it, resisting it, delaying it. I know, it's because you're a mother. No it's not! That's

just an excuse for justifying a belief that you ought to be able to be an affective presence in someone else's life.

You know, I know that you know that I have spoken before about what happens when you begin to listen, that you become a transformational presence. I've said that haven't I? (no one responds) Hello!

QUESTION: You have!

RAJ: So now it sounds as though I'm saying you cannot be a transformational presence. Well, the only time you would be a transformational presence is when you're not trying to be a transformational presence. But you are being the unfolding of what is happening as Paul is doing at this very moment, which you have no tiny personal responsibility for. This means that when you are being a transformational presence you are not engaged in outcomes. You cannot set the agenda as to what the outcome will be, what the particular transformation will be. You cannot say, "I am going to be a transformational presence for him or her."

You become a transformational presence because there is no exercise of control coming into play and the other's have the space in which, for their reasons, to come to a realization that they are safe enough to let go of their cages that have provided them with a sense of structure and safety, but which have constituted a prison. But they are the one's who give permission for the clarity. They are the one's who say, "well, I'm going to try opening up the cage door and stepping out for awhile because I feel the confidence to do it." They will do it themselves, just as you take every step yourself when you're ready, and you give the word no matter how much help there has been.

Mr. Thoreau expressed a great wisdom when he said, "If I knew for a fact that someone was coming to do me some good, I would run for my life for fear that some of their good would get done to me."

Your son, or anyone any of you care about, has divine integrity just as each one of you does, but those whom you care about are not any different from each of you. And they will take their steps in the way they say they will take them just as you do. What you must understand is that their integrity is God derived whether they're ignoring it or not. And you must entrust them to their integrity because that's where the impulse of their being is coming from, not from you.

Now, I'm being very blunt, very clear and I'm not mincing words and I may sound as though I lack compassion. Shall I express a little bit of compassion and tell you to suffer, give you permission to feel grief, heartache, so that you may take an hour, a day, a month, a year to find out that you're sick and tired of engaging in this activity? And no matter how much you associated it with being a mother or a caring person, you've got to stop it because it's unprofitable. I won't do it! I encourage you to grow up. And not be fooled into believing that you're capable of fulfilling something that it's impossible for you to do and to realize the realization

that you can't do it doesn't make you guilty. It's your freedom from spending an hour, a day, a month or a year suffering needlessly in the name of love and motherhood.

I love you enough to put it to you straight.

QUESTION: I have two things to say. Can I give you a "yes, but?"

RAJ: Of course.

QUESTION: Well one of them is I'd like you to come live in my float home for awhile so you could enjoy the dynamics with me. And the other one is that there's a point that I've come very close to this last Thursday where there was like an anger inside. And although it wasn't an anger it was just like a very strong sense inside that would hold me up and give me some relief and some freedom with the dynamics that were going on. And I chose not to experience that, but it chose to flow through and come out into a joyous life instead. What was that? Did I make the wrong choice?

RAJ: Would you briefly restate the question?

QUESTION: There was a point at which I felt an anger rising in me. And it would have been an anger that would make me strong and be able not to feel the pain as I saw him struggle. And I chose not to experience that anger, but I chose to experience the joy instead. What was that? I mean did I make the wrong choice?

RAJ: Very simply you stopped overriding your integrity. You stopped trying to do the impossible, and you felt your freedom. Very often when all of you feel anger and tend to criticize yourself as having gotten caught up in the ego and lost control, you are really feeling from the tips of your toes what is principled, not as a principle but as part of the substance of you. And the anger is your misinterpretation of your direct experience of your integrity.

That is what happened to you.

QUESTION: Thank you, I got it.

RAJ: You are welcome.

QUESTION: Hello, Raj.

RAJ: Welcome.

QUESTION: I would like you to comment on a concept that I had that seemed at least to me very illuminating. And it had to do with the idea of a matrix for the Soul. And that matrix would be unique for each individual but yet a part of the Totality of God or Consciousness, or whatever you wish. And that perhaps in order to somehow walk through many lifetimes, if we could somehow get a glimpse of this matrix of our own Soul, perhaps it would ease our trip a little bit, if you will. Would you please comment on that?

RAJ: I cannot improve on expressing clearly what you have just expressed. It is true. I will only say that for those of you who are familiar with fractals—and I'm not going to explain fractals, and you can explore it on your own at another

time—but fractals are pattern that is repeated and repeated and repeated and repeated. A fern leaf is very much a manifestation of what is being called a fractal design, because you can take the whole leaf and then you can take a branch and you will see that the branch is a smaller version of the whole leaf. And on the branch there are other branches that are smaller copies of the branch. And no matter how far you go into the minuscule you find that it is the same pattern. And yet, the repetition of the pattern at varying sizes expresses more infinitely the basic pattern and cannot be called unnecessary, or shall I say unnecessary repetition, because in the repetition it is something different.

I will not go any further into that. But the point is that there is a divine pattern which is infinitely self-expressed and everything and everyone are that pattern infinitely expressed.

And you do not understand the seeming variation in forms, but that which the forms identify or render visible—in other words the Soul or Spirit or Mind, the identity of each of you—is identical. And I have spoken before on these Sunday afternoons about the fact that everything and everyone is at the same time universal and specific.

Now, I really have distracted everyone from the simplicity of what you expressed, and that was not my intent. But there is unity and diversity. And the separation you all experience between things is not actually there as a fact. That is why as you begin to Awaken, you begin to recognize yourself in everything no matter what you're looking at, whether it is a broad view or a tiny focused view you will feel the words, "it's just like me." You will have at one and the same time an experience of identification with the smallest particle and the infinite manifestation of Creation. And for lack of better words, in that full scope, from the infinitesimal to the infinite you experience being the Movement of Creation that is God, and you have become the co-creator that we spoke of at the beginning—co-creator because in the full spectrum, from the infinitesimal to the infinite you recognize yourself in it. And what it is that you recognize yourself in is the Movement of Creation, called God.

I thank you all for sharing your time with me. It has been a pleasure being with you.

QUESTION: Thank you very much.

RAJ: You are welcome. I look forward to the next time.



Gathering In Kingston, WA – August 27, 1995

By: Raj Christ Jesus –

RAJ OPENING COMMENTS: Good afternoon. In one way or another all of you are reaching beyond whatever the norm is in your lives. You call it being on your spiritual path. You call it being religious. You call it by any number of names. Many of you are pursuing this because there is what you would call an unexplainable love of God—even though you cannot tell me what the word God means—or an unreasonable and unexplainable valuing of that which is spiritual, that which is divine. Some of you, and more often than not this is the case, generally speaking, one is religious, one is on their spiritual path because life is being experienced as difficult, rough, a hardship and you want relief. And so to put it in a nutshell, very often you are on your spiritual path to improve your life.

Now, most of you have an underlying feeling that suffering is illegitimate, that it's not your birthright and that you are bound to experience freedom from it. And this feeling comes from a deep knowing in you—it is a remembrance of the Truth. No matter what your reasons for being on your spiritual path, if I may put it this way, successfully being on your spiritual path is going to involve one thing—transformation! The Biblical injunction is: “Be ye transformed.” And then it continues: “By the renewing of your mind.” “Oh, I just wanted my life transformed. I just wanted my experience transformed. How involved do I have to get? How much does my mind have to change in order to experience an improvement in my life?” Well, you know what, I'm not going to answer that question. It doesn't matter how much it's going to have to change. It matters that you recognize that that's where the changing is going to occur. And then let it occur, no matter how tiny the steps are that you take.

The reason for prayer, the reason for asking for guidance, the reason for reaching out to the Holy Spirit or God or whatever you feel the Prime Mover is, the reason for doing it is so that what is beyond your present mindsets might gain entrance into your awareness so that you have a means of escaping the bondage of your habitual thinking—the boundaries, the definitions that you are currently using to define everything. And you see the fact is that as long as you are relying upon your current definitions, your current understandings of things there is nothing new present. And so the re-newing of your mind can't occur. Prayer or asking your guides specifically for guidance is the means by which you create a weakness in the boundaries that you have established by means of your definitions, your confidences as to how things work and what they are. When you ask for help, you

abandon a self-determined, self-responsible stance, which is the very thing that blocks the renewing of your mind.

One of the primary themes of A Course In Miracles is expressed in the words, “there is another way to look at this,” and this, and this, and this, and that and the other thing. This is another way of weakening the definiteness of your definitions. It is the way that you become defenseless. And if you want, you can spell fence, f-e-n-c-e... de-fence-less, boundary-less.

“Well, can’t I just have an understanding of what’s right, of what’s appropriate, and still just be me? This renewing of my mind stuff sounds like I might have to change and experience myself differently. That’s scarier than having a different understanding of something—still being who I think I am and who I want to be.” No, being on your spiritual path means allowing your experience of who you are to be transformed. And you know what? You can have no preconception of what the transformed you will be before you allow the transformation to begin!

Why am I saying this? I’m saying it because it’s important for you to understand that Awakening, Enlightenment isn’t an intellectual process, but it is a transformational process that begins at the very essential center of you and comes forth like the center of a flower that pushes the petals back and comes out into the foreground, showing the flower in its fullness. I chose that example because it truly expresses what transformation is about when you allow transformation that you cannot be in control of to occur.

Transformation does not mean you are going to be changed into something that someone else has decided you ought to be. Transformation is the process by which the essential divine you that you already are begins to emerge, coming forward into clear view—not just to everyone else, but to yourself as well! You see? And so what will come forth is pre-ordained, because you already are who you divinely are. You already are what you essentially and Really are, with a capital “R”.

And so this abandonment of definite definitions as to what everything is and who you are does not make you subject to something beyond you that might control you. It makes you subject to the essential you, the divine you that you already are, but which you have forgotten you are.

Now, what I am meaning to convey to you today about Awakening, Enlightenment and transformation is that it will not just be a new way of interpreting everything else, it will constitute real change in your experience of who you are. Your behavior will change because your attitude will change. Your behavior will change because your experience of your unity with All That Is will be different, a different experience from the isolated, vulnerable, tiny sense of yourself that finds itself to be very uncomfortable and needing relief. And you see it’s the relinquishment of your definite definitions, and it is the yielding into that

which you are not in control over that seems to be fearful, seems to be risky, which is why no one voluntarily rushes into the experience. It is also the reason that most people engage in their spiritual path for the purpose of rearranging circumstances or improving conditions so that this fearful one, this isolated and vulnerable one might feel more safe without having to abandon that vulnerable sense of self. You see? But the change involves letting the essential you come forth onto center stage, as it were, like the center of the flower does, which is a new experience of who you are.

Very often when one gets near this place of relinquishing control and yielding there is an uprising of fear. And it is because there is an abandonment of control that you are on the verge of activating, if I may put it that way. And one says, “Well, this can’t have anything to do truly with Awakening. I must be on the wrong track, because fear wouldn’t be present in a genuine experience of Awakening.” And so I am making it clear to you that although it isn’t an integral part of Awakening it is something that every one of you will likely not escape the experience of.

And if you understand that that fear is simply a fear of losing control when the fact is that control is not essential to your experience of fulfillment, you will dare to risk the chance that letting go of the fear provoked control will in fact allow the even more essential you that you really are to become illuminated and brought forth as an experience of invulnerability, as an experience of peace and as an experience of what I’m going to call grounded purpose. And I simply mean by that a grounded experience of the impulse of life to express itself. In other words, fundamental motivation. Not motivation of the sort that you felt as a fearful, tiny entity, but the motivation of your essential being that is nothing other than the impulse of Creation that God is being, that you are not different from.

And so yes, because you are emerging from a well-fortified sense of tininess which is motivated by fear, you will find that fear aggravated as you dare to abandon it. And it is the abandonment that is the reason, it is the step needing to be taken that your spiritual path promotes, it is the stepping off the edge, as it were, that guidance is with you for the purpose of activating or impelling. Your limited thinking and your general defensiveness says that the taking of that leap, the yielding into the total absence of control is a suicidal act! It is absolutely insane! It is irresponsible! But it is lying!

All of your very definite definitions as to what everything is, and who you are and how everything works is like a crust, a spherical crust that has formed around your heart... I do not mean the organ in your body—your Soul, your heart, you know what I mean, your innocence, your capacity to have trust without doubt. And that crust is experienced by you as your safety, your moat around your castle, your line of defense, that which saves you from destruction.

Your spiritual path no matter what it's approach, as well as your willingness to experience the influx of Spirit has only one goal. And that is to crumble, to undo the seeming integrity, structural integrity of that crust, so that your heart might be able to extend itself without running into the barrier of that crust. And so that it might connect with the heart of everything and everyone else without running into that crust.

The crust is constituted of your very definite definitions. And your very definite definitions are what you use to tell you who you are. And so if that crust of definite definitions as to who you are is going to crumble, why you're going to have to let a new you come forth, or at least that's the way it will seem. But remember that I pointed out that the only thing that can come forth is pre-ordained. Because there is only one thing that is underneath that crust and it's your heart. You see? It's that which is Real about you that is not different from what God is and has always been.

And so, my point in bringing this up today is to reassure you that when you get to that point where fear arises because you know you're moving into a place that your conditioned thinking tells you will make you extremely vulnerable, you can dare to continue forward the millimeter or two that it will take to get past the edge of your practice of control, so that you can experience your heart, so that you can experience the love that you are, so that you can experience a new experience of you, indeed, a new experience of you that is in actuality the experience of who you anciently are, who you have always been. And you will sigh a sigh of relief because you will feel more like you than you have since you started this little adventure, this little excursion into self-will, into the experiment at having perceptions of your own of creation different from the Father's point of view.

So don't be so ready to step back from this place where fear arises in you. I know I get to be repetitious on this point, but I will say it again because it describes what I'm saying. As you get to the edge of the ego boundaries, no matter where along the boundary you come to the boundary you stand at the threshold to the Kingdom of Heaven. And so the boundary of your ego definitions of yourselves is covered, painted, illustrated if you will by the ego with gargoyles, scary figures. Why? Because the old sense of you is going to fail if you go beyond. The limited sense of yourself will crumble if you go beyond it.

So if you know that the gate to the Kingdom of Heaven are not Pearly gates but are gates with gargoyles around them to keep you, to scare you back, to keep you away from moving across that threshold you will not say, "Oh, this must be the gate to hell. These aren't Pearly gates." You'll say, "Ah, this must be the gate to the Kingdom of Heaven because this is the only place the ego would feel called upon to throw such a fright into me. This must be the place where the end of its existence will occur." And you will have the courage to move through the gargoyles and be transformed, be changed, be changed in a way that causes you to

experience your integrity to the tips of your toes, rather than in your little finger or in what you define to be a fanciful thought.

So be aware that Awakening involves the transforming of your mind. And that when you get to the verge of the transformation you will experience fear and that this is a signal to you that you are at a place where the ego is feeling threatened. And the only time it feels threatened is when you are close to the discovery of who you divinely are. And then take this as the justification for moving forward, rather than retreating. If you understand this you will not be thwarted in your reason for being on your spiritual path. Nor will you be discouraged by the idea that if what you're doing is a result of guidance it won't have at any time any vestiges of fear associated with it. I guarantee you that one who is providing you with an Enlightened divine perspective, which will inevitably undo the ego's limited perception of everything, the ego is going to say, "There is an enemy! There is an enemy! There is an enemy! Be on guard! Be on guard!" The alarm bells will go off and the ego will do everything it can to save you from what it sees to be the horror of being governed by God. This is inevitable!

I'm telling it to you straight so that you will not back off, and you will not abandon for a time your spiritual growth because it isn't what you thought it would be. I am saving you time by telling you where it will apparently not be easy when you had expected that perhaps it would be a piece of cake, because it was a divine process.

If you will remember that the Father did not banish you from the Kingdom of Heaven—from your Right Mind—and that you abandoned your Right Mind by saying, "I would like to experiment with having different perspectives of Creation," then you will begin to understand that this one who stepped aside from the Father's perspective of Creation to create new perspectives, new perceptions, this one has to abandon itself. You see? The creator of perceptions has to abandon its stance as a creator of perceptions. You will understand why that sacrifice of identity will seem to be scary. But you'll also understand that that sense of identity as creator of perceptions is not who you truly are. And has constituted a limited experience of divine being, of your being the Son or Daughter of God, the offspring, the direct expression, the presence of God manifest. You see? Which is the center of the flower which is going to come out as the transformation of your mind, the renewal of your mind occurs as you let your Right Mind emerge.

Now, we will take a break and when we return we will have a question and answer format. I wanted to take this time today to share this because very often in this question and answer format the questions have to do with rearranging the furniture, as it were, with how do I improve this situation or circumstance or how do I get out of the suffering that I am in. And I wanted to remind you that although I will answer those questions, my function is not just to help you have a better dream. And to remind you of what your spiritual path is really about, what

Enlightenment and Awakening is really about, what coming back into your Right Mind is all about, and that IS what it is all about, not just the improving of “the human experience.”

Lastly, the human experience is not useless or meaningless, it is the Kingdom of Heaven seen through a glass darkly. And so as the renewing of your mind occurs and as you come back into your Right Mind, the Kingdom of Heaven that you call the “human condition” will become obvious to you as the Kingdom of Heaven and therefore as an improved experience. If the human experience, the suffering, the pain, the sin, disease and death is a misperception of the Kingdom of Heaven, then the correction of it doesn’t involve manipulating the misperception but healing the misperceiver. You see that? Of all of you coming back into your Right Mind by the renewing of your mind, because somewhere in you you’ve said, “yes, I will let the essential me come forth and I will do it by ceasing to exercise absolute control over my experience.”

We will take a break.

RAJ: Before going into questions that you might have brought with you, does anyone have comments or “yes, buts” or questions that my comments brought forth? If you do, if you’ll raise your hands.

QUESTION: Well, I do have a comment on that is that for the past week or ten days I have been in an absolute funk, which I would equate as fear. And the only thing I had is thank you for your words, cause I feel they were directed really at my specific situation I was in the last ten days. So I thank you.

RAJ: You are welcome. But you cannot take all the credit.

QUESTION: I didn’t take it all, just a little bit.

QUESTION: With regard to being transformed or like what you said, can you explain the disengagement, the detachment with which the world can be viewed if you are transforming. Boy is that ever an awful way to put what I’m trying to get across. My experience is that the world around me keeps on going and I don’t much care. And this would appear to be harsh. But I can’t help that.

RAJ: Your words are expressing the attitude or feeling you experience when you are not hooked? Correct?

QUESTION: Yes.

RAJ: When you say I can’t much help that it is not like you are summing the world, you are saying that that is literally the experience. You have no need to apologize for the fact that you are not hooked?

QUESTION: Sometimes I feel the need to apologize.

RAJ: But that is not what you expressed in those terms just now?

QUESTION: That’s right!

RAJ: Indeed. Oh, yes! Now, one does not have to be totally Awake, one does not have to be totally transformed forevermore in order to experience

perspective, in order to experience balance of the mind in which one isn't hooked by those things which before hooked you. The means by which one can experience this is really simple. It is through meditation. Now I am speaking of meditation that is not guided. I am speaking of meditation that does not have a focus, a purpose like healing the world, or blessing someone who is suffering and so on. I am talking of meditation such as TM. I am talking of meditation where one pays attention to the flame of a candle. I am speaking of meditation where one sits quietly and pays attention to the sensation of breathing in and out. A meditation that does not have an intellectual focus.

When one utilizes this kind of meditation it very rapidly moves that one into his or her peace. In other words, that's all the more complicated it is to move into that place that we could call the center of you. Into that place where you have escaped the hooks of the ego.

I've said before that the only thing the ego cannot defend itself against is disregard. All forms of attack, all forms of manipulation, all attempts to get rid of the ego by one means or another the ego can successfully defend itself against. Why? Because the ego is itself a defense mechanism. It is the means by which each of you, unconsciously now, denies yourself the experience of the Father's perspective. It is the means by which you deny yourself the direct perception of Reality. Meditation of the sort I described doesn't deal with the ego at all. In fact, it moves you out of all intellectual or conceptual processes. And the ego cannot defend itself against that and you find yourself moving into your peace.

And I've said before that this peace is not just a physical peace, it is not just a movement from an experience of tension to an experience of relaxation. It is a movement into a direct experience of your essential being. And so this peace that you experience is literally you touching, having an almost sensory experience of and a direct experience of the very self that you are, which is the presence of God. And then I have mentioned that what emerges out of that without any coercion is an experience of joy, not giddy emotional joy, but it is an illumination of the peace that is vital and alive. And then comes Love. And at each point you feel your inseparableness from it.

Now I am getting off the subject, but I wanted to explain that. My point is that we are not talking about some complex process that leads to Awakening or that helps to move you from a state of reaction to your circumstances to a place where your circumstances do not govern you. It is a simple thought-less process. Meaning a process in which thoughts play no part. And it is available to all of you at any moment that you choose to abandon thinking because the inevitable result of the abandonment of thinking is this slipping through what the Course refers to as the little gap. And when you slip through it, which is something that is never the result of effort, one finds himself or herself in her or his peace. In other words, having a direct experience of the divine one that you are, all be it, a limited

experience of it, as I mentioned, because then comes joy and then comes love and I haven't told you what comes next, and that's not what we're going to talk about today.

In your peace, indeed, the Kingdom of Heaven continues to be the Kingdom of Heaven, or as you said the world goes on, but you don't care. What you mean is that you don't care on the basis that you had cared when you were not in your peace. And to be very honest with you—or if you are very honest with yourself—you will find that the reason you cared when you were not in your peace was because you felt guilty and responsible in some way for correcting that which you were guilty of. And maybe the only thing you were guilty of is the fact that you haven't yet corrected the situation, even though it might not be your responsibility.

Well obviously your reaction to circumstances when you are not in your peace is a reaction of confusion. Now when you are in your peace you are incapable of reacting. But you are capable of being conscious of everything that is going on. And from there, which is the place of your integrity, you truly are able to know what needs to be responded to and what does not. And so, there will be much that you will not respond to that when you were not in your peace you would have responded to. The difficult part of this is that this place of reacting to life's circumstances because you are not in your peace is something everybody is engaged in and everybody has taught everybody else what the rules of reaction are. And these rules of reaction all fall under the heading of “being responsible, a responsible individual with integrity.”

And so when you find yourself in this experience, this direct experience of the peace of your being, and there is much that you would have responded to reactively that you find yourself experiencing no reactive response to, you have stepped out of the mutual agreement as to the rules of the game. And those who are insisting upon reinforcing those rules will look at you and say, “You are being irresponsible.” They will say, “Well, if this is what the spiritual path is about I want nothing to do with it because there is no love in it.” And what it means is that, “you are not reinforcing my need to be able to prove to you that you are guilty and put the responsibility for me off on you.” And I guarantee you that that is really the general definition of what love is in the world today. Love is you behaving in a way that you are responsible for my confusion and the results of my confusion, and as long as you play that game I don't need to feel guilty because you're doing it for me. You see? That's the definition of love, generally speaking.

And so, I'm glad you brought this up because this is another unexpected aspect of becoming clear, of Awakening, because you find that in your clarity and your peace and your ability to be absolutely appropriate you aren't received with open arms. And you aren't necessarily received by an acknowledgment of the value, the divine value of what you're expressing. And so you are likely to say again, “Well, this can't really be the true path of Awakening because I'm running

into more problems, more difficulties.” Well I’ll tell you that the only reason it’s a difficulty because you haven’t yet hung out as it were, you haven’t abided in this experience of “not caring” in the manner that you cared when you were in a reactive state. And because you haven’t abode there long enough to get the feel of it you cannot feel the integrity of standing in that place where you are not reinforcing insanity. And so you do not feel at peace about it!

And so I will tell you that when that happens you first of all need to back off from the attack on you or on your new vantage point, made by those who used to play the game with you, and you need to say, “What is the nature of my experience here where I am not reacting to what I used to react to? What am I experiencing in this place where I apparently don’t care anymore about what I used to care about and react to?” And when you pay attention to the experience, aside from the reactions of others, you will find that it is still the experience of your peace. And that even though you aren’t able to express in words very well the fullness and depth of the experience there is something—well I used earlier the word grounded—there is a groundedness, there is in you permeating you, not just peace but what I’m going to call an infinite stability that you can’t personally account for. In other words, you can’t personally account for it because you didn’t in any way or means generate it. You might say it’s an experience of bigness! But that is an inadequate word. It is an infinite stability that constitutes a support for your not abandoning it, not abandoning your peace to get back into a reactionary interchange that is part of this mutual agreement with everyone, because everyone’s decided what the rules are.

This infinite stability is very often felt to be you being Loved by God. What it is is you feeling union with God. But as long as you want to use the words, “It feels like God is Loving me,” use those words. Because what you are feeling and describing with those words is the experience of atonement, even though the fullness of what atonement is hasn’t yet registered with you.

If you will pay attention to the experience you are having in your peace that causes you not to care anymore in the way you used to care, you will not be easily distracted from that experience of integrity and you will not abandon it to engage once again in reaction from an uncentered level. And everyone else who might be distressed because you’ve abandoned the game of the mutual agreement as to what the rules are and what everything means... when those who are frustrated with you because you have abandoned the game, react and attack you verbally or emotionally or in whatever way, you, if you stay in that place of your peace and the feeling of this infinite stability will recognize that you are not there to relieve them of their frustration by rejoining the game and indeed you will have to continue to apparently not care anymore. You see? That’s something that you don’t expect to be a part of becoming clear.

But you see, as you withdraw your participation in a game of active ignorance the group of those consciously engaged in active ignorance diminishes and that group loses power. And so their practice of active ignorance, not having as wide an acceptance now, is less reinforced and thus it is a little bit less dense. Which means the individualities who have devoted themselves to this game are a little less dense. That is the evidence of healing whether they wanted it or not. And so you have cared, you have been a presence, the effective of which is love. And that's what you need to become aware of, so that you rest more easily in your "not caring anymore" in the manner that you cared before.

And so you see because I have expressed this to you and to others who may not have arrived yet at the point of that experience you will not be surprised and thrown off guard when it happens. And if you are not thrown off guard when it happens it will not be a point of distress for you. You'll say, "Oh yes, Raj said that this would happen. And here it is. I see it. It's clear as a bell." And you will experience less distress in your process of Awakening than one who has not heard this yet.

Did that answer your question?

QUESTION: Yes it did, thank you.

RAJ: You are welcome.

QUESTION: I don't know how much I can add to that, but I think I'm experiencing what you're talking about right now. And that it feels very good. And it's exactly like you said, the more people engaged in coming from their integrity the more that seems like a snowball effect. And other people pick it up and carry it a little bit further and a little bit further until the other's who want to engage in that smaller place end up getting backed into a corner. But the rest of us can continue on in that expanding growth kind of a thing and the peace. And the others that got backed in the corner can either join us and drop there stuff or just stay in the corner...

RAJ: Or leave.

QUESTION: Or leave that would be a nice choice, but...

RAJ: Indeed, and whoever they may be they will stay in the corner until they are willing to abandon their commitment to staying in the corner.

QUESTION: Right! I was once in the corner myself, so I understand where they're at! That's all.

RAJ: Indeed.

QUESTION: That's all I have to say!

RAJ: There is another important aspect to this here and that is that when you stay in touch with the experience of your centeredness and your peace, and you feel this infinite stability, you realize that there is a whole lot of self-justification that you used to engage in that is simply unnecessary, and thus when those with whom you used to play the game get frustrated with you and demand

that you account for yourself you will not feel threatened by that demand because you will recognize that you simply don't have to account for yourself.

QUESTION: That's true.

RAJ: And the reason you realize that you don't have to account for yourself is because you're not experiencing guilt.

Any other questions?

QUESTION: Great since you've already answered the question, actually it's not a question it's just a point of clarity. In my community there's a great deal of poverty. I sense a tremendous amount of sorrow but no guilt. Can you... in your explanations...

RAJ: You yourself are experiencing sorrow, but no guilt?

QUESTION: Yes, but not guilt. I don't feel responsible for their poverty. But I'm not blind to their experience.

RAJ: Indeed, you express the sentiments of all of those who are Awake observing you—and not just you but everyone. And I know that there are those who will say, “well, those who are totally Awake couldn't possibly feel sorrow.” And indeed, it is not the best word. When a member of the family leaves, like the Prodigal Son, the family notices and feels the absence of the active presence and the participation of an aspect of its wholeness. And it is not happy, if I may put it that way. The void which is not representative of Reality is recognized and felt as (I am trying to think of a word that will not have any ego aspects to it) an inability to express love that is recognized by the one loved as having been extended. One could say, “it doesn't feel right,” but I don't mean that it feels wrong. One could say that it doesn't feel comfortable. It simply means that there is an experience of a desire to have that one who is not feeling the embrace of love to feel it once again, so that the communion, so that the union of being can be felt by all.

And so although it is not totally appropriate to say that the Awakened ones feel sorrow they do feel the fact that the Brotherhood yet has the opportunity to feel its unity fully, and desires that because that is the Birthright of God's infinite self-expression. So it elicits a conscious desire for this unity to be totally and absolutely experienced without any of the Brotherhood ignoring their place in that unity.

So I understand completely what you are saying, yes. We also recognize that it is not our responsibility to change your mind or force you back Home into your Right Mind. And so we do not feel responsible for whatever you might be experiencing in your choice to see Creation with a perspective you have created that is not all inclusive as the Father's perspective is. But we are ever presently alert and available ready to recognize the first slight indication on the part of any of you to want to come back Home—that the slightest indication with any of you that you are becoming dissatisfied with the perceptions you have created, and where there is waning commitment to the definitions you have evolved—and when that

slightest weakening occurs, and there is just the slightest opportunity that the love that we are expressing might register with you, you are greatly supported so that there might be greater and greater courage on your part to abandon the rules and the concepts and the definitions which seemed to have comforted you and which seemed to have given you definition.

And although we cannot take one step for you we can be there to say, “go on take one more step! Good! Now take one more step it’s safe! Good!” You see? We are there! And we are there because it is our Birthright to experience you experiencing us as we are, and yourself as you are truly, so that the Whole of the Brotherhood experiences its integrity consciously. So, although you may not feel responsible, although all of you may not feel responsible for another’s circumstances or for resolving them for them, you can recognize what the circumstances appear to be and be available when there is the slightest indication that a renewing of their mind is becoming of interest to them. So that you may encourage them even though you cannot take one step for them. And most certainly without ever taking on a personal sense of responsibility for getting them Home. The feet that took them away have to bring them back!

The decisions used to justify creating a different perspective of Creation have to be undecided, if you will, abandoned. You see? Any other questions?

QUESTION: I would like to know what I most need to know at this time in my life. And I would also like to know also what I most need to do. Thank you. (This sounded like a lady that was visiting that I think Judy said was over 100 years (young).)

RAJ: Well, the thing you most need to know “at this time in your life” is that this time in your life is no different from this time in the life of one who is just two days old. It has nothing to do with the time in your life, it has to do with where you are standing. And always where you are standing is at a threshold, which you either can neglect to step over or step over. And it is the same thing with one who is two days old or one who is twenty years old. They stand on the threshold of abandoning themselves to that which is beyond any current definition of themselves that they have acquired and used to define themselves.

And so what you need to know is—and you do know this—that at this point in your life you do not, you cannot intelligently say, “I probably don’t have time to wake up.” It has nothing to do with time. It has to do with, if you want to call it this, it has to do with space. It has to do with whether you’re going to stand where you’re standing or move the fraction of an inch that it takes to be just a little bit beyond where you are, where you abandon yourselves to the renewing of your mind and transformation.

You at this instant, and everyone else at this instant stand literally at the threshold of the unknown. Except as I pointed out to you earlier, the unknown that

you stand on the threshold of is the essential you, the center of the flower, which inevitably must come forth!

Now I said earlier that you don't have to attack the ego, in fact I said that if you attack the ego or any of the ego perceptions the ego would be able to defend itself flat out, and that the only thing the ego cannot defend itself against is disregard. You realize how little effort one needs to put into the act of disregard? That's all the effort it takes to wake up! No effort at all! The absence of effort, and I pointed out that when one meditates one slips through the little gap, one doesn't climb into it, then no effort occurs, one slips into it.

And so moving the millimeter or so that it takes to embrace the unknown is an effortless thing that occurs by virtue of becoming centered and letting in the greater experience of the divinity of you, the greater experience of who you are, which is ageless. And the agelessness of you will replace what you called "this time in my life" right here! And the infant who is two days old or the youngster who is twenty years old who makes this same transforming renewal of mind will find that the time in his life or her life that they would refer to will be replaced by the agelessness of them and the limits of being a two year old and twenty year old will dissolve.

So what you need to know right now, and it has nothing to do with this time in your life, it has everything to do with the fact that now is the only moment you have. And what you need to know now is that you, right as you sit there, right as you are being conscious in this instant, stand at the threshold! The same place everyone else is standing, with the same opportunity to have your mind renewed and your experience of being conscious.

We will take a break.

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: In the past you had confirmed my feeling that a marital separation was needed. It would appear that we don't have enough money to support two households, and my wife is dragging her feet as far as generating income. My question is this: Should I simply move out and let the financial chips fall where they may?

RAJ: Meaning what?

QUESTION: Well we're wanting to keep the house we have in the neighborhood we have and my son in the school he is in. And is it appropriate to me simply to, since I'm the one generating the income just go out and get a place for myself that's, you know, a simple means of existence and essentially give her the rest and in a sense put more of the pressure on her to come up with the rest in order to keep that going, or do I need to stay until she gets it together to get more money?

RAJ: Well if you want to have a healthy, wholesome, balanced and I'm going to say an abundant experience then do not approach this in any way with a control issue. You do not want to force her to do anything. You do not want to force anything. But you do want to be intelligent. I have indicated, as you said, that it is important for you to have some space in which to allow further clarification to occur. I would encourage you to do exactly what you described and when you say let the chips fall where they may, let that include the possibility that the chips falling where they may might involve an increase in your income that allows the needs to be met while you become further clarified about your fulfillment.

To think somebody needs to learn a lesson here other than you will put you in a position of acting so as to cause leverage, to cause justice to come into play, when at all times when you are engaged in the resolution of a problem by virtue of... (A noise occurred that some button had to be pushed to stop the noise. And then he came back saying...) My point is that justice is what is already occurring! Creation, as I've said, is the only thing going on on God's terms, and therefore what you are engaged in here is the process of letting yourself into the awareness of what the already existing justice is, which is justice for ALL. That's the end of the answer.

QUESTION: What you say makes complete sense. I guess you know I was just wanting to really get a specific answer if I should... It's like making the move and let the Universe do its thing, instead of me trying to get it together before I make the move. So you were saying I should make the move?

RAJ: It is appropriate, yes.

QUESTION: Is everything in order with my alignment on my relationship with my son regarding this? I have a little difficulty in that I project some of the rejection that I felt from my father on to this, that I will not be living in the same house with my son and that creates a lot of pain for me.

RAJ: You're thinking entirely too much! Take one step at a time. This step has to do with you coming into a clearer experience of your integrity and that will bless him.

QUESTION: Great. Finally, the last three times I've been here you've given me very profound answers that have effected me deeply, is there anything else along those lines that you want to tell me at this point?

RAJ: No, what I had to say today about the transformation of each of you by allowing of the renewing of your minds is where it's at for you! You've gotten your message for today!

QUESTION: Thank you.

QUESTION: Hi, thanks. Where do I begin, I've got about a thousand questions for you, so let me try and make this short and sweet. In the last month and a half has been a very trying time, I lost a relationship and a death of a real close relative. And you mentioned about being on the edge, and I felt that I'm on the edge looking for something else but it's so foggy I can't see! I'm hoping you can shed a little light through this fog and give me some guidance as to where I should be going next.

RAJ: Your fulfillment comes to you! You see, like the Prodigal whose fulfillment was already present with him, everyone at one point or another decided to turn their back on it and look for it on their terms! There is a great deal of pride which is encouraged around setting your goals and creating your future and accomplishing things. You set a goal, you give yourself a direction to go in to get or achieve that goal—to get your fulfillment. And it's all predicated on the idea that you have to create your fulfillment, when the fact is that your fulfillment is your Birthright. And the moment you stop going for it and succumb into the presence of you in the moment you're in your fulfillment begins to register with you. It seems to come to you, again very much like the example of the Prodigal Son who upon abandoning his intent to do it his way and started for home found that his Father came to meet him. You see? Your fulfillment comes to you, because it never was taken away from you. You've always taken who you are truly with you wherever you have gone in the attempt to become what you think you ought to be!

And that statement should be printed and hung on your refrigerator where you can see it everyday!

So instead of thinking that now you must have a new direction to go in, I encourage you to adopt an attitude of, "Well, it 's going to be interesting to see how the Universe, or the nature of things, or if you will God, unfolds my experience of the fulfillment of my being now!" That very thought is like prayer. It is the way in which you abandon self-sufficiency and let something else in by becoming curious about movement that is going on outside of your consciously directed life. That's joining. That is abandoning independence.

Fulfillment is the nature of the Movement of Creation. It is therefore, the nature of Being, it's the nature of existence. And so if you're feeling antsy to get on with it, let that antsiness motivate you not to get your feet moving but to in effect sit down and relax and watch to see how it comes to you. This is not laziness! This is a truer attitude! That's the end of the answer.

QUESTION: So I should just shut up, sit down and it will come to me?

RAJ: Ah, but let there be interest, interest so that you are paying attention. Let there be expectancy—not expectancy of something that you have formulated and put out into the ethers to let the energies gather around and give form to, not something you have in anyway set into motion yourself. Sit down only

figuratively speaking as the means by which you become allowing of your fulfillment registering with you and then be curious, which mean attentive so that you will recognize it when it happens. You see? So it is passive in the sense that you will not decide what it is you want and go after it, but it is active in the sense that you are remaining alertly conscious with interest to see—for lack of better words—what God is unfolding, or what the nature of being is unfolding, or what the Universe is bringing forth to identify your fulfillment. You see?

QUESTION: I think I understand, thank you very much.

RAJ: You do understand, and you are welcome.

QUESTION: Hello, Raj.

RAJ: Good afternoon.

QUESTION: Hello, Raj.

RAJ: Good afternoon.

QUESTION: I was married 25 years before I dared to leave that was two years ago and since I have gained a little bit of distance. But what I have not been able to perceive is what this marriage meant for me. I have the feeling, I mean it was a long painful experience and I have the feeling I missed the point, or I did not learn a lesson. Therefore, I wanted to ask you whether you can help me with this.

RAJ: And you are afraid you will repeat the mistake?

QUESTION: I would not dare to do that again!

RAJ: Oh it did not escape you. It was the way in which you learned the meaning of sovereignty. It is the way in which you learned finally to how to say “no.” It is the way you laboriously, but inexorably, persistently moved to the point where you no longer sacrificed your integrity for the sake of a principle. A most valuable experience no matter how long it took. And it is a learning that is fraught with what I am going to call transfer-value that is affecting and will continue to affect most of the other areas of your life.

It has been a process of emancipation. It has been a process of growing up. You made a shift from being a child to being an adult, if I may put it that way. And when you left the marriage it was the equivalent of what everyone thinks arriving at 21 years old means. And you know what? Whenever anyone does that it is worth applauds whether it does occur at 21 or whether it occurs at 58, you see, and so you can be pleased. You can be as happy as day of graduation. It doesn't matter whether you went to school a lot longer than everyone else before you graduated. The meaning of graduation is honorable. And I honor you and I encourage you to honor yourself.

What more can I say? It doesn't matter that there's yet a lot that you don't know about some things. It simply means that there are wonderful thresholds of discovery. But there's one thing that you don't have to be afraid of and that is, you don't have to be afraid that in the process of wonderful discovery you will suffer

from the disastrous results of etiquette, of being a good boy, of living up to other people's expectations. At the bottom line you will not have to suffer from giving preference to anything and everything other than your deeply felt integrity. This is wonderful! You are at a point where you are unwilling to become dishonest in favor of not upsetting anyone else.

I want to say congratulations, but I embrace you with love and acknowledgment instead. That's the end of the answer.

QUESTION: Thank you. Much I did know in my heart, but the moral concepts of my up-bringing I think contradicted it, so I got a bit confused. May I just ask a connecting question. What is the future of the family, because so many people are separating and it's always painful regarding the children and so on and there must be something in the making which I can...

RAJ: Oh I will tell you that your children were much clearer about this than either you or your wife were a long time ago and they are not suffering from this but relieved. In spite of your conditioning, which tends to over-shadow your clarity, the honesty that I spoke of, of your actions blesses them. And they will dare to be honest themselves because of it. And that will bless everyone they are associated with. Is there any other guilt that you would like me to...

QUESTION: No, thank you very much. That was totally to the point! Thank you very much.

RAJ: You are welcome.

QUESTION: At the last gathering Debra asked you what she should know, what it is you would tell her. And you asked her what she would be most afraid to know. And so I would like to ask the question that I'm most afraid to hear the answer to. And that is can you tell me the truth about the Angel project?

RAJ: I can, but we must do that privately.

QUESTION: Can I have an ETA for that? I'm at your disposable!

RAJ: <ggg> Between now and Wednesday.

QUESTION: That works for me.

RAJ: Indeed.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: Good afternoon, Raj.

RAJ: Good afternoon.

QUESTION: You seem to be having a very good time this afternoon. And I'm enjoying it also. You are so expressive and I appreciate and acknowledge that.

RAJ: You do not know how much of a work out it has been on previous Sundays.

QUESTION: It's showing! I don't know how specific this is, or appropriate, but I'm going to ask it anyway. A month ago I was told by my

guidance to prepare to go to Las Vegas to attend a seminar. I got all the point to pack and get ready to go and the wear-with-all didn't show up. And the invitation has reentered my life but the wear-with-all has not shown up and I'm just curious. Am I being lead towards Sage or away from, or anything to do with Sage seminars?

RAJ: It is inappropriate for me to speak of this while you are still in the middle of the learning. I do encourage you to trust the process! Because it is geared toward your experience of clarification, the renewing of your mind. That's the end of the answer.

QUESTION: Thank you and that is appropriate.

RAJ: You are welcome.

QUESTION: I have a lot of questions going through my mind right now, but I had one narrowed down but it's being overwhelmed by another. I'm at a point in my progression as far as my spirituality goes where I'm asking a lot of questions. And how I was raised, that wasn't appropriate. You know it wasn't...

RAJ: Are you also taking time to listen for the answers?

QUESTION: I hope!

RAJ: Continue.

QUESTION: I'm trying. And I catch myself often getting a feeling of something, and I don't want to hear it so I move on to my next question.

RAJ: I just want to mention to those who haven't discovered it yet, that asking question is an excellent way of avoiding answers. Continue. I appreciate your honesty there.

RAJ: Can you be a little more specific so that... **QUESTION: Okay. I guess more of that... I guess in myself it's just questioning... not necessarily verbalizing any questions, but saying in myself... asking (that's not the word I want I guess) questioning if I'm following on a path that I actually believe or if I'm following on borrowed light so to speak. But the thing that I'm really struggling with right now is, I've finished a stage in my life as far as schooling and that part of my life goes and I'm moving on to something new and very frightening to me. And I'm being pulled in many different directions and at different times they all seem okay.**

QUESTION: Yeah. I moved from Utah and I moved up here to Oregon. And I've had a lot of criticism for that from my father and my family. And I'm curious, right now I'm deciding whether it's something that I want to stay in Oregon, because I'm feeling some great enlightenment happening in myself, or do I want to... or I guess I should say do I need to stay and complete that process that I feel like is happening, or do I want to go and perhaps begin a new one and go back to Utah?

RAJ: And you are aware that possibly to move on to a new one is a way of avoiding the fullness of this one?

QUESTION: Right! I think! Yeah, I feel as a big part of that of me staying I feel a lot of fear around a relationship that I'm feeling a lot of emotions around. And I'm wondering if it's something I need to stay and deal with what's happening as far as my relationship goes with this person, or do I need to get away from it?

RAJ: I encourage you to stay. And I encourage you to stay with the intent of confirming in your integrity in your actions relative to this relationship, no matter which way it goes. What I mean by that is if it is appropriate for the relationship to continue and grow because it's in harmony with your integrity, you need to do that. If the relationship must end because that is what is in harmony with your integrity then that is what needs to be done. But whichever way it goes—which you will discover what is appropriate—whichever way it goes it needs to be followed through so that at the conclusion of the unsureness you move forward with your integrity in tact. If you leave now you will simply be avoiding the demand for the strengthening of your integrity that confronts you. I said the demand for the strengthening of your integrity, another way of putting it would be the opportunity to feel your sovereignty or strength more fully, with greater self-respect. That's the end of the answer.

QUESTION: Thank you.

RAJ: You are welcome. You see, it isn't just a matter of sticking it out to resolve it—to resolve IT! It has to do with an inner process of experiencing your substance—the substantiality of you. And it would be a shame to miss that since the opportunity is in front of you to have it illuminated. That's all.

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: I'm thrilled to be here and be having this experience. And all I can say is I'm full, not only with food. Is there anything I need to hear from you?

RAJ: You might be surprised to hear this, but not today!

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Hello, Raj.

RAJ: Good afternoon.

QUESTION: Can you tell me why I am at Campfire and particular what role I play with those who encourage parents to get involved with their children. I kind of feel like I've talked myself into a circle and helped everybody off the hook and I'll kind of do it myself. And they can do all the taking the brochures to the schools and gathering everything and I'll come out... And that doesn't sound right either. But when I tell them listen to what

people are saying and put it back in front of them and say if you want to get involved with your own children, do it! And we'll show you a way of doing that, or we'll give you tools to help that happen. But since all the staff have left and no one's stepped forward to take their places I'm at a point of maybe I should be rethinking how I'm doing it, or what I'm doing there or what the programs for?

RAJ: The simplest way I can put it is that at the moment there is nothing for you to do, except to pay attention, ready as I said earlier to respond to the slightest bit of interest that is given when someone wakes up to the fact that they have a want or a need and they are turning for help. Do not attempt to force life back into this present void. And do not attempt to do what everyone else would have done all by yourself. At the moment it is appropriate to let things lie taking no steps. I will say that within a month to six weeks it will be appropriate for you to let it be known, preferably with letter or letters to others that you are present and willing to work with anyone who is interested in participating. But do it without conveying in any way any kind of judgment on those who seem not to have shown any interest at all. And above all do not think that everyone else has thwarted you in doing what you are able or capable of doing or contributing.

In other words, do not provide a charge to the situation by interpreting, period. Those who need to participate won't recognize that they are needed until their lack of participation begins to show up as, shall I say, a less than desirable circumstance. Once they have that recognition then when you speak, when you contribute it will be received and responded to with camaraderie. I know that at the moment it seems like it would be the responsible thing to find some way to inspire or generate interest. Don't do it!

I do not answer questions for Paul that Paul does not ask. And I've shared before a fairly well known saying that "a mind that's changed against its will is of the same opinion still." You have to wait without judgment, without opinion, until a mind is present that is interested in change, that has a want. You see? And this interim here while you are waiting for that want to be expressed is an essential part of the want coming forth. That's the end of the answer.

QUESTION: Can I ask a question of clarification?

RAJ: Yes.

QUESTION: Are you talking about potential members coming forward, or are you talking about a specific unit that is leaderless right now, or about my not having...

RAJ: The former.

QUESTION: Okay, that helps.

RAJ: What can I say? There has been a great unity and cohesiveness that we all have been together today. And it has felt good! And it has been my pleasure to participate in this mutual unfolding of love and clarity. Thank you.



Gathering In Kingston, WA – December 10, 1995

By: Raj Christ Jesus –

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

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

RAJ: Indeed.

QUESTION: Ah, thinking...

RAJ: Understanding

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

RAJ: Then let us go ahead with your question.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We will take a break.

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

RAJ: Again.

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

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

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

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

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

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

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

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

That's the end of the answer.

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

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

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

RAJ: You know what?

QUESTION: What?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: It feels like laziness sometimes.

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

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

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

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

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

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

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

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

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

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

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

RAJ: Let us do one at a time.

QUESTION: Okay.

RAJ: You have heard correctly.

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

RAJ: That is helpful.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: I'll sign up! Thank you.

RAJ: You are welcome.

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

RAJ: Then you may pass the microphone on.

QUESTION: No!

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

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

RAJ: There is no seeming to it.

QUESTION: Right!

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

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

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

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

RAJ: Whatever that might be.

QUESTION: Whatever that might be.

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

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

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

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

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

QUESTION: Oh, boy!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: I'm for it.

RAJ: I know you are.

QUESTION: Thank you.

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

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

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

Thank you for being with me.



Gathering In Kingston, WA –01/04/1996

By: Raj Christ Jesus -

QUESTION: I'm concerned about my ability to be a full time parent and still pursue a career that would allow for an economically stable life and financial independence from Steven. I'm wanting to realize more income through my artwork and how should I approach that?

RAJ: Well first of all, I encourage you to be open to the possibility that your fulfillment may come in other terms than the one's you just described. You see for everyone it is so easy to say to one's self, "I know that such-and-such would be the appropriate and intelligent and loving way for things to work. Father please help me to have it this way." When the key is, literally, to start out by saying, "Thy will not mine be done. And I am very curious Father to know what Your Will is." And you can replace the word Father with Mother or Universe or Prime Mover. But the point is that no matter what word you use you want to express a desire to be providing no biases to the registering of your experience of fulfillment in your mind.

You cannot say, "Father I know this would be good, and so this is where I will be looking for your answer," because this means I will not be looking anywhere else. You see, when you do this you are yielding rather than controlling—you are inviting rather than determining how things ought to be.

What you want is not what you think you want. What you want is what works! Well, what works, what does that mean "what works"? In what respect? When I say, "What you want is what works," I mean what you want is that which identifies fulfillment for everyone with whom you are involved with—yourself, your children, your husband who you are separated from, your possible or probable employer, etc. What you want is to know where you are supposed to be so that your being there truly identifies fulfillment for everyone.

Now I want to be very clear, when I said that you needed to be open to that which was beyond your concept of what would meet your need, I did not mean to imply that what you described is not the way it will turn out. But if you want to see it turn out the way it is supposed to turn out because it identifies your fulfillment, you must be willing from the outset to set aside any concept you have as to how it ought to work out so that you can let go of any tininess that you are

entertaining about yourself—and for lack of better words—tap into the larger picture, tap into the fulfillment of purpose that it is your Birthright to be experiencing, not because you think you know what it is but because the Father is being it at this very instant and it is awaiting your conscious awareness of it. And so when you are saying, “here is what I need Father,” you are sending a message rather than being in an attitude of attentiveness, whereby what the Father is giving can penetrate whatever wall may be there and register with you.

So I am addressing here an attitude. It is the very same thing I have been talking to Steven about. And what blesses him will bless you. What I have been telling him that has been the truth will bless you because the principle is the same for you.

When you say, “Thy will not mine be done,” it could feel as though you are opening yourself up to infinite possibilities. What I want you to understand is that what you let in, that what the Father will respond with will not be an infinity of opportunities. It will be very specific!

And so, in abandoning any preconceptions you have as to how it ought to work out you will not be opening yourself up to a confusing array of potentials. All you will really be doing is abandoning a focus that you were bringing to the process that itself constituted a limit to the possibilities. So it’s the Father’s good pleasure to give you the Kingdom, it is your Birthright to not be experiencing a lack in any area at any time. And so when you say, “Thy will, not mine be done,” you are saying, “share with me that which specifically identifies needs met,” know that it’s your Birthright. That’s the end of the answer.

QUESTION: Hello, it’s good to be here in Washington.

RAJ: Good afternoon.

QUESTION: This is a time of transition for me. Meg Wheatly might say I’m in a state of chaos, reorganizing through a higher order. And I hope this is true.

RAJ: You can count on it! There really is no other option!

QUESTION: I’ve been feeling lost and unsure of my next step. I feel the urge to move but I don’t know where.

RAJ: Then don’t move until you know.

QUESTION: I need to earn money, but have been unwilling to do work that seems menial to me.

RAJ: And you will continue not to have money as long as you make that decision.

QUESTION: This is good! I’ve written a book but I don’t understand where it belongs. I have a lot of energy and I don’t know where to focus it. I’ve been feeling tired and angry and feeling what I have to give is invisible or invaluable. I feel caught between what is true inside and the way

life works on the outside.

RAJ: You remind me of Paul!

QUESTION: Is there a reason for me to be on the planet right now?

I want to live and I...

RAJ: Well, what is your alternative? I am not being smart here! But I am asking you so that you might realize that the question really means nothing, “why am I on the planet right now”. If you truly have no alternative then you might as well pay attention to being here. Because obviously if this is where your presence of mind is being aware, then this is where to give your attention—this is where to be curious. But continue...

QUESTION: I want to live and I want to thrive...

RAJ: You want to live, did you say?

QUESTION: Yeah.

RAJ: I know you can take this. I am very glad that you want to live, because again you have no other choice. Don't want to live if you are already living. Continue...

QUESTION: Do you have any suggestions that will help me to proceed?

RAJ: Well, I will tell you that all of the things that you just talked about are nothing but distractions you are providing yourself with, distracting you from allowing yourself to be fully present in the moment as who you Are. They are distractions from your allowing yourself to be present in the moment fully enough and quietly enough to have the opportunity to experience what this presence is that you Are. You do not have to be afraid of finding out. You do not have to be afraid that you will find out that there is nothing really here of any value.

As reconfiguration occurs little elements of your life will seem to no longer relate to each other in a way that secures a sense of identity for you. And yet you will find yourself still present observing these elements that had provided you with a sense of identity and substance no longer being cohesive. You will find yourself still observing these elements no longer seeming to be cohesive. They're disbanding, as it were, from that which seemed to hold you together and will not disrupt you from being the presence of awareness or the presence of mind that is watching them do this. You will remain absolutely permanently present! As these things which you had used in order to have a sense of identity seem to fragment and float away from you, you will find there is less covering You up from your Self.

You know what's there underneath all these things? What is there about you that is eternal, forever present? It is Love! You know we talk a lot about Awakening, you hear talk about resurrection, I have spoken about coming Home with a capital “H”, Remembering with a capital “R” the truth about yourself—and

I'm not just addressing her, this is true of every single one of you. And I know some of you have wondered, "what is it, what is it that I have forgotten that something in me is moving me to remember? What is it?" I will put it this way, what you have forgotten is how to Love! And what you will remember is how to Love!

Some of you have felt out of place, you might say, since you were three months old, one year old, two years old. Some of you have never felt happy here. Well, I'll tell you something, it isn't because it's such an awful place. It's because you have forgotten how to Love. You have forgotten how to Be Love.

I'm going to take a few moments to share some things with you. There is something quite essential to Being the Presence of Love. And what it is that is essential to it is a lot less than what you are bringing to the living of your life. In order to let the Love that you are move into expression you must give up some things—some excess baggage. For example, defense, judgment, plans of your own, insecurity. Interesting, you thought insecurity was something you had because you gave up security and now I'm saying you must give up insecurity? Yes, insecurity felt and practiced is a defense. It is a way to keep yourselves preoccupied so that you don't find out what's underneath this thing called insecurity. And what's underneath it is this Love that each one of you Are—your essential Being. Fear is another thing that you will have to drop from your knapsack! Pride... Personal success...

Now I agree that this is nothing new. And yet it is very important for me to reestablish in your awareness that all of these things stand in the way of your being quiet enough, being present enough with this presence of mind that you are that you would have the opportunity to discover the feeling of the presence that you Are, which is a Movement of Love.

This book or yours, this opportunity to work and have income, what are they if they're not the opportunity to be in the Movement of the Love that you Are so that you might let it find expression. They are not means of getting anything! Who are all of these people who for whatever reason don't find value in anything you have to share? Well, they aren't somebody there to validate you by finding value in what you have to share. They are, I'm going to say, the opportunities you have to share and fulfill your purpose for being in the giving, whether it's received, whether it's understood, whether it's valued or not. Because I want to tell you something: more than the items that you would share it's the fact that you were giving without self-protection, without fear, without judgment, without self-righteousness that constituted the real gift. The real gift is when you are being present not covered over by anything whatsoever!

I want to come back to the fact that any distress you might be feeling is not because of circumstances—any of the list that you read off, so to speak, at the

beginning, but because you have forgotten something. And this is true of everyone in any aspect of their lives. You are afraid, you are judgmental, you are defensive, you are unforgiving, and on and on. Why? Because you have forgotten something, not because there are justifications for these things—it is because you have forgotten something. And so, the answer lies in your remembering. And this is what you could call a reconfiguration at a higher level, we could say reconfiguration at a more fundamental level. And that which is more fundamental is more universal, it is therefore more natural. It is not something you are working towards but something you are letting yourself into.

Remember, all of you please remember that you cover over the fundamental Presence of your Being which is the impulse of Love which has its source in God. It is a matter of covering it over with distractions of fear, judgment, hate, self-righteousness, goal seeking, willfulness, doing good based upon thinking rather than the good that you would spontaneously do as a result of being Conscious of your Self as the Presence of Love. You cover over the Love that you Are with things which you have come to conclude are essential to survival. And because you think they are essential to survival they are worth every ounce of energy you can bring to them so that you can survive. And yet you have no choice but to survive because you Are the Essence and Presence of Life in action already.

The things you were concerned about in the expression of your question all had to do with survival—survival relative to the dynamics of relationships and the power they seem to hold over the ease or lack of ease of your survival. And I am giving you a new point of attention. The point of attention that I am drawing your attention to, is that in you which is underneath all of these distractions, which is the Presence of God which I am calling the Presence of Love. And you being the Presence of Love are the absence of fear, hate, anxiety, judgment and on and on and on. Therefore, this that I am redirecting your attention to is something very valuable, because it is you experiencing the Essential Integrity of your Being so completely that fear and all that follows fear is nothing but nonsense, is nothing to attend to because you are not blocked in anyway from being the fulfillment of purpose that God has in Mind in being you at this very instant.

I want you also to understand that although this could sound like a dissertation on the spirituality of Being, I am describing the actuality of being right here in this very instant, which is absolutely relevant to right where you are—right where everyone of you is. I'm expressing the truth of the instant you're in and the truth of you in this instant. But you say, "Well I understand what you're saying. But when I leave this room and go back into the world, what you've said isn't going to mean beans, because I'm going to have to relate to the world the way the world says I'm going to have to relate to it."

Well, there's another one of those distractions again. It's not true. There is no reason for you to abandon the genuineness of the Presence of You that is Love and cover it over with a disguise and pretend that you are somebody else and forget who you Really Are and never make the full Gift of your Self. There is no requirement for you to do that! I'm not really picking on you, but you did ask the question. There is no requirement for you to be ingénue! You can be Present in a new way.

And the discovery all of you have waiting you is that when you refuse to be present in the world covered over by fear and defense you will not become dysfunctional. That's the discovery you have awaiting for you. You will not become such a radical presence that no one will understand you. You will be even more meaningful. And the primary reason that you will be more meaningful is because in your expression of your Self there will be no apology for what you are expressing because there will be no fear there. And when there's no fear, people know they are safe. And when people know they are safe they lower their defenses and they let something in. And what could possibly cause someone to lower their defenses but the Presence of Love?

It was important for all of you to hear this today. Thank you for your question.

QUESTION: Raj, I've discovered that my basic needs are food, clothing, shelter, oxygen, water, love and self-esteem. And I'm trying to take care of them physically, emotionally, mentally and spiritually. Am I missing anything?

RAJ: Yes, indeed! You missed the answer that occurred just before the break! The things that you listed are not your needs. Your need is to remember how to Love. And when you remember how to Love then all of those things that you listed will spontaneously be dealt with appropriately.

All of those things that you mentioned are what I'm going to call the things of the world, that all of you when you leave here will be inclined to think you must attend to and that they have more importance than your finding every way you can to be still within yourself so that you might feel the Movement of Love that is the Movement of You. And then dare to make the Gift of That as you attend to the activities and the things you listed.

QUESTION: One of them was love.

RAJ: However, when you used the word love in that list it did not mean Love as I am talking about. It meant love as you or others conceive love to be. Being in the Movement, being the Conscious experience of the Movement of Love that you Are does not fit any format at all. In fact, it won't be something you do for someone. And you will not see it as something that comes to you from another. If it is the presence of utter safety, if it's the presence of the integrity of

you that can't be violated, and therefore you aren't experiencing even a suggestion of violation in anyway—or threat would be another way of referring to the word “violation”—if you are not experiencing that in anyway then your very presence and your actions will be spontaneous rather than premeditated. They will be goal-less rather than goal oriented.

And so you won't love for a reason you will just be the Presence... well as crazy as it sounds, the presence of beingness, which almost sounds like no presence at all. You have no idea how powerful the presence of beingness is, how powerful the presence of no threat is. Why? Because it puts everyone and everything in your vicinity at rest. It puts everyone and everything in your vicinity in a conscious state of an actual awareness that they don't need to be defensive. And this will be the effect of your Presence, even if you were lying on the couch sound asleep, expressing nothing—willfully!

You know what? Everyone and everything—and when I say everything I mean the plants, the animals, even the walls, the furniture, everything—will have an actual experience of feeling Loved. If you stop and think about it, if somebody could walk up to you and by their very presence cause you to have an experience of utter safety, of fearlessness, that would be experienced by you as the most loving thing that has ever happened to you. And yet that one will not be trying to love you! You see?

The list that came out of your mouth so rapidly is the rat race that everyone is caught up in—keeping so busy, keeping everything in order that they say they don't have time to be still and feel the Presence of them Selves that is there underneath all the busyness. Fortunately whether any of you or all of you have the time or think you have the time to become still, you will find that reconfiguration will occur of the sort that prompted your question. And all of these things requiring your attention will seem to fragment and it will be harder and harder for you to keep juggling all of the factors and keeping them straight, until finally they fly out of your hands and your caring for this long list that you were so sure of will become unachievable for you. That can be very disconcerting.

But I have shared with you today what the facts are. And as a result you don't have to wait for an unasked for reconfiguration to occur. You can begin to be less attentive to that list and more attentive to what's there in the Presence of You underneath all the busyness of taking care of these things so that you can ultimately attend to them from that Genuineness of You. That will promote reconfiguration without the stress. The reconfiguration will be more graceful.

I'm glad you asked the question.

QUESTION: So am I.

QUESTION: Well the question that I had spent some time on for quite a

long time... I'm sorry, your name?

QUESTION: Henley.

QUESTION: The answer that you gave to Henley was for me too. But let me just run through this. I'm feeling really out of sync—just way out. I don't know what's going on. This past year has been the pits! And I've had some physical problems that are very distressing, particularly with my eyes, neck and circulation. And I think all this could become resolved if I could become still, but I'm having a lot of problem with that. I can't shut up long enough for meditation anymore. And all the things that... the answer that you gave to Henley... My question is, I know that..

RAJ: Before you continue, I'm going to suggest that you learn from someone a chant.

QUESTION: A mantra?

RAJ: No a chant! Like a Buddhist chant, where instead of being silent you must with your voice repeat the chant.

QUESTION: My husband would put me away. Which is not a bad idea. (laughter)

RAJ: I did not say that you had to shout the chant! The activity of saying the word out loud or the words out loud will cause you to be unable to be noisy in your mind. It will silence the thinking and will help you move into a place of quietness so that you can then stop the chant and pay attention to the silence. This will be very helpful for you. Continue.

QUESTION: Okay part of my problem in being still is being uncomfortable and trying to get past the discomfort and become still...

RAJ: Physically?

QUESTION: Yes. And it's a vicious circle. I think that the answer that you gave to Henley... My question is how do we do this? How do we drop all these things, all this baggage?

RAJ: There is a place in you, and there is a place in each of you that longs to remember. Your Sanity accompanies you no matter how far into insanity you willfully move. It is impossible to totally forget who and what you are and what your purpose is—your reason for existing. I don't mean reason for existing in this lifetime on this planet, I mean your reason for Existing period, with a capital "E". "Well, I'm here to help my husband on his spiritual path." "I'm here to help my wife." "I'm here to save the dolphins." You are here because God is expressing Himself/Herself and it looks like you and you and you and you. And the Presence of God, which is the Presence of You cannot be totally denied, not even in the imagination. So there is that in you which longs to remember, longs to have the experience of Who and what you Are so that Your/Its fulfillment isn't denied and isn't buried but is being consciously experienced.

So no matter how faint it is you are not unconscious of it. Connect with it. I've said it before, whenever Paul sits down to speak with me he says, "I allow only for that which expresses the Christ Consciousness." "I allow only for that which expresses the Christ Consciousness and only that which is in harmony with the purpose of capital "B" Being, the Father's Will." In other words, he expresses a desire, a focus if you will, an intent for what is to follow, for the time that is to follow. And then he says, "Thy Will not mine be done. Let the reign (r-e-i-g-n) the divine truth, Life and Love be established in me and rule out of me all self-will. And may Thy word enrich the affections of all mankind and govern them." Not meaning the words that are going to come out of his mouth, but may His word enrich the affections of anyone else who has and expresses the same desire that He has expressed and govern them.

So feel, no matter how faintly the feeling is, the desire that you have to remember Who you Are. And then say something similar to what Paul has said. "I allow nothing else.."

QUESTION: I use the exact words!

RAJ: Okay. Do it often. But like I said, do find someone who can share with you a chant, not a long one, a short one that you can repeat over and over. And perhaps have them sing it or say it so that you can get the feeling for inflection. In your occupying yourself with saying this chant you will not be able to occupy your mind with thinking and you will find it to be a very effective way of moving you into, we will say, another space, which is another way of saying moving you into a state of peace that you wouldn't think this little practice would accomplish.

Now I want you to remember that no matter how much you have become used to thinking, reasoning and coming to conclusions in an orderly manner so that you might have an orderly life God has still been the one in charge. And if you abandon the sense of personal responsibility for keeping everything orderly, chaos will not result because God will continue to be in charge. But in the quietness of the inactivity, you might say, of not keeping everything straight yourself, you will be able to experience more peace, and you will find yourself able to attend to what needs to be done. More than that, you will find yourself feeling without going through a thinking process, you will find yourself feeling a knowing of what is appropriate when it comes to dealing with those things. And as that begins to happen you'll feel more secure. And you will feel even less need for being in charge by means of orderly thinking.

It is difficult for many to let go of being in charge, especially if they have been excellent at it—especially if the practice has contributed to their sense of being valuable. Being valuable... But there's a blessing that you have been missing, there is a blessing that all of you have been missing who have become

pretty efficient of your being in charge of your long lists of things. And that blessing is, the blessing that has been missed is that God Loves you. And that it hasn't been necessary for you to scrounge through life like a common man when by Birthright you are Royalty and your fulfillment is your Birthright.

So, as you express this desire I want you specifically to include the desire to experience God's Order in your life without your having to create the order yourself. As I said on another occasion, you might say, "If indeed I am loved by God, might I be given an experience of what that feels like."

The distresses physically that you have spoken of are an attempt on your part to try to be responsible when you are losing the ability to be responsible. Here's the way it works: You have gone along in your life and things have been relatively smooth and now it seems that things like eye sight and aspects of your physical body are, well I'm going to say, failing in one way or another, to one degree or another and then you say, "well I've got to get control of this." And it's not working! What you didn't know in the beginning was you weren't responsible to begin with for the perfect or smooth functioning of your body.

Now as I mentioned to Henley, when things start seeming to move out of your control, no matter what the details are whether they're physical, whether they're circumstantial, whatever, it means that reconfiguration is occurring. And I am not speaking of a reconfiguration called death—ultimately! It's a point of growth where there truly is a Movement occurring from the essence of you that says, "You've got to let go of control. You've got to let go of this wrapping, this garment of responsibility that you have wrapped around yourself and hidden yourself in the fullness of your Birthright with. And so I am assuring you that what is happening is not a call for fear—and do not be frightened by this word—it is a call for succumbing to the fundamental You who has slipped your mind for a lifetime or so, but whom it is time for you to remember.

Your desire that arises out of something in you that knows that there's something you have forgotten and therefore there is something for you to remember, your desire to feel that and let that be the springboard for inviting inspiration and revelation, that is what will allow the graceful move into a greater experience of fulfillment. And I mean by that: More health, clearer vision, no glasses, no systemic irregularities and on and on.

Now if discomfort seems to get in the way, I am not going to suggest as many do that you continue to sit there being uncomfortable as though that is nothing but a distraction that you must get past as part of your practice of meditation, of becoming still. Change your position, be radical and get up and move around as you continue the chant. Do the chant while you wash dishes. Allow spontaneity and freedom and common sense to be part of this. Don't sit there and endure discomfort—move—but stay with the desire, stay with the chant!

You see?

I can't say this too often, "It is the Father's good pleasure to give you the Kingdom"—the whole Kingdom! All that God is God gives to you as your Self. It is like having a bank account that has all there is of the wealth of the Universe in it and it awaits your going to the teller—to the window as it were—and saying, "I am ready to make a withdrawal." It's waiting for you! It's gifted to you! But you will not enjoy the gift until you say, "Yes, I'm ready to receive it!" It is inevitable because this wholeness is part of the Sanity of You that accompanies you into whatever degree of sanity you enter into. It's because it accompanies you that it is inevitable that it will finally override the willful insistence upon lack of any kind—the willful insistence upon working for your wholeness when it's an appropried gift that you couldn't abandon even if you tried, and therefore you haven't succeeded in abandoning since you have tried.

And so it is inevitable that transfiguration will occur. It is inevitable that you will wake up. And it's inevitable right now, you see. It's not in a CD that you can't cash out without a penalty until three more years has elapsed,. You see? I tell you this so that when you become discouraged and argue against the possibility of your experiencing it in this lifetime that you might be able to say, "No, Raj says the Whole gift has been made and is mine and it is inevitable that it will register with me and therefore I will persist with my desire. My desire to say, 'Yes, Father, I'm willing to receive it.'"

And you know, no matter when you finally say, "yes," whether it's here or here-after, whenever you do it for you it will be now. And since whenever you do it will be now, let now be the now! You see what I mean? It doesn't have to be the next lifetime. It doesn't have to be a year or two down the road after you have spiritually grown to the point where you deserve it. Whenever the now is that you do it, because you're not yet awake when you make that decision you will feel that you have not grown equal to it. So even if you wait two lifetimes from now to say "yes" you will still feel no more worthy of it. And so I am saying to you that concept is bull shit. Any now that you choose to say "yes" you will get it. Because... well the vault is full of your abundance, of your fulfillment, and the vault is straining at the seams, intent upon your recognizing it and saying "yes I will receive."

I said earlier that the thing you all have forgotten is how to Love. Well, the Father hasn't forgotten how to Love and the Love with which you are Loved by the Father is what is in the vault and it cannot be contained. And so it insists its way through the walls of the vault that you have built in order to keep it at a distance from you so that you might have this glorious experience of creating your own success on your own. You see?

And so when I said you need to become quiet and you need to let go of all of

this excess baggage so that you might experience the essential genuine presence of you and discover that this Presence is the capacity of Love, the capacity to Love which isn't blocked in any manner, what I am saying is that you will have remembered to let the Presence of God in where you are. And the Presence of God is what is really right there where you are. And it is God's purpose that is your purpose, your reason for being here, wherever here might be, however infinite here might be.

A Course In Miracles says that love cannot be taught. That means that love cannot be practiced. And the reason love cannot be taught is because it is the Movement of God, the present, spontaneous, genuine Movement of God right where you are—the Movement of Love being the Movement of Creation in this instant.

It's all the things I described earlier. So when you are remembering who you are and what you are, it means that you have become defenseless against God. That's what the quietness is—the stillness. And the Movement you begin to feel which has nothing to do with fear, or goals, or justice, or any of the long list of things, the Movement you feel which feels like being Loved and is the impulse for being without fear and without righteousness and without defense, this is the way you come home into your Sanity.

Now I have described something that in a way could seem magnificent, but I don't want it to be turned into a lofty idea. Here's the practicality of it: When you say, "If I am loved then I desire to have an experience of what that means," we are talking about something that will allow you to sit next to Henley without any defenses yourself. And whether Henley knows where it's coming from or not she will involuntarily find herself feeling no need for defense either. To remember who you Are, to have the experience of being Loved by God allows you to be able to be a presence that is recognizably new to your Brother, to your husband, to someone sitting next to you who you've met for the first time today and be a transformational Presence. You could say in the simplest of terms that remembering how to be Loved is remembering how to be present with your fellow man—uncovered by anything that blocks you from making the Gift of what you Are.

And so you could say it is as though there is a veil and you are on one side and God making the Gift of Himself to you is on the other—God making the gift of Himself that is the Presence of You is on the other side—and what God is insisting upon penetrating the veil. And when you on the other side are saying, "I desire to remember what it is I forgot," you are making an invitation, you might say against the veil also that is in harmony with, which is synchronous with what the Father is intending. And when that happens there is less of what it took to maintain the veil.

Now that's not the whole picture though, because the reason for desiring it, the reason for remembering who you are is so that you can be that with your fellow man, here. You see? It isn't something between you and God and to hell with everyone else. If you have forgotten how to BE Love you have forgotten how to Love your Brother. It hurts your heart not to be able to Love your Brother. That is the fundamental thing that everyone is suffering from. They just didn't know it was their function—they forgot it was their function.

You could say, "Father help me not be in a way that causes my Brother to constantly feel the need to reinforce his defenses. Help me remember what I have forgotten. Fill me today with all Thou Art. Because I know when you do I will remember who I Am. And when I remember who I Am I will be able to be Me. I will be able to be Me with joy. I will be able to be Me with my Brother."

I'm going to end the answer to your question by simply stating this for everyone: Be careful you don't get sucked into believing that the world is an illusion and everything in it that you see, because if you do you will have no brother to be the fulfillment of your capacity to be Love. You will have no reason to remember what you have forgotten. This is very important. We'll take a break.

QUESTION: You've probably gone around my question all afternoon today, but I'm feeling dense I guess, so I still have nibbling feelings. Lately I'm experiencing a lot of fear and anxiety over money. And I'm going to school full-time and not employed at this time. And my time seems to be very full with school and related things. And I think it's my ego telling me I'm not being responsible, I need to do something about this, I need to get myself better organized. And when I put that together with things I'm reading and hearing about the economy and then I get into all this fear stuff about my future. And I'd like to know how to get rid of this fear?

RAJ: Like a trick-or-treater hold up your bag. The Father knows nothing about the economy. What I'm going to encourage you to do is when there is something you need write it on a piece of paper. I am not saying that if you need money to pay the rent that you write down money, I am saying write down rent. Write down the thing that's needed. And once you have written it down—and I would suggest putting it on your refrigerator door or on the wall across from your toilet where you can see it frequently. Once you have written it down say, "It will be interesting to see how the Father unfolds this." You see? Do not take personal responsibility for its solution yourself. You may well do something, you may well be involved in its coming into your experience. You may be driving the car and see a garage sale sign and feel like going, and go and find the very thing

you need in excellent condition, perfect for you. But you will not have taken on a false sense of personal responsibility, so that you can afterwards claim that you have been a responsible person. You see?

“It is the Father’s good pleasure to give you everything that meets your need.” But few of you consistently practice turning it over to the Father and you justify it by saying, “God helps those who help themselves.” Well that’s the ego saving its ass.

You don’t need a more profound answer than that.

QUESTION: It was brought to my attention that perhaps there’s one more step around all of the talk today in realizing your love—realizing Love. And I guess I can in a sense talk from my own experience, but I’ve felt before that when I’ve been free of defense, free of judgment and insecurity and a number of those things that you listed, and felt that Love, I’ve also felt that the person with whom I was communicating was sort of attacking me.

Now first of all, does that mean that I wasn’t experiencing that. And second of all, if I was, what is a person to do in a situation like that, because your first tendency is to become defensive?

RAJ: Well of course, before acting in response to someone who seems to be attacking you, you need to answer this question: “Is what is happening, whether real or not, justification for me to abandon being the Presence of Love? Is it truly justification for me to abandon the peace, the fearlessness I am experiencing? Is it truly justification for me to engage defense knowing as I do now that my act of defense causes me to hurt because I shut myself off from the experience of who I Am?” That’s the real issue at that moment.

Now if you make—I do not need to describe what would follow your making the decision to become defensive, because you’re familiar with that experience—if the decision is made for not abandoning this experience of being at Home, this experience of perfection about you that you’re experiencing, if you don’t abandon that you will then learn what you will do under those circumstances. You will learn on the spot! And you will be IT on the spot! I will tell you this, that you will not respond in an abusive way, you will not respond defensively. But you will also not respond in a way that confirms the attackers stance to himself and seems to put you in an ongoing circumstance of being abused. Because I’ll tell you something, when you’re not covered over by a false sense of what appropriate behavior is, you know how to be appropriate. In your clarity, in the clarity of mind that you experience there in that connectedness with the Love that you Are you will not allow abuse to occur, you will not subject yourself to the attack.

I can only talk around this because being the Presence of the Christ, or being the unblocked Presence of God expressing Himself/Herself will always be

original and specifically appropriate to the apparent circumstances of the moment. And part of the whole thing that we have been talking about today is the fact that it's never premeditated. And what you do in that moment with utter appropriateness will not become a bit of learning that you will log in the file to be brought up as an appropriate response the next time you seem to be faced with attack.

What you need to know in order to dare to make commitment to not abandoning your connectedness, your connectedness with the experience of what you are—Love—will never put you in jeopardy. Your connectedness with it will never put you in jeopardy, nor will it allow you to be a participant in someone else putting themselves in jeopardy. It will never cause you to become dysfunctional so that you might say, “the hurt you want to inflict on me is an illusion therefore go to it.” You see? You need to know that love is not and cannot be something else! Love is not standing there and taking it. Just as love is not standing there and dishing it out.

Basically I have answered this question before, and on general principles, if someone says or acts out the intent to injure you, you must say, “no.” And if they say, “but if you're the presence of unconditional Love you wouldn't tell me to stop,” and try to hook you with your own spirituality, but if you're not off balance because you're grounded in the genuineness—you are grounded genuinely in the essence of You—you will never agree to such a ploy and you will not remain and continue to provide the opportunity for one who is committed to their attack, because they aren't ready to be defenseless.

That is really the most I can say about it. The key for you to remember is that we have been talking today about remembering that you are the Presence of Love, remembering how to Love. And that it takes a commitment to letting go of everything else—the defense, the self-righteousness, the fear and on and on. And you are not doing this for your Brother, you are doing it for your own Sanity, because it hurts not to have remembered Who you Are.

Now I know this seems to contradict what I said a moment ago, but I'm going to break it down, it seems experientially as though there are two parts to it. The first is that you want to stop hurting yourself! You want the struggle that life seems to be to one degree or another to not be your experience anymore. And the first stage of the solution to that is remembering that your function is Love, and that you have forgotten how to Love. And because of that you by your choice have blocked yourself from your experience of Who you Are.

The second stage of that does involve realizing that the reason, ultimately, that you want to experience your Sanity is so that you can express this Love that you have forgotten how to express, and who you will be expressing it to is your Brother. But you don't do it because your Brother needs it, you do it

because if you're not doing it you continue to hurt, you continue not to be Sane. You see? And your Brother or Sister is faced with the same two steps. It's not your responsibility to convince them about their step. It's essential one-by-one for each of you to come back into this conscious experience of your capital "F" Function, your capacity to Love.

This has been your subject today. I did not have an agenda. What you brought out of our gathering together today has been a wonderful gift to each other. It's been my pleasure to participate. Thank you.



Gathering In Kingston, WA – February 25, 1996

By: Raj Christ Jesus –

RAJ: Good afternoon.

ALL: Good afternoon.

QUESTION: This question promises to be as long as some of your answers can you cope?

RAJ: Try me.

QUESTION: Well, just so that I didn't forget anything I sort of wrote it down on the ferry on the way over.

RAJ: It is a small book?

QUESTION: I told you it was as long as some of your answers. I will have to say that there are two stories that have happened in my life in recent months that sort of typify the kinds of things that are going on and I may or may not tell the stories, but what's happened is my life is filled with miracles on a daily basis. And they're miracles of awareness.

RAJ: And how are you coping with the miracles?

QUESTION: That's what we're here to talk about. What's happening I'm feeling layers of things that are happening. I have an awareness of things.. The miracles are the harmonies and the synchronicities that happen in my daily life that I'm aware of now. They're not just the parking places that you find but the people that I meet.

One story is of... I have this wonderful \$2 vest that I bought from the Salvation Army. I was going up to do a location survey and I lost the vest. I didn't realize I had lost it until I went into a period of extreme anger at an event that occurred when we were on this location survey in which the producer who was with me did not acknowledge the need for his presence to complete the survey properly. And I was righteously angered. I couldn't sleep because of that anger and I suffered a lot for two days until I could get back down from the interior into Vancouver. And I recognized somewhere during this journey that I had lost this precious \$2 jacket. I knew it could only be in one of two places, probably a restaurant that I'd had breakfast at or at a sleazy motel that I'd slept at on the way up.

I drove down the highway through the mountains—it was beautiful. I had a choice—I came to a fork in the road—I had a choice, I could go to the restaurant or I could go to the motel. The car turned itself and we went to

the motel. I rang the bell of this sleazy little motel and no one answered. I rang again and a fellow came out scratching, I'd gotten him out of bed and he opened the door and I went in and I said, "Hi," did you have my vest? And he scratched some more and said, "I don't know, I'll go have a look." And he went in to see his wife and out came and out came a puppy. And it was just a little ball of fur that came out. And puppies to me mean unconditional love. They mean everything to me if there is one thing that epitomizes all that's good and enthusiastic and loving it's a puppy. I picked the puppy up and we had a wonderful cuddle. And the man walked out with my vest. And I walked out of the motel with my vest in my hand having had a few moments with this precious puppy. And I cried as I am now on my way into Vancouver because it meant so much to me to know that I'd been touched in that way.

These are the miracles I'm having trouble coping with. It meant so much. And you said in one of your tapes, "do you realized how much you're loved?" And so these things are happening to me every day. And lines are getting blurred. And I'm coming up out of these things feeling... it's so focused. And I'm not understanding why the world isn't with me. Or maybe it is, I don't know, there's lines that are being blurred. That's one part can you address that for me and tell me?

RAJ: I want you to share the other part as well.

QUESTION: Which other part? This is very hard. Well there's been a shift, I've experienced a real shift since December. And the shift has brought me into a place I never thought I'd come. It's a place of clarity, an ability to focus and to speak without me getting so much involved. And I keep waiting for that to end and I keep waiting for me to go back to the way I was but I haven't. So there's a new trust. And I'm seeing the miracles and I'm feeling them every day and I'm seeing the change in people. As Trish said, she's seeing it, we're seeing the change.

The other story is about a standoff, there was a potentially violent standoff in British Columbia. A group of natives had taken over a ranch and there were guns involved and it was very dangerous. I was driving in town when the standoff ended and it came over the news and I was listening to it paying absolutely no attention whatever. The standoff was over and they had left a sun dancer on the spot where the standoff had occurred. The sun dancer, the native sun dancer was brought up from the states and left on the site in order to cleanse the sight and heal it and I exploded in tears. I didn't know where it came from. I don't what happened, I erupted and I was sobbing wrapped with sobs and it was a relief. And it's happened to me like

that several times. And it happened yesterday, but now I didn't erupt. What happened yesterday was a some thought came through my mind and all of a sudden in my body there was a sting and tears came and I felt the potential. It was like the potential of it and the awakening was in every cell of my body. And this is so silly but I'm getting tired—on one level I'm tired—on another level I'm energized. There's no going back. So?

RAJ: This is the Age of Aquarius, not the dawning of the Age of Aquarius, but the Age of Aquarius itself. And you know I'm not speaking astrologically. There is a shift that has occurred. A point of critical mass has been reached and things are a changing. And everyone is going to experience this year as being very different from prior years. And it's not going to end at the end of this year. What you have loved, what you have hoped for, the Awakening that everyone has desired to have a comprehension of these are occurring.

If you thought at any time during the past 10 years that these are wonderful times to be living in this year you will say, "has been the most wonderful time to be alive in." You are not going to have to seem to earn your joy or your healing or the resolution of long standing problems. They will seem to come for no good reason, no reason you can personally account for, no reason that you can take credit for.

This is going to be very frightening for some who have felt it essential to be able to take credit for their good and to account for what they have. But you know the only thing that you can't lose is what's already yours. I mean you cannot lose what you haven't acquired. Whatever you gain that you take credit for that you can feel good about yourself because you have achieved it, that you can lose. But what is yours when the grabber stands empty handed is the whole Kingdom that it was the Father's good pleasure to give you.

A lot of you may find yourself spontaneously crying a lot during this next year, tears of love, tears of rising joy that are an experience of being in your Right Mind, an experience of being Home, an experience of not being out of your mind. And in that crying you will not be denying your softness, which beforehand you called your vulnerability, that things which required defense. Not only will you not hide it behind a defense you will let it show. It is as though the universe will conspire to surprise you with the trigger that allows breakthrough to occur, like the puppy walking out in the middle of a sleazy hotel, in the middle of that spot where you thought the presence of unconditional love would most likely not be there waiting for you.

All of you, this means that those things about which you feel justifiably guilty, those situations in which you find yourself that cause you to feel justifiably guilty will be the very place where your innocence can present itself to you in a

manner that wipes away your defense and can be experienced as healing. In other words, in the very place where you feel the least worthy of being blessed is where the blessing will trot itself out in its little fluffiness asking for nothing but giving its innocence and uncovering yours to you.

This part of you that's getting tired is of no consequence. It doesn't matter. It will stop presenting itself. The part of you that is energized is the part of you that is recognizing God's Presence presenting Itself in that place where you can recognize your Self in It.

You see this does not mean that before "the Age of Aquarius" God has not been presenting Himself. But the Presence of God will register with you—with you all—more easily, more spontaneously, partly because this part of you that is tired is not being able to maintain the defenses that have blocked the experience of the Presence of God in the past. And when I say "the Presence of God," I mean the Presence of that which is Real in each and everything. Obviously for this little ball of unconditional love to be present in the middle of a sleazy motel means that there were something more than a sleazy motel there. And so however you might be judging a building or a character in the building or even yourself there's something more there. And you know what? The Presence of God, the transforming Presence of God is always going to show up in the world, not from outside the world penetrating the world, but right in the middle of the world. And that's why I have for so long a time been encouraging all of you to be willing to recognize that which is Real in each and every thing!

So your good is going to start registering with you spontaneously in a way that you can't take credit for. And if it happens too often, too rapidly you are likely to say, "I can't take this. This is too much good. I can't absorb it all. Stop long enough to catch my breath." Which means the ego is saying, "stop until I can figure out a way to utilize this good to reestablish my place." I simply point that out to you so that you might remember when it occurs what I am saying now. You tell that thought, "wait, Raj said, I don't have to absorb it. I don't have to incorporate it. All it is is the rest of me. It isn't something I need to process. All it is is something I need to let be."

Another interesting point is that you're going to find that others are experiencing their good against whom you hold or have held a grievance. And you're going to say, "that's not fair."

You know what? God isn't just. God doesn't enforce justice. God is fun. God is funny. God is playful. Where is the consistency and justice of a little ball of fluffy unconditional love appearing in the middle of a sleazy motel? There's nothing consistent about that, conceptually speaking. That wasn't the place for unconditional love to present itself, it was incongruent. Well, the fact is that

waking up is healing occurring. And as I have brought out before justice is the substitute for healing. So your experience of spontaneous release from justified anger didn't make sense at all. There's no logic for it whatsoever. Did you do penance in order to deserve release? No, God isn't just. God is the love that penetrates the need for justice and heals your mind. It doesn't have anything to do with being fair. It has to do with what is right according to God's measuring stick, not some ego's measuring stick of what is right and wrong.

And if indeed you look at your brother against whom you have a grudge, and his good comes or her good comes, but they haven't paid yet for your grievance be quick to say, "God isn't just I see it." Because if you require justice for your brother you will hold yourself in that same vice. And you can spell it v-i-c-e or v-i-s-e. I meant it v-i-s-e.

What a shame it would be to kick against the glory of this coming year because it proved to you that there was no justice. And I'm not speaking entirely to you. Everyone needs to hear this good news.

There was great joy experienced by those observing you as you felt the joy that came out as tears, the soft undefended innocent Presence of You that let itself out. Can you begin to see that you have no idea what waking up is about? And therefore if you have thought that you did know what it was about you can afford to throw it in the circular file—the waste basket—and be curious about that which you haven't the foggiest notion of. You see?

QUESTION: It's getting goofy.

RAJ: Certainly the concrete experience of the Presence of God is not going to conform Itself to the craziness that all of you have defined as normalcy. And so indeed it is going to be divinely goofy.

QUESTION: Can I just ask you when I was collecting the tension in my body, and through my shoulders, and I seem to hold on to it very strongly what that was? What did it have anything to do with the righteous anger I felt and what was I holding off something, was I holding away something? It released with an acupuncture treatment yesterday. But I seemed to feel it gathering and it was like steel.

RAJ: Of course it takes a lot of energy to be insane. And everyone uses their body, like clenching your teeth to hold even, to maintain an evenness in the unnatural act of hate. Of course!

QUESTION: Was that hate? And if it was hate what was it...

RAJ: Was it love?

QUESTION: No, but I don't understand what I was...

RAJ: There are only two choices.

QUESTION: What was I hating? I mean I didn't feel any hate from

my heart. If it was hate was in not more fear of what life was? I don't know. I don't know the tension was extreme.

RAJ: Whenever that you feel that your dignity and intelligence and honor has been insulted your conditioning says that the appropriate response is resentment, and steps to get even, to get recompense. That is hate. It is the blocking of your function which is to be Love extending. And so you are engaging in an unnatural act you might say. It takes a lot of energy. And your body becomes the tool you use to create the sense of having enough substance to get even, to bring about justice.

QUESTION: Then was the righteous anger that I felt and the ultimate clearing of that anger in a form with the people involved was that inappropriate?

RAJ: Of course, you put yourself in a state of self-denial because you were insisting upon justice rather than being the Presence of Love that found no fault in her Brother.

QUESTION: There was a clearing in the expressing of what I felt and an understanding, could that have been handled in another way?

RAJ: Of course!

QUESTION: Well, tell me which way it could have been handled then?

RAJ: You would have found it very easy to creatively express that which brought about resolution without calling another's dignity and integrity into question. You would have found a way to express yourself that presented what to that one would be a reasonable other way to look at it and change his mind. But that kind of spontaneous creativity comes when you are not in a state of self-defense.

QUESTION: I'm going to have to let that one sit for a while, because I think there's a deeper clearing that has to go on.

RAJ: I want you all to remember that whenever there seems to be a call, a justified call for justice, that isn't what it is, it is a call for healing that exonerates all parties—that illuminates the innocence of all concerned.

QUESTION: That's pretty interesting.

RAJ: Indeed.

QUESTION: I mean I know that, but I haven't experienced in that form.
Wow!

RAJ: Well, next time you need to be the puppy.

QUESTION: Thank you.

RAJ: And I will tell you that you make a darn good puppy!

QUESTION: Thank you.

QUESTION: Good afternoon Raj, and I am absolutely overjoyed to be here and able to ask you something that has been bothering me for quite awhile. For a long time...

RAJ: I am going to interrupt you. We are going to take a short break and then we will take your question:

QUESTION: Kenneth Wapnik has indicated in his dissertations on the Course In Miracles on one of the tapes that I remember him stating as he began is that God only creates like Himself, Eternal, formless and light. And when the Mind of Christ seemed to split, which was the fall, that the material universe—somehow the collective ego created the material universe—and on our separate concept of ourselves in the separate state that the physical body also was a part of that. My question is kind of two parts here. When did God in fact Create the material universe and “the flesh body?” And number two, the second part of that, if you’d like me to continue with the second part...

RAJ: You may continue with the second part.

QUESTION: In the Course you state that the body’s only function—and I’m assuming the physical body—is to extend love. And when its function is finished it will be lovingly laid aside, we will be told and it will be lovingly laid aside. You have also stated on some of these tapes I heard recently that passing away, physical death is a decision, an act of suicide. Now if we are in this state of pure love, that the bodies function is correctly extending and therefore its sacrosanct what causes aging and deterioration? And will we be able to avert this as we’re coming into this new awareness or is this a given? And could you please elaborate on all that.

RAJ: It really doesn’t matter who expresses this idea and this idea is not new. What matters is whether it is true. Did God Create the material world? First of all you will have to point out to me where this material world is that we’re talking about. I realize you were not the one who made this statement but...

QUESTION: That’s why I’m asking the question.

RAJ: I understand.

QUESTION: I’m in total confusion.

RAJ: But whoever takes that statement and believes it ought to ask themselves where is this material world that the question refers to, because it is an assumption that all that you are experience as a world and universe is material, you see. An interpretation has been given to a conscious experience, an experience of consciousness. And the assumption has said that this is not an experience of consciousness. In other words it is not a mental experience, it is a physical experience, it is an experience of something physical separate and apart from mind,

separate and apart from consciousness.

Again did God Create this body of flesh and blood? Well, it all depends on the vantage point from which you are looking at it whether it is a body of flesh and blood, or whether it is the visibility and tangibility of God self-expressed which is purely mental. You see the moment one chooses to have a perception of the Movement of God called Creation and defines that perception as anything other than what it is he's claiming a mind separate from the Mind of which it is all the evidence, the visible, tangible evidence. And when I say tangible I mean that ideas are perfectly tangible to the mind that formed them, ideas are perfectly tangible to the mind that formed them. And so for ideas to be experienced tangibly does not require that somehow they have become something called matter, something no mental called physical.

The moment a point of view different from the Father's is embraced by anyone one has lost his capital "M" Mind. One also has lost the infinity of the conscious experience of Being. Now I can put it a different way, but it was important to say that first. One has lost his conscious experience of identity. Now I stated it more clearly when I said he's lost the conscious experience of Being, because divinely speaking identity is the infinite conscious experience of what God is and what God is Being.

In other words, the conscious experience of Being is the experience of God's point of view, because no different perception has been created and brought into play. And so the conscious experience of Identity with a capital "I", you might say, is an infinite experience of conscious presence in which all that is being experienced is the experience of one's Self. But when a perception different from the Father's experience of being All There Is is employed one loses the infinite experience of identity and seems to be identified specifically and only with what you call the body. The infinite body called Creation is no longer being experienced as the vantage point. And just the perspective from the specific manifestation of what you call your body becomes the new vantage point. This is a finite vantage point in which because one has lost the infinite experience of himself he feels small, separated, vulnerable and therefore called upon to defend himself against that which would take advantage of his vulnerability.

Now the fact is that when I said a time will come when the body has fulfilled its purpose and it will be gently laid aside, that means that there will come a point when the use of the body as a means of defense will no longer seem to fulfill purpose. And the body as the vantage point from which to experience Creation will be laid aside in favor of re-embracing God's perspective and once again experiencing one's Wholeness. The body that you had before identified exclusively with and used as a finite vantage point that you fooled yourself into

believing was the whole vantage point, that use will be laid aside, but that part of Creation will not disappear. It is the use of it as a place from which to view Creation that will be laid aside. And it is the use of that aspect of Creation that will no longer be used as a means of defense because one will have abandoned a perspective separate from the Father's in favor of the Father's perspective which is Whole, All Inclusive.

Now the universe is not going to disappear and that aspect of what you are infinitely which is specifically identified as body that will not disappear and Creation will not disappear. But you also will no longer ascertain what you are experiencing from an exclusive vantage point of one spot in the middle of infinity called this body.

QUESTION: I won't be confined to inside my head looking out of my eyes.

RAJ: You will not be confined to the belief that you have been looking from inside your head and actively excluding everything else.

QUESTION: That's going to take some doing.

RAJ: That's going to take some letting. You see your Sanity hasn't gone anywhere so it does not need to be recreated. It's simply being ignored at the moment in favor of an exclusive perception of everything. And as I said last night, it isn't going to take some process or some system of behavior—mental or physical—to arrive at the experience of your Whole Mind. All it takes is from moment to moment to remember to be curious because somewhere you heard that there is more to everything that you are seeing than you are seeing at the moment, and you are wondering what that more might be.

Again, it has nothing to do with a process of learning. It just has to do with a simple practice of curiosity. "Well, I think I know what the television really means," or "I think I know what the lamp really means. But if I'm not really experiencing all of the real meaning that is there, I wonder what it really means?" That simple wonder, that simple act of wondering is what opens the door.

QUESTION: And then our experience changes.

RAJ: Of course. A shift of perception happens.

QUESTION: So this is what we can look forward to this year?

RAJ: That is what you can look forward to this afternoon.

QUESTION: I'm willing. Can you help?

RAJ: I am.

QUESTION: Thank you.

RAJ: Shifting is already occurring. But it's not your responsibility to categorize it and place it in logical sequential order so that you might comprehend its full meaning. In many ways it will be tomorrow or a week from tomorrow that

you will realize that something you were concerned about yesterday, I mean yesterday, Saturday, you're no longer concerned with—it's gone. "Oh, a shift occurred. I'm experiencing a freedom that I wasn't experiencing before. Well, now if I didn't make it happen and I didn't even notice it disappear how am I going to do it again?" You're going to let it happen again by being simply curious.

This just isn't about an intellectual process of gaining more understanding that you can apply to everything you see. If you will just be curious everything will convey to you what it means because its meaning is God in action, in that spot expressing Itself. Why? So it can be experienced as a conscious experience. It is extending Its meaning. And if you are allowing just the littlest bit of curiosity to abide in your awareness you open the door for that extending of meaning to register with you. And ultimately what you find registering with you is not just what God is Meaning there, but you will recognize yourself, "Oh you're just like me. We're One! You're not different from me. I really don't have to be defended against what I thought you were. I really don't have to be defended against you. I love you. I realize I love you." And Wholeness becomes the characteristic of your experience of that thing. Your Wholeness becomes represented, you might say, in that thing. But not really represented, re-presented, it is embodied in that thing, not presented again, re-presented.

QUESTION: When I'm experience with what you're saying then is that I'm finding that things are beginning to resonate. I mean I feel a vibration of resonate... It's resonating.

RAJ: That is a wonderful fundamental way of expressing an experience of Oneness. Yes! It will expand. It will become more than that.

QUESTION: I'm beginning to experience this with people—thank goodness. And in some animate objects, like my car I'm beginning to feel is alive. I mean please don't laugh. I mean we have an agreement...

RAJ: I am not laughing. I mean it is an idea. Is it not an idea?

QUESTION: And if I take care of it it doesn't let me down in places where I can't take care of it, or something isn't available. And so far this has been happening.

RAJ: It does not have an intent of its own any more than you truly have a private intent of your own. You and the car always represent the Father's intent, unless you are claiming private, separate perspective on everything where you are giving the definitions to it. And then God does not stop being the intent behind you and the vehicle, but because you are preoccupied with your perception and disregarding the Father's then you can seem to experience fragmenting of your experience.

QUESTION: I call it discord.

RAJ: Yes, where one thing is not in support of another thing.

QUESTION: Now I am also experiencing when this is happening we're in harmony. The car and I with the purpose that we have together. I can go down the highway blindly not concerned about getting stuck, none of those things even occur to me. And this is how my life now is...?

RAJ: Or if losing your sweater before an eruption occurs cause you after the disruption occurs to be in the place where the undoing of your disruption can occur, because God never stopped being the intent behind your life, you will lose your sweater or you may get stuck on the freeway.

QUESTION: This is why I wanted to finish. It happened. And what was interesting is God showed up to get me off the—I'm not kidding—highway and got me home. And the next day the car malfunctioned again in a place where I could get it repaired, and because it was electrical and you can't see these problems while the car is running perfectly—which it was doing—I asked the new mechanic, it was a husband and wife team, wonderful people that I was guided to... And I said could we please ask, meditate and to be shown where the problem is and they were absolutely agreeable for that. And they found it. I mean, so this has just been with really minimal imposition to me.

RAJ: So the fact that God is love, and therefore everything that happens must at the bottom line identify the fact that you are loved it will seem as though the car is working with you and your body is working with you and the gas station attendant is working with you and the mechanic is working with you so that you might understand how closely held you are in the Allness of God's Love and the experience of this is able to demonstrate to you in practical terms that your fear of the opposite of love is groundless and therefore you may dare to abandon your defense mechanisms which you always keep functioning just in case the opposite of love thrust itself into your experience.

QUESTION: It's like we're being asked to get rid of backups now.

RAJ: Oh, indeed. As I've said before, if you save for a rainy day you are bound to have a rainy day.

QUESTION: It's better to be in debt that way you'll always be working. (laughter) Yeah, we're starting to look at this wholly differently, every negative now is a positive for living (not sure of the last word in this sentence).

RAJ: Every negative is a positive misunderstood or misinterpreted, because there's only one thing going on. This is why the Course can say that the Holy Spirit turns every experience to your advantage. It's really because it always was on your behalf but your conviction to the contrary has caused you to be defended

against that which has always been present on your behalf.

QUESTION: And my conviction to the contrary arose out of believing the misperceptions that everyone else had believed and therefore this had come about in their lives—it's called the news.

RAJ: Yes, you could say that the misperception has been a result of never having asked God for His. And that's what curiosity really is. "Father, what is your perception of this? Father, what is really going on here?" And very often when any of you ask for the Father's perspective on what is really going on here you are asking the Father to disclose to you the deceitful, thoughtless, mean processes that those around you are engaging in so you will know how to have a better defense. "Father, how do I protect myself against these bastards—or these unscrupulous people?" That isn't asking for what is really going on here. That is asking for help to get rid of the monster in your dream.

You see, the real question is: "How do I wake up so that I can see that the monster isn't real in the first place?" So when you ask for the Father's perspective, these unscrupulous bastards who are out to screw you will suddenly be the obvious presence of the Christ. Your perception will shift. And in that experience of what they divinely are the picture they are presenting to you will constitute absurd nonsense that wouldn't engage you in reaction at all. And in the presence of the innocence of your vision of them they will not have the mutual agreement from you any longer to support their misperception of themselves. And that is when the picture can and will change so that that which seemed to be unscrupulous and that which was intended on their part to be unscrupulous will not be a reasonable thing for them to continue forward with with you.

QUESTION: I have experienced this already. And I do understand what you're saying. And it has to be expanded to everything.

RAJ: Well here we're getting into a system again or a process.

QUESTION: I know, I caught myself as I was saying understand...

RAJ: When you're having this experience there's a spontaneous, not a spontaneous tendency—but I'm going to use the word—there's a spontaneous tendency to see everything else clearly as well. "Wow, if my brother here is the Christ and I had thought he was something else, well what is this table we're all sitting at, what is this lamp, what is this community that I'm in?" Curiosity grows exponentially. You see?

QUESTION: It's interesting you said that, because you say that metaphysics—I had been using metaphysics from a vantage point which you said worked for awhile in order to bring us to a certain awareness. And so I've kind of stumbled onto these experiences not fully grasping the meaning of it all, but I've seen the response when I take a different attitude, a loving

attitude I see people melt in their misperceptions and change their attitude. However, I haven't seen the big picture. I've just maybe experienced the breakthrough which needs to be more cultivated is what I'm here with you experiencing.

RAJ: Yes.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: I've been experiencing a year quite opposite to what was mentioned earlier where it seems that everything is going wrong.

RAJ: You are speaking of the last six weeks?

QUESTION: Yes.

RAJ: Yes, miracles often appear to be catastrophes.

QUESTION: So I wonder if you would elaborate on that—on what the Father's perspective is on what seems to be happening.

RAJ: Would you share the script, the details which your ego is describing the miracle by means of? I mean, to Paul it appears that the catastrophe is an IRS agent absconding with all of the Foundations funds. It doesn't look like a miracle or a healing, but it is. What are your details?

QUESTION: They seem somewhat petty compared to an IRS agent.

RAJ: Someone said the other day that every time they get to thinking that their life is a little tough, they get a letter from me! And they feel much better. You see, this is part of the wonder of it, that just as there is no order of difficulty in miracles, there's no order of degree of illusions. It doesn't matter how petty yours seems by comparison. Its ability to hook you is the same. As I've also said before, it matters not how small the bait is, you always get the whole hook.

So, what are your details?

QUESTION: I thought I was going to get away with not having to tell you this. A repetitive, irritating, not major health problem; a break-up of a relationship that I know needed to happen, but it doesn't feel very good; interactions at my job with someone who seems to be pretty blatantly an idiot—that's probably the nicest word I can say right now—a patient who is going through something very serious legally that needs my help, and I don't know that I can do much for her; my parents are experiencing health problems that seem to be worsening, not getting better.

It's felt like it's just turned into a litany lately. And while I'm here, I sort of experience that things are fine and will be fine, and life is changing and it's okay. But when I go home, I lose that sense, and so I got in an argument with someone last week, knowing that I was engaging in something that wasn't helpful, that felt like it needed limits put on it—speaking of the

interaction at work.

RAJ: At the bottom line, crisis—whether it seems petty by comparison with another—puts each one of you in the position of making a choice for whether or not you are going to make the Gift of your Self or whether you are going to withhold It so that you can carry a grievance. In other words, every crisis brings each one of you to a point of decision: “Which of the two voices am I going to listen to? The Voice for Truth or the voice for fear?” If it’s a “medium” crisis, you might opt for the voice for fear. But if the crisis is one where you’re really down to brass tacks, you will opt for the Voice for Truth.

Now, you say when you’re here, like today, you have a feeling that everything will be all right. Why do you have that feeling? You have that feeling because Paul, in the midst of his crisis has not opted for the voice for fear. You see? He did not say, “This is too much for me to handle”—I mean, momentarily from time to time, he did—but he did not say, “This is more than I can take, and therefore I’m canceling Sunday afternoon.” He did not say, “Raj, I am where I am because I’ve been listening to you. Therefore, I’m not going to allow you to mislead everyone else by having a Gathering on Sunday.”

All of these are thoughts that one of the two voices expressed over the last week and a half. But at the bottom line, he came to a decision that no matter what happened, no matter how unreasonable or unfair it seemed he was not going to stop listening to me. He was not going to choose for the other voice. And it is only because he is not emotionally embroiled in the “injustice” of all of this, and the “call for justice” which is inherent in it, that he is able to be in a way this afternoon which allows you to feel that maybe everything might not be what you thought it was.

If you will make a similar decision not to be the mouthpiece for the voice for fear—whether it’s your parents, whether it’s your client, whether it’s the idiot—your presence will convey the same experience which Paul’s presence is conveying to you, because he’s allowing the Voice for Truth and Love to not be blocked by some “right” he has to “get even” with an unjust situation. And your circumstance can fluctuate and change and reconfigure in your experience as it is reconfiguring for Paul in his experience.

It says in the Course, “To have, give all to all.” And there’s been a standing joke in this house for the last week and a half: “To have, give all to the IRS.” Now, one of the realizations which came out of that playful joke was the realization that it doesn’t mean to give all of your possessions away. It means to give from the place of one’s Allness. It is like an attack which seems to call for an attack in response. But the saying is to “turn the other cheek.” As I have said before, it means instead of giving attack for attack, give Love for attack. The

“other” cheek is Love. It’s the other Voice.

To have—to experience one’s Wholeness—one must be present in the world from one’s Wholeness, to the best of one’s ability—which, again, Paul is doing this afternoon, and which he has been doing most of the time during the last week and a half when he has not chosen for the voice for smallness, for tiny separate vulnerable mistreated self-hood. To have, give All—give Wholeness—to all. Give Love to all. Give the willingness to see with the Father’s point of view.

What is happening for the Foundation and for Paul is healing. The presence of the threat of that which can undermine his peace and his ability to flow smoothly with the Movement of god, the Movement of Being, is ending right at the point where it seems to be asserting itself. And he is being able to grasp, at a level of meaning rather than a level of reasoning, that the way for him to see the healing here, rather than what his ego interpreted it as, lies in his refusing to abandon the Voice for Truth in favor of the “satisfaction” of listening to the voice for fear and “getting even.”

So, if there is resolve and commitment on your part when you leave, to not abandon that in you which holds sacred and safe your invulnerability and Wholeness, you will find everyone around you being blessed, and you will see satisfying fulfillment manifesting in your experience as your healed experience.

If you slip and become reactive, be gentle with yourself. The habit is a long-standing habit of justifiable self-righteousness with all of you, and it is very easy to be triggered into reaction. But, if you catch yourself and consciously abandon it again, your suffering will be very brief, and the grace of the healing will be able to continue to increasingly register with you.

Paul has slipped many times in the last week and a half. He would love to have a reason to go back to Hawaii. And this appears to be a very reasonable reason. “It’s not fair here on the Mainland.” And so he has slipped, but he has not used that as a means of putting himself down. He’s caught himself and he has sat down and gotten back on the beam. And although he cannot share with you the fullness of the fulfillment yet, he is experiencing it increasingly. And that’s the promise for you as well.

QUESTION: I fear sometimes that when I think I’m listening, and then things don’t go right, that I’m not really listening.

RAJ: Oh, indeed, yes. You see, for Paul, part of the justification for feeling injustice was that on my guidance he had, through the Foundation’s accountant, established an apparently working relationship with the agent from the IRS, and then, boom, out of the blue, the IRS agent behaved in a way inconsistent with the apparent working relationship.

I must share this, just for perspective, because this is not only a healing

relative to the Foundation and those who support it, but it is also a healing for Paul relative to his relationship with the Foundation and Paul personally.

When I first came along, the only reason Paul was willing to listen for my voice was because he was in the midst of crisis that none of his metaphysically correct thinking was resolving. And during that period of time, he was what you could call “struggling,” according to everyone else’s perspective—little income, unemployed. As many of you know, when I told him it was time to allow people to ask me questions, he felt too uncomfortable with it, and I pointed out to him that he wouldn’t be able to find other work. For six months he insisted on trying to find other work, and did not.

So, there was a period of a couple of years where, for lack of better words, adjustment took place, and he yielded from a place of the exercise of great personal control over his life to a place of allowing Guidance—what you might call “the Father’s perspective”—to lead him.

During this period of time he did not file his personal income taxes, because there was no money to do that. His family, for a period of time, lived in other people’s homes because he was not employed. And yet, through all of this, we were constantly conversing, and for him this was a period of great transformation and enlightenment and growth. And he experienced no self-pity, and everything got progressively better.

To make a long story short, although the amount due was small when he finally filed returns, he immediately got a notice that he owed penalties of \$70,000. Now, why am I saying this? I’m saying this because this has been something hanging over his head for 14 years or so, unresolved, with no apparent means to resolve it. He has endured demands of an agency that he perceived as ongoingly insulting to his dignity.

Last, week, after the Foundation’s funds were seized—which are not justifiably due the IRS—the IRS agent said, “What I want to hear from you by March 15th regarding your personal debt to the IRS is that you have gone to an attorney and bankrupted that debt”—something which, for years, he had been told could not be done.

I will tell you that that response was forthcoming from the agent because when Paul called him in response to the levy on the Foundation’s bank account, he took my lead, and although he expressed surprise at the levy occurring without advance warning, “we” said, “Nevertheless, we look forward to paying off the remaining \$3,500 as soon as possible, and we anticipate that it will be a matter of weeks.” There was no antagonism expressed or felt by Paul. I had told him, “Be willing to pay this with joy!”—an unreasonable concept to his ego.

The means to pay it off will be present. And what amounts to \$130,000 of

penalties on Paul's personal income tax, which in the beginning only amounted to \$19,000 of actual debt, will disappear. And he and the Foundation will move forward healed of ongoing threat.

I guarantee you that it would not be happening this way if he insisted upon listening to the voice for fear.

I will tell all of you something: What you call "crisis" is what happens—if you will imagine a balloon—when a balloon expands to a point where a weakness in the wall is not able to support further expansion. The balloon is the equivalent of the sphere which I have spoken of for many years as the ego structure, like a bubble, which is very thin, but most definitely presents a dividing point between the volume of air inside and the volume of air outside. The volume of air outside the sphere of ego structures is "the rest of you," your infinite Wholeness. And the volume inside the sphere is you—part of your infinite Wholeness.

A crisis is when the bubble is about to burst and the experience of total Whole Integrity will become available to you. And the ego defends its "cellular" wall and patches it up, brings in more soap, more bubble solution.

This is why when you arrive at a point of crisis, if you will not abandon the Voice for Truth, if you will not abandon commitment to being the Love that you Are, the Function of who you really Are will give you the courage to let the bubble pop, and come Home. In other words, not experience this film of separation between who you presently experience yourself to be—tiny and vulnerable—and what you Are already in your Totality, in your infinite Wholeness, which only seems to be separated by the flimsiest of boundaries.

Now, the reason I have gone on at some length here is because healing is never private, and healing is never localized to just one area of your life. The "crisis" may seem to apply to only one specific area in your life, but the healing, the resolution of the crisis, will embrace more of your life, and more of everyone's life, because you cannot experience healing without the whole Brotherhood becoming "less dense."

You all need to remember that at the bottom line, no matter what the details of the crisis are, it is always bait, intent upon distracting you from remembering that you are the presence of Love, and that that is your Function. And in that Function is your salvation, is your healing, is your Wholeness, and is your Awakening. That's the point!

QUESTION: You've talked a lot about in the time of crisis listening for the Voice for Truth, or I guess another way would be to say listening to your guide. Well I have an experience where I'll go to work, on the way to work I have time to collect my thoughts, listen to tapes from an older workshop, or just get centered and have a conversation with my guide, go up

into my office, start working and at some point I lose that contact. And it's not a matter of crisis, but I'll get to the end of the day and realize that at some point I lost that contact. And then I get back in my car and start listening again. Do you have any tips on...

RAJ: How to stayed joined without needing the prod of a crisis?

QUESTION: Exactly, yes.

RAJ: Well I must say two things. First of all it is wonderful that on the way to work and on the way home you are remembering. And this is cause for your being at peace with yourself rather than feeling that you are not doing as well as you ought to be doing in terms of the commitment and consistency of listening throughout the day. You see, this is not about a practice. It is not about a system of behavior. I encourage you to ask your guide or the Holy Spirit or the Father to remind you from time to time. This is far better than your trying to figure out a way how to remind yourself. Because the very fact of inviting, the very act of inviting help is an expression of your desire not to be alone and independent. It also relieves you of a personal sense of responsibility which if you exercise well you can take credit for when you wake up.

You certainly can get yourself a wristwatch that will beep at you every 10 minutes or every hour as a little reminder, but I encourage you not to do that, and not to take any mechanical steps, but your relationship with your guide and your leaning into your relationship with your guide, let that be the source of your reminder. And in the meantime don't be distressed if you are not doing it 24 hours a day. Let there be a sense of appreciation for the fact that now instead of never being in touch with your guidance you are in the morning and the evening. There is a call with you for some self-appreciation, acknowledgment that you are doing well. And there is room for you to feel gratitude for the time and the times when you do remember to listen. I want you to engage more in appreciation than in finding ways to do better so that once you've done better you can engage in appreciation.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: This isn't quite as long as the last one. My home is littered with dead bodies—it is! It's flies. The float home that I bought was unfinished and somehow flies have decided to make it their home and they're hatching in the windows and door frames all year round now. And I tried to make a deal, I tried to talk to the universe and ask them if they would please quit hatching because I didn't like killing them. They kept hatching anyway. And so every time I spray around the edges of it and the poor little gaffers die and it's not easy. And I feel I am very aware of each of these little

creatures. And can you tell me how I can alleviate this to their benefit and mine?

RAJ: The only practical alternative you have to what you are doing is to move out. In other words, you are doing what must be done and you must not fuss about it.

QUESTION: That is very shocking to me, I mean on two levels. One is because at the moment there seems to be a Move of what to have me move over to the float home and there has been since December. And it's really interesting because in December I sat in the middle of this wonderful place and just loved it, I loved everything that was around me. Never have I loved a place that I'd been, I reveled in. And then there was an attack from the outside community. The community perceives float homes as not being desirable. And so I found myself in a movement to have our float homes legitimized. At the same time these little bodies are busy hatching around my windows and whatnot and I'm putting them out of my misery. And then the outside threat to the float home comes to the end and suddenly the person from whom I'm supposed to be buying it goes into bankruptcy. And I may lose my deposit and may move out. So when you say to me, you have to move out I'm thinking, "maybe I do, I don't know." And at the same time that you're talking about all of these things today and saying that you'll find... you said at one point that you'll find suddenly that something doesn't bother you anymore. It suddenly doesn't bother me if I have to leave that place that I admit that I love being. So...

RAJ: But being willing to leave and being guided to leave are two different things.

QUESTION: Or being pushed?

RAJ: Being pushed and being guided are two different things. Don't move an inch until guidance says, "now we will move." In the order of practical priorities dealing with the flies in a different way than you are dealing with them is very low on the priority list. That is the answer.

Now for example I did not share with you that although I have instructed Paul that it is appropriate to pay the IRS the amount they are demanding relative to the Foundation, and to do it with joy, I have throughout the years told Paul it is not appropriate for him to pay the penalties that were applied to him personally.

Now, if you try to find consistency in that, you will be lost. But if you realize that none of this is about consistency but all of it is about waking up, that all of it is about coming to a point of not basing one's actions on one's best limited judgments, but rather being willing to make commitment to "Thy will, not mine be done," then you will begin to understand how it works.

In Biblical terms, the ego is a liar, and the father of it, meaning the father of the lie. It is an illusion and the father of the illusion. It is incapable of being direct, honest. And for lack of better words, the undoing of illusion can only be accomplished by the Holy Spirit, and the undoing of the ego is always accomplished by misdirection.

You see, everyone thinks that the ego is going to be improved and ultimately spiritualized so that it will finally wake up. And everyone thinks they are an ego. However, the ego is nothing but a set of beliefs which are not based in fact, but are based on a fundamental sense of isolation, separateness, vulnerability. Therefore, its total function is self-defense. And its total function of self-defense is nonsensical in the presence of an all-pervading infinite Presence called God, and in the middle of Reality which is indivisible, therefore undivided, and therefore incapable of being in a state of conflict.

Your Self is not an ego. Your Self—You—are the presence of the Mind of God functioning perfectly. But a decision has been made to use this specific form [the body] as the vantage point from which to look at everything, which causes all of your perceptions of everything to be distorted because it can only be seen truly from the infinite vantage point, the all-inclusive vantage point.

When I say that the only way the ego can be dealt with is by misdirection, I mean that the undoing of it occurs by a sleight of hand. Many of you have listened to what I have said as though you were going to learn something from what I said, when much of the time I am speaking to the ego and non-verbally connecting with the Self of you, and illuminating It so that you feel your Self more fully.

What undoes your precious illusions...I will use Paul here: What will undo his firm convictions about the IRS, and maybe “government” itself, will not necessarily be the result of consistent, logical directions from me. And so, on the one hand, I say it is not appropriate, and on the other hand I say it is appropriate to pay. And what is Paul getting out of it? What he is getting out of it is that it’s not about right or wrong. It’s not about just or unjust. It’s about staying on the beam! It’s about commitment to listening to the Voice for Truth. It is about commitment to That in him Which is the presence of God. And it is about abandoning allegiance to that which seems to be in him, which seems to be him, which is pure illusion, called the ego.

Healing is the eradication of conflicting points of view, one or the other of which seems to need to be the victor—right-mindedness overcoming wrong-mindedness. And so in one dream I tell him, “You don’t need to run from the dragon,” and in another dream I say to him, “You need to run from the dragon, and I will help you.”

Guidance very often creates a state of frustration in you that causes you to throw up your hands and give up!

QUESTION: Is that where you want us to be? Is that where we're supposed to be, throwing up our hands...

RAJ: To give up?

QUESTION: Yes.

RAJ: Absolutely! I not only want you to get to the end of your rope that you think you have to hang onto, I want you to let go of it, because until you let go of it, you will not find that there's no place to fall!

If you were careless and injured your body in some way you deserve to have a healing of that injury, because it's your birthright to experience your unchanging perfection. But what if your body said, "Wait a minute, why should she get to experience peace of mind without having paid for the injury I suffered the infliction of?" It's not logical, as I said earlier, it's not fair. Do you see that healing has nothing to do with what the ego calls logic and it has everything to do with your coming not into line with logic but into line with the Father's Will. And that means letting the Father's Will be your desire to experience more than logic, more than justice, more than fairness.

Right now very simply put, you have other areas where realization is where you stand on the threshold of realization and the flies aren't one of them.

QUESTION: I understand.

RAJ: Okay.

QUESTION: Thank you.

RAJ: You are welcome. But also pay attention to the fact that when you think you know what guidance is supposed to tell you you're lost. Because all you are using guidance for is to confirm whatever your present ignorance is.

QUESTION: Am I getting it? Because right now I don't feel like I'm getting it. Did I get it?

RAJ: It slipped in.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: Well this isn't a burning question, but it's something that I experience. I live on a Bainbridge Island. I have a lot of very capable, respectable, bright people who are fighting all kinds of causes, either against or for—magnetic power, or schools or keeping the highway from being overrun by all this stuff that always goes on in a neighborhood. And I guess I'm feeling that I don't want to fight anything. And yet I have these people who tell me and want me to get involved and get in the ranks. And I've just kind of stayed away from it so far. And I guess maybe that's what I'll

continue to do. What is all this about?

RAJ: Well, I will tell you that you are not being an ostrich putting its head in the sand ignoring what you ought to pay attention to. You are not acting inappropriately. And I encourage you to continue to pay attention to what you feel moving in you or not moving in you and be consistent with it without apology and without guilt.

QUESTION: Right because we live on a farm. It's an organic farm. I don't use poisons and try to stay away from all these things that people are so concerned about, just for my own reasons. I don't know. But it is confusing. I kind of stand and scratch my head when I see all this activity going on and wondering...

RAJ: Well as you just saw, Connie had an expectation of me not to say what I said. I'm not here to cater to what she wants to hear, I'm here to be genuinely expressing the Father's Will. And you are there to genuinely be the Presence of your Integrity, I will put it that way. You're not here to jump when a whole group of people have gotten revved up about jumping about something.

QUESTION: Yeah, I kind of feel that it's the presence of fear. That's about what's going on.

RAJ: Your perspective is true.

QUESTION: I guess I didn't have much of a question.

RAJ: It's important to know when you are on the beam. Indeed.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: This is my first time here and I am just feeling overwhelmed. This is just incredible to me. And I will be back many, many times. My question is not specific it's very conceptual in nature. And that is that I have been experiencing more and more that Love is only of one kind, and I would like your comments about whether there is a distinction, and whether Love has different forms, different intensities, different levels. I just tend to see Love as Love, whether it's love with people, with family, within a relationship, with my pets, with my love for my work (when I do love my work) gardening, birds, nature. Could you please comment?

RAJ: You are quite correct. Instead of saying there is only one kind of Love, I would say there is only Love.

Love is the willingness to recognize that which is Real in each and everything. Love is the acknowledgment of what is Real, and so it applies to the leaves, and the grass, and the grass cuttings, and the animals, and the work, and on and on and on.

Again, that which is Real in each and every thing is God's intent, God's

Presence in it. And so, to be recognizing God, acknowledging God, actually experiencing the Presence of God because you have invited the experience in each and everything, that is Love. They are not different kinds of Love because they are different things. The purpose of Love is not different from thing to thing. And Love is never a matter of getting. It's always this act of acknowledging, of giving recognition to God—there, there, there, there, there. You see?

QUESTION: Should I never be using the word “reciprocity”?

RAJ: Love is never exchanged. Love is always a gift. And because the giving of that gift is your Function, it is also your fulfillment. And it doesn't matter whether anyone or anything else seems to be returning it. Their returning it is their fulfillment of their Function, in which lies their experience of Wholeness. You see?

QUESTION: So you're saying that their or its love could be going in another direction and be fulfilling that which is giving the love?

RAJ: No. What I am conveying to you is that whether Love seems to be reciprocal or not is irrelevant to you. That is what I am saying.

If you are making distinctions between things, and you are willing to recognize that which is Real in “this” thing but not “that” thing, you are missing the point and you are missing your fulfillment. When you are truly being loving, when you are truly being Love and fulfilling your Function, absolutely nothing is untouched universally.

QUESTION: I would just like to comment that I don't believe I am doing that. I believe I'm feeling the love equally throughout. And like you say, Love is Love. In every relationship I've had in the past, I feel that I've really had the expectation of reciprocity, and I don't now. And I guess I just needed to hear what you had to say about it, because so many people I know want a partnership with reciprocity, and I wondered if I was off base.

RAJ: Oh, no. Relationships are almost always for purposes of control.

QUESTION: Thank you

QUESTION: This is widely different topic, but it's been something fascinating to me so I'll ask it. Could you comment on this face on Mars that seems to have been built by somebody at sometime. I guess it was our voyager satellite that picked up pictures of it.

RAJ: .It is enough for you all—I do not mean just you here in the room but for all of you on the globe—it is important for all of you to know that you are not alone. But at this time it is not appropriate for me to say anything more than that. It is a structure rather than a natural occurrence. That's the end of the answer.

I thank you for asking though, and not feeling confined in your subject matter.

QUESTION: Quite awhile ago I sort of figured that love belonged to the lover, that that was my way of experiencing the extension of love in that it didn't matter whether you felt it or not. It belonged to me and I was grateful for the feeling of it. So those things in my life which unlocked that feeling were very valued. And so there's a couple of measures of where I'm at in extending my love, and they happened to be how much I love insects—I mean the fly question was not altogether inappropriate.

RAJ: You notice that I did not tell you to stop inviting them to find some other place to be. And do not doubt that that communication is complete, that the connection is made. But again as I said, this is not where the threshold of breakthrough awaits you.

QUESTION: I understand. I mean I really do understand.

RAJ: For someone else or for yourself at another time this could be the threshold and my answer would not be the same. Don't want your thresholds to be different from what they are. Don't prefer this one.

QUESTION: This one is easier. The flies are easier believe me. However, the thing that I wanted to get at with love is the extension of love: When I see you and I love you, and I see Paul and I love him, when I see people that I know that I love I feel the love going out and I know that it's there. My desire is that everything I see I feel that same thing for. So when I'm not feeling that same thing we have this special relationship vs. the holy relationship and...

RAJ: No, when you get into reciprocity you have a special relationship—contractual reciprocity.

QUESTION: Ah, no kidding. I never made that connection. So let's go one further. So there's not that reciprocity, but when I look at people that I don't know I don't often love them instantly the way I love people that I know and that I have developed with. I mean sometimes I will. Sometimes I'll see someone and immediately I'm in love with them. And this is really weird, I mean I discovered how much I loved a worm one day. And truly that is the measure of my Awakening is when I can see the dragon fly that I was terrified by and wouldn't mind if it touched me or landed on me. So what I'm saying, my question to you is, when I feel nothing when I look at something or someone what is that? Is that a closing down?

RAJ: We can look at the half full glass or the half empty glass. It is an opportunity to engage curiosity about the feeling of love that is within you but unrecognized at the moment for this thing. And one of the ways to awaken the love in you is to be curious to know what its capital "M" Meaning is. "Where in the infinite intent of the Father is the glorious in this thing?"

QUESTION: Which means the TV set. Which means the bookcase, the books, the trees, the rug. It's possible to feel that same extension for all of these things?

RAJ: Indeed.

QUESTION: That answered my question.

RAJ: Because if something is there it's the Kingdom of Heaven experienced without distortion or experienced with distortion—seen clearly or seen through a glass darkly in Biblical terms.

QUESTION: Can we go another step?

RAJ: We may.

QUESTION: Okay. When I see it and I feel it and it's unblocked and it's flowing I'm still seeing it as what it is. When I look at the TV set I'm seeing it as a TV set, and yet if the love was unlocked I would feel the same thing, the same love flowing and I would feel it differently. I'm not seeing with my physical eyes what I'm feeling with my heart. So in view of the fact you've said at some point you'll see light streaming from things, I'm feeling light streaming from the things that I see that I love in my heart, but I'm not seeing in my eyes. And I'm judging myself for that.

Well then be curious about what is Meaningful in you. In other words, you are extending the willingness to see that which is lovable in the TV, now turn your gaze, your inner gaze on yourself to see what is lovable there. And you will not waste time with penance and.. well reorientation and resolution. In other words, you will not engage a process which will bring you to a place of loving yourself. Just be willing to look at yourself the way you are looking at the TV. Might you not, might you not be as worthy as the worm that you discovered love for. Might it not be that easy to feel love for yourself without going through a rehabilitation therapy process? Indeed.

QUESTION: I got it. Thank you.

RAJ: We will end with that. Thank you, I have enjoyed being with all of you.



Gathering In Kingston, WA –March 17th, 1996

By: Raj Christ Jesus –

RAJ: Well without any preamble we will go directly into any questions or comments or concerns any of you might want to bring up for discussion.

QUESTION: Over the years I've asked you many questions pertaining to my relationship with my husband Steven. You've given me answers ranging from my needing to maintain my integrity and leave the situation, which felt to me dominated by Steven's drug and alcohol issues. You also told me at one point not to take this opportunity lightly, that if I could move through this challenge it could mean a good deal to my spiritual growth. Well Steven and I are seeing a mediator and are pursuing a divorce. I have mixed feelings over this even though I am moving on. But I don't want to have this become a rearranging of furniture, so to speak. I don't want to miss the point of my being with Steven. And I want very much to have guidance regarding what the next step is for me, where to my energies in a focused way about work

RAJ: Indeed, as I have said many times, it is always important to pay attention to the obvious, not what should happen, what ought to happen, what ought not to happen, but what is obvious. And what is obvious is that there are no longer two of you in the relationship bringing energy to the relationship. This is not right or wrong, it just is what is. And so you do not try to change it. You do not try to manipulate it into what you would like. At earlier times when you asked questions the arrangement of the energy, so to speak, was different and it was available to the two of you as a unit from each of you.

Now, the obvious calls for no judgment, it just calls for a willingness to not abandon that place in you where you can recognize the Movement of God in your life. Because that is where fulfillment is coming forth, very much like everything is coming forth because it is Spring right now. Your energy needs to be available to your children and it needs to be available indeed to that activity or those activities which will give expression to what you love, to your creativity. And yes I would fully encourage you to give your commitment to your jewelry making business. That is where the gathering of energies is occurring, which will come forth identified as activity, as income, as your joy.

I also encourage you—and not just you, but all of you—I encourage you to allow for an openness to the evidence of fulfillment and fruition this year, more than any other

year so far. Because as I indicated last time we met, a shift has occurred, the equivalent of a breakthrough has occurred, which has released everyone and put them in the position of experiencing or of being able to experience unjustifiable good. This does not mean that those who are insisting on a very narrow vision that they have employed for years, it does not mean that they will suddenly experience unexpected good. Because with their blinders on they will not let themselves see the more that is available. And so this is why I am sharing it with everyone. So that they might say, “Oh, maybe I should open the blinders a little further, or maybe I should take them off entirely, and let any old good that might just happen to me happen.”

So I guess you could say if there is one thing I am meaning to convey to you it is to let go of the idea that you must do something to justify having good in your experience. At the bottom line, that is what everyone uses to hold their good away from them. “I haven’t earned it. I don’t deserve it.” And the flip side of that is, “I don’t want what I haven’t earned, because if I have something I haven’t earned it doesn’t say anything about me. It doesn’t give me credibility. It doesn’t demonstrate the fact that I can prove my worth. Give-aways are useless because I can’t use them to demonstrate what a responsible and good person I am.” You see? In other words one side of the coin is “I don’t deserve it,” and the other side of the coin is “I don’t want what I can’t use to prove something about me because it doesn’t serve me.”

So I won’t go any further into that side of the coin right now, but it will give you food for contemplation. How much do you require yourself to earn your good because you can use it to prove your integrity or your worth? And what would it be like if you had all and it said nothing about you, and its presence couldn’t be used to define you personally, what kind of an existence would you be having? It is an interesting and fruitful thing to contemplate. That is an aside from your question and the answer to your question—a bonus. That’s the end of the answer.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: Good afternoon.

RAJ: Good afternoon.

QUESTION: Just as a side bar I’ve taken care of that little situation we had last time we talked. Back in ’91 in Hood River I told you at that time I had no idea what I was doing or where I was going. Well I find myself in that same vein right now. I think or I feel...

RAJ: Did you think that although that is supposedly a good place to be because I said it is, did you suppose that if you allowed yourself into that place it would then move you into a place where you did know what you were doing and where you were going?

QUESTION: Well it hasn’t worked.

RAJ: Indeed.

QUESTION: Because that's where I am right now again.

RAJ: So things are still working on your behalf?

QUESTION: Well, yes, but being human I'm in this position that I was told last year I should be in, that was it fulfilled purpose for me to be here. And of course, I say being human, I'm really questioning that right now because I just don't feel like I should be here, not in this location but in the job I'm in right now, even though as you had said at one time it was not a job it was a vehicle, and look forward to be moving me elsewhere. I guess I'm just looking for a little confirmation that that elsewhere is still moving.

RAJ: Oh indeed. The place you are right now is not a stable place because it has no roots. It is a vehicle. It is a part of a Movement of your Being bringing you into a noticeably clearer experience of not only your stability and groundedness, but your practical fulfillment. And I encourage you not to get impatient and try to hurry the process along or abandon it because it isn't going fast enough for you. What the situation is calling for is you being alert and conscious to the moment you're in every moment. And when I say, being conscious I mean to be present in the moment not alone. In other words, whether you are hearing guidance or not I want you to be in every moment aware that you are [connected] (tape was blank for a word or two, so I put in a word that I thought fit) with, aware that whatever is occurring is not being seen by you alone, but by one or even those who see the whole picture and intend to bring the broadest view of it to your attention that you are willing to embrace. If you will attend to each moment you are in as though you truly aren't alone, that will open the door for insight and for reconfiguration to occur so that when at times you're experiencing imbalance momentarily balance will resume spontaneously and quickly with a feeling inside you of stability that isn't dependent upon circumstances—the circumstances of the moment.

Very often you and others want guidance so you can get off the spot, get off the dime, get rid of the hot potato so to speak, instead of learning to be with the hot potato or how to be on the spot from a new vantage point so that it becomes something you don't need to get away from, because you aren't unequal to it. And the moment you let yourself be present with the circumstance that your conditioning causes you to feel uncomfortable with, the moment you allow yourself to be present with it and there is nothing in you attempting to deny it, then that about it which your conditioning had found uncomfortable will be able to be seen in a new light which isn't frightening or unsteady to you. And this becomes a place now in which your balance is felt. And the amount of the universe that you can occupy comfortably has gotten larger, less objectionable.

Now I know that that might sound like you will become comfortable with an uncomfortable situation and because it's not uncomfortable you'll be stuck in it. But

that is not what I'm talking about. When you don't need it any longer to move you into that willingness to be present and to not try to get away from the hot spot, then that spot which had always been apart of the Kingdom of Heaven ceases to be a hot spot, an uncomfortable place that you couldn't be comfortable. Now it becomes part of the Kingdom of Heaven that you can be comfortable in with no elements of distress associated with it. In other words, the apparent circumstance will transform.

As each of you wakes up there will be less and less of the universe that you will feel a need to get away from. And in your willingness to be present with it, what it Really is will begin to register with you. And that's called healing. It's called letting that Mind be in you which was also in me. It's called letting yourself have new eyes.

When you are resisting something in your world or in your life because you feel unequal to it, you create in that thing the elements which justify for you the need of getting away. And so you don't see it correctly. And because of your inappropriate response to it, you get responses from it that don't represent what is truly there.

When you look in you brother's eyes and you see somebody who cheats, someone who consistently lies, someone who you don't dare depend on because his history proves that he's undependable, you are looking at the Son of God and making those judgments and then acting on the basis of those judgments and you are likely to elicit that kind of behavior. But if as the Course says you are willing to look into your brother's eyes and see the face of God or remember the face of God, your behavior is going to be different. And even if that one had been expressing dishonesty and the other things I mentioned, if you are treating him as the Son of God, if you are seeing God there those kind of responses from him won't fit and will throw him into a quandary and cause him to be able to respond in a new way because he feels no threat from you.

But you have to be willing to stand there and be present with that one at the point where you are defining him negatively so that you can dare to let in a different point of view. You must love that one enough not to run away based on your judgments, but dare to see the Son of God there, dare to see the presence of God there. This is called Love—the willingness to recognize that which is Real in him. Your willingness opens your vision and as your vision changes then this one is no longer someone you have to get away from or be frightened of. And in your fearlessness that one feels safe. And feels no need to reinforce his defense. And his behavior changes. The same thing applies with jobs or circumstances.

You see?

QUESTION: Yes I do now. Thank you. That cleared up some “yes, buts” I was having along the way.

RAJ: Very well.

QUESTION: You've already spoken somewhat to what is going on with me. The one place where I really have trouble seeing the Son of God in a sense is my

children. And they're not babies, there nearly thirty. But I tend to worry about them. It is the one area in my life where I can just lose all my belief systems so quickly...

RAJ: Lose all your what?

QUESTION: My belief systems, all my patterns, all these wonderful things I'm learning from you that working and making my life wonderful. But if I see something that looks to me as if it is threatening one of my sons I just go a muck.

Anyway my youngest son is twenty-five and he's going to Europe. And he's going to hike around Europe for a couple of months, and I just want to look at this differently. The old me would really, really worry and yet I don't think that's appropriate. And I think I'm hanging on to some beliefs that are not true.

RAJ: I will tell you this you will wear yourself out and make yourself miserable, while he has the most time of his life.

QUESTION: I have a feeling you're right. I mean I guess there's some part of me that really just wanted to come over here...

RAJ: Do you really have such free time that you can waste your time in this way?

QUESTION: No, I really do not have any free time.

RAJ: I am appealing here to your sense of practicality.

QUESTION: Okay.

RAJ: Because you have a tendency to value what is practical more than you value your capacity to be emotional.

QUESTION: That's true.

RAJ: A little bit of self-discipline here will save you from the distress you will feel between the contacts you have when he is telling you what a wonderful time he's having.

QUESTION: Thank you. I think I needed to hear that. Thank you very much.

RAJ: You know you can't stop loving. And in a way this is directed toward mothers more than the men here. You can't stop loving, but you can stop being mothers. There is a point where emancipation must occur. And there is a point where mothers must agree to it occurring. It will occur whether you like it or not. But there is a point where the mantel of responsibility must shift from your shoulders to your children's shoulders, so that they might dare trust into themselves and feel the strength and integrity of their being that you are enjoying experiencing for yourself so much. And your taking hold of the idea that you have innate integrity that you can become still enough to feel, that process took some nerve, some trust, it wasn't easy. But to whatever degree that you invested the energy in it, you found yourself becoming more firmly grounded, I'm going to say in the universe rather than in your personal skills or your local circumstances.

A mother has to arrive at a point where her wisdom as a mother says, "I must be

through being a mother. I must be through bearing the responsibility for what does or doesn't happen in my children's lives," so that they have no recourse but to lean into their essential integrity, so that they will put forth the energy and the effort that you had to put into it. Because in making that leap of faith they take the essential step that connects them with the God in them, so to speak. You see?

As I said it doesn't mean you stop loving them. But perhaps as a mother instead of saying, "you know, I don't think you ought to do that," or "from my experience, blah, blah, blah," you will begin to say, "you know, it's time for you to reach inside yourself. It's time for you to lean into the integrity that I see in you, and learn to feel for it." And you be the one teaching them to not lean on you, but to learn to rely on their fundamental inner substance. You become the one who gives a vote of confidence in their divine integrity by turning their life over to it. You see?

QUESTION: What a relief! Thank you.

RAJ: Indeed! You are welcome.

QUESTION: I have rather an opposite situation. I have a 97 year old mother who all my life has been concerned that I become saved in the way in which her fundamentalist belief thinks I should be saved. I probably should add that she's now at the place where she's somewhat mentally confused.

RAJ: She is not or she is?

QUESTION: She is becoming. Sometimes I feel... in fact she told me that she doesn't feel that she can... she wants the Lord to take her home, but she can't go until I get saved. And I've struggled with this all my life and recently have come to a place where I can just let it be. But I'd like some comments from you on this.

Just this morning... I don't go to church with her, I have someone pick her up and take her, someone who goes to her church. And when she came home this morning I was there and she said, "these people really know that you won't go to church with me." So obviously she informed them of her problem with her daughter, which I finally learned to just let it float off, I used to get very angry about it. But it's interesting it doesn't seem to ever stop. I don't expect it really will, but...

RAJ: There is a saying that the essential meaning of which is that when another shoots an arrow, or engages in attack, shoots an arrow towards you, you are the one who barbs it, who puts the point on it. Until you join in a mutual dance of attacker and victim. Until you join as victim, as attackee, the attack has no substance to it, it has no capacity in itself to affect you at all. But the minute you say, "Aha, that bitch did it again," you have joined the dance and the arrow has a point on it. And it hits you and you suffer and you say, "you so-and-so look at what you're doing to me." And yet there was no point on the arrow until you put it there.

Now you have learned not to put the point on the arrow. You can't stop her from

shooting the arrows. Even though she feels she is doing something loving, you recognize that because it's inconsistent with your unfoldment it has no meaning for you and could be interpreted as an unkindness because she never lets up. But again, that judgment is the way the arrow, the point gets put on the arrow. You must just chuckle.

QUESTION: Well I pretty much learned to that but it just occurred to me in the last few weeks... before then I say no there's no way I'm going to go to church with her. I cannot handle it. I don't want to handle it. And I don't need to do it. I do everything else for her and she can have someone else take her. And it's occurred to me in the last couple of weeks that maybe I could go to church with her, and what is the big deal! I guess that's kind of where...

RAJ: I will be very practical with you, if you give an inch she will take a mile.

QUESTION: That's what I kind of thought...

RAJ: And I am not projecting a negative judgment on her. But there is an element of control here and if you yield she will try to do everything she can to bring you even closer to being saved. That is not the place in which, or the manner in which to share your love with her.

QUESTION: That's pretty much how I had thought it would happen. It's helpful to me to hear your thoughts about actually going this mile with her. I think then she would, as you say she would start working on some other area then if she got me to do that. And she's the one that's miserable about it. I'm from the place where I just let it roll off, you know, I just chuckle. But she keeps at it. And I don't know maybe I would just be adding to her discomfort if I kind of went along with her little by little. I don't know. That's my question.

RAJ: Just continue to be true to your highest sense of integrity for yourself. And share your love in the areas that don't entangle you in her agendas for you.

QUESTION: Thank you. That's a very helpful.

RAJ: You are welcome.

QUESTION: I'm Camila. And I'm a lot better than I was down at Hood canal and most grateful for all the information. And the latest problem that's come up is my eye sight with my left eye, which is an old problem coming back or something else going on at some level I'm not aware of.

RAJ: Problems are always current misunderstandings manifest.

QUESTION: Okay, so what am I not understanding?

RAJ: It is important to understand that, because if you say it is an old problem coming back then it seems to have the force of time on its side. It has a history to it, you see. But Creation is always the current expression of God. And distortions, distorted perceptions of Creation are always current misperceptions. So you problems are always arising out of the instant you're in and therefore haven't been around long enough to have gathered enough substance to resist correction--you see?--to resist healing. They are

always the current manifestation of what has been a fleeting thought, a fleeting incorrect thought. Fleeting only because in an instant that's all the time there is for. You see? Continue.

QUESTION: Well, what do I need to correct the perception then, if I don't even know what's being misperceived?

RAJ: Well it will be helpful for you to understand that what you call your eyes have the intent to identify their reason for existing. And their reason for existing is to identify conscious experience, awareness. Awareness is Mind, God being conscious of what He infinitely Is. That is the meaning or function of vision. You might say that God in the act of Creation is the conscious experience of vision itself. Therefore, your eyeballs and every aspect of them has the divine intent to identify its reason for being perfectly. And I shared this with you before, relative to your body in Hood River: Your body has the intent or its function is to identify the presence of your individuality perfectly. And your individuality is Mind. It's the conscious experience of being alive.

So if you understand that your body and your eyeballs are not just lumps of physical matter, but are indeed the visibility and tangibility of the divine intent of God, and that they are present to fulfill the identification of your presence perfectly, then instead of finding out what you personally can do better mentally or physically to heal yourself you could just for a moment become totally self-irresponsible so that the Presence of God might be the only thing there. Do you see what I'm saying? The Movement and the Intent behind the act of Creation, which has to be responsible for every single thing you're experiencing at this moment, called life in all its wonderful details... (I'm sorry, I lose it.) ...in the Presence of the Movement of Life in all of its marvelous details there is not call for you to bring anything to bear upon it. All you need to do is to get out of the way momentarily, so that the act of Creation, the assertion you might say of Mind/God... (I lost it again.) ...in getting out of the way so that the Movement of Creation or what you might call the assertion of God can be the only thing manifesting itself you will experience healing.

QUESTION: It's like God seeing Itself through me?

RAJ: Exactly, except when you get a personal, let us say metaphysical worker out of the way, a personal knower of the truth whose going to through the proper use of truth effect a healing, when that gets out of the way then God's being of perfect vision is all there is present where you are. So God isn't seeing through you, it's that this you that you thought you were separate from God is gone. And what is real about you remains. And what is real about you is God seeing everything that He/She has made and behold it is very good, very perfect, you see.

And this is important to understand because—you are familiar with the statement, “Ye shall know the truth and the truth shall make you free”—what is often misunderstood is that you don't know what the truth is to know until you listen. You must listen on the

spot, in the moment for the voice for truth, for God's Voice so that you might know the truth, so that you might know the truth to know.

There is another statement, "Truth is revealed, it needs only to be practiced." And that means that truth is always a revelation in the moment of conscious experience. And so if you want to know the truth that will make you free from illusion, you must become still enough in the moment to have the revelation. And again, the revelation is inevitable because God in the act of Creation, you could say, is asserting truth. And that assertion is bound to register whenever one is not asserting a mind of his or her own, and is quiet enough to be impressed by the assertion of God called the act of Creation in the moment. And when you know the truth as a result of revelation in the moment, all you have to do you could say is practice it or get with the program. You see? Flow with it, be with it, allow for it to be. You see?

Metaphysical work... those are perfect words. It is work! It's effort! And it's effort put forth that isn't the assertion of the Will of God in the act of Creation. It's a personal private little work that is done by a puny little mind that perceives itself as separate from God, that which because it is separate is vulnerable and subject to Heaven knows what. And so it must use the truth to protect itself from all that it sees which is fearful. And all that there is for it to see is what God is being. But of course, in its separated sense it doesn't know it's all God, and it misperceives. And in its sense of vulnerability it sees all of what God is as something to protect itself against, because if it doesn't keep its vigil strong God only knows what will happen. Again, perfect words. And this separated little ego is frightened to death to find out what God only knows.

So, "ye shall know the truth and the truth shall make you free." And in order to know the truth you must become still enough for the revelation of truth in the moment to register with you. So that in the clarity of the experience of truth you might yield to it and allow it to be the Presence, the only Presence there where you are.

Now today so far we haven't talked about grand points of truth in any universal sense, the questions have all been mundane you might say of practical little nit-picking things that are a bother to each of you. Well, you see, these little nit-picking botherations are exactly those places where one must be willing to be still so as to be able to recognize the specific truth that heals the misperception around it.

Many people study metaphysics. Many people are on their spiritual paths so as to rise above and get away from all these nit-pick, chicken-shit botherations. And that's what I was referring earlier to you about, being willing to be present with these nit-pick, chicken-shit botherations. And be quietly present so that you can experience the revelation of truth that is pertinent and that cleans the lens through which you're looking at the only thing there is to see. You see?

QUESTION: That's part of it. The other half is is there some way that I could hear the full spectrum of the sound current, like I've never heard the flutes

and I hear a lot but not... I don't know what's blocking that in the silence.

RAJ: Again, whether it's the eyeball or the eardrum or all of the structure of the outer and inner ear, the structure is there to identify the presence of you as conscious awareness perfectly. So that the Movement of God, the Being of God in all of its infinite variety can be experienced without distortion. This means that your ear, your eyes, your heart, your... every part of your body has a conscious intent of its own you might say, set in place in it by God's Will to identify you perfectly. It is constantly, every aspect of your body, is constantly insisting on registering with you in its perfection, whether you're thinking right thoughts or not. And the only thing that blocks any of you from experiencing perfect health is other thoughts, "I don't deserve it. Well, I mistreated my body. I abused it. I've done this. I've eaten that. Too much of this not enough of that. I don't deserve to experience perfect health. The body must have its justice and not let me off the hook too soon." These kinds of thoughts are the way each of you block your experience of the current moment by moment act of Creation that the Father is being perfectly and expressing perfectly.

You see it isn't so much an old problem coming up, it's an old mindset it's an old set of thoughts that is asserting itself, or seeming to be more valid to you. So, becoming silent is a very rich resource for enlightenment and healing, because when one is willing to become silent one ceases to assert private, personal misunderstandings in the face of God's assertion called Creation that is always happening in the instant fully and perfectly.

So I don't want you to try to find out what you are doing wrong. I want you to embrace consciously the idea that your body is intent at every part of your body is intent upon identifying perfectly what God is Being right there. And then inviting that in, inviting the revelation of that conscious experience whether you deserve it or not, whether you've treated your body well or not.

The last thing I want to do with you is give you something correct to do with your thoughts. There's very little trust that any of you expressed when you even clearly and correctly assert truth for yourselves. You do that because you're afraid there isn't a God whose already doing it, the evidence of which you will experience the moment you stop asserting truth on your behalf and listen in the moment for the revelation of truth that will set you free.

QUESTION: To experience it rather than...

RAJ: Exactly! Everything there is that's Real, with a capital "R", is geared toward your having the experience of your perfection when you have gotten out of the way. It is a perfectly safe thing to do, no matter how dangerous your ego perceives it to be.

So, 20/20 vision, 100% hearing, full spectrum... this is what is constantly insisting upon registering with you, this is what is constantly finding way to insinuate itself through your defenses into that place where you can recognize it. You don't have

to create your health. It is already wanting you to experience it. You just have to dare not to try to hold the universe up with your own efforts, even though the ego says the moment you abandon that everything will be reduced to chaos.

QUESTION: So that could for financially too? To just allow it to come in, some funds somewhere?

RAJ: There is no other way. It doesn't mean you won't be involved, but in taking the time to be still so that your abundance can be revealed, whatever your participation is in it will be revealed as well, along with the motivation to be involved, not to make anything happen, but because it's a happening. You see? And you might huff and puff to keep up with the unfoldment of your abundance.

Of course, that brings us back to what I still will not go into in any detail, if your abundance comes and you are not responsible for it, and there's no way to use it to prove who you are then Who are you? What is the state of existing when your abundance is yours but you didn't create it?

QUESTION: Well, I have a rich Father in Heaven.

RAJ: Yes, you have a rich Father in Heaven but what about the Daughter who has a rich inheritance?

QUESTION: I'm ready! I'm ready! That doesn't mean to say I don't love my work.

RAJ: Indeed, I understand.

QUESTION: Okay, and I bring you some regards from Zeffer. And she's having some surgery on her nose in April and she'd like her healing angels to carry on the good work and she sends you her love and her gratitude.

RAJ: Indeed. Thank you.

QUESTION: And I thank you.

RAJ: You are welcome.

QUESTION: You've been with me a long time.

RAJ: Indeed.

QUESTION: What I seem to be mulling over right now, and I don't feel like I'm working at it too terribly hard but it's starting to concern me, I will be graduating this June. And I'm wanting to change my geographical residence upon graduation. And my question I guess is will it become apparent to me where that needs to be? Am I pursuing things as I should?

RAJ: I will tell you that you are a special case where it will not come to your attention. (laughter) No matter how hard you listen you will hear nothing. (laughter) This is one of those cases where you are going to be lost. (Paul/Raj laugh)

QUESTION: My ego is busy wanting to be in charge of choosing a place. And inside I guess I know that that's not necessary. And do I need to be sure, like put resumes and letters out to a lot of different places? Or is where I am looking at

right now really appropriate for me?

RAJ: Every single thing that presents itself in your life is an opportunity for you to observe it in a state of being consciously joined with the Father or with your guide or with the Holy Spirit, all of which have an infinite view with which they are observing everything you look at. Every moment is an opportunity to be Awake, and I mean by that, alive to the fullness of anything you're giving your attention to. Every moment and everything that you consider is an opportunity to look with God, which is another way of saying it's an opportunity to experience the revelation of truth in it. This means that there is no "general rule of thumb" that you can just apply to living life.

And so, if there seem to be a number of places to send your resume, I would ask first of all are you aware that there are a number of places to send a resume because first you were still, and in the silence you became aware that there were a number of places? Or did you use your best logic and reasoning and come up with these? You see what I'm saying is that in each step and in every aspect take it to the Father, take it into the silence and listen for what the truth is here. And just keep doing it, and keep doing it, and keep doing it, and keep doing it, and keep doing it because that amounts to allowing yourself to be alive to the potential, or alive to the real meaning, the real living meaning of any little thing, everything that your day provides you with to experience. I'm trying to make this sound delightful, because it is delightful. It's the opportunity to be alive to the fullness of what God is being in the moment.

And you know this. And you know that you have been guided. The experience is not foreign to you. But I also understand that when you are faced with what you would call opportunities for major change it's like that means there are opportunities for major chaos as well. Which means that this is the kind of circumstance where a little bit of control might be wise. But I will tell you that if you are on the threshold of a major change you are on the threshold of—well for lack of better words—unlimited good.

And so I would ask you what I asked Paul and Susan many years ago at a point of change, what level of poverty would you rather establish than the level of infinite possibilities that it's the Father's good pleasure to present to you. Any attempt at personal control is going to establish invariably a level of poverty greater than the Father is preparing for you. Your level of poverty based on your prior experience maybe really wonderful, but it will always fall short of the wonderful that the Father prepares for you. You don't have to approach this as though it's a major change. It's just one where the potential is less restricted, where the good, where the order, where the harmony of its unfoldment can occur in wonderful ways beyond any structure that you might create by being in charge yourself.

So I encourage you to allow, that as I said a few moments ago, one's eyeballs, one's eardrums or any part of their body, they are intent upon, they have a function to fulfill, they are intent upon identifying what the Father is Being right there perfectly.

Well, your resumes have a reason for being. The places or the place you will be has a reason for being. All of this is intent upon coming into your range of vision, your conscious experience in their fullness. And I'm encouraging you to dare to believe it enough so that you might in the smallest way entrust yourself to that Movement of manifestation, that Movement of "coming into view" of the Father's Will.

That's the end of the answer.

QUESTION: Thank you. Hello, Raj...

RAJ: Good afternoon.

QUESTION: ...and Paul. My question is will you, if you're willing, ask my question for me and then proceed to answer it? If not, I have a back-up.

RAJ: I will let you ask your question and I will let you answer it.

QUESTION: Okay, I'll try it.

RAJ: After you have asked the question I want you to listen for the answer.

QUESTION: May I then have a little guidance on how to listen? I feel I haven't been doing well on that score.

RAJ: That idol chit-chat is bullshit and simply saves you from having to be open to the experience a little bit longer. Listening doesn't take skill, it just takes silence. And I wouldn't be asking you to do something that would make you look foolish. So if you will verbalize your question.

QUESTION: My question, it goes basically like this...

RAJ: I'm going to interrupt you for a moment. I said that to you because your "excuse" is the sort of thing Paul engages in often when he's afraid of the answer or he has something he would rather do, or he thinks maybe he won't hear an answer. And it's like the solution to that dilemma is just say yes instead of all the words that are used that just delay having to listen. You just step up to the edge of the unknown and take one further step. You just say "yes" to being there.

The wisdom, the all knowing presence that is God is the presence of you in your actuality. And it is intent upon being your conscious experience of being you.

Now I will be quiet and let you ask your question.

QUESTION: I receive feedback around myself that goes something like, "you're still in the sandbox here. You haven't got out there and made anything of yourself or participated in the life's abundance, bringing wonderful... the fullness of life, you're in the small game still." And with this feedback I do the thing I usually do, which is, "it might be true, it might not be. I don't know." And then just proceed to do what I do. And my question goes something like, is it true that I could be proceeding along a lot better, you know getting higher marks in life 101 or whatever way you want to express it. I guess I'm asking, if God were sitting in front of me, I guess I'd say, "Hi, I'm Ted how am I doing so far?"

RAJ: And what does God say?

QUESTION: I don't know. I mean Ted doesn't know what God says about this.

RAJ: Close your eyes and let God be in front of you. God intends for you to know Him, experientially. Revelation may not be in words, it might be in feelings. But God at this instant is intend upon your having an experience of some sort of His presence.

QUESTION: So am I.

RAJ: And so I encourage you to relax and let whatever it is embrace you, enfold you within itself as an experience of meaning of some sort. And I simply ask you to verbalize in whatever way you can what the experience is.

QUESTION: The experience I have is kind of like a consciousness... (The tape was bad here and I can't hear the words well enough to transcribe.)

RAJ: I understand. Just let that be. Notice that it's occurring but while it's occurring you bring your attention back to God in front of you and what God might be conveying the meaning of to you. It's not a test. It's all right for you to misperceive.

QUESTION: What I perceive is kind of a blank, it's kind of a looking for something, listening for something. And putting out some energy towards keeping the distract from behind it, it starts trying think things or come up with things and be distracting and putting that aside and then kind of watching or listening for something, but not seeing or noticing or hearing or experiencing anything. It's kind of a void.

RAJ: Indeed. This is the way. Let us persist a little bit longer in the effortlessness of waiting for God to speak to you, or God to extend to you something that you are able to recognize.

QUESTION: I heard a nice bell.

RAJ: Indeed that was in the room here. Did it have a meaning for you.

QUESTION: It had a question, "What was that?"

RAJ: Pardon?

QUESTION: I don't think so. It just brought a question to my mind, "what was that?"

RAJ: A chime that is on top of the fireplace.

QUESTION: And it brought a thought that if it was that easy and that clear it would be great.

RAJ: It will be that clear. I realize you feel some self-consciousness.

You know you can't stop loving. And in a way this is directed toward mothers more than the men here. You can't stop loving, but you can stop being mothers. There is a point where emancipation must occur. And there is a point where mothers must agree to it occurring. It will occur whether you like it or not. But there is a point where the mantel of responsibility must shift from your shoulders to your children's shoulders, so that they might dare trust into themselves and feel the strength and integrity of their being that you are enjoying experiencing for yourself so much. And your taking hold of

the idea that you have innate integrity that you can become still enough to feel, that process took some nerve, some trust, it wasn't easy. But to whatever degree that you invested the energy in it, you found yourself becoming more firmly grounded, I'm going to say in the universe rather than in your personal skills or your local circumstances.

A mother has to arrive at a point where her wisdom as a mother says, "I must be through being a mother. I must be through bearing the responsibility for what does or doesn't happen in my children's lives," so that they have no recourse but to lean into their essential integrity, so that they will put forth the energy and the effort that you had to put into it. Because in making that leap of faith they take the essential step that connects them with the God in them, so to speak. You see?

As I said it doesn't mean you stop loving them. But perhaps as a mother instead of saying, "you know, I don't think you ought to do that," or "from my experience, blah, blah, blah," you will begin to say, "you know, it's time for you to reach inside yourself. It's time for you to lean into the integrity that I see in you, and learn to feel for it." And you be the one teaching them to not lean on you, but to learn to rely on their fundamental inner substance. You become the one who gives a vote of confidence in their divine integrity by turning their life over to it because of others here and your not wanting to impose on their time by your "spiritual dullness." Which is your ego's assessment of you, not mine. What you are engaged in here, of giving your attention to one who is intent upon communicating with you and at the same time that you are doing this you are noticing thoughts and questions occur and you notice them but bring your attention back to this one who is intent upon communicating with you. This literally is the process of meditation, with the added depth that in the silence you desire to avail yourself of the experience of revelation, not just silence.

Now, the answer to how you are doing, God's answer is "I love you." The experience of that love awaits you. What I want to share with you is that the answer to "how am I doing" is not going to be an assessment of how you're doing. God is not going to say, "you're in the upper ninetieth percentile. You're already Home. You're already the Son of God. You're already Whole. And so the Father responds to you from the truth about you. And all he can say is, "I love you." You don't have to be able to jump three feet taller. You don't have to do this 10 percent better. You've already arrived. I know it sounds like I'm harping on a point, but what the ego has engaged everyone in for centuries is efforting to gain, to grow, to become more than you are, so that you might arrive at a point of achievement. When the fact is that from day one you had already arrived by virtue of being the presence of God expressed and nothing else. And waking up is a process, you might say, of letting go of all ideas and beliefs to the contrary. So that the exercise of effort to arrive at a point of achievement can be unemotionally abandoned. I mean abandoned without fear.

Opinions stink! When anyone wants to offer you their opinion politely listen and

then in the absence of the person who has offered the opinion do what you would normally do with that which stinks—toss it in the trash can. And insist upon doing your own inner listening to a voice whose intent it is to get you to see the reasonableness of not trying harder, not learning how to do something a little bit better and in so doing constantly denying that you already have all the divine integrity there is for you to have.

QUESTION: Given that like point of arrival would be to be consciously aware of my own divinity or God expressing Itself, given that goal...

RAJ: Well you know what? Someone trying to climb out of a barrel has the top of the barrel as his goal. But the goal, if we're going to call it a goal of having the conscious experience of who you divinely are is the result of not only no longer climbing for the top but letting go of the side and yielding to gravity, if you will, and falling to the bottom of the barrel. Because in that place where whatever was trying to get to the top has yielded up all intent to get to the top all that's left there at the bottom of the barrel is the Son of God. And the Son of God discovers that the bottom of the barrel is Reality—the Kingdom of Heaven.

In the conscious experience of abject failure as an ego you in all of your sanity stand uncovered. This is true of everyone. So when you talk about a goal let it be a goal like, "I'm going to let gravity take over." You get the point?

QUESTION: That would be easy.

RAJ: Utterly! Your conditioning makes it seem scary. But as you recognize yielding to gravity is effortless. And all I am trying to do with anyone who will listen is to encourage them to yield to gravity, encouraging them to yield to the Movement of God which causes you to be nothing less than God expressed and having the conscious experience of it. And if you can only yield to gravity an inch at a time? Good! Again it's not a test. If you're losing an inch or a millimeter each time and not recovering it, you're on the right track. And inevitably as you lose control over and over and over a little bit at a time, and you discover that the universe doesn't collapse, and that you are feeling more sane although you cannot account for it, you find that you begin to have reinforcement that makes the next letting go less fearful. That's the end of the answer.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: If there is going to be a "Second Coming" as predicted in Revelations will you be using Paul's body.

RAJ: I will be using yours and yours and yours and yours and yours...

QUESTION: So it's just a consciousness raising metaphor that's in the Bible?

RAJ: It refers to each one of the Brotherhood who are still sleeping waking up to their True identify.

QUESTION: Okay, Thank you.

RAJ: You are welcome.

QUESTION: Hello, hello.

RAJ: Good afternoon.

QUESTION: You've been talking around this topic all day. I want to try to ask it in a different way. Last night Mike Tyson earned \$30,000,000 for a fight that lasted 9 minutes. There's a lot written about manifestation, and I'd like to know more about abundance. I'm aware that there are things that are temporal and things that are spiritual, and that one might become distracted by too much money. I'm not aware how it works.

RAJ: Ordinarily when one talks about abundance and when one hears about prosperity and "prosperity consciousness," it refers to "temporal" things. It refers to "the world of form," and learning the skills necessary to cause the form to reconfigure in what is conceived to be a desirable way. And you know, it doesn't matter whether one is trying to manifest a million dollars or whether a slight variation of that is used where one tries to manifest a yacht or a tennis court or a mansion rather than the dollars that it takes, the point is that all of it is considered and dealt with at the point of effect. And always when it is dealt with at the point of effect, one is operating in a realm where gain and loss are forever partners.

Now, abundance is an inadequate way to refer to fulfillment. Fulfillment is not something that occurs at the point of effects. Fulfillment is something that is experienced at the "level" of the Source, of That which is Moving and which is seen at the level of effect or manifestation, form. I have spoken of the body as being the visibility and tangibility of each one's Individuality, and Individuality is the formless. The visibility and tangibility is the identification, or form.

You will find that individuals who, through good psychological or business practices, are able to achieve significant wealth, are as subject as anyone else to sudden loss of what they have achieved because it's something they can do "in the privacy of their mind." Fulfillment, on the other hand, is inseparable from one's abiding at the point of the Source, abiding at the level of the formless Movement, the Movement of essential Being, which is an experience available to everyone in the silence within them.

You see, everyone is very occupied with sensory data. Most everyone's life is primarily one of sensory data. And yet there is present with each individual an inner place. We've called it the Void, the not-knowing place, the silence, peace. And because everyone has devoted 99 and 99/100% of their lives occupied with visual and sensory data, when anyone says, "It is well for you to give attention to the Void, to the silence, to the peace that is within you," it seems like an alternative to something major.

If one begins to meditate, if one begins to value the silence, it begins to be a short time each day, or a couple of short times each day, not beginning in any way to equal the time or attention that is given to sensory data. And so, it isn't really grasped that this

experience of peace, this experience of the Void is meant to be 100% of one's conscious experience of his days, and that this is what is divinely natural to him.

So, one seems to shift back and forth from the "inner" to the "outer," from the world of form to the level of Source, the level of essential Being. And as I said, the level of essential Being seems to be of minor importance compared to the majority of the time which is spent being preoccupied with sensory data.

Nevertheless, as one begins to value this inner place enough to let it become a regular part of his experience, he begins to find that its qualities bleed over into the periods of time when he is dealing with sensory data, the level of effect, and he begins to find his experience at that level becoming more harmonious, less stressful, where there is less lack.

Now, you asked for the truth about abundance, and so that is what I am telling you. At the level of Source, one of the first things you find is that you are not alone, whether it's the presence of God, or the Holy Spirit, or Guidance...or just the feeling of conscious Presence which is present with you on your behalf. You find that you are not alone.

In other words, one of the first experiences that comes right in the middle of the silence is one of relationship. And this relationship begins to add color to all relationships with those in what I'm going to call "the world of effect"—your daily activities as you experience them from an uncentered place.

Love begins to register with you as the fundamental of relationships, the real fundamental of relationships, and you begin to find yourself sharing Love which is arising from this centered place, this place of Source, rather than reacting to and manipulating at the level of effect, which you had before.

I am bringing this up because abundance or, more truly, fulfillment, comes into view as your conscious experience when the real meaning and function of relationships begins to be actively embodied from the level of Source—in other words, from that place of peace within you where the real meaning of Love begins to register with you and bleed over into your daily activities.

When the Movement of Love which identifies communion with your brothers begins to dominate your behavior "in the world," all that identifies fulfillment begins to manifest. However, unlike the manifesting of abundance which occurs at the level of form, you cannot take credit for it, because it isn't the end result of steps you have specifically taken to create that result. It is, rather, a side-effect, you might say, of daring to make the gift of You, which you can only discover and let out from the level of Source, from the essential level of Being, your Being.

This abundance, or fulfillment, cannot be achieved or taken away. In fact, it will never be accumulated, but will always be equal to whatever fulfillment of Purpose is at hand. And so, not only will you not feel personally responsible for having it, you will

not be preoccupied with “having it,” because you will come to trust, from experience, the fact that more or less will be present depending upon whether more or less is needed to fulfill Purpose. And so the abundance, the joy of fulfillment, will be experienced, and measuring sticks of ability to create, measuring sticks of wealth, measuring sticks of personal competence, will have nothing to do with it.

You see, fulfillment/abundance will always simply be the flow of the Movement of your Being, being always equal to the full identification of Purpose. And so, you could say that if you have a goal at all, it is a goal to be on Purpose, rather than demonstrating or manifesting abundance. It is like being a boat, whose purpose is to float on water, and instead of trying to always ensure that there is enough water for it to float in, it stays where the current is. If it’s where the current is, it will always be where the water is. That is as specific as I can get.

At the bottom line, fulfillment/abundance will always be what you experience when you dare to make the gift of who you Are—who you divinely Are—because in abandoning the vantage point of the tiny separated ego, no matter how many wonderful skills it has, you cease operating at the level of effect where it’s always polarized—give and take, get and lose, have and not have, rich and poor—and you begin to be in the world from the silence, the formless.

Love is formless, and yet it is eternally identified in form. Learning to trust into the essential level of your Being means that you are disidentifying with the level of form, where you can be not only in the flow of the Movement of Being, but you can discover that you aren’t something separate from It to be in It or out of It. And in letting that Movement be all there is of you, there simply is nothing present to hide the fact that it is the Father’s good pleasure to give you the Kingdom.

Everyone’s function is Love, the being of Love. And in being the Love that you Are, instead of a manipulator of effects, effects begin to fulfill their function, which is not to be the pawns of manipulators, but the visibility and tangibility of the Kingdom of Heaven evidencing the Father’s Will, evidencing the Movement of Love that each one of you is the presence of.

Again, this is not a spiritual answer that doesn’t have much relevance to the world you’re going to go back to when you leave this house. When one asks about abundance, one is usually asking about a way to be in the world that can be abundant. And what I am saying is: The answer is to be in the world Awake—which means to be in your peace instead of being in the world, to be increasingly from the level of your essential Being. And when you’re being from there, the world of form, no longer being tinkered with by manipulators, will begin to identify Source.

So, don’t leave here and go back into the world and try to cope with it. Leave here and stay in whatever peace you have allowed yourself to experience here, and be in your peace rather than in the world, so that you can make the gift of who you find

yourself to be when you're in your peace in the world. And then you can say you are in it but not of it.

That is the answer, and it is enough for now.

QUESTION: Thank you. Thank you for being here with us.

RAJ: You are welcome. We will call it a day.



Gathering In Kingston, WA –March 31, 1996

By: Raj Christ Jesus -

RAJ OPEN COMMENT: Good afternoon. Who would like to ask the first question?

QUESTION: I want to thank you for your answer to my question last time about parenting and worrying about my sons. What I think happened was you gave me the advise that all my friends have given me for years, so it seems to me that evidently something shifted in me. I mean I finally gave myself permission to believe it and stop worrying about them and a lot of things have happened and even my ex-husband couldn't believe how I really wasn't worried. And it's been a wonderful two weeks. So now I'm into thinking about the next thing that bothers me which I have a lot of mindsets about, that I keep thinking I have given up. But I wonder why I don't fall in love and get married again, it's been 10 years. I have a feeling it's me, of course, stopping this from happening. And one mindset that in particular that kind of nags me: when I married him I promised he would be the only one I would have in my life for the rest of my life. And now we're divorced and so, you know, I mean I don't want to walk around wishing he would hurry up and die so I could fall in love again. That sounds really stupid, but that thought goes through my mind... I have to wait till one of us is out of the picture. And I know that that is not logical.

ANSWER: Has he waited to have another relationship?

QUESTION: Well, he hasn't gotten married again either. No, I mean I know this is silly, but...

ANSWER: It sounds to me like you're already stepping out of the picture, being invisible as being a potential mate.

QUESTION: Yeah, I've really, really do... I just really have withdrawn. I'm surprised at myself. I just...

ANSWER: Well does your word mean anything or not?

QUESTION: I want it to.

ANSWER: Well, I suggest that you give that up.

QUESTION: Good grief! That really matters to me. I have to stop and think about that one.

ANSWER: Indeed.

QUESTION: Okay, I'll do that.

ANSWER: It is like saying, "I love this car so much I'm never going to let it go for the rest of my life." And then it dies on the freeway. How long are you going to sit there? What I'm trying to say is that your word has to be relevant to wisdom, it has to be relevant to intelligence. You cannot dare to let your word be relevant only to the fact that you said it. What else can I say?

QUESTION: That's what I was thinking. That's what I do when I'm really totally willing to forget that. That's great! Thank you so much.

ANSWER: What you have been doing is not uncommon to everyone in one way or another. The fact is that the reason no one is Awake is because you are honoring your own words—the meanings that you have given to the Kingdom of Heaven that cause Reality or the Kingdom of Heaven to appear to be just the Earth. You see? You've given a word about yourself, "I just started from a sperm and an egg. I'm just a human being, a chance result of the big bang, which was a chance result of God knows what." You see, it isn't your word and your honoring your word that keeps you safe. It isn't your word and your honoring your word that gives you integrity. You before you said a word were safe and had integrity because of Who you Really Are—the full expression of God embodying all of the integrity and all of the indivisibility of God. You abide by your word just as you abide by your laws to create order in a place that you are afraid is fundamentally chaotic. And to tell you the truth waking up is what happens when you dare to let go of that to see if indeed everything really collapses into pure chaos. Because that is when you have the opportunity in the absence of your definitions of everything to find out that God is already being it all, not only with perfect order but in a manner that causes everything that is created to embody and express love. Which means that as long as everyone is maintaining very rigid structures of definitions and words that they have given to things they miss out on the experience of being loved by God's Creation, which is the only thing really confronting them every

moment of the day. And so, it turns out to be a rather empty experience, the emptiness of it seems to substantiate the need for a little bit of assertion of authority on your part. And so it becomes like a dog chasing its tail. And as long as its chasing its tail it doesn't notice that there is food on its plate, there is water for it to drink, that there is someone there who would love to pet it and love it. You see?

What if you sat down to play a game of chess with someone, and you love chess, and you love the ethics of the game, and you say, "I'm in this with you all the way?" And somewhere along the line the other one abandons his interest in the game and leaves. Well again, how long are you going to sit at the table?

QUESTION: Well it's been ten years.

ANSWER: Well, I have no pity for you after today.

QUESTION: I don't blame you. Thank you.

ANSWER: You deserve to enjoy companionship. Let it in. You see, if you were to stand back in the auditorium where the chess match was going on that you were playing in and the other person left and everyone watches you sit there for ten years do you think there saying, "what wisdom she has."

QUESTION: Integrity. Great integrity.

ANSWER: Again, let it in.

QUESTION: Okay, thank you.

ANSWER: You are welcome.

Every single one of you denies the experience of your fulfillment by means of this simple sort of inner decision to honor your word, to stand on a principle. And I will put it this way, I've said it before, "It is the Father's good pleasure to give you the Kingdom, withholding nothing." And all of this infinite Kingdom that you are not experiencing at this moment you are not experiencing because of some decision you will not release yourself from. That is one of the wonders of the first lesson in A Course In Miracles, which says, "Nothing that I see means anything." Which really means nothing that I am seeing the way I am choosing to see it and interpret it means what I have defined it as. Therefore, for all practical purposes it's meaningless. And the moment you can allow for it all to be

meaningless, which simply means that you've abandoned all definitions you can think of to give it, what it really is has the opportunity to register with you as what it was the Father's good pleasure to give you, which was the experience of all of the Kingdom, all of your Right Mind, all of your Sanity.

Does someone else have a question?

QUESTION: I about three years ago stuck my arm in a moving machine at work and tried tearing my arm off, supposedly an accident but I want to know what kind of purpose that fulfilled.

ANSWER: I think that it basically taught you never to do it again.

QUESTION: Yeah.

ANSWER: I will tell you that it didn't come from some deep seated self-defeating element in you. It wasn't karma. It was just a loss of an awareness of what was appropriate at the moment and I wouldn't give it anymore significance than that. You may have learned something's in the process of recovery, but that was not because it happened for the purpose of teaching you something, but rather because the Holy Spirit can turn every circumstance to your advantage. That's it in a nutshell.

QUESTION: Right, thank you.

ANSWER: You are welcome.

QUESTION: Thank you for the healing team.

ANSWER: You are welcome.

QUESTION: No doubt you're aware of the time that I've had since we spoke last?

ANSWER: Oh, yes.

QUESTION: Oh, come on, it's been hard.

ANSWER: Hummmm, I know.

QUESTION: How close am I to coming out the other end of it? And that's one question. The other one is has it anything to do with hormones or is it a threshold? Oh, God.

ANSWER: Nothing is ever about hormones.

QUESTION: I knew that. I just needed to hear you say that. Now let's get on with it.

ANSWER: Entry points and exit points are arbitrary definitions given so that one might imagine that there's a way to get out of or to end up being out of the Now, the moment there in, the experience that is being had. The real question is, are you at a point where you can let yourself be fully present in the moment you're in without a desire to be out of it, so that in being fully present with it you might be where the new perspective can register with you about what? Not what's down the road "at the end of the tunnel" but what's going on of the Kingdom of Heaven at the moment and the place where you. So the issue isn't when is this going to be over, but when are you going to let yourself be fully present in it so that what is divinely happening there can begin to register with you because your attention isn't someplace else off in the future. You see?

Realization and aha's can happen at any moment. And it's going to happen in the moment you're in. Do you think that revelation and discovery isn't what you are in the middle of at this moment? Ah, but it's impatience. You want the full revelation now! And if it can't be now, then you're going to talk about the end of the tunnel, somewhere in the future. Let go of impatience, because impatience is just another way of exercising control and trying to twist God's arm, when all the time you're busy with your arms and hands twisting God's arm your hands aren't open to stand in receipt of the realization in the moment you're in.

What I'm trying to convey to you is that I want you to start valuing every moment in whatever apparent process you think you're in.

QUESTION: When I was going into... I had a sleepless night, where I was drifting in and out, and I was overwhelmed with fear, and it was just pulsating, and I went with it. I just said, "all right, you know, whatever it is I'll just be with it. Is that the kind of thing you're talking about, instead of fighting it?"

ANSWER: Yeah, that is what I am talking about. I'm talking about also paying full attention as you yield into it.

QUESTION: Well I was in and out of sleep at that point so I wasn't paying particular attention, but I felt the fear. I felt it's like I've retrograded into many, many years ago. And I'm feeling the full force of fear that I haven't felt for a long time. And at the same time as I look out I can see the world right around me, but that which is looking out is very shadowed and dark. So I'm noticing all of these things that are happening, and I'm feeling it, I'm not liking it. I'm trying not to fight it.

ANSWER: That is not the only thing that is noticeably happening. It isn't 100% of your experience.

QUESTION: Can you tell me what is 100% of my experience?

ANSWER: Nothing is 100% of your experience, yet because you are still split in where you're giving your attention to. But as you've said before, you are also experiencing miracles in your life.

QUESTION: Okay, no flies.

ANSWER: Wonderful. Now, you know, as you get closer—I will put it this way, making it sound like you're coming to the end of a tunnel—but as you are getting closer to saying, “Thy Will be done. Father I would like to see things the way You see them.” You are abandoning your ego, all of the conditioned responses that you have identified as yourself. And this sense of you is becoming very frightened because it's losing its life, because you are not devoted to it anymore. You are with some passion devoted to waking up, whether you know what that means or not. You are not constantly employing your conditioned thinking, your ego structures. And that sense of yourself is becoming very frightened.

So, what you will find if you are experiencing fear is that is you will let yourself into it, the elements of it will begin to register with you. It won't just be fear. It may take greater focus as a sense of injustice that you have no defense against. And when it becomes clear like that you will have the opportunity to look around you and say, “Wow, this really doesn't fit the circumstances.” And the elements of fear that seemed to be controlling you will be blatantly ridiculous and that will not be able to hook you anymore and the fear will disappear—simply melt. But you have to pay attention in doing this. I am not just saying let fear swallow you up, wallow in it, let it overcome you in its directionless, solutionless presence. I'm saying pay attention for the specific underlying the fear.

When you look at the elements of fear squarely in the face they are

ridiculous and not scary. If you are at this moment the full direct expression of God and if where you are is in actuality the Kingdom of Heaven, then where you are at any moment, whatever is going on at any moment always stands as the threshold of your realizing where you Really are and what's Really going on. That's why I'm saying don't ask about the end of the tunnel.

Learn to value the moment you're in and whatever it is that you are perceiving is going on, value it enough to be fully present with it. And let there be curiosity present as well.

QUESTION: Have I been screwing up as I've been handling this?

ANSWER: That is a loaded question.

QUESTION: I can take it.

ANSWER: No, no, no! What I mean is that question has the cards stacked against you as it's asked.

QUESTION: I see. My feeling was that if I wasn't screwing up it might have been a little more graceful.

ANSWER: The undoing of an illusion will always occur in the most immaculate way that registers with you as ultra clear realization. So let it be whatever it is instead of saying maybe it could be easier. Maybe if it was easier the realization would not be as immaculately, sharply clear. I want you to have a sense that there is a perfection of things operating at the very moment that you have given the word that you are just an immature soul growing into its divine stature, who will someday arrive at the end of the tunnel. You see?

You can afford to look at yourself in the mirror with that same impish grin and laugh at yourself, and feel the joy, and let go of the seriousness of your Awakening process.

QUESTION: I didn't know whether I was trying to go back to sleep or whether I was trying to wake up?

ANSWER: I will tell you that you do not have the choice to go back to sleep. You are on a roll, like a snowball rolling down the hillside. Good luck on going back.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: And thank you for the peace that I've felt for the first time in quite a long time. Thank you.

ANSWER: Well like the first questioner, you are the one whose letting the peace register with you. And the peace is your peace, which is part of the wholeness of the Kingdom that has always been yours. I'm always glad to support anyone's process of giving themselves permission to feel good—to give it another word.

Okay.

QUESTION: Thank you.

QUESTION: When we got here, I said to my husband, "are there any questions?" And Ray said, "no," and I thought I couldn't think of any either. Anyway, I guess I was trying to bury this one. Our son, our youngest son is the second son I have had who is schizophrenic, and I want to look at it differently. And I'm having a great deal of trouble. (crying) We were talking about the new drug Quazine, and my son gave a very useful suggestion and he may not be far from wrong, he said, "Mom, maybe you'd better take it."

But I know we're on our own path, each one of us. All this I know intellectually and I can see some of the things he does actually I do myself, so I can see the projection. But it's so hard when he was this gifted child... and anyway if you could give me some help in looking at it differently.

ANSWER: He is not an extension of you. He is an expression of the Father. His inheritance is not from you, but from the Father.

Now what I want you to give your attention to is practicing entrusting him to his Father. Most of your suffering that you are experiencing is because you feel that there is some responsibility you may have either for the problem or for resolving the problem. And to that degree you are trying to take care of him, you are trying to be responsible. And to that degree you're fighting with God. Because God being your son's Source is the only one responsible. And I mean that He is the only one who can be responsible for the healing. You are trying to be responsible for a responsibility that was never put in your hands.

What can you do besides entrusting him, giving him willingly to the Father? You can simply love him. But you will not be able to try to be responsible for his happiness or his well-being without experiencing misery. I will tell you,

that his healing is between himself and his Father—God. His healing like everyone else’s healing depends upon his arriving at a point where some word he has given he is willing to release, some definition, something that he’s unwilling to let go of because he has linked it with his sense of his own integrity—as in the first question. He must arrive at a point where he’s willing to let go of that whole structure and say, “What’s the Real truth here God? Reveal to me, infill me with the realization that embodies my freedom from this problem.”

You see everyone is “suffering” from their own belief about whatever it is they’re suffering from. That belief they put into place themselves by virtue of a decision. It is like they threw the switch and activated the belief—the belief structure—like “my word counts for something.” And you have no access to that switch. He has to arrive at a point where he wants to pull the switch.

There’s another thing: As long as you are trying to take responsibility and find a solution, you are teaching him overtly or covertly that maybe someone other than him can do it for him. That’s a disservice and will distract him from getting down to the business of getting his hand on that switch and pulling it himself.

I realize that what I am saying is difficult for you to let in fully so that it gives you full relief. But this is where your attention needs to be in order for you to get relief from a suffering that you are experiencing inappropriately.

It is a Jewish belief that it is a mother’s duty to suffer for her children—that is as part of her inherent dignity. There is no value for you in suffering for your son. And I want that to be utterly clear with you. It is not contributing to your being a more whole Souled woman. I’m not suggesting that this belief has been a strong one up front and out front, but it sits there quietly, and apparently without much force to it. It’s like when you look at a house and you don’t see the foundation, you see the house, but the foundation is there giving support to what’s built on top of it. So I encourage you to give that some attention, so that you may see how ridiculous it is. When it’s brought up to where you can see it you can say, “God, I didn’t know I was doing that, and I can’t justify it.” And the moment you say, “I can’t justify it,” the foundation is weakened that is supporting your suffering.

It will be more healing for him to experience you experiencing your joy than your sorrow. I’m glad you asked the question.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Like old times, Paul. I have two questions and if the answer to the first one is “no,” then the answer to the second one is

immaterial.

The first—and I’ll read both—but the first one is, and my partner is Norm, and are Norm and I in the appropriate business? If the answer is “yes,” we’ve recently become aware of an event which appears to decrease our revenues by 60 to 80 percent. Part of me would like to express curiosity to see how these events would unfold so there’s no decrease or even an increase in revenues. My ego however is scared. My question comes from my sense of being in what I call “spiritual no-man’s land.” Aware enough to know that my old way of just putting my nose to the grindstone is inappropriate, but except for occasional visions like I had last week when we had a death in our family, I’m not connected on a regular basis.

You’ve said that there are four steps to being in touch with your guide and they are, being still, asking, listening and expecting an answer. My question is which part or parts do I need to be more allowing or pay more attention to?

ANSWER: The last part. You must let the words form. Just do it.

As to whether the two of you are in the right “business” the answer is “yes.” There will be a shift of emphasis but not a shift of the arena in which you are working. You will find yourselves nudged circumstantially into the new attitude or angle that you will blossom in, even if you don’t hear a specific answer when you are listening. I also encourage you when you are listening don’t let your only questions be about a major life change. Let that be something you ask about, but also ask other questions that do not seem to have as many consequences because then you will be more allowing. I encourage you to be more playful in your listening, or in your allowing the words to register with you. Do it with a light heart. Just because guidance tends to be more meaningful than other experiences does not mean it’s harder to experience. And if you will engage in it with a light touch it will help.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I’m about ready to enter the Peace Corp and I would like to enter Awake so that I could take advantage of the opportunities that are there. I would like your thoughts on the purpose, on my purpose of going and how I could benefit from the experience.

ANSWER: Well you are not valueless not being Awake. And I encourage you to go with whatever love you are able to bring with you, and whatever desire you have to extend it in meaningful ways that are also practical. I will tell you that your experiences, your involvement with the Peace Corp will contribute directly to your waking up. So rather than wanting to be Awake first, enjoy the meaning that you will get from participating in that arena.

You know, at the bottom line the shift called “Awakening” will only occur for any of you if you start where you are and dare to engage with your fellow man from your best centered place. You will never be able to wake up if you maintain a lack of involvement with your fellow man. You cannot wake up alone. So I encourage you to value every involvement you have with another. Or any involvement you have with anything. Because it’s in the absence of isolation and separateness that the elements necessary to Awakening occur. The dream is simply the way you experience being when you are choosing to view it from a private vantage point. It’s as simple as that. And so essential to Awakening is abandoning that decisive isolation and joining with another in love.

Now, one might think that all it takes to wake up is to enjoy a little sex, but I’m not speaking of love communicated body to body, I’m talking about relating to your fellow man or woman from a place within you that stands in conscious relationship to God, or conscious relationship to one who is Awake. Because the extension of love to your fellow man doesn’t start from who you see yourself to be as a separate, isolated entity.

The love that you extend to your fellow man must come from—it can only be put in this way—it comes from a choice you make to consciously love God enough to say, “Fill me with your perspective. I choose not to have a perspective, an interpretation, a judgment on my own about anything.” If in every encounter you were to ask, “God what would you have me do? What would you have me say? What’s appropriate here, because that’s what I want to extend into this relationship with another human being?” And you really mean it, you will be filled with knowing how to be and what to say. And because what you say and what you do isn’t arising from a sense of yourself that is separate and vulnerable and therefore in need of defense, there won’t be anything that you are inserting in the place of what the Father would reveal to you to be.

So, to put it very simply, your opportunity to Awaken is present in every potential relationship or every actual relationship you find yourself involved in. And therefore the first step in Awakening is going to occur while you are still “dreaming.” In other words, the first step will apparently be taken by someone who is not Awake. This is important to know, because it let’s all of you know that right where you are at this moment is right where the first step must be taken from. You see?

And so where you are in your apparent ignorance at this very moment is the most important place for you to be—not the most important place for you to stay, but the most important place for you to be. And so value it. Value going to do this work in the Peace Corp even if you aren’t Awake. Because the essential one who is in need of waking up is the one who is going, and is the one who will involve himself in relationships.

And so instead of assuming that you know from your life experience what would be the best way to relate to the people you become involved with always ask, “Father, what would really be appropriate here? What do I need to say?” In this way you might say that from a place of inner communion you join with your brother rather than joining with your brother from your life experience. You see what I’m saying? And all of your “learning” in this life experience. That is the path to enlightenment, is when you bring the Father into your relationship with another. When what you think and what you feel and what you believe isn’t more important to you than what the Father sees and knows and what the Father is that he would extend through you. That’s the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good afternoon.

ANSWER: Good afternoon.

QUESTION: I have been dealing with an issue for me—a long term issue—which is feeling comfortable in my body with my body. And couple of years ago I started asking my guidance and yourself for some advice. And I’ve come to a point—and my issue is weight—and I’ve come to a point where I eat without feeling guilty about eating too much, or too little or not eating appropriately. And as a result of following this for a couple of years my body has become much bigger. And I’ve started to feel very uncomfortable—feeling discomfort with the size of it, the way it reacts, my current illusion of it. And I’ve also come to realize that all that I’ve learned—all of my memory bank data about how to muscle it into what I used to think it should be—is no good. So I’ve come to a point of not knowing what to do. And I’m very curious to find out what’s really happening here, but I’m kind of at a loss and usually I think that’s a good place to be, but I don’t know what the next step is. So that’s what I’m asking for some advice on.

ANSWER: Well it’s reconfiguration. Don’t be concerned about the fluctuations. They are simply the visibility and tangibility of your letting go of control and yielding into a more fundamental order which isn’t completed yet—this yielding has not been fully realized yet. It is “in process.” It is as though you are watching healing in slow-motion. And so I encourage you to persist in listening for what is appropriate. I especially encourage you not to engage in any judgments about what it looks like is happening because you don’t have enough data to come to an intelligent conclusion. Because a Movement that is occurring beyond the scope of your data is happening. And so I encourage you to trust that a process is occurring here and everything you have been experiencing is essential. And the reconfiguration will involve more symmetry than you presently see. Just don’t rush God! It isn’t that God is really moving slowly. If you’re yielding that is

happening in a gradual manner but you are also yielding as fast as you are able. And so things are not out of order. And also in saying to yourself, "I will let this reconfiguration happen in God's time" will mean that you are letting go of whatever degree of control you think you are able to authorize to speed things up. Yielding really means yielding, you see. And so if you will say, "Thy Will be done," the yielding will occur more rapidly because that is an act of yielding. If you are trying to help it along, you are still in there being an authoritative presence, or attempting to be. And the reconfiguration will only be the result of an absence of personal expressed authority. You see?

QUESTION: Yes I do.

ANSWER: So I can't tell you how to do it better because you doing it is what's disappearing from the picture. So you must say, "Thy Will be done, not mine. And I will continue to pay attention to what is appropriate without guilt," and now I'm going to add, "without impatience." "Infinite patience brings immediate results."

QUESTION: If I am in the middle of this physical uncomfortableness, which let's say one of the manifestations of it is I'm at work and I'm needing to do something which is not very exerting yet when I do it it looks like I've just run a mile because I've perspired and I'm feeling the results of just total discomfort, is that also the time to say, "Thy Will be done Father?"

ANSWER: Well it certainly isn't the time to really take things back into your own hands. Do you wonder how come he gets to be in the middle of a tunnel and you don't?

QUESTION: (Can't hear his wife's (?) comments clearly.).

ANSWER: At the bottom line I am telling him to be fully present without impatience and without bringing control into play. And until you are Awake everyone is in process. But if you don't become preoccupied with the end of the process you will be able to be where the process is happening, if I may put it that way, which is always in the moment you're in. And that's the place to value. The moment you're in is where the little gap is that you can slip through. The moment you're in is the moment about which you will have realization. It is the moment about which you will say, "Oh, I see!"

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I just want to keep it real short. I'm in a business where I'm receiving money and I want to know if that's appropriate at this time. And the guidance I'm receiving is that coming from a good source or my guide. That's really what I want to know.

ANSWER: The answer to both questions is yes.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Welcome back.

QUESTION: Thank you for all the help you've been giving me over the years. My question... well I kind of have two of them. My weight problem has been something that has been upper most on my mind for a long time. And what you say about control resonates with me and also I feel it's part of a defensive process because of the area, arena in my life where my leading edge is in relationships to men, which has never been very successful for me. And hopefully I'm moving in a direction where that is about to change, or is changing. And Susan and I were talking earlier today about the whole reason we're all here and the reason your here to help us is that it's all about falling in love with God, and He is our lover. And it is to be a passionate love affair that consumes us so that everything we do involves Him. I mean He's the first... well it's just like having a loving affair that I've experienced somewhat in my life at times.

ANSWER: He is your Sanity. He is your Right Mind. And so yes, what you're saying is absolutely true, except don't talk about Him as though He's somewhere else. He is your Right Mind. He is your Sanity. Go on.

QUESTION: Well, I feel I've been experiencing this. I'm on a journey experiencing it. It seems to becoming more clearer to me as I'm becoming aware of this relationship. And as I listen more things seem to flow. As you know I'm in a career which I love dearly and has allowed me to be fully present with trust in the service that I'm providing.

ANSWER: I'm going to interrupt you and I'm going to ask you and Gene, how many things do you have in your life that you use as goads to your progress, or that you use to "keep yourselves in line"?

QUESTION: How many things?

ANSWER: There are not many.

QUESTION: I have a lot. Well, I'm not clear on the question.

ANSWER: One who feels that he or she is from the get-go guilty—guilty from the get-go—finds it valuable to have things about himself or herself that can be identified as obvious flaws standing in need of correction so that they can use that to motivate themselves. Do you know what a goad is?

QUESTION: Something that irritates you, your attention.

ANSWER: Yes, or it is a huge hook that is used with an elephant to get him moving.

QUESTION: Yes, it's depressing.

ANSWER: It is uncomfortable.

QUESTION: Yes, very. (laughter)

ANSWER: The thing is that part of its use is to remind you that you are not whole respectable, that you are not standing there full of integrity. It is a way of putting yourself down, in other words, even though it is used to try to motivate the energy that it takes to wake up or to improve yourself. What I am saying to you is that both of you have been fooled into using your body weight as though it were a “problem” that does not speak well of you. In other words, it might even say that there is something self-destructive in each of you that needs to be attended to. And the peace of mind and the joy that needs to be present so that you might be ever more curious about the presence of God in your life takes the back seat. “I’ll dare to be joyfully engaged in being curious about what’s really going on once I get this burr out of my ass, called over weight and what it really does mean in my life.” You see?

QUESTION: Well like Gene, it’s very uncomfortable. It’s not beauty and symmetry. I mean I’ve seen myself beauty and symmetry.

ANSWER: I’m sorry are you trying to tell me that you are an ugly blob that’s there?

QUESTION: No, no, no, no, no! I’ve just seen it look better than it does now.

ANSWER: You want to know something? All afternoon Paul has been sitting here wishing that I would be more effective, that I would speak about more imprint things that I would be more stimulating. This is correct. And all the time that he is feeling like this really isn’t a rip-snorting-get-together, he is missing the fact that he could be experiencing the joy of what all of you are already aware of. That it isn’t a blah afternoon. Do you see what I’m saying?

QUESTION: Yes I do.

ANSWER: He by virtue of not wanting to be satisfied in the here and now with what is happening and being present with it, is blocking his conscious experience of how wonderful it is. And likewise as in your question and your question and your question you are letting the idea that it could be better relative to your bodies that you are missing the fact that joy is justified in this moment and that if you let go of this thing that’s always keeping you unsettled that says it could be better, if you could let go of that the wonder of what’s going on in your lives might register with you. And the joy you would experience would constitute the ability to further yield up willfulness on your part and watch reconfiguration take place.

Why has this been bothering you for years—for years? I mean has it done any good?

QUESTION: No, it’s kept me in a separated state, more painfully aware of

being in a separated state. I don't like that feeling.

ANSWER: Maybe God is sufficient to the moment you're in with things exactly as they are or appear to be to you at the moment. maybe God is sufficient unto all of these circumstances. And if you weren't using your weight or some other thing as a means of motivating you, when at the same time it drags you down, you might discover the sufficiency of God in the moment, to reveal yourselves to you as who you Really Are with perfect symmetry. But the symmetry can't be the point. It's just the results. Do you see?

You don't have, neither one of you have a long list of things that have been bothering you that you actually activate. You see? The problem is not your weight! The problem is that your ego's are using it as a means of keeping you off balance.

QUESTION: I got that part. I'm clear on that.

ANSWER: That's the only part I'm talking about, because that's the problem not the weight.

QUESTION: Well I'm really willing to get rid of this. Can you help? ...this attitude, whatever it is.

ANSWER: You mean I didn't do good enough?

QUESTION: I think you're wonderful and you've been so helpful. Please let me rephrase my question. Am I moving in this direction of resolving this? Hopefully.

ANSWER: This what?

QUESTION: This misperception that I'm holding on to.

ANSWER: What misperception?

QUESTION: Of who I Truly Am.

ANSWER: That's not the issue. The issue is not to be hooked by the ego into using some judgment against your body as a means of keeping yourself off balance, and feeling like it could be better.

QUESTION: What you're saying then, this moment is as good as it gets, is based on my awareness.

ANSWER: You can see it more easily about Paul. What if he said, "You mean this is as good as it gets—with Raj? You mean it can't be more dynamic? It can't be more triggering than it is right now?" You would say to him, "Can't you see how triggering it is?" It gets no better than the Kingdom of Heaven. That is what's happening at this instant. The ultimate is happening. But you won't see the ultimate until you abandon the attempt to find things wrong in order create the motivation to see how good things are.

QUESTION: Well, that is really tricky. And that's what we're doing?

ANSWER: This has nothing to do with relationships with men. It has nothing to do with whether there's something in you that doesn't want

relationships with men. It has nothing to do with hormones.

QUESTION: Well I knew that part.

ANSWER: It has to do with the fact that for the two of you you have allowed the ego to pick this issue and say, “You could be doing better. This could be better.” And of course, what does that mean? It means that the fact it is not better is because you’re falling short in some area—there’s something wrong with you.

Right here, as I see the two of you, the presence’s that you are are glorious. It doesn’t get any better than this. But as long as you let the ego distract you with body issues you won’t be curious to see what’s here that doesn’t get any better, and you’ll keep yourselves in a state of misery.

Now Paul is beginning to see and feel that it’s not a bad afternoon with Raj.

QUESTION: Please dear Raj, can you tell and Gene—or at least for me—how I can correct this?

ANSWER: When the ego suggests to you that your weight problem is an indicator of your neglect of your not being Awake, that there is something wrong with you and that concern is an appropriate thing for you to engage, tell it I said to shut up!

QUESTION: Thank you, thank you. (applauds)

ANSWER: Now the ego says, “well, so I’m just gonna be fat?” No! Fat isn’t the issue. It’s whether you’re listening to the ego or not. And if you’re not then either you’re going to be bored with the peace you’re experiencing, or you’re going to experience peace that has made room for curiosity to see what’s really true right here, not how much is wrong right here. You see?

QUESTION: I’ve never seen it from what you’ve... I haven’t been looking at it from the way you’ve described it, because I don’t...

ANSWER: It would have been of no value for me to have shared with you the way you have been seeing it. Of course, you’ve never thought of it this way.

QUESTION: No, I haven’t. And I know since you’ve facilitated healings on all those people who have asked for them from you, I am confident that mine will be in process. Thank you very much.

ANSWER: You can count on it. I just encourage you not to be watching your body for the evidence of it. I want you to watch what happens in your mind. I want you to watch how you discover just how the ego introduces suggestions to you that cause you to become distracted by this problem you have that says something about your lack of integrity, so that you can say, “Oh, get thee behind me. Shut up! I choose to stay in that place where I’m not in turmoil, where I am feeling good and I have the perspicacity that it takes to look for my joy.”

QUESTION: Would it be helpful if I don’t look at myself in the mirror anymore?

ANSWER: As long as you don't wear make-up.

QUESTION: Thank you very much.

ANSWER: No, it's not okay for you not to look in the mirror. You need to look in the mirror and not judge.

QUESTION: Thank you.

ANSWER: Because what you see doesn't matter. What I mean by that is, what you see isn't the issue. It's what you're seeing with. And are you looking through the lens of the ego or are you being curious to see what the Father is seeing there?

There just is not justification for judgment. **What do you think the Father sees when you're standing there in all your glorious nudity in front of the mirror? No don't tell me.**

QUESTION: I was going to say a Renoir painting.

ANSWER: This is my beloved Daughter in whom I am well pleased, period, bottom line.

QUESTION: (Can't hear this clearly) Thank you very much.

ANSWER: Let this percolate.

QUESTION: It just occurred to me that this is so ingrained, it's a feeling I don't even think I think it. That's how lack of aware I am on this issue.

ANSWER: Like I said, as a result of the healing team working with you, you can look forward to having little light bulbs going on so that it's not happening in a manner that you're unaware of. And you can say, "Oh my, shut up," and go on with your stuff.

QUESTION: And so the healing team will help me be more conscious when this is occurring.

ANSWER: If that's what you want?

QUESTION: I do! Puleeeaaassse!!!

ANSWER: Indeed.

QUESTION: Thank you. Amen.

QUESTION: Just a couple questions. I was recently into the doctor for some intestinal problems, that I'm pretty sure is nothing serious or anything. But on second thought I canceled the appointment. It was supposed to follow for him to do a kind of invasive test which is unpleasant. And I canceled it think really that it probably was nothing serious. And I'm just wondering should I remake that appointment to follow through with it?

And the second question is I'm on the verge of starting a new business and I'm contemplating purposing to my employer that I work half time for three months you know to give myself a chance to get some income coming in. And I'm wondering if that's an appropriate time and way to do it, or should I

just cut it off, or should it be one month, or some other pointers on how to get through that start up period? That's it.

ANSWER: I'm going to suggest that you not set up the appointment with the doctor again. At the same time I'm going to encourage you to be very much in touch with yourself, to be very in touch with your body so that you might always be loving it by doing what you recognize is kind. It's like keep the line of communication open between you and your body so that if you know that there is a call for rest you will rest, or if there is a call for having green leafy vegetables that you do that, not as a means of getting rid of something, but as a matter of being in balance with yourself. You see? No, don't listen for the best diet! (Laughter) Because we're not talking about manipulating the body. And with you, I'm saying we're not talking about manipulating the body, but we are talking about not being fragmented, so that you're not well connected and behaving in a way that honors all of you.

As far as the work is concerned, the idea of taking a three month period where you're working half time is the place to start. It isn't likely to be what will happen. But taking that step and peacefully watching, listening for any revisions that might work even better, paying attention for them to come to view is what is appropriate. There will be a transition and the transition will be relatively unlabored.

QUESTION: Okay, thank you.

ANSWER: You are welcome.

QUESTION: It's very interesting that the direction my consciousness has been taking in the last couple of weeks. There's been a lot of things come up about "The Word" and the relationship of "The Word" to experience. And there's been quite a bit said today here too, about that. And the thought came to mind I don't what "holy book" this is in but there's a sentence, "In the beginning was the word and the word was God."

ANSWER: And the Word was God! Yes!

QUESTION: Okay. There's obviously a relationship to that and my word and experience. I mean it appears there must be some relationship there.

ANSWER: Indeed.

QUESTION: Well, could you(?)

ANSWER: Well, "In the beginning was The Word, and The Word was with God, and The Word was God," that is the description of You in your Right Mind. Now, I do not mean that that is a description of you Willard sitting in that chair. I mean that that is the description of the presence that You are that can be specifically recognized in the form that is in that chair, but which itself is universally as present as God because God is the presenting presence that all of us

call Willard. You see?

Now, the Fall was when you or anyone else said, “Aha, I am universal and I am specific at one in the same time. I wonder how everything looks from the specific vantage point?” And so you took a look. And you said, “Oh, this is interesting. I feel like a little god. I wonder what would happen if I—if I who I feel like I am from this vantage point—I wonder what would happen if I gave a word?” And so you gave a word. And let us say you said, “Oh, well this is just the world. Oh, this is just the universe, and it came from the big bang,” and on and on and on. And you gave your word.

Well, now, “there was in the beginning The Word and The Word was with God, and The Word was God,” and after the beginning there was Willard, (Raj laughs) and he gave a word and the word was with Willard, and the word was Willard. The word was Willard’s word and Willard’s experience of his word. But The Word is still with God and The Word is still God. And the word that’s with Willard is imaginary. And what everyone is on the verge of is remembering that he or she is at one in the same time (this time) specific and universal, not just specific. And waking up is saying, “I wonder what it looks like from the universal view?” But in order to do that one has to abandon... Willard has to abandon Willard’s words and ask, “what is the Father’s Word? What is this or that or the other thing as the expression of God’s intent to express Himself?” And so you have to invite in the larger view in order to have the larger experience, the universal experience of your being which you have forgotten in the wake of all of your voluminous words. You see?

It isn’t so much that your words have created things as much as it is that they have obscured The Word that was with God, that was God, that was You. You see? So in abandoning your words all you’re doing is no longer energizing that which obscures The Word that is God, that is You. So indeed, it’s very important.

QUESTION: That is obviously interpreted as the written word as being some sort of a written law. At least, anybody that I’ve spoken to that has mentioned that points to that as the Laws that God wrote.

ANSWER: But the word is God’s self-expression in this instant. God is giving the word that is expressing God right now. And your existence has arisen just now. The word isn’t written somewhere, Creation is the written word if you want to call it that.

QUESTION: Yeah, okay. It’s not written in script, it’s written in visibility.

ANSWER: It is like I’ve said before, that the statement was made, “truth is revealed, it needs only to be practice.” And a group of people believed that that referred to the religion which formed around the document in which that is one of the sentences. But the fact is, that truth is always and only a revelation

experienced at the point of consciousness at every moment that one is listening. So the truth isn't even written. It's always a moving, conscious experience of what is Real about everything. You see?

QUESTION: Thank you.

ANSWER: Thank you.

QUESTION: Raj, my husband made his transition recently and he was very fearful. I would like for him to tell me that he's at peace.

ANSWER: To his amazement he is! Part of him can't believe it and is waiting for the fear to come back. But it's not going to. And he's going to get tired of waiting and will dare to embrace the peace as a fact. In an almost child-like way he is experiencing a great deal of delight at the experience of existing—almost to the point of silliness.

QUESTION: I've seen him as an angel—a devilish angel.

ANSWER: He is well.

QUESTION: Raj, can you tell me if he has come to me and I've been oblivious to his coming, or if I have just hoping without hope?

ANSWER: What it is really important for all of you to understand is one's experience after one has passed on is a very consuming experience. I mean that there is very little time spent in idle thought or activity. If one looks at a rose it is as though the rose is the only thing existing. Whatever one gives one's attention to is experienced with a fullness that is new and not intense, but engrossing. And although this is not always the case most individuals who have passed on not only do not think about those they have left behind, they find themselves naturally involving themselves and being present in the experience they're having. This doesn't represent a lack of love. It doesn't mean that those who were left behind never meant much. It just means that the experience of being conscious is so much fuller that it is engrossing, as I've said.

And so, no he hasn't come back and you haven't missed any visit. If it fulfilled purpose it would be allowed. But what his visits, the service they would perform to you is not a service you have a need of. What I have said may not be very ego satisfying, but it's the truth and it's all right. That's the end of the answer.

QUESTION: Very good. It has pleased me greatly, thank you.

ANSWER: You are welcome.

QUESTION: Thank you, Raj. My question is as I'm embarking on, I would say a new relationship with a man, and I am a little frightened because I've been I guess told by a dear friend that I am in a sense self-centered, and I don't think about other people's feelings or I don't I guess engross myself enough in being in touch with other people. And it kind of confuses me because since childhood I have always I think pretty much relied on my guide

simply because of my environment and situation with my parents, not I guess trusting them enough to be there—it's either God or my guide or something at a higher level that's always there. And I always say, "oh, oh!" when I was heading for something that I knew wasn't good. This relationship it feels so comfortable and I don't feel threatened in it, and it concerns me because I've always run off of this higher power feeling of being guided and I don't want to allow if it's true that I'm a self-centered person to harm this relationship, or to interfere and allow it to be a block, if it's true that I am this way.

ANSWER: Do you love him?

QUESTION: Deeply, very much, both him and his daughter.

ANSWER: That really is the key. Because if you love him you will naturally feel into your guidance, listening in the context of caring, you see. And thus it will be easier for you to experience inclusion, where you are including him and his daughter. And insensitivity is not likely to occur. Self-centeredness will not be a dividing factor in the relationship, because you will be listening for the guidance, as I said, in the context of togetherness rather than independence.

One of the things that will grow more fully in your experience will be your capacity to trust another. And that will allow your capacity to trust even more broadly to come into play.

QUESTION: Is my presence in his life helping him? I mean I know it's helping me, it must be at some level helping him too, but in what way?

ANSWER: It is, yes. But it is not appropriate to have a concept of it because then you will try to embellish the concept and become manipulative rather than being present with him from your heart, from your love. You see, you listen for guidance to know what is appropriate for you, what is in your best interest. And you will be listening to guidance to know what is appropriate for you relative to his best interest. That is inclusion, embrace.

QUESTION: He has really, really different viewpoints of Heaven, in fact, I'm always reminding him we're right here in Heaven. I'm always reminding him, be in the moment, all is well and perfect timing. He looks at me mystified sometimes and even asks me who writes your material. And I laugh. And I said, "Well, Jesus, who else, or God!" And there have been times I've really ruffled his feathers and really gotten him perturbed at me. And I often wonder, my goodness am I being too abrasive. And he's even told me my timings not always great! And I sit here thinking, "Oh, being myself is sometimes not always good obviously," he feels like he's just been knocked out with a sledge hammer. So I often wonder what good am I to him if he's always in the ready stance and he's even said to me, "you require a lot of energy." And I told him, "no, it's just thought, conscious thought!"

ANSWER: I encourage you very strongly to allow this relationship to

continue and grow. And I encourage you not to have too many thoughts about it.

QUESTION: Well, thank you, Raj. I appreciate that.

ANSWER: You are welcome.

QUESTION: I will keep on going.

ANSWER: Indeed.

QUESTION: I've had two massive heart attacks, where not a doctor or nurse or hospital expected me to pull through. And I did! Why? I'm tired! Do I still have more things to learn or teach? And also the first one when I was experiencing a near death experiences, I was arguing with somebody like mad about their timing, was that you? Was that you I was balling out?

ANSWER: You can't imagine what I have to go through!

QUESTION: You can't imagine how I hate computer error. And that's what I was blaming it on.

ANSWER: Yes, it was me.

QUESTION: Good.

ANSWER: You can't possibly be where fulfillment of purpose isn't occurring. And as I said earlier today, where you are and how you're perceiving yourself at this moment or at any given moment is precisely the place where Awakening can occur. It is therefore the most valuable place for you to be giving your attention.

What makes you think there will be better than here to wake up? What makes you think you're not going to be tired there of the same old demand to pay attention? You see, you're not here just for your own good. You're here because the good of you is needed for those who are in your experience.

QUESTION: Then can you let me have some more energy. I'm all out. That last one took it all.

ANSWER: Will you stop resenting not having as much energy? That is what is tiring you out. You haven't really said, "Yes, God!" Is it not obvious to all of you how much you use weight or tiredness or your word as a way to not say "yes" to God? And not let your weight, if you will, be fully present on the step that you're on, imagining a stairway? Do you realize that if your weight isn't fully on that step you can't lift your foot to put it on the next step? If your weight is evenly distributed between two steps you can't lift either one of them. And so you have to shift and let all of your weight be in one place, then you can lift your other foot and movement become possible.

This is why I keep saying that love is the willingness to recognize that which is Real in each and everything. Where? Not at the end of the tunnel. Not after you pass on. Not after your ex-husband dies. You see? But right where you are. All of the materials, you might say, that it takes for you to wake up are staring you in the face, are underneath you and your sitting on it, is underneath the chair that

you're sitting on, etc. All of reality as God is being it is what's here. But as long as you're looking to the end of the tunnel or over there or when you're thinner you have your attention somewhere else, somewhere other than where the opportunity to experience your fulfillment is.

Her ego keeps her unsettled by focusing on her "weight problem." Your ego keeps you unsettled by focusing on low-energy, easy exhaustion. It keeps you from being happy right where you are. It keeps you from discovering or having the revelation of all the joy and energy and companionship that is present, just as it kept Paul from feeling that something meaningful was happening this afternoon. You see?

And this is not a test for you to pass or fail at. That's the end of the answer.

QUESTION: One other question that bothered me and probably any other child who went through religious training in early youth: When the guides are looking down, your angels are looking down, when you're looking at us do you see our physical body, what color clothes we have on, or what are the Spirits actually viewing when they talk to us?

ANSWER: Someone asked last night in so many words whether you all were "Saturday Night Live" for us. It is difficult for you to comprehend that we are not looking in the same way that you look. We feel you and we feel the meaning of all things. We feel the meaning that finds expression in the fabric and the color. Everything means something divinely. You enjoy the varying textures of fabrics. Everyone, most everyone assigns meaning to silk sheets and pillow cases, and an entirely different meaning to cotton sheets and pillow cases. What you must understand is that colors have meaning that you would call or perhaps describe as emotional. And so color is felt for what intent it expresses, or renders experienceable. So we are experiencing everything that you are experiencing, except your false beliefs about everything, in a far more comprehensive way than you are experiencing it all.

First of all, none of it is unspiritual, or non-divine. This fabric in Paul's shirt is not material. It is meaning assigned by God. It isn't just something that Paul is wearing, but is an aspect of the infinitude of Paul's being and mine and yours. We do not look down on all of you, but for lack of better words, we look out from within everything. Rather than being present with objects, forms we are present with and experience the meanings that have found expression in the form. And the way in which all meanings, infinitely speaking, relate to each other as infinite points of expression of fulfillment that identify the wholeness of every single thing. Paul has no meaning independent from all of you and from every grain of sand out on the beach, every super Nova, every planet, every star, as well as the space apparently in between them. You see, all of the conscious experience of being is each one's wholeness.

So, where you look across space to see each other, to see each other we look from the presence of mind that each of you is, which is infinite—not one of you has experienced a boundary to your conscious awareness. And so we experience you, for lack of better words, from within you because you are everywhere. It is difficult to explain in words. We do not observe you. You are each some aspect of the infinitude of me. And I don't experience you as separate so I would have to look at you across space, or down from above, etc. This is why every thought you have is known to me and to every individuality who is totally Awake. Because when you let down this boundary which you have set in place by your word, not only will you no longer be alone but everyone will be you. You see, it isn't just that everyone will be with you, they will be, again, some aspect of the infinitude of your being, the conscious experience of which is totally available to you. It is an intimacy that you cannot imagine. It is also an intimacy which your present sense of isolation protects you from having to bare—at least the ego sees it as something that it needs to be protected from.

Being Awake is more than an invasion of privacy, it's an absence of privacy. So, does that answer your question?

QUESTION: (He wasn't using the mic, but he said something about sitting on the toilet.)

ANSWER: (Raj laughs with everyone) Is that how you see it? You see this... "Have I no privacy?"

QUESTION: I'm very curious about an experience I had a week ago. And I'd just like to know if you can give me some clarification about it. I had an opportunity to visit the Sea Aquarium in New Port, Oregon. And I went like many other people to see the whale that has recently moved there, Kako. And when I went down into the viewing area you are below water level and there's this wall of glass there and you can watch this big beautiful animal swim around. And when I got down there with all these people he was just coming around that end of the tank. And so when I looked up here he was coming right directly at me. And I had the most overwhelming experience at that time. And tears started running down my face and it was very emotional. And I found myself... I had to shut it off. It was just overwhelming. I felt like I could have just been a puddle on the floor there. And it was just very strange and yet very wonderful at the same time. And I guess I'm curious to know whether or not that animal shared that same experience with me?

ANSWER: Oh, yes! But from its vantage point it experienced your recognition that you were just like it, not that it was just like you, but what was happening with you was a realization that it wasn't foreign to you, that you were just like it. It was an aspect of what I was just mentioning, where it was an aspect of the infinitude of your being and all of a sudden you didn't feel your smallness.

And yet the identification wasn't with the whale's size or your size, it was that you were experiencing being aware of it at the level of its meaning, as I was just talking about. So, it had the experience of, in so many words, the light bulb going on in your mind and did indeed delight at the realization of unity that occurred with you. So, you just don't know how big you are. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: In the six years that have past since you and I last spoke directly, I've been on this pathway that I feel like I'm nearing the end of least what appeared to be the goal to get this degree in Social Work, that's been laid out very nicely, in other words, it's been easy for me to get it. Now that I'm getting so close to it it's beginning to appear from external signs in the world that it was all a big mistake. And I'm kind of joking about that. But my real question has to do, first of all I think I need a little personal assurance that I really am following this pathway correctly. And secondly, if you would say something about this whole sense of mean spiritedness some people call it, that's going on in our Country that some people are suffering so much and it seems to be getting worse.

ANSWER: I am not going to talk about the "mean spiritedness." I am going to continue to talk about remembering that you are the presence of love, because each one who remembers that they are the presence of love, and that love is their function derived from the Father. It weakens the "mean spiritedness," because support for it is withdrawn as each of you make commitment to being the presence of love that you are.

So, I will say one thing: Evil, or misunderstanding—errors believed to be truths and acted upon will seem to grow in intensity—become more blatant. In so doing, all that might have seemed attractive about it will disappear. The meaninglessness of hate will become overtly obvious, and therefore, totally unattractive. And no one will be able to find any justification for it.

The only reason that hate has seemed to be able to exist is because what its real nature is has been kept vague, hidden. I want you to notice the super models—men and women in advertising—I want you to notice with many of them how the striking element of their physique is really an edge of hardness, just enough to "lend force" to their appearance and attract attention, but not enough, not so much that you can see that that element is ugly. You see what I'm meaning?

A man or a woman who uses hate skillfully appears to be a person who can express ideas with a cutting edge that doesn't hurt, and make a point and sway

people—even for a good reason. That capacity that comes forth apparently as strength is really moderated cruelty. It is not essential to the expression of intelligence that other's can recognize the intelligence of and be changed by means of. It is in this way that hate is nurtured because its real nature is hidden and only the barest essentials of it a line of a profile, a characteristic to a voice that is a hard edge. It is because that the fact that it is hate is obscured by the minimal amount of it that is brought into play in order to make things happen, in order to get one's attention, in order to motivate you to look at an ad or whatever.

Now as the nice aspect of hate begins to be replaced by the obtuseness of hate one is no longer going to be able to say, "I buy that, I embrace that." When you watch the films in the last year that have come out, the violence, the cruelty is no longer moderated and one can find no justification for it having been presented. But when it is a half-way decent, skillful, brilliant criminal carries out the act of hate with some style it's interesting. And believe it or not it is a justifiable element of drama which is essential (they say) to conveying a meaningful idea or experience to the one observing the drama. Well, you see that's how hate is nurtured, because the fact that it's hate is obscured by bringing the barest, the minimal amount of it into one's conscious awareness, the minimal amount that it takes in order to make the experience of life meaningful. You see what I'm saying? The skillful use of hate can bring a drama to life.

So what I am saying here is that the more obtuse its presentation is the more unrelentingly cruel it is, the more obvious it becomes that one wants nothing to do with it, and that one cannot justify it. And as more and more of you are remembering that your function is love, the ego is going to get less and less of your attention, support and nurturing because you will not be calling upon it for guidance as to how to be a dynamic and forceful presence for good in your world—which is what it says its here for. And so it, in order to try to save its neck, will assert itself more blatantly. Thank God. Because as it does this, having abandoned its finesse, it will be even less attractive and make your commitment to be the presence of love more total.

Now, it's important for you not to misunderstand what I'm saying, because it could sound as though I'm saying that as more and more experience enlightenment evil is going to become more blatant, therefore a state of conflict will be your increased experience. No! You're all past the point of having your learning happen at the physical level. And so we are not going to see more and more terrorism. We are not going to see armed conflict between countries as the evidence of this more blatant expression of what hate really is. It is going to be at a more intellectual level such as your films, such as books, printed word and so on. It is going to present itself to you not at a level of physical reality and physical conflict, but the mental level. So do not expect a rugged ride in the world.

Be glad when you see or hear expressions of hate that are more and more coarse or attempts to pass laws or to legislate behaviors that are harsh and unintelligent because everybody is too smart now to buy into it. The simple fact is that the ego and all of its techniques are becoming too coarse for the more refined sensibilities of those who are remembering that their function is love. So this is not really going to constitute a contest. It's part of the healing because it will be so easy not to be fooled.

What do you think is uncovering the other hatefulness of hate? It really is the fact that there is an active conscious intent to value and embrace and embody love by more people on this globe, as well as individualities not incarnated here. So don't be alarmed. And do dare to be grateful when you see apparent evil blatantly present itself in its ugliness. You can be grateful because in the absence of finesse and skill it is, in terms of drama, engaging in its own death throws—which it would love for you to be alarmed about, but which you can rejoice at.

Now, regarding the first part of your question and your schooling, you haven't wasted any energy at all. And I don't care what the general trend is or what it might say about what you have done, you have grown. And your capacity to be meaningful in another person's life has increased. Your groundedness and your practicality has broadened. You're on target.

QUESTION: Thank you.

ANSWER: You are welcome. Paul is now convinced that it has been a good afternoon. I have enjoyed being with all of you. Thank you.



Gathering In Kingston, WA –April 28, 1996

By: Raj Christ Jesus -

RAJ: Good afternoon.

ALL: Good afternoon.

RAJ: Well we'll begin with questions. So...

QUESTION: Good afternoon, Raj.

RAJ: Good afternoon.

QUESTION: I'm not clear exactly how to put this question, but I'll do the best that I can. Why is it that our experience of the three-dimensional world has to make sense, given that it's not the truth, that it's a distortion of the truth? And yet when I heard you talk before it's as though there's always a rational answer to things that happen. For example, I was driving through Dunblain, that's a small town in Scotland, a few weeks ago where a whole class full of young children were plowed down by some crazy guy with guns. And I imagine your answer would be all death is suicide, which would be at least some rational explanation of that. Although I don't fully understand that one. But the general question is why does it have to make sense if it's a distortion? Why does our experience of the three-dimensional world have to have those sort of logical answers to it? Is it not just chaos? Is it not just a misperception of the truth? Does that make sense—the question?

RAJ: It makes enough sense. I do not know who it is that said that the three-dimensional world must make sense. But let us be very careful not to discount the third-dimensional frame of reference entirely. Because it is just three of the four dimensions that make up reality. And when you are not observing it from the standpoint of the fourth-dimension or what we could call totally Awakened consciousness, it is nevertheless, part of the four-dimensional continuum, if you will. So what you are seeing is real, but the way you are perceiving it from within the limits of the three-dimensional frame of reference is incomplete. And therefore the conclusions you come to about what you are seeing is false. And so therefore, it is in this sense that everything you see is illusion. It is that you are not able from within the three-dimensional frame of reference to understand what is there.

Now when someone asks me a question and I give an answer, and you say, or that person says, "Oh, I understand," what that really means is that what I have said has allowed them to come to a place of peace within themselves in which what

they had been misperceiving is not successfully distracting them from their peace any longer. And in that place of balance that what I have said has brought them to, they are able by virtue of not being hooked by their misperception to experience what they had been perceiving in a new way. In other words, with more innocent eyes. And transformation can occur.

The problem is that everyone thinks that understanding is the goal. And so everyone reads to gain understanding, so that what is understood can be relied upon. When in actuality coming to a place of understanding means you've come to a place of peace, in which reality has the opportunity to penetrate the third-dimensional frame of reference and provide insight. And one can say, "Oh, now I know," even though what they know they might not be able to share with someone else. Everything is understandable. But the real perspective of understanding is only available from an awakened standpoint—from the fourth-dimensional conscious experience of being.

Because everything you are seeing is fourth-dimensional—even though from the third-dimensional frame of reference it appears to be limited—again, because everything is fourth-dimensional, no matter from what level you are observing it, what you are observing is always real. It is always there for being capable of being understood. Which means that it is not bound to forever be a mystery. Again, and I keep saying this over and over again: Love is the willingness to recognize that which is Real, with a capital "R", in each and everything. Therefore, the place for you to bring your attention is to the things that confront you in your daily life, because that's where something Real is happening, that's where "understanding" can occur. But the understanding will emerge in your awareness only as a result of releasing your confidence in what you believe a thing to be and listening, you might say for the Voice for Truth to reveal the Real meaning of that thing. So that you aren't forever responding to everything from what you think it is, from what you believe it is, from what you have been conditioned to know it is.

It is not an unreasonable thing to look at a relationship problem or a financial problem or a physical problem with curiosity to understand what is going on divinely there—that has nothing to do with the problem. You do not have your attention in the wrong place when you are looking to see the Kingdom of Heaven right where you are, because there is absolutely nothing in your face that isn't the fourth-dimension, that isn't God Moving, Being what is happening.

As a result, as you persist, let us say on your spiritual path, as you persist in your desire to Awake you can expect your experience of your finances, of your physical experience of everything that is in your world to improve. You can expect healing to occur. You cannot say, "none of this matters. None of this is real, therefore I can Awaken without any healing occurring. I can be healed and

still have this rash. I can be happy in my limitation, because it's not real." It is a shame to buy into that thought. Because Awakening is a process, you might say, of beginning to observe everything with greater and greater clarity—less and less illusion, less and less misunderstanding or misperception.

When you look at the TV or the walls or the lampshade or the plastic cup and you say, "none of this matters," you have cut yourself off from the opportunity to experience the substance of that cup, which you say is Styrofoam, and the little drops of coffee that are around the rim, you are saying that those are just physical substances. But something is happening there. The form you see is held in a recognizable form by intelligence, else intelligence couldn't recognize it. But more than that, what is held in that shape by intelligence is Living Love. As a result—and this is not new I've said this before, but everyone needs to hear it again—every single form you see, being constituted of the energy of Love is radiating that Love—that Love is embracing you. And if you off-handedly say, "Well, that's just an illusion. It doesn't matter. That's not where I should give my attention," then you are cutting yourself off from the very intimate experience of being embraced in profound Love.

It is so important to look in this three-dimensional world as you currently define it with a curiosity to be able to recognize the radiate presence of God.

Everyone at one time or another says, "I don't feel loved. No one likes me. No one visits me. My children don't call me. Everywhere I turn everything feels meaningless." And yet they're sitting or standing in the middle of Love radiating and embracing them from every point of infinity and especially from everything in their immediate experience. And it's not a lampshade loving you, or a Styrofoam cup loving you, it's the presence of God embracing His own—You. Or you could say, the presence of God embracing Himself in His recognition of Himself right where you are. "This is my Beloved Son or Daughter in whom I am well pleased. I recognize Myself in him. I recognize Myself in her." Well, if everyone didn't so off-handedly discount every manifestation of the active presence of God's Love that is in their face at every moment, they would not say that I feel lonely.

You know that you're constantly being bombarded by gamma rays, let us say. Well, why don't you begin to think about the fact that you, as the separated one you think you are at this moment, are constantly being bombarded by the rays of Love, that you are capable of feeling, in fact it's your function to feel them. Well, one of the reasons people don't let that kind of love register with them is because they think in the illumination of it their piss-ant puniness and their flaws and their unlovableness will be highlighted and in the presence of love they will be convicted of their flaws. But you know something that none of you can afford to forget is that when you allow Universal Love, the infinite presence of God that is loving everything from everywhere in the Universe, when one lets that register

with him it isn't a convicting experience, it's a whollizing experience. It feels good. And I'll tell you, it's the only thing that can convince you of your innocence. If you're going to be convicted of anything in that process, it will be your innocence that you will be convicted of.

Many people these days meditate to get into that quiet place where a Universal experience can be available to them. And that is a healthy and wonderful thing to engage in. But without meditating in the sense of closing your eyes and shutting out the world you can sit in your car on the road or in your chair at home and you can look at and notice every thing, remembering, even if it's just intellectually, that I said that the substance of it is Love, radiant Love that is the presence of the Father embracing you. And you can be open to a Universal experience while you're looking at something that seems to be finite.

You know, when you look at a plaque on the wall and you experience it as Living Love, even though it still appears to be solid and limited, what it appears to be becomes irrelevant to you because when that Love registers with you it illuminates the fact that you're Love to. And you say, "Oh, it's just like me." It won't matter if it looks finite because you will feel the infinite, or non-dimensional nature of the substance of it which is Love. And you will be so glad that there can be such an infinitude of apparent forms in which this absolutely unlimited Love is expressed and expressing.

Hmmmm, none of this will have to go anywhere. But you will become free of the belief that you have entertained as a fact that it's just a three-dimensional world that is an illusion, or that doesn't have any real meaning.

For students of the Course, I want to point out something: The Course does not in any place say God did not create the world. It does say God did not create a meaningless world. It is very important not to let that escape your attention. The meaning is never in the particular form you see, but it's in the substance of that form.

So you will begin to find that everything is Meaningful. The understanding relative to it will not be an intellectual understanding, but it will be in that recognition I spoke of, of the experience of feeling the Love that is embodied in that shape or form. And so you won't be fascinated with the form, but consumed with the Meaning with that Living Love that it is. And then, as I said, in that experience it discloses to you that you are the Presence of that Living Love too. And there you have the opportunity to have the experience, not an intellectual understanding that you, the form that you have identified yourself as, is no more important than the plaque on the wall, the form of the plaque on the wall, but the Movement of Love that is the Presence of your Individuality, which is the Presence of God, your infiniteness becomes opened up to you.

In the experience of that Love, ultimately everything you see will make

sense. Ultimately everything you see will be seen in its utter perfection. But the particular forms you are seeing will no longer take precedence over what is finding expression in that form. You see? And it's all going to happen right here! It's all going to happen wherever you are! And so, yes, you will look at the un-understandable, which is practically everything you're seeing, and right in the midst of it you will understand. But you won't understand the thing, you'll understand the Meaning, the Movement of Love, which through the active presence of intelligence is recognizable. When it's recognizable you say it has form.

What's happening in the process of Awakening is that everyone is withdrawing their great attention that they have given to form. But it does not mean that form has been invalid. It just means that everyone has let form take precedence over meaning. And in the loss of meaning they have had to create a whole theory of what life is about. And then everyone has agreed on the theory and they're living in a dream—a mutually agreed upon misperception of Reality.

So when someone out of their ignorance behaves in way that seems to injure other people, or when there is a storm and a tree falls on a pet, one does not say, “there is another proof that this is a meaningless world, which God did not create, and therefore this doesn't exist.” And when one sees his brothers or sisters mistreating each other he does not say, “well I give up, this is a meaningless world.” He says, “I am not going to use the expression of ignorance that other's are expressing as justification for my ceasing to be curious to see what's Really here.” Because the other's who have expressed unintelligence have expressed it because they have already done that, they have already said, “I am not going to look for what is real here. It isn't real. It is meaningless. It frustrates the hell out of me. And I've got to express my frustration somehow.” You see?

So you can't take what's on the news as justification for any conclusion other than, “I want to see what's really here. I do not want to be confused. And so I am not going to adopt the set of conclusions that everyone else has adopted about events such as this. I am going to be curious, avidly curious to see the illumination of Love in everything I see.”

If someone at this incident that you spoke of had dared to explore, you might say of his or her capacity to recognize Love in the dead bodies—to recognize the presence of Love and intelligence that was seen as those forms, there would have been immediate resuscitation. But no, people reach into their memory banks and say, “This is an atrocity. This is horrible. There cannot be a God if this kind of thing can happen. I have full justification for being so upset that I can hardly keep from vomiting.” And everyone continues to stay asleep, or continue this mutual agreement to be ignorant. You can't take it as a justification for anything, not even proving that the world doesn't exist, that it isn't real, that it

doesn't matter. You see?

Why listen for guidance? Because in listening for it you reach beyond your memory banks. You reach outside of the arena in which you keep yourself closed. And as a result you allow yourself to have one who is Awake share with you the Meaning of what is in your face so that you can be relieved of your ignorance. And in the absence of your ignorance you will say, "I understand." Except that what you will really mean is, "I know the truth here."

The third-dimensional frame of reference doesn't have to be understandable in an intellectual way. But it is spiritually understandable when it's looked at—as the song goes—from a distance, when you are willing to stand back from the third-dimensional definitions you have given it so that the fourth-dimensional Meaning can register with you. Does that answer your question?

QUESTION: Yes, thank you.

RAJ: You are welcome.

QUESTION: Hello, Raj.

RAJ: Good afternoon.

QUESTION: I could use some help making some choices regarding kind of some financial pressures and what I feel is a need to go on a sabbatical, maybe even on a deeper level of a vision quest. I'm not feeling frantic about these issues as I might have in the past and I feel like I'm accepting it along the lines of failing, which actually feels good. Financially, I mean you know the changes I've been going through cause we've talked about it recently—but financially bills that are owed are going to come to the point where I either have to continue to work at pace that has become completely unacceptable to me and which feels like it's making me sick, or I'll have to choose bankruptcy or some type of protection here. What would you recommend along those lines?

RAJ: I like the idea of a vision quest. However, I would encourage you to go on a vision quest of the sort that I described in the answer to the first question. Don't go into a cave. Don't close your eyes, so that you are not confronted by "the distractions of the world." Let your vision quest be one that you engage in while you are actively working. Of course now you're going to find out whether it was really a vision quest you were interested in or relief. But there was a ring of truth about the vision quest. And what I am suggesting to you is appropriate for you.

Instead of trying to get relief from everything—your work—let your work be the place where you bring your attention to. Let it be the place where you have your eyes open. Look at everything. Look at every building. Look at every individual that you encounter in your work with a curiosity to see the substance of the form that is sitting there illuminating who you really are by virtue of being the

love that it is. The building you inspect or the house you inspect sits there loving you with the love that will reveal who you truly are to you. But as long as you are resenting “the work” and the pace, it is the equivalent of discounting the Styrofoam cup by your foot, by saying, “It has no meaning in my vision quest. It has no meaning in my spiritual growth. It has nothing for me because it’s meaningless. And so I’m going to go on a vision quest looking for the experience of meaning.” Well, do it when you pick up the cup for your next sip of coffee. And do it on your way home. And do it as you engage in your work. Abandon the resentment. Be willing to let it go. It is not constructive in your process of Awakening.

If you will let go of the resentment and if you will truly be curious about everything that confronts you your perspective will change. And if indeed you are working too hard, you will back off. But you will not discount work any more than you would discount the cup. You’ll just be more appropriate relative to it in your expenditure of energy.

I’ll tell you something else: The love that you are embraced by and imbued with by every single thing you see has the capacity to uncover to you your capacity to embrace fulfillment—not create it, but let it in.

So I like this idea of a vision quest, but not as a means of escape. Let’s not say coffee is bad for you and stop enjoying coffee. Let’s not say the Styrofoam cup is just a form of matter that breaks down difficultly and therefore hurts the environment, so let’s dispense with the Styrofoam cup. Don’t discount your work. Don’t discount your world. Take every little bit of it that is in your experience and be willing at every moment to look at it with new eyes. Which simply means minus your conclusions about it. That’s how you forgive your world, by withdrawing the conclusions you have come to on your own about the Kingdom of Heaven, which have made it seem to be just the world—and a meaningless one at that.

So, I point this out to you so that you will not say, “well, if I go on this vision quest and continue to do my work and let my work be where my vision quest is going to occur, well whose to say that I’m not going to be even more burdened with problems,” you see—but able to not be bothered by the increase.

Love registering with you because you have let it in, brings balance, allows fulfillment to also register with you, and the intelligence, the divine intelligence that holds the forms together so that they are recognizable will not include unintelligent, aggressive, compulsive busyness. In other words, healing. The revealing of your good must accompany such a vision quest. Balance must come into the picture, not because you’ve said it must and not because you’re doing everything you can to see that balance comes into the picture, but because balance is inherent in Creation. And Creation is what is in your face no matter how

you've been defining it, no matter how everyone's been defining it. And Creation is not a material world.

The very simple fact that isn't registering with the general public yet is that even your scientists have come to the conclusion that there is no matter and therefore there's no material world—there's no solid world here. But that doesn't mean it doesn't exist. It just doesn't exist as matter. It never did. The substance of everything is not matter, it is Love/Intelligence or Love coupled with Intelligence. You see?

So everyone here would benefit from this vision quest. And the whole world would benefit from it. Because as each one begins to bring his attention to the place where he or she is, with curiosity to have the real meaning revealed to you—stepping aside not from the world but from your current definitions of everything—you will begin to see anew. And you will have withdrawn your mutual agreement with everyone else that the world is exactly what you know it to be. And as you withdraw from the mutual agreement with everyone else as to what everything is and you begin to let in an actual experience of what it really is, the density of the Brotherhood who are dreaming lessens.

I am not popular because I do not lead you away from the material world. Everyone would love to be inspired to rise above all of this. And the reason so few are Awake is because that isn't the way it can happen. You have to look at what you've been misinterpreting with benign or innocent curiosity, so that you might begin to see what it Really is. That's what waking up is about.

The words vision quest is in itself a little bit inspiring, a little bit moving to most everyone. Let the inspiration of that word have reference to the activities of your everyday life. Because it's all of this that's all around you as well as yourself that you're going to become enlightened about. So it is a wonderful thing. You see as long as everyone wants a means of escape well, that's what the fall was about. Everybody that fell said, "I would like to escape this for awhile and have a different experience." So as long as everyone keeps trying to rise above the immediate conscious experience that they're having in all its infinite details, they are going to continue to be asleep. And so I'm bringing your attention to the very place where it must be in order to Awaken.

It's in your encounters with your brother's and sister's. It's in your encounters with your pets. It's in the encounters with horrible things happening on the road. You see? It's right there where the corrected vision awaits you. And as long as you're trying to get away from it, as long as you are resenting it your resenting the presence's of God and you will never find God there. And again, I'm saying that you will always and only find God HERE, wherever here is at the moment that you say, "OK," and with whatever details are going on at that moment whether they are defined as good or bad.

I don't know how to more completely inspire all of you to value every tangible experience that you're having at any given moment, because it's God awaiting your recognition. It's all that any of you have wanted to arrive at by virtue of a quest. But you've got to let yourself stop and be present with where you are nondefensively, without resentment—without saying, “this couldn't possibly be where God would appear.”

For as long as you have been dreaming dreams—in other words, having a confused experience of Reality—you have always been standing at the threshold of becoming unconfused. And wherever you are and whatever the details are at that moment are the elements about which you will become unconfused, which means that you will look at reality with a clear eye. You have always been at the most valuable spot there is. And that means at this moment you're at the most valuable spot there is. You've just believed yourselves for so long, that you are not practicing curiosity. That's your vision quest. It is going to be curiosity to see the order and Movement of God right in your work and right in your life. There are miracles, truly, awaiting you right in your current arena, Steve. And I am encouraging you to have a little optimism that will seem to justify a little curiosity, so that you don't feel called upon to deny it all as meaningless and useless.

Now I am not talking about having just a more pleasant experience of everything, where nothing bothers you any more. It is really an unexpressible experience of infinite meaning to see and experience everything as Living Love loving you. Drawing you into an experience of your unity with it. It's a profound experience. Something profound is occurring at this very instant right here—something profound is happening everywhere else too—but something profound is happening here at this very instant as an experience.

And so your vision quest needs to be the curiosity needed to give your attention to whatever is going on in the instant you're in, so that this profoundness can register with you, not just as a life where you're getting a divorce that isn't bothering you, but as a Movement for both of you, and a Movement in your work that is blissful, where the idea of it being too laborious becomes irrelevant in the experience of bliss. And which in that experience of bliss you will find yourself not expending one unnecessary unit of energy, because in the perfect order of Love you're always being perfectly appropriate.

Again, all of this that I'm talking about had better be relevant to every moment of the day that you're on the job—and for all of you—every moment of the day, whether you're cleaning toilets or whether you're enjoying a dinner at a restaurant. It isn't about time, it isn't about growth, it isn't about refining your Soul—Awakening isn't. It's about allowing a sudden shift of perception in the moment about the moment. And that is a wonderful definition of a vision quest.

Do you have a “yes, but?”

QUESTION: It was difficult to hear most of your answer because I do want relief. And while I hear what you say my overwhelming feeling is of hopelessness and sadness. I have attempted to bring my presence of mind to my work and serve the people I work with and be grateful for the opportunity to have it. I'm just feeling overwhelmed at this time and there's literally this tension that fills up in my body every time I do it, or literally the tension as I'm dragging myself under another filthy structure that ends up hurting my back more each time that I do it. And then what feels like the amount of bills that are coming in will require me to work full time. And when I get in that full time intensity work space I just lose myself and I just go over the edge. The feeling is just wanting to chuck it all.

RAJ: But you see the suggestion here is that all of the pieces of the puzzle that are in front of you do not belong to the same puzzle. And therefore, there is no point in trying to put them all in their place because you will not end up with a complete picture. You will not end up with balance and order and perfection. And I'm telling you that at any given moment all of the details that are in your experience are the perfect details, because aside from the meanings you are giving them, they are standing in the intent that God is meaning them. Therefore, they are the perfect pieces. And when allowed to be present in the manner that allows you to see the wholeness of the meaning that they represent you will find yourself experiencing bliss. Don't throw all of the pieces of the puzzle away to start over on a new puzzle because somewhere along the line the same suggestion will present itself to you that that puzzle is lacking pieces or has pieces that don't belong to it. And it's part of the ignorance.

The Kingdom of Heaven, or what God is Meaning by the Movement of His Being that's called Creation is totally present at this moment in every living detail. If you are giving them definition of your own, you will miss God's Meaning. And you will not experience your peace, nor will you experience what it is your function to experience, the joy of Being.

You want relief? Don't start a new puzzle!

QUESTION: I'm hearing you much clearer on that. I guess to bring it into a most direct focus for me, it's just the combination of all the events that are occurring for me at this time.

RAJ: And the definitions your ego is giving those events.

QUESTION: Correct.

RAJ: If an event is happening something is going on. And if something is going on, there's only one thing that it can be and that is God. It must be Reality occurring. And again, don't discount it all so easily and say, "I'd rather start over," because you'll just get another box of garbage.

QUESTION: I understand that. I don't want to start over. I'm real clear

on that. I guess it's just a difficult time.

RAJ: Well, it is difficult in the sense that you can't find a way to get your nose away from the grind stone. That you can't find a way to avoid your Good with a capital "G", when your ego wants a variation on capital "G" Good, which can only be a combination of small "g" good and small "b" bad—conflict. And to be very frank with you what's making it difficult is that your ego suggests that you have an out, a means of escape and it is a call for justice, that something is going on and it's not fair—to someone it's not fair, to you it's not fair.

Well, I've said it before and I'll say it again: What is called for is not justice. What is called for is healing. And when one fights for justice, one fights for it because that's what they choose to have rather than healing. And healing means coming into your Right Mind, coming into your Sanity, where you're not confused, where you "understand" because you experienced the truth about it.

Paul is—and I've talked about this with you before—but Paul is engaged in somewhat the same ploy that you are, in that I have told him that his next step is for him to let me respond to everything. That is so insulting to his ego. And that's irrelevant! Which pisses his ego off even more. You see the suggestion is that in order for you to wake up you are going to have to sacrifice some private, personal integrity that you think you have. And that's where the need for justice presents itself.

Well, I am asking Paul to always be in that place where he's not confused, where clarity is always available to him and where it's possible for him to be the forever appropriate expression of Love that is transformational, so that he no longer appears to be a Styrofoam cup, let us say, but is obviously to everyone the Living dynamic Presence of Love that is the Father in Action. And that is his fulfillment. And that is his joy. And that is his bliss—to be in his Right Mind. But in order for him to have that experience he must stop fighting for the right to have some time to be who thinks he is on his own terms.

He sits sometimes and says, "Oh it was great, it was great when Raj first came along. It was such an exhilarating and uplifting experience and there was so much growth and expansion. You didn't tell me that I would have to sacrifice myself in the long run." Well, as long as he fights for the right to be confused, he will not experience his bliss, he will not experience the peace and fullness of being.

And as long as you are reaching for justice and certain rights, "to have not to endure this or that," because that seems to be important to the expression of the integrity of who you think you are, you will cut yourself off from the experience of your Birthright—the point, the real point of any vision quest you might engage in. And you'll just have a period of time in which conflicted living persists. Well there's nothing new about that, and you can do it, but you know that's not what this point in your life is about. Just as Paul having the right to experience a few

more minutes of conflicted ignorance is not what his life is about at this point. That's the end of the answer.

QUESTION: Okay I want to stop here. For the first time, it's real odd in ten years, I'm not connecting. I know you're probably telling me the truth. I don't feel it's not. But it's an odd sensation for me. But I want other people to get a chance... (?)

RAJ: Well, you're not in charge.

QUESTION: I'm well aware of that. It's no mystery to me at all.

RAJ: We will stop at this point. You have heard what you need to hear. And if you will listen to the tape you will find that what didn't make sense will make sense. It would be foolish of me to speak of that which you were incapable of grasping. And so I have spoken about that which you are capable of grasping. And although you're fighting it consciously at the moment it has registered with you and it has made sense.

When Paul gets pissed-off with me I am not bothered.

QUESTION: I'm not really angry at you, I'm just having a hard time.

RAJ: There is resistance. And it isn't resistance against me it's resistance against the truth. It's the equivalent of hitting the snooze button and pulling the covers back up, hoping for just a little bit longer. And that's okay.

I love you.

QUESTION: Me, you too.

RAJ: We will take a break.

QUESTION: I know you've said that we're all waking up and that waking up is not up to us, which is good, since if I knew how to do that it would already be accomplished. It does seem to me that I'm standing still. If progress is being made it must be so gradual that I'm not noticing it. Raj, how many on earth have reached this enlightened stage and where are they?

RAJ: Presently there is no one. There are two who are Awake but they did not incarnate and then Awaken. Of those who are presently incarnated no one has yet Awakened.

QUESTION: Are we the slow learner class?

RAJ: I will not indict you by saying "yes." Many of us are smiling at your question, because you're already Home. You are, for lack of better words, you are here with us even though you think you are here in a place different from us—those of us who are Awake. You're not on a journey. And I encourage you to abandon this concept of a process and of progress which could be slow or fast. If indeed, you are a slow learner you have two options: you can either ask what's wrong with you that you're slow, or how can you speed it up? And both of those things would be a distraction. Because what we're talking about is a shift of perception that can happen in the twinkling of an eye, not something long and

drawn out. And the shift occurs by virtue of the practice of curiosity, which we have been talking about and which you most definitely are practicing.

You notice that throughout the years I've never given anyone steps for Awakening. I will put it this way, you are rousing. All that is called for on your part is gratitude. Try to hurry it up and you will have shifted into an ego mode of control. It will happen when no control is being exercised, when you are letting or allowing. One of the greatest values of being curious is that in the act of curiosity you are not maintaining definitions, conclusions or decisions, you are engaged in openness to something you have no experience of or knowledge of. You can't be curious about something you're already familiar with. You see?

And when you are opening the door to something beyond your present experience—apparently beyond your present experience—you're not practicing control. You could say you've laid your ego to rest. And in the absence of ego assertion the only real Movement there is can register with you.

So I do not give procedures and processes or steps to take, except to be curious. "Father what does this meaning? Father what do I need to know?" Or, "Holy Spirit what's the truth here, right here, right there in the loops of the carpet? What's the truth here? What is God being here? Open to me the experience of the meaning. I'm curious." Does that answer your question?

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: The last ten years it seems like Spirit has really come into my life and has been dismantling my ego. In the last ten years there's been a lot of difficult times. The last 10 months it seems like there's been this acceleration even more so in this regard. My question is about something I think that I was going through, it started about 10 months ago and lasted about 3 months or so. And I think it's a stage of spiritual—after you just said you don't talk about stages, I'm going to ask this question anyway—a stage of ego death is how I would term it. And it was after I went through this 3 month or so period that I came across a book called the "Kryon Writings." And in that book he talks about a neutral implant, which is a sort of fancy way of saying that you accept whatever comes into your life at any moment, and you just accept it, and there's no judgment about any of it. You're just neutral about whatever is there. And he calls this experience, in order for that to be accomplished you have to go through something that he calls the blackness. He said it's called that throughout the Universe.

And I want to ask you about that, if that's really real? And if I did go through that? Because what I went through, I happened to be starting this friendship with a woman. And it seemed to happen shortly after I met her. And I was given to sobbing all of a sudden. And I'm not a person who cries.

But I'd find myself driving down the street and all of a sudden I would start sobbing, I mean sobbing. And I'd wake up during the middle of the night and I'd be sobbing and I would feel totally dark and empty inside. And Kryon says that what is happening is that your Birth guide has left you. And in order to make room for what's the next phase. And when your birth guide leaves you it's as if your best friend and your only child die at the same time. And so I'd have to say that that's the kind of grief, although I've not had a best friend die or I don't have any children, so I can't say what it's like, but there was tremendous grief.

And also he says it's a period of fire. And I just recall there was a lot of anger and things I was making mountains out of molehills. And then he says there is a loss of direction. And during that 3 month period I feel like that's what I experienced. And after I came through it it was like there was a lot of peace. And I'm wondering if I'm making this up? I don't believe I am, but I would like to here your comments about that.

RAJ: You are not making the experience up. The interpretations or definitions given to it are not accurate. But the experience was real. It was a point you to where you lost faith in your best judgment. This wasn't necessarily a conscious decision. It is as though your faith in your ego failed. And this immediately gave you an apparent experience of a loss of direction, basically a loss of control. However, there wasn't an accompanying guilt at the loss of control. You were able to allow yourself to be in that space of having no control and letting or allowing.

It is very important for everyone to understand that as far as guides are concerned, they never leave you. What happens is that your dependence on your guide diminishes, because by virtue of your association and the learn that occurs with your guide you become reminded experientially of who you Are and what you Are. And as that begins to register with you and finally gels you no longer need the support of one who is Awake to provide you with the experience that helps you to remember. But at that point there's no disruption of the contact, as it were. Your connection with your guide, you could say is your first concrete persistent connection with something beyond your own realm of thought. To have been enclosed within the realm of your own thinking is not natural—was not natural to you, any of you. The preoccupation with one's thoughts and the meanings that you give them is what has distracted everyone from the infinite experience of their union with God and the whole Brotherhood.

And so your connection with your guide is like the first contact, the first breakthrough beyond the shell of the arena of your own thinking. All that can happen from there is for you to remember that you never were inside the arena of your own thinking, so that you remember being outside. In other words, you stop

being trapped by your thoughts and remember/regain your infinite perspective which is your Birthright. At that point your connection with your guide ceases to be the only connection you have with the Brotherhood who is Awake and it embraces all of the Brotherhood, including your guide.

Now if you want to know who the mourning was for, it was the ego's loss of its hold on you. And it's a good wailer. It does its funeral well. It is well for one experiencing the tears to allow them, because there's something more than just the ego wailing, experiencing its loss of you as its mouth piece. The ego is a state of self-defense. It defends its sense of independent existence by defending itself against God.

Just a moment... That's okay, let it drop. Paul lost the train... Just a moment...

Now, if the ego's function is to be the denial of God or the resistance to God, because that is the only way it can seem to maintain a sense of special and independent existence, what is it blocking, what is it keeping hidden? What it's keeping hidden is the Movement of Love, which is the Movement of God. And so you will always find that when the ego is wailing and it comes out as tears (we're having trouble with the speakers. There we go) and so when you experience the wailing, the sobbing, the tears, it isn't just morbid it is extremely meaningful. This is because the Love, the flow and Movement of Love that it is your Birthright to be experiencing as your frame of Mind is being freed up to flow. And so it is like, you could say the two sides of a coin. And so it is meaningful, but not because there is something meaningful about the ego.

I will make no comment about Kryon or about what he has said. That is not my function. It is only my function to express myself clearly so that you are able to be more easily clear. My one caution to you is don't try to take back control. That's the end of the answer.

QUESTION: Because of that period of time it felt like emotionally I was falling apart. And I was also doing about two and a half hours of yoga and meditation in the morning and about 20 minutes of that was this yoga series that is meant to raise the kundalini. And I was doing it more intensely than I ever had. And I found out later on, because I have had experiences from doing that particular exercises that have been Awakening experiences that didn't last, but they were there. But I think also that the kundalini energy can have the opposite effect...

RAJ: I understand what you are saying.

QUESTION: ...more fire. And I was involved with this woman and so it was this brief relationship that was very intense, very loving briefly and then it went in just the other direction. And I'm carrying a lot of anguish about that and it's been 7 months and I have not been able to let go of it.

And if you have any suggestions. And I constantly work at it, just letting go of it. But it's just there, all the time. It's because there's so much guilt for just the way things happened.

RAJ: Oh, you think you were responsible?

QUESTION: Well, I know, that's interesting... I know that the ultimate truth is that who I really Am has not and never will be effected by anything that's ever happened in this world, or anything that this form or any other form that I may have been in, have ever done. At least I think that's the truth.

RAJ: You are getting too lofty and intellectual here.

QUESTION: I am? Okay.

RAJ: You see the ego is simply hooking you again. You let go of control. No one ever does it gracefully. And so there was awkwardness that had good and bad aspects to it. But the reason it happened was because you yielded control. And staying in that place of yielding is the point, not what happens, or shall I say, not what happened. I could say let go of it, because it holds no meaning today. The Real Meaning lay in the yielding you were doing then. And the Real Meaning that is pertinent to you lays in any yielding you do today. There is nothing to feel guilty for. And there is no value from that experience for you in this moment. And so I say let it go. That does not mean that you will be able to be instantly free of it. When I say, "let it go," it is to convey to you that there is no reason whatsoever to hold on to it. It will fade. But you do not need to fuss with it, within yourself. Yield, in the sense of letting go and exercising no control either in the sense of holding it close because it's dear, or trying to force it out of your experience.

You know, it doesn't matter how graceful or how awkward any of you are in your breakthrough, that you have the breakthrough is what counts, is what is important. And then to stay, to value that place of being out of control enough to stay in it, is what it's about. Because then you find out that you never were in control. And you also find out that being out of control does not mean everything collapses. And this brings about an understanding, called a Knowing, with a capital "K", that there really is a God—meaning there is a cause, there is something actively supporting the experience of being.

And so if one is willing to stay in that place of no control long enough to have this discovery, that there really is a God, one has a fair chance of not succumbing to the ego's suggestion that you need to reemploy control. Control constitutes the defense, the shell that keeps you separated from the experience of God and from the experience of your unlimitedness.

Now the ego is sneaky. And once you have gotten the hang of abiding in the void, the absence of control, the ego says, "Well, is much happening? Are

things really different in your life? This yielding and being in the space of no control must have some reason for being valuable. It must be a means you can use to promote your Awakening.” And so it suggests to you that it is an advanced form of control, that being in the not-knowing place, in the place of no control is valuable because it makes things better.

QUESTION: That’s the ego saying that?

RAJ: Exactly.

QUESTION: Isn’t that true? But maybe, maybe not, right? It is whatever it is.

RAJ: No, it is never a matter of it is what it is. It is always the Kingdom of Heaven. Everything is always Reality. That’s what everything is, whether you are perceiving it correctly or not. So you can’t just say it is what it is, because then it’s the equivalent of saying, “It is what I think it is.”

QUESTION: What I meant was that whatever experience comes to you, it’s a gift, it’s for the expansion of awareness. And whether my mind says it’s good or bad or there’s loss or gain here is not really relevant, that’s just the mind that there’s a process of healing. And I don’t really have the intelligence to judge the form of it. That’s what I meant by, “it is what it is.”

RAJ: That is correct, yes. So, one has a breakthrough because there’s a failure in, let us say, the flow of energy necessary to keep feeding the ego. And one experiences collapse, breakdown, which is really breakthrough. Now, one becomes accustomed to and feels the naturalness of that degree of not being in control. And it feels indeed as though control was totally abandoned. And then boom, the bottom falls out again, because there is further yielding. And if one is not familiar with this, one could say, “Oh boy, I’m back to square one. I thought I had made all of this progress, you see, and boom we had more collapse.” Well, you don’t let go all at once, even though each time you let go it feels as though it were total.

QUESTION: It’s very dark. It’s hard for me to say. All I know is that there is been times lately, in the not too distant past, where it’s very dark. And what I see is the absolute worst aspects of the personality that is called Randy. And that’s all I see. And I think that’s what is happening in the collapse. I don’t know whose seeing what, if the ego’s seeing itself or what, but that’s when the yielding is happening, when it’s the darkest. Would that be correct?

RAJ: Oh, yes. Everyone values the word humility. But the way you get to humility is through humiliation, you see, which is the collapse and the failure of that of you which isn’t Real. If you know that, you can hang in there through the humiliation. When the ego realizes that it’s not in control and it’s not getting control, and then in the absence of the control where humiliation is being

experienced, one discovers that the world doesn't collapse. Then the "Ah, ha," that comes from that is not one of pride or arrogance, but it is an acknowledgment of a much more grounded simplicity, and it's called humility. And when one speaks from that place, everyone else recognizes humility there.

Again, everyone wants to be told a way to escape such stuff as humiliation. They want to go straight to humility. And I won't give you that kind of option, because there is none. And I won't kid you into thinking that there ought to be or there is. Because if you don't have that period in which you feel humiliated and dark, and where you're out of control, if you don't have the period in which to find out that the Universe doesn't collapse and you are not lost, you won't have the opportunity to recognize there is a God and you don't need to hold everything together. And when you have that realization there's humility.

So don't be surprised if there are further humiliations. Having discovered the value of humiliation that results in humility you will more gracefully encounter the next humiliation, you see. And you will be more allowing of it. And its span of time in your experience will be shortened. You will move through it more gracefully.

QUESTION: I find that during those dark times that I was going to say I want to kill this body, but I think it would be more correctly to say that the ego wants to terminate. Because I'm being very frank, that's what goes through me sometimes. It's like what Steve was talking about—escape—the wanting to escape.

RAJ: The ego never wants to terminate—never wants to terminate. The motivation to do something to kill the body is an overt attempt to take control again. It's a temptation presented to you saying, "you can do something that will have an effect and demonstrate your competence." Well, everyone whose ever done it had an uninterrupted experience of a body and of an ego that was in control that still needed to be released. They may not have had ongoing contact with those that had been in their experience, but it didn't further their spiritual progress one bit or change anything in any practical way.

So I want you to be aware that it is a temptation if you want to put it that way. It's a suggestion whispered in your ear that says, "this is bull shit you can exercise control." And you must say, "I'm not going to do it." You can't make the ego stop talking to you, but you can neglect to rise to the occasion it presents. And as I've said before, the only thing the ego cannot defend itself against is neglect. Attack the ego and it will always win. Neglect it and it has no foundation from which to operate, you see.

QUESTION: Does it ever die completely?

RAJ: Absolutely! It never really had an existence to give up. It's an imagined perspective. It's a self concept, you see. "I am a man of importance,"

or, "I am a man with great respect." And one can conduct his life as though that concept is true. But the only thing that is true is the very first part of the sentence, "I am," you see.

So the ego doesn't have an existence, an actual existence that it can give up. But one can begin to live in one's self-concept and govern every action of his life upon that concept. And if he is one of great respectability and suddenly no one is giving him respect he thinks he's lost, he thinks he's failed, life isn't worth living, you see. It's not true! Because he never was that thing, even though he and everyone around him may for a long period of time have danced this dance of mutual agreement, where they played into each other's need to have someone to respect and to be respectable. You see.

This is what is being very difficult for Paul to grasp is that when I say to him let me respond to everything, in other words, be in that place where everything you do comes out of clarity, that it doesn't mean he is sacrificing himself. The only thing he can sacrifice is a pattern of behaviors that he developed based upon a pattern of ideas about he was that he developed in order to function in the world in a way that everyone else could agree with, you see. But the self-concept and its seeming vibrant integrity is purely imaginary. And it's not a sacrifice at all. He's arguing with me at this very moment.

The ego is an addiction. And it is that which promotes the addiction. And although I have spoken of it just now as though it is a thing that is capable of acting, it's nothing. It has no real existence. But that which is sitting here, knowing the self-concept, that wants to hold on to itself, is not the concept. In other words, Paul is not the concept, he is the presence of mind that can be either Sane or insane, clear or confused.

QUESTION: That brings up a question for me then, when you say just the presence of mind, and if he's in his Right Mind he's out of control, he's not in control. So that means that any behaviors or actions that come out of his body society still holds him responsible. And yet he is not in control, right? And so that's true, and yet this body will still be held responsible for whatever it does, even though there's nobody here in control. So in other words, if you don't pay your bills they're going to come and take your things. I mean even though you may have been in your Rightest Mind. I'm making sense, right?

RAJ: Relatively speaking. Why, if one is out of control, why do you think that the result would not be utter appropriateness?

QUESTION: That's been a question in my mind lately. As if I've wondered, because I've come to that conclusion that I'm out of control... It's fear, it just comes from fear.

RAJ: You see, if everything that you see is the visibility and tangibility of

the Movement of Intelligence, the substance of which is Love that we were speaking of earlier, relative to every form, if it is intelligence why would it behave in a way that wasn't recognizably intelligent?

QUESTION: I think it comes from a lack of faith, a lack of trust that there is a God or Goodness that somehow out of control there is something in charge. Because inside all there is is maybe a lot of conflicting emotions and feelings and doubts and fears...

RAJ: This is why the humiliation aspect of arriving at humility is so essential. Because without it one doesn't have the time to discover that there is a God, which once it is experienced as a knowing, not an understanding, relieves you of the confused jumble of anxious fearful emotions. You see? So you are on the right track. I just encourage you to persist in not taking control again.

QUESTIONS: A friend of my has asked me to ask a question. He's not well enough to be here. His name is Fritz. He has cancer and has had it for quite a bit of time, it's in an advanced status now. He has gone through chemotherapy and he's also spent a good deal of time with a healer. And I talked to him a couple of days ago and his question is... Oh, just one other thing, his oncologist has basically given up, so I think now he just has medication for pain control, which is not a 100% effective. His question is, is he going to die of this? And is there anything he should know or could do? I think when he said his doctor had given up he said—and this is a quote—"now it's up to me." And anything you could say to Fritz I would appreciate and so would he.

RAJ: The only way he will die of this is if he gives the word. His doctor has given up. I hope this is true. And I hope he will give up his faith in the doctors opinion.

Now I encourage you to not only share with him the answer I am giving now, but to also share with him the tape of the whole conversation of the whole gathering today. He can have his vision quest with his body. The curiosity to experience what is Real right there. The willingness to be attentive to the breaking into view of the lovableness of his body, because the substance of the form that he calls his body is Love, which is loving him even though the road he has traveled has caused him to be afraid and almost convinced that his body is killing him, not loving him.

It is his bodies intent, it's reason for existing, to identify the presence of his Individuality perfectly. That's the truth. That is God's intent set into motion that appears as his body. And whether he passes on or not, he will forever have a body. He will forever be recognizable. And that's what form is, the recognizability of an intent being set into motion by the Father as the Movement of Creation. Another thing is that Creation is always current. Creation wasn't

umpteen billion years ago. And life isn't just a perpetual motion machine. The originality and vitality of the Creative Movement of Love is always occurring now.

So healing is always possible. He stands on the threshold of healing at every moment, just as I said all of you stand at the threshold of, let us say revelation and Awakening in every moment. And every single moment, and every single detail of any given moment is exactly the perfect opportunity for this revelation to occur. It's the intent of his being, that which God Created that constitutes him, to experience what he is flawlessly. Therefore, the fact is that everything about his body is geared to manifesting that which is utterly blissful to Fritz, just as yours is to you.

And so I encourage him not to believe what his doctors have said, when their current level of ignorance has been expressed as though it were law.

I will say to Fritz, don't say that it's not fair that I should have to go through this. Well, I'll tell you, whatever the puzzle pieces are that are on the table are the perfect ones. And generally speaking, and just because the perfect puzzle pieces tend to bring about the humiliation we were speaking of, and are uncomfortable, but lead perfectly to a state of real humility and the opportunity for healing, doesn't mean that there is less reason to bring full joyous commitment to the puzzle pieces that are on the table.

Every healing, in one way or another, involves humiliation and resultant humility. And so what I am saying is, value the puzzle pieces that are on the table because they are specifically contributive to healing and the experience of bliss. I'm telling Fritz not to be angry and frustrated by the circumstances, the details aren't what are relevant. It's the fact that underlying the interpretations, the current interpretations of those details is the Presence of God illuminating Fritz's divinity which will register with him if he'll stop being angry at his puzzle. And he will understand what I am saying if he has been able to listen to the whole tape of this afternoon. That's the end of the answer.

QUESTION: Is there any physical steps that would be helpful?

RAJ: No, what I have shared will be immediately regenerative.

QUESTION: Thank you very much.

RAJ: You are welcome. Today has been pregnant with Meaning. And I hope you are all able to get home before your water breaks. (Much laughter)

Thanks you.

Gathering In Yucapa, California 1996

By: Raj Christ Jesus -

ANSWER: Good morning.

ALL: Good morning.

ANSWER: I'm very glad to be here with all of you. And without further ado we will open it up for any questions or comments you may have.

QUESTION: I'm so nervous I have to write it down and read it. In romantic relationships I seem to wind up always confused and disturbed. The confusion takes the shape of not knowing how I feel about the person after awhile. And I wonder is it all worth the work, getting through all the garbage and staying there. I get confused about my motives. And I get into this dilemma of what to do, should I stay, should I go. So I'm wondering if you could elaborate on what constitutes a good relationship? How important are things like common interest, compatible temperaments, I like evenings, he likes mornings, he wants hamburgers, I want carrots, he's a city person, I'm a country person? And my particular pattern seems to be initial excitement, then disillusionment, anger, thoughts of leaving, panic over leaving, confusion, questioning. And part of the panic is that I'm going to go somewhere else and have the same dilemma come up. And so this time in my seven year relationship I decided to learn how to forgive. And I'm making lots of progress, but I'm still unsure as to when it's appropriate to stay and when it's appropriate to go.

PAUL: I'm sorry, this is me Paul. Did you say you are in a seven year relationship?

QUESTION: Yes and I'm working on forgiveness. And I feel like I'm progressing. But I still have these questions as to when is it appropriate to stay and when is it not? And also I tend to take any answer given me and make it into a dilemma: Did he mean this, or did he mean that?

ANSWER: Well, we have three days! (much laughter) And there's no excuse for you to leave without having become clear about whatever it is I say.

At the bottom line, the issue with you is that you don't keep your integrity in tact, you don't keep your integrity clear within yourself, about yourself. And as a result of paying more attention to the other person in the relationship you override your integrity, you sacrifice it in other words. When I speak of integrity, your integrity, I'm really speaking about a very clear inner experience of who you are. I do not mean by that a female, a career person, I'm not talking about labels. I'm

talking about, that sitting right there regardless of what you're wearing, what roles you've put on in this lifetime, that you are utterly Meaningful—and I mean that with a capital “M”—utterly Meaningful, because you are not the offspring of two human parents, but are at this instant and every instant the direct, active expression of God. You are a divine one sitting there, standing there, cooking, bathing, pumping your gas, whatever you are doing is extraneous to the divine one who is doing it—the utter Presence of God in His/Her fullness right there.

When you forget that, when you stop paying attention to it and you start being for someone else, trying perhaps to be for them what they feel is fulfilling for them, you disregard this utterly divine one that you are. And that's where you get into trouble. “Well, if I'm just who I really am that will ruin the relationship.” Well, better to ruin the relationship than to ruin your self-experience by overriding your own integrity. But there's something more than that here than just being able to say, “well, the relationship isn't worth overriding my integrity.” The more that's in it is the potential discovery that you will have, that when you do express your integrity it blesses rather than curses you and everyone else.

I will tell you that the whole world is waiting for all of you, for all of mankind, to stop being distracted from letting who they divinely are find expression. When any of you withhold the love that you are, when any of you block the expression of the Presence of God in you, the whole world suffers from that of God finding expression in you that's not getting expressed. “Well, if I do that I'm going to look like some kind of odd-ball.” Well, you see there you are deferring to “them,” the one's who would define you as an odd-ball. And so you don't express yourself clearly, your integrity is held back. And Everyone loses out.

Now, to one degree or another this does apply to everyone, it tend to apply more to women, and in some ways this is a key issue for you. You're not here to be someone else's servant. You're not here to make some man happy. That's not your function in the world. You're not here to save him, or whoever the partner might be in any relationship. Helpers—and I'm using this term loosely—helpers tend to sacrifice their integrity more than anyone else on this globe because they feel a sense of purpose in being present for others in a capacity that makes them whole. And then when you have others that look at you and say, “indeed that is your function. I agree with you. And here's how exactly you can help me.” They suck you in.

That is why it is so important for you to not forget that regardless of roles you have taken on, regardless of any roles you have been thinking about taking on, regardless of how others see you, you in your own right as you exist have integrity that is the integrity of God in you that you were not meant to override or ignore. You are meant to let it be embodied in every expression that you engage in throughout the day. You know what that means? That means being in touch with

yourself enough all the time to recognize when you're not about to join with another in an activity that lacks integrity. "But he expects that of me." Tough luck!

The minute you find yourself seeming to be called upon to do something that you're not comfortable about, you must recognize that and stop doing it. No judgment about the call for an activity that lacks integrity needs to be brought into play. And this is the important point: If someone invites you to override your integrity, don't waste your time judging them. Just stay clear yourself. Be paying attention enough within yourself to notice that this is a call for you to over step the bounds of your comfort zone. And your rule of thumb should be a simple uncomplicated rule that says, "I don't have to do what is uncomfortable to me. And so I'm not going to do it. And that's it."

Now you said that in this relationship you are beginning to practice forgiveness as a new approach, a new style of relating. Forgiveness is never a matter of saying, "I forgive you for your thoughtlessness. I forgive you for your bad behavior and therefore if you engage in it it doesn't upset me." Do you see what I'm saying? Forgiveness is when you withdraw judgment. It's not when you withdraw intelligence. And so when you recognize that you're being called upon to do something that doesn't fit within your comfort zone, that asks you to override your integrity and you say I won't override my integrity, you are truly expressing love.

When you forgive another, which means when you withdraw judgment you have placed upon them for whatever reason, what that really means is you've only taken the first step. Because there's another step. By having disengaged from potential tension, by having withdrawn your judgment you are now able to say, "what is consistent with my integrity." In the absence of the tug-of-war that goes on when judgment is present you have the peace of mind, you have enough clarity to pay attention to what feels comfortable to you so that you can simply say "yes" to what does and "no" to what doesn't without judgment coming into the picture. You see?

I'm going a little beyond the scope of your question here. If someone hits you—and it really doesn't matter whether it's a woman hitting a man or a man hitting a woman, but I am pressing more from the standpoint of women who are hit by men—forgiveness is not just a matter of saying, "I forgive you for the bad treatment you have been dishing out. Forgiveness says, "I forgive you," which is the first step. And the second step is to pay attention to your own integrity and your own worth and your own decency as a direct expression of God. And then you say, "don't do it again." Whatever the mistreatment is you can withdraw the judgment so that you aren't caught up in the turmoil of judgment and then in your peace, which is a result of your forgiveness you can pay attention enough to your integrity to say, "No more!" You see?

You could say that the practice of forgiveness brings you into a frame of mind where simple dignity and intelligence regarding yourself can register with you and be the basis upon which you act. It may be a marvelous feat to forgive someone for something awful that they have done. But if that's all that happens the feat is a stupid feat.

The expression of dignity and integrity begets dignity and integrity in your world. That's very important. Your expression of your dignity and your integrity begets dignity and integrity in the world, just as love expressed begets love.

So the real question, the real crux of the issue for you is not, "when do I leave and when do I stay." The real crux is, "when do I override my integrity and when do I abide with it." Because when you can see the borderline and the points at which you cross over you can cross back into your integrity and not violate it. And by not violating it you will not withhold its expression from your world and your partners and your friends and your family will benefit. Sometimes they won't like it, but they will benefit.

So don't misunderstand and think that your expressing your integrity is always going to make everyone happy all the time. Because if they are used to having designs upon you and use you, and your integrity comes forth and makes you unavailable for use or abuse the users will say, "dirty pool, you're not playing the game right. The game says you yield. You let me use you." Well, that's when you say, "I'm sorry, I'm not available." And you don't defer to their expectations or their anger or their upset or disappointment in you, because you're keeping clear the boundary between your integrity and the abandonment of your integrity.

You're the Daughter of God and you are worthy, not worthless. And you have dignity by Birthright you could say. And you can learn to say "no" when there's a call for you to override and disregard your integrity.

The answer to your problem is not difficult. That is it and it is simple. The difficulty lies—in terms of practice—the difficulty is in the fact that you tend to want to be there for other people. And so you will defer to what they're expecting, or what they're saying they need.

People ask me for things all the time. And most of the time they are asking for what they want and not what they need. And when I give what they need, they don't recognize it because it's not what they were expecting. Oh, and then they get mad at me, and say, "why weren't you there for me." But I'm not here to cater to people's egos. I don't mean I'm not here in Yucaipa today to cater to your ego's, although that's true, but in a more universal sense I'm not available to anyone to cater to their ego's.

And you're not here to cater to other people's egos. You're here to dare to feel your integrity because of who you are—the Daughter of God—and to feel it and to not violate it. And let it be embodied in your daily life. It is a most lovable thing. It is a most respectable thing. And above all, because your embodiment or

expression of it ends up being an expression of God's Will, it blesses and transforms the world beyond the scope of any single act you engage in because it's like the leaven that leavens the whole lump. It doesn't take much leaven to leaven the whole bunch of dough, you see. And so it blesses everyone, when any one of you lets your divine integrity into expression. It registers universally.

And It's important for you to know that, so that you don't say, "well, what can I do? I'm nobody!" Well, see right there you've forgotten your integrity, you've forgotten who you are. Each time anyone lets God through by honoring their integrity which is derived from the Father then the Father has found expression in the world and it is transforming and blesses everyone.

And I guess you could say if I have anything to say, and if I am here to say anything it is that which encourages all of you to feel your actual Birthright. And to encourage you to let it find expression, so that the end of suffering can happen, because it's everyone's Birthright not to be suffering. But as long as everyone is trying to keep the status quo and override their integrity in favor of what everyone else expects of them God is withheld from expression here. And it is such an unnatural state that everyone hurts from it. You see?

So I'm going to ask you, what is the essence of what I have said to you in my answer to you?

QUESTION: That I need to really stay with what I feel is comfortable and right for me.

ANSWER: And not override your integrity.

QUESTION: Right stay in touch with myself and my needs.

ANSWER: Yes. Now, that is the answer. And now I'm going to expand and address everyone a little bit more.

The intellect is a wonderful tool that the ego uses. And so some of you might already have found the suggestion being made to you, "well, if I'm going to pay attention to what feels good to me, might not some of what feels good to me be ego oriented? How can I trust what feels good to me?" The ego would analyze and call into question a simple motive that you might have to not behave in a manner inconsistent with your comfort zone. Don't let any intellectual processes distract you from what I'm going to call down-to-earth common sense. And don't let any arguments of the intellect distract you from whatever sense you currently have enough wits to have. Do you see what I mean?

The experience of revelation, of insight, of communion with truth is never a matter of standing taller than your humanness, like reaching for the stars, reaching for the brass ring a little bit further away even than just your common sense. "Well," the ego says, "you can't trust your common sense. You can't trust the human part of you."

You want to know why people who have experienced utter failure tend, ever after that, to be the wise one's that everyone will turn to? Because in their abject

failure where all of their roles that had given them a sense of purpose and success, when all of those are gone, when all of their pride in anything is gone, when everything they had valued is gone they find that they are still there—there's something still present. And one of the aspects of real failure is that one is too exhausted to put on a front any more.

And part of the front that everyone puts on is a set of ideas that sound good but don't mean shit. And when one arrives at a point of failure where everything that had given them a sense of meaning isn't giving them meaning, and where all of the ideas that sounded good are seen not to be good any more, one finds oneself truly in touch with his common sense. And so, one, if one is not angry at the failure, but is allowing himself or herself to just be apparently nothing, one begins not to do anything that's not essential. One begins not to engage in anything that's meaningless. And their utter common sense and their wisdom that was there all along underneath the roles and the successes and the good ideas and everything that they had been employing, that comes forth and it blesses everyone.

You have common sense, all of you do. And so rather than rising above your problems, rather than standing taller and taller and taller, which simply gets you further and further away from your capacity to recognize truth, I encourage you all to start right where you are and value your comfort zone, whether it can be called ego oriented or not. Because you know what? No matter how far you get away from the Father's perspective you bring with you all of His wisdom because it's your Birthright, well because you are His/Her presence.

So value where you are. And value who you are. And value what you recognize to be comfortable. Because you all always have the capacity to feel what is comfortable. Comfort isn't intellectual, it's real. I can't put it more simply than that. We will elaborate on it as we got through the three days.

I will end up the answer here by pointing out that where your divinity lies to be found, where it is present to be discovered is right in the middle of your humanity. You do not rise above your humanity to connect with your divinity. You value your humanity and get in touch with it. And from there everyone is blessed. And from there you find—for lack of better words—the trap door or the little gap that you would slip through into the direct experience of your divinity. But it will not remove you from your humanity. It will open your humanity up into fuller expression.

Was your question relative to this? If you would pass the microphone to her.

QUESTION: May I ask a follow up?

ANSWER: I'll come back to you in just a moment.

QUESTION: What do you do with the fact that something very unhealthy may not only have become comfortable but the lack of it feels very uncomfortable?

ANSWER: We will address that, we will have a break in a moment and when we come back we will address that. I hear what you're saying. You had a follow up?

QUESTION: Yeah, sometimes something feels comfortable with me but since I get so much flack I begin to think well maybe I have a blind spot and my motives are not clear to me. For instance I read a "Dear Abby" once and the man had written in that his wife stays up half the night writing and doing all these things in her jogging clothes and when she finally falls asleep it's on the couch. And he wants her not to be doing this. And Abby wrote back and said, "well your wife is obviously afraid of intimacy." And so, since I'm an active person I like to connect with a lot of different people including old boyfriends—totally on a friendship level—and this upsets my boyfriend, I begin to think well maybe I have this problem, a fear of intimacy. And I'm not aware of my own motives in the things I choose that I really like to do. So, I'm wondering do I have a blind spot or do I really enjoy these things I think I enjoy?

ANSWER: Inseparable from your divine integrity is love. And so, when you are wanting to stay within your integrity and be in touch with it, you are wanting to be in touch with your capacity to be love expressed. And so in paying attention to what your integrity is and who you are you will be listening for and paying attention to what the expression of what love would be under this circumstance or that circumstance or this situation.

We are going to take a break. Your questions move beyond what I was specifically addressing, which was to value your comfort zone and to not violate it. Now it's an entirely different thing for you to expand your comfort zone or alter it, but to violate its limits because of what someone else wants is what brings confusion. And when you know that you have the right to pay attention to your comfort zone and honor it, you become comfortable. And in that comfort the opportunity to grow can occur without threat. And that's what we'll talk about when we come back from the break. And we'll take a break now.

QUESTION: Thank you.

ANSWER: One of the last things you said was that you thought maybe I am afraid of intimacy. And my response to that is: So what? I mean it in the sense that everyone in the group has their own potential flaws or unseen flaws, and none of you say, "so what"! You take your flaws seriously. You know what? Maybe you are afraid of intimacy, but I love you anyway. Do you know what that means? And it's true of all of you. It means that in spite of and regardless of any of the things you need to learn you are lovable. And you know what that means? You can dare to get in your comfort zone.

Most all of you get out of your comfort zones to try to achieve lovability, credibility and respectability. And the only place you can get them from is from

“them,”—those who have judged you as being unlovable as being this or that. Part of your innate integrity is the fact that you are at this very moment, with your thousands of flaws perhaps utterly lovable. And as each one of you hear that and let it sink in I know that it’s a relief. It is the truth. So from within yourselves you have the capacity to recognize the blessing of realizing that no matter how imperfect you think you are you are lovable.

“This is my beloved Son. This is my beloved Daughter in whom I am well pleased.” I am quoting. This is not God’s voice speaking to you. It is also not me calling you my daughters or sons. I had not ascended when my Father said that about me. That means there was still some growing for me to do, humanly speaking.

Now if each of you can in the slightest way feel the relief of knowing that one who is fully Awake finds you totally and utterly lovable, if each of you can feel the relief of knowing that, then we can go to step two, which is you have some comprehension of the meaningfulness of your finding your fellow man with all his or her faults utterly lovable, worthy of the extension of love, because that will be felt also.

As you open up to the Voice for God, let us say, the Holy Spirit, you will find that everything you learn about yourself you’ve learned about your brother. And the way you have been treated by the Holy Spirit is an example of the way you are to treat your fellow man. And because you have the experience of the communion of Love, and it’s not just a head trip, you have something substantial to base your valuing of the place you have to extend Love to your brother with all of their flaws at the moment, with all the things they have yet to learn.

Now I have not immediately gone into the subject we were going to talk about, because it’s important not to gloss over this first step of staying within your comfort zone. Let’s understand a little more fully what that means.

When you give yourselves permission to abide in your comfort zone—no matter how much the ego has provided definitions for that comfort—when you have given yourself permission to honor your comfort zone, what you’ve done is you’ve taken away any authority other’s have for letting you or not letting you be in your comfort zone. In psychological terms you could say you have become self-empowered rather than other-empowered. This is healthier than to be other-empowered.

Now the thing is that if you truly have given yourself permission to function within your comfort zone, you don’t have to be defensive about it. You don’t have to protect yourself against invitations by others to step out of your comfort zone. You can just say, “no, I don’t feel like that right now,” with no charge to it, positive or negative—just a simple statement of fact like two plus two is four. When you say two plus two is four you don’t feel that you have to prove it, nor do you have to defend it. It’s just the way it is.

When you are not having to defend your integrity your behavior changes. When you're not feeling as though you have to grab your integrity away from someone or something else who is holding the reins, there is no call for you to be angry, rude, impolite, argumentative, arrogant—"no, I don't feel like doing that right now. I just don't feel like doing it." Your behavior becomes more loving, because it becomes more genuine. You've slipped into that place where you are sort of the equivalent of being too tired to be polite—artificially polite is what I mean, standing on ceremony. There's no need to state anything more than the fact. "No, I don't feel like it right now. No, I don't feel like coming to bed right now. No, I don't feel like doing that." And when it is said without an edge to it, without any defense, without any arrogance, without any attempt to get even it can be more easily heard. Because the genuineness, the simple unhaughty genuineness of it is expressed.

You must value your comfort zones, whatever they are. Because until you value it and honor it by not attempting to be different from it, until you do that you can't help but try to defend it, you can't help but have an enemy and you aren't in your peace.

You realize Paul can't hear me until he becomes still, until he abandons the right to have the stage exclusively, if I may put it that way. That means he can't have the opportunity to grow until he abandons the right he thinks he has to provide his own opportunities for what he conceives growth to be.

So it's in the yielding, it's all in the yielding. And when you yield into your comfort zone you become more real and your behavior does change. It is kinder, even though one might say, "well, she really has to overcome this fear of being intimate." No one easily or gracefully overcomes a limit, when there isn't something first in them that they are able to honor. And so you start with your comfort zone at the moment to honor.

You must be able to find God in you. You must be able to find something worthwhile in yourself first before you expand the borders of your tent, so to speak, before you attempt to violate boundaries that the ego has established for you.

So that's why it's so very important to go ahead right where you are and honor your integrity where you find it in your present level of comfort in behavior in the world. When you know you are not vulnerable, because your comfort zone is just what it is.

You know when the phone rings you don't have to answer it. Did you know that? And likewise you don't have to defend your comfort zone. You really don't! There's no law! You don't have to defend your comfort zone, and you don't have to behave inconsistently with it. And when you realize that and risk the chance that it's true and simply be from it, as I said there won't be any anger, there won't be any haughtiness, there won't be any arrogance, there won't be any defense in

the expression of it. And what a relief you will feel. And it's in that state of relief that you can then begin to look at areas in which you want to become free of limitations or impositions on your freedom that you have become bound by. But you don't try to break those boundaries, or violate those boundaries when you haven't even found anything about yourself that is respectable in your own terms. You see?

Indeed it's true that one can become comfortable doing what is out of sync with their integrity for whatever reason. And changes need to be made in what constitutes a real experience of comfort. But as I said, it's very difficult to change those things if you don't have a place of some substance within yourself where you feel okay about yourself. That really is the first step. Then what follows is not a time of testing, is not a time of struggle, but a time of discovery. From that place of self-honoring and peace you can begin to explore limits that you may not have thought you had, and limits that you do know that you have. And you can explore the potential for violating those limits. They're like fences, circular fences. You can only go so far and no further. But it's only when there's an experience of your own lovability that you can begin to find a natural inclination and desire and anticipation of the fun that will be involved in climbing that fence and moving beyond it, or leaning into it and finding out that it had no real substance to hold you back and you fall through and are able to move on.

Waking up is a divine adventure, an adventure in realizing, recognizing the infinite capacities that are your Birthright that for one reason or another you had overlooked, abandoned, ignored, but which are still there. Now I'm expressing it in very pleasant words that are inspiring, the fact is that some of it will be work, some of it will take persistence. But the courage to stay with the motivation to persist comes from that place in you that you decided to honor, which we've called your comfort zone this morning. You see? And an unwillingness to engage in trying to defend your comfort zone to another.

Would you like to bring your part of the question more into focus?

QUESTION: What do you do with this unhealthy situation that has become very comfortable, and in fact, without it you are very uncomfortable, but yet you know it is unhealthy even though it is my comfort zone as far as I can reach?

ANSWER: Well, you're going to have to become a little bit like the eight year old who has been told to play in the yard and not go outside the fence. You are going to have to let some curiosity about what's beyond the limits of this comfort zone that's uncomfortable for you now. And you're going to have to dare to find imaginative ways to get out without being caught. (laughter)

Now it isn't the threat of being caught that I want to emphasize here, because that isn't what you will find happening. What I am addressing is the need for playful curiosity to explore beyond the boundaries of the limit that is not

healthy. You see? You need to engage that vitality within yourself that delights in being disobedient to the boundary, because it's a boundary of something unhealthy that does not in fact call for your obedience. You see? Instead of being the victim of it, and especially instead of being someone who has something psychologically dark within them that is self-defeating and has something wrong with them, you see, that they have to overcome. Bring the playfulness back in that the child in you has, that naturally does not want to abide by boundaries. And then when no one's looking, which means when your ego isn't looking, you dare to behave beyond the limits of the behavior that this unhealthy comfort says you must abide by.

You see, I'm encouraging you to let yourself be inspired out of the unhealthy comfort zone rather than fighting your way out, or somehow overcoming some supposed unhealthiness in you. It isn't the unhealthy behavior patterns of the comfort zone that is what's unhealthy, it's the fact that you have somewhere along the line abandoned the inquisitive rule breaking child in yourself which needs to be resurrected so that you might explore being in a new way. You see?

There are many ways to skin a cat. There are many ways to wake up. The simplest way, the simplest way to wake up is just to say, "Yes," to God, "Thy Will be done." It can be done in the twinkling of an eye with a little willingness. You may think that there are so many psychological factors bearing on this unhealthy comfort zone that it must be very complicated, and take a lot of straightening out of your thinking to wake up. And then there are others of you who are studying the Course who think that you have to get to lesson 365 before you can wake up.

The steps, the lessons will certainly help. And any psychological steps you take to bring yourself to a point where you can say yes to a new behavior will help. But that approach tends to become one full of studious behavior which lacks this vital, essential, rule breaking nature within you that finds itself unable to comprehend any sanity in limits.

And so I encourage you always to try to skin the cat in the way that has the least process to it, even if in addition to that you utilize processes. Does that answer your question?

QUESTION: Thank you very much.

ANSWER: You are welcome. I have a feeling that... I have a feeling that we are not leaving this subject permanently.

QUESTION: Raj, I think I find I have brief moments of peace that are interrupted by sort of the rantings of my ego, which has taken on the guise of—it has many disguises—but the one it takes on is that of a medical expert or something. So that if I just have a headache, it's a brain tumor; or if I have something else it's prostrate cancer; or if I get a freckle, it's skin cancer. So that everything becomes just exaggerated, it's like this hysteric that seems to, usually whenever I'm happy for just a few moments, these little bulletins or

medical alerts or whatever they are kind of come along. Even though I'm a student of the Course I find myself somehow paying undue attention to them and really letting them sort of run my life. And it's just kind of like it's always there, around the corner. And I was wondering what is the best way to deal with these, to put them in perspective, or in their place—besides outlive them, which I've managed to do?

ANSWER: The first thing you can do when these medical alerts come is to tell your ego, "I'm a Christian Scientist." Being a comedian yourself you could begin to define the ego as a comedian also and learn to laugh at whatever it says. Don't argue with it, just laugh at it.

Now you've gotten all you need and you can go home.

What I've already told you is all that it takes. But I will give you a little more than all that it takes.

If you're going to be a student then you had better decide who your teacher's going to be. If someone came to your door and in all seriousness in a business suit, briefcase, very official looking, and said, "please let me in, I am here to teach you how to sin, suffer and die." Would you let them in?

QUESTION: No.

ANSWER: Then use at least half as much common sense as that. And when the ego suggests these things, say, "No thank you." And then ask within yourself, "What does Love say—capital 'L' Love? What does the Father's perspective say?" It may say, "wash your face more frequently, so you don't have a pimple." It may say, "change your eating habits." Yes, divine guidance is very practical, relevant, or it may say, "you've got to let go of this anger that you are holding towards so-and-so," or, "you must abandon this cause you have for gaining justice in your life," or whatever. But it will be an answer that expresses love and that will be reflected in evidences of perfection manifesting, including the disappearance of the inclination to be fascinated with an advisor who is the epitome of unintelligence.

Most of all I want you to work on finding your capacity to laugh from the tips of your toes when the ego's up to its dirty business the next time and the next time. Laughter is not a defense, but it is an absence of engaging with serious response that seems to validate the teacher or what the teacher has said.

Again, you will find that I am suggesting to you that you do something which doesn't bring discipline into play. If you can manage to skin the cat without bringing discipline into play you will save yourself from bringing all the other elements that you have acquired in your life around the practice of discipline. One of which is seriousness, studiousness, fear of the grade that is going to be received, and on-and-on. The fascination with coping with a bad teacher is compounded by the seriousness that you bring to the process. The quickest thing to heal an illness is laughter, is joy!

When I was tempted, I said, “get thee behind me Satan!” That was the word in those days that meant the same thing as the, “ego get thee behind me—get thee behind... behind me! I’m going to be at the head of the line. If you’re going to be there, you’re going to be in second place.” You see? I put him in his place. But really what I did was I kept myself present with the preference.

You see, even though Paul is not originating anything at this moment, he is being fully present in his presence, but the personality Paul has been put back there so to speak. You see what I mean? And so what Paul really is can be present. But Paul isn’t really anything unjoined with the Father. And when he’s joined with me he’s joined with the Father, because I’m joined with the Father.

So choose your teacher well. And if you choose for the teacher of small mindedness, be aware that you are choosing for it. Everything that follows will be invalid, no matter how frightening it is. But being a comedian you have the capacity to turn the tables and laugh. You see? But you’ll have to make the decision, you’ll have to make the choice. All of you are always making the choice because there are only two teachers. And the ego, to put it simply, is nothing but memory.

As each of you grew up you tried out different ways of behavior and you finally decided on certain ways of behavior that felt good to you and have come to identify you. And so you engage in those behaviors thinking that they are arising out of the moment, when actually they are arising out of the past. You’re Fifth Grade teacher said you were lousy in math and you would never make it in math. And to this day you’ve said, “I’m lousy at math.” You think you’re stating it in the now, but your statement is from the past, it’s memory, it’s locked you in and it squelches any little bit of curiosity that might arise in you to explore something mathematical like balancing your checkbook without fear. You see?

And so your present is governed by the past. The sense of yourself that you have acquired, tried on, modified and finally settled on, that’s all there is to the ego. It’s not an intelligent presence with a life of its own and an ability to assert itself. But either you are acting in the present from memory, which means you’re not responding to what’s really happening in the present, or you are abandoning memory with a willingness to be in the moment with innocent eyes—with eyes that have no assumptions about the moment. And then the Moment, which always has a capital “M”, has the opportunity to register with you and you find yourself being taught by the Holy Spirit.

And what the Holy Spirit is disclosing to you is the presence of God that is what is really going on in this Moment. And you say, “my eyes have been opened. It’s mind boggling! It’s wonderful!” And then if you’re not careful you take that wonderful experience and you add it to your memory banks, and you let that experience become what prompts your actions in the moment instead of continuing to stay at the threshold of an experience of “behold I make all things new,” where

what happens isn't what you expected because it expresses the ongoing originality of the Movement of Creation that God is Being and which is the only thing going on.

So, there's always one of two teachers that you are allowing to guide you. You are never authorizing anything yourself. You're always being lead around by the nose—flat out! There is no alternative to that. And part of Awakening is the humiliating revelation of that fact, and then the empowerment or the clearer experience of your integrity that comes from expecting it, so that you pay attention to who the teacher is, so that you let yourself be lead around by the only Real presence there is, which is the Movement of God. You see?

And that's how everyone is going to wake up. So you must make the choice consciously and close the door on the teacher you don't want to hear from. Or choosing for that one, do it knowing that you're choosing for it and that what will follow will not be true, although probably terrifyingly exciting! Until you become exhausted from being terrified and you decide to abandon that teacher and ask again, "what's really going on here." You see?

QUESTION: How can it be that one can be really fascinated by evil? If you know it's evil, I mean how can it be fascinating? Why doesn't it become repellent the minute you know what it is always?

Because it always appeals to your need for security. It seduces you by suggesting that what it has to offer you is protection. You see, when you are feeling separated from God, which really means when you are feeling separated from your direct experience of your own integrity, there's only one thing available to you and that is a feeling of vulnerability. That means that the prime thing on your list of things to attend to is defense. And the ego seduces you by providing you with what it calls defenses. And so you play into it because it promises relief. You see?

QUESTION: If you're feeling very frightened it offers you, "if you do this you will feel safe."

ANSWER: Exactly! If someone threatens you, if someone is rude, unkind and behaves in a way that is threatening to you, it is really that one's cry for help—that one is feeling vulnerable and is reaching for help, for safety in the only way that seems reasonable. And it feels reasonable to behave in an offensive way. So really what that one is doing is making a call for love. That one is behaving in a way to try to get an experience of safety. If you see it as an attack then your ego will say, "the response needed here is defense." And you may slam the door in that person's face, you may tell them to shut up, you may punch them in the jaw, you may take any number of defensive actions, when what might really be needed is for you to walk up to that one and put your arms around them and say, "It's okay, you don't need to be upset around me." You see?

So often when children are cantankerous they're really asking for a hug and they don't even know it. But when the mother recognizes that the way they are behaving is not really a call for discipline but a call for love, and provides the love, the behavior ceases because the need is met. You see?

And so, indeed, part of the unhealthy comfort zone that everyone is at the threshold of learning and the change of behavior that is coming lies in the realization that the appropriate response to unbecoming behavior is love rather than defense. That isn't necessarily easy when one has been so conditioned to using defense in order to feel safe. Because in order to love one has to let down the defense or it cannot reach the one being loved. And as long as the conditioning towards defensiveness is still very strong, the learning is that the only appropriate response to attack is love.

Does that answer your question?

QUESTION: Yes it is, but I do not know. If I don't see the situation with complete clarity how not sometimes encourage in a child particularly behavior that will not serve them at all if I response with love when they like whack their next door kid on the head with a toy. They think, "wow, if I whack three more kids on the head I'll get a lot of love." I mean it sounds funny but they do.

ANSWER: Again, it's like forgiveness. Forgiveness isn't saying when somebody has whacked you over the head, "thanks, I needed that, I forgive you." One says, "I forgive you and don't do it again." And you love the child by not calling his integrity into question, while at the same time teaching him that it is an inappropriate behavior and not to do it again. You can teach someone what is not appropriate without calling their integrity into question. You can teach something what is appropriate and inspire in them the fact that they have the integrity to recognize the truth of what they are saying. You see?

ANSWER: Good afternoon.

QUESTION: I have trouble forgiving myself and judging myself for things of the past. I can't get beyond that. What do you have to offer on that?

ANSWER: It all depends on what you're identifying yourself with. And the only two things you have to identify with is either the Voice for Truth or the voice of the ego. Now the fact is that you have forgiven yourself a lot. And it would be well for everyone to learn to look at the donut instead of the hole. It's so easy to look at what one hasn't yet accomplished and treat that as though it were the whole truth about you, when the progress that has been made has in many instances been miraculous and makes the bigger statement about you that is worth paying attention to.

What's the one biggest thing you can't forgive yourself for?

QUESTION: Actions against others.

ANSWER: Actions that you have taken?

QUESTION: Yes, against others.

ANSWER: If you had known better, would you have done better?

QUESTION: No!

ANSWER: That's not true. If you had known better at the time you would have behaved differently. At any given moment you always behave the best you can. At all times you are doing what you believe is the very best thing you could do, as I said earlier, to provide yourself with the sense of safety that you think you need, or that the ego has told you that you need because you are a vulnerable piss-ant mortal. And if you had known better, in other words, if it had been clearer to you that you aren't a no-good piss-ant mortal you would have behaved differently.

Now, maybe you can look at yourself today and say, "there isn't nearly as much about my living that I can't forgive myself for as there was twenty years ago." But there is going to be a point sometime in the near future where you will look back and you will say, "wow, if I had known this then I would have behaved differently. And by contrast I can see that I behaved poorly, poorly in the sense that the behavior I expressed didn't promote the maximal blessing."

Now, we started out the day today talking about the fact that everyone has flaws. And my response was what?

QUESTION: God loves us regardless of our flaws.

ANSWER: But I said, "so what, you're still lovable."

Now, it will help greatly if you can grasp that everything that you did no matter how unloving it was was perfectly understandable under the circumstances. Then you will begin to grasp that there is less that is horrible about you that has to be forgiven.

Again, forgiveness so often is related in everyone's minds as somehow within yourselves becoming equal to whatever degree of horribleness you expressed or that was expressed towards you. The factors are, an act of forgiveness and something horrible needing to be forgiven. When that isn't the arena in which forgiveness occurs and those are not the factors, forgiveness is an inner act that has to do with your arriving at a point where you're saying, "I refuse to let my mind and my emotions be used to create and maintain a state of conflict in me that inhibits me from experiencing my peace." You see?

That has nothing to do with someone here engaging in an act of forgiveness about another thing out here that was horrible. It has to do—for lack of better words—with a decision not to function in a split state of mind. It's the abandoning of a willingness to practice judgment, to be the decider between good and bad and the weigher—the one who weighs the factors—and comes to a judgment. You see? It's abandoning that and it's saying, "no matter what happened I am no longer willing to continue to exist with a state of conflict in me that I am validating and energizing. I am going to choose for my peace." You see? Forgiveness is the withdrawal of judgment, the abandoning of engaging in the practice of judgment.

It doesn't change what apparently was done. And it doesn't change the one to whom it was apparently done. But the real you that is present at this moment changes because you've decided not to practice aggressively judgment. Why do you practice judgment—any of you? The only reason you practice judgment is so that you can get justice. And like I brought out before, the only reason justice is important to you is because you don't know how to heal sin, sickness and death. What that means is then that where the attention needs to be is on healing not on justice. You see?

Where is healing going to occur? Not in the past! And not between actors and actions. It's going to occur within you and it's going to occur when you cease seeking justice and instead you desire to experience healing. Healing is only going to occur where there is peace. And again, that's why we started out this morning talking about your comfort zone, no matter how flawed it might seem to be and no matter how much the definitions of your comfort have been established by the ego. It doesn't matter. Arriving at a place within yourself where there is something in you that you can honor allows you then to abandon the search for justice and experience your peace in which the healing can occur. In the absence of judgment on yourself, presently or in the past, you'll find that the forgiveness, the experience of balance within you will simply emerge as an experience as yours. And you'll see that there's nothing to forgive.

So forgiveness isn't some heroic action that expresses the greatness of your love for something awful, or for someone who did something awful. It's a very simple, in itself, unprofound shift in which you abandon the act of judgment. That's a lot easier to do than what everyone thought forgiveness was all about.

Everyone's on their leading edge, literally everyone is as far forward in terms of their spiritual growth as they can stand to be. And in a way it is like standing at the edge of a cliff and you don't know what's next. And so everyone moves forward gingerly. And they behave where they are standing—I'm going to put it this way—with the least amount of defense that they are able to practice. But they are still practicing defense because until you're awake the feeling of vulnerability is going to be present. Now you don't ask yourself, "well, why am I feeling vulnerable? What did I do wrong? I must be creating this for myself." Because that's nothing but a distraction from the willingness to lean into what is immediately ahead of you, which is the unknown, which is your expansion, which is your enlightenment, which is increased clarity, which is always a bigger experience of being loved and therefore safe.

Forgiveness doesn't exonerate the perpetrator of an evil act. Forgiveness heals the one who saw something less than God appearing there, by dissolving the practice of judgment. You see? Forgiveness is always about the forgiver. I'm sure that in one way or another all of you have had the experience of someone else

withdrawing their negative judgment of you. It's a blessing when someone else abandons their quest for justice relative to you. It's always a relief.

So you see, it isn't about you being big enough to be equal to the horribleness of someone else's act so that you can somehow express the fact that you weren't hurt by it.

If your eye be single your body shall be full of light. If you refuse to be in a state of conflict within yourself so that there is a singleness of the experience of yourself and a singleness of intent, no conflict there, indeed you become as a light. And the one that the old concept of forgiveness would have forgiven will be seen by you as someone who never called for judgment. And in the absence of your judgment there will be something there—utter Love.

No matter how hard anyone's leading edge is at this very instant, no matter how hard it is for them, and no matter how awkwardly they are dealing with it, you know what? They're literally at the same spot that everyone else is, everyone else's leading edge. Are you going to look at the half empty glass or the half full glass? Are you going to judge them for their leading edge? Or are you going to be humane enough and compassionate enough to understand that although their issues are different from yours you're not in any better place than they are. And that you're both, or that you are all standing at the threshold of discovery, enlightenment, a clearer experience of love and a more substantial experience of your safety and therefore invulnerability.

And if you find yourself unable to abandon the practice of judgment, if you find judgment, words of judgment, thoughts of judgment running through your mind then I encourage you to ask for help, ask the Holy Spirit. All of you are so surrounded with those who are ready to help you that it is amazing you don't ask for help more than you do—with a belief at least that someone is hearing and responding. But ask for help to not be distracted by your peace by the constant rhetoric of the ego claiming that justice is indeed what is called for and it will help you get it.

Again, it's sort of a matter of choosing your teacher—which voice is going to be your teacher. There's always arrogance in judgment. And the one's practicing judgment are the one's who need healing. And in their healing the world will be healed.

I'll tell you all something else. At any point in your lives the awkward and perhaps unkind and thoughtless things that you have done when you were on your leading edge... (just a moment)

When Paul got distracted with what I was in the midst of saying he lost the train and now he is trying too hard to catch the train again. And so I will slip it in. But we will not pursue the continuation of that sentence right now.

You understand what I have been saying however?

QUESTION: Absolutely. Right on target!

ANSWER: Being on your leading edge no matter how awkwardly you be there is not a cause for self-evaluation. It's the threshold of discovery. It is as though Paul were to walk up to the step here and say, "I'm not standing squarely on both feet. All the weight is on this leg. Is there something in your nature that doesn't want to face life squarely on both feet," you see, and get into an evaluation of how one is standing on the leading edge when the reason for being here is to take the next step. You see? That is what I was about to say when Paul got distracted. How well, or how poorly you are behaving when you're on your leading edge is not what matters. What matters is whether you take the next step. Whether you embrace greater fulfillment. Whether you embrace and make room for revelation, you see.

I could look at you all on your leading edges and I could say this looks like a circus of clowns. There is so little grace to it. Now I didn't just slip one under the door to you so that you could go home and worry about how badly you look like a clown. I simply mention it because whatever degree of awkwardness you're exhibiting is so irrelevant to the fact that you're daring to be on your leading edge and right in front of you, one millimeter in front of you is insight—clarity! And an even greater experience of your innocence. So where is the call for judgment? And really, where is the call for this thing called forgiveness in the sense that forgiveness has been conceived for so long?

One hears of miracles like a mother and a father and a daughter who were in an automobile accident, the result evidently of the carelessness of a young man driving the other vehicle. And in the process of the accident the daughter falls out of the car and the car lands on top of her and she is killed. And the mother is healed of her judgment and forgives this young man and goes so far as to become friends, so as to truly convey to him that he need not judge himself. And one says, "my, that was a forgiveness of something that is almost impossible to forgive." In other words, it was a great forgiveness.

Again, this is using the act of forgiveness and the thing needing to be forgiven, it is utilizing them as the factors involved. And one might say, "I could never do that. That is just something that I could never forgive." But if we become a little more grounded in our consideration and you realize that all the time you are not forgiving you are actively engaged in the practice of judgment, and that you are keeping alive a memory that calls for justice and that this amounts to a ball of conflict within yourself, and then you think about carrying that ball of conflict—an inner war waged within you—for ten years, fifteen years, twenty years, and like an alcoholic whose addicted to the war your life begins to fall apart. Because the hate that you're practicing is unrelenting. There's going to come a point where you're going to say, "this call for justice is too expensive. It's costing me my life. It's costing me my joy. I can't do it anymore."

We talked about failure this morning, because when one comes to that point one can feel like a failure with regard to what as a parent you feel you owe to your daughter, and all kinds of obligations that somehow contribute to or detract from your felt integrity. But you come to that point where the honest fact is you don't have the energy any longer to actively engage in this inner conflict and you give it up—truly give it up. When you do that, where you thought there would just be a void, a humiliating void you find instead love embracing you and filling you, and joy, and that's when the forgiveness has occurred—not of the person who was driving the other car—that's when the withdrawal of judgment has occurred and your capacity to be the presence of love has returned to your life. Certainly it is going to bless the young man who was driving the car. It's also going to bless your whole world because you have ceased claiming the right to maintain a personal vendetta for the purpose of getting justice.

Each one has the experience of love waiting for you when each of you abandons the practice of judgment. You don't have to become equal to a horrible act that calls for forgiveness. What you really have to do is to have enough common sense not to engage in judgment to begin with. And if you have engaged in it and carried it forward pay attention to what it is doing to you. Now it will become easier to let go of it. Because not one of you can tell me that it reflects the Will of God for you to keep yourself in an unmerciful ongoing state of conflict that distracts you from the experience of God's Love for you, because you're so busy keeping on the quest of justice. You see? You can't tell me that. And so now common sense and intelligence says to you, "there's no valid reason for me to do this any longer and I'm going to give it up." That's much easier.

QUESTION: Hi, Raj. I have a big question and a mundane question. The big question is, this is something that's in the back of my mind a lot: I don't understand why we're here having to go through often times nightmarish things, but I understand I want to Awaken, and you are Awakened and there are people from my perception that are less Awakened than me and maybe there are people beyond you who are more Awakened than you. It just sometimes seems like this big conveyor belt and we all want to Awaken... Okay, once we Awaken then go on to greater levels at one time you said. You've got 2000 years of experience—I don't know if that's the right word or not—but why, what is this all moving towards. And then once God is Awakened and pulled all the parts of Him back then does it all start over. And I don't understand that big picture or if it's understandable or worth thinking about. But I do think about it a lot and I don't know why. I'd love clarity. Why bother to work so hard to Awaken now when I get to that level I'm just going to have to work hard to Awaken to the next level and then does this ever stop? Why can't I just relax and not come down and sit on a bench for three days, even though I like doing it.

ANSWER: I will be glad when I don't have to come here anymore either.

QUESTION: I know you would be. I would be if I was you.

ANSWER: To be Awake does not mean that you have Awakened into another dream from which you will need to Awaken. You see, add infinitum. You know, I could speak to a packed crowd if I would give 12 steps to wake up by. You think that it would be easier for you to wake up if I would tell you what's coming once you're Awake. That is because your perception of existing is one of a linear movement, which is dependable and predictable. I cannot tell you what is coming. Because being Awake is not about a future.

I will do my best to try to put into words here what will answer your question. Because you think linearly, because education was a linear experience, dependable—1st grade, 2nd grade, 3rd grade, 4th grade, etc.—and you could even find out if you talked to the right person what you would be learning in the 10th grade, what would be covered and then in the 1st year of college, etc. Awakening isn't about what's coming. Awakening is about being, which is always a now experience. Waking up is about remembering, but it's not about remembering something from the past. It's about remembering how to be Love.

When you drop a pebble into a pond that is still it creates a ripple that goes out on the surface of the water. And if it met no resistance the ripple would go to infinity on a plane surface. Being Love is like a Movement that moves like a sphere that's getting larger and larger, which if it meets no resistance goes to infinity. What I'm saying is not literal, but figurative.

The Movement of God is Love, which extends at infinitum. The impulse of Love will never arise from you personally, or you individually. The impulse of Love is always God in the act of being Love. And when you're no longer claiming any presence or mind separate from God—in effect when you let that Mind which is God be all there is to you—then you become the experience of God being the impulse of Love. Time and space have nothing to do with anything any longer. And there is nothing linear, nothing predictable. The impulse of Love that finds expression and which is not experienced by you as something you are individually expressing, constitutes an experience of bliss.

Always the impulse of God—and impulse is not the best word because it implies a starting and a stopping of a movement, but it comes close to being as good a word as the word expression of God because there is an authority to the expression that the word impulse implies a little bit better than the word expression—this impulse/expression of Love is Creation. And the Movement of God is perceptible to God as the embodiment of His Will expressed in infinite variety. Being is no longer progressive. And because the impulse of God that constitutes Creation is God in action all of the variety of expression is experienced in a unity, not implying distinct, self-existent presence. God you could say is the conscious experience of being it all. This means that when you are not claiming

the right as Paul does from time to time to have your own point of view about things you have available to you the true experience of being One with All That Is even though there is still distinct and identifiable Creation to experience.

What this means is—and it's difficult to translate these things into terms that will not be misleading—what it means is that perhaps it might appear that Paul would be sitting on a chair. But because it's an experience of unity he would experience what the chair was experiencing of Paul sitting on it, as well as having the experience of being Paul being supported by the chair. You see? Or conversely because there is no density to anything, Paul could pass his arm through the arm of the chair, or the two of you could pass through each other and experience the interaction from both standpoints, because there isn't a private experience. In fact, the experience of the two of you passing through each other would not only be experienced by each of you as a total experience of what's happening, but all of the brotherhood not passing through the two of you would experience your experience. What is difficult to communicate in words is that when you are Awake experience is always infinite, even though there is an infinite variety of specific manifestations of this Movement of Love that is Creation. It is far from dull.

And as I have brought out before, all of you value your privacy greatly, but in Awakening you let in, you lose privacy. You don't need it for protection. That gives you a clue as to what Love really is. It's letting in, not just one thing at a time, not just one person at a time. It is actually a matter of abandoning the defense that fools you into believing that you can have a private experience and that everyone else can and is having private experiences also.

The Movement of Creation is not progressive. God isn't practicing at becoming a better Creator. Creation is incredibly flawlessly, perfect and infinite. Again—because there are not good words for this—when you are Awake and claiming no right to have a different perspective from the Father's you will find that you will be experiencing infinity from every possible angle simultaneously and you will not be confused by it.

Now why should you endure three days here?

QUESTION: (He's not using the microphone and I can't hear his comment.)

ANSWER: Or this lifetime, yes. Well, because you don't have any other choice. You're right in the middle of this experience of being Awake and of Reality—you're right in the middle of it. And so every moment is the opportunity to let it in more fully. Because you can't be outside of the Movement of God there is no alternative to the moment you're faced with. And the only thing that can alter your experience of it is your remembering that you are the Presence of Love, which is the absence of defense and remembering it significantly enough for you to let down your guard so that more of it can be experienced and you may come back

into your Right Mind, if I may put it that way, where you are having God's experience.

But I will tell you that waking up from here is not level one into level two and then you've got to go to level three and four add infinitum. You either are experiencing the Kingdom of Heaven or Reality as it is or you are not. And there aren't any other choices. That would imply that there are states and stages of being Awake and it would still be a linear process—you're at three, not at two and the next one is four. No!

Again, it all revolves around the real meaning of the word Love. You cannot hear too much about Love. The importance of it is centuries old if we want to speak in linear terms. And I don't care how New Age things become, if it's the truth you're hearing it's going to be talking about the same old thing—Love—and getting over being afraid to be embraced by it and letting it become embodied and finding expression through you right here. Because that Love allowed in and through [you] is what will illuminate Reality, the Kingdom of Heaven, the Movement of God that is the only thing going on no matter how you're currently perceiving it.

We will close the day on that note. And I will consider answering other questions on this topic tomorrow if any of you have questions.

What I want to leave you with today is what has turned out to be the general theme of today and that is that you must find something in yourselves to value—your integrity. And you must honor your comfort zone. You must dare to be grounded and practical in your spirituality, which means letting yourself be more human, which is where real humaneness can be found, because stripped of all of your roles and concepts that which is essentially real remains. And what is there is Love and the capacity to be in the world without defense. Do you see that I have been saying, instead of trying to grow beyond or above or out of this experience, the necessity is to let yourself be more really in it, with less farce, with less that is false.

Again, the most direct route to your divinity is right through the center of your humanity. And that is what the ego would distract you from, with twelve steps to enlightenment or a knowledge of what is to come or in the suggestion that somehow your salvation lies somewhere outside of you and somewhere else than the universe—another dimension, another this, another that. And I promise you that the more people who believe that and reach for what is beyond them the more hellish life will become, because they're not paying attention where Reality is happening. And in their neglected of it they will stub their toes against the Kingdom of Heaven, they will break their legs against the Kingdom of Heaven because they will constantly be acting at odds with what God is being. That's why waking up is simpler than anything anyone is expecting, because the experience awaits you in the unvarnished, unpretentious presence of you that lies underneath

everything that you have covered yourself over with in order to appear to be competent, and reputable and full of integrity.

This is so very important, because once you grasp this the influx of insight and clarity and revelation will occur more rapidly, with more grace. And although in the beginning you may feel that because no one else is doing it you're going to look like the odd ball. The fact is that you will appear to be more congruent to everyone else and you will be more obviously in possession of something that is of great value as far as everyone else will be concerned. And you will be the inspiration to them to dare to do this also. And you will not be met by scorn or ridicule or mistreatment.

I look forward to being with you all tomorrow. Thank you.

ANSWER: Good morning.

ALL: Good morning.

ANSWER: We will not waste any time. Who has a question?

QUESTION: Good morning. Mine is kind of a follow up question to the one we finished with last night. And speaking for myself, but I think also for a lot of people on this planet that feel like square pegs in round holes, and I sometimes feel like the whacky aliens on that sitcom on television "Third Rock from the Sun," kind of as an observer here, wondering what it's all about and not fitting in too well, especially with those closest to me, blood relatives, let's say. Let me look at my notes now, because I worded this last night. If there's anything to predestination, or pre-purpose before we come in here I wonder...

ANSWER: There is only one thing that you are predestined to do.

QUESTION: Um huh, that's what I've gotten from the Course.

ANSWER: And that is to be who and what you are without any covering over it. What you are predestined to do is to wake up to your Birthright. What you are predestined to do is to finally stop experiencing any kind of misperception of Reality. Continue.

QUESTION: Okay. And that's what I'm really working hard for the past few years, especially when I've been studying the Course more deeply...

ANSWER: What I want you and everyone else to understand is that if you are having a dream you are having a dream—for a lack of better words—on a grassy knoll in the middle of the Kingdom of Heaven. If you understand that you will realize that you're already at your destination and that you never left. Another way of putting it would be that you're sitting on a grassy knoll and were at one point, and all of Reality was your experience. And then you had a thought—thoughts are foreign to the Kingdom of Heaven—and you had a thought and it distracted you, it fascinated you. And it is as though you went into a reverie of thinking and you're having a daydream. This is even better an illustration than a night dream where you associate that with being unconscious, because you wake

up from a daydream through a simple shift of attention, a shift of attention from whatever you are thinking about to whatever is really going on in your presence which you hadn't been paying attention to. You see?

The Course is a very big book with a lot of words and a lot of ideas expressed and it could therefore seem to imply that waking up is complicated, when it is really a help, a nudge, a subtle push to distract you from your reverie and cause you to bring your focus of attention back to your surroundings. And so the Kingdom of Heaven isn't a long way off and it isn't somewhere else. You've all seen cartoons where the children are in school and they're looking at the teacher and imagining her with horns... or with nothing on... or whatever. And all the time they are having their fantasy about her, who she really is and what her function really is she is engaged in and being. But that is not what they are experiencing. And if they are particularly fascinated with their daydream about her they may start giggling and laughing out loud, you see, completely absorbed emotionally even in that which they have projected onto who she really is. And their projection is false.

So this is very important. If you think everyone in this room is just a body, having started from a sperm and an egg, and as I said yesterday, who will grow and get older and finally die and perhaps suffer along the way, that is the same thing as projecting horns and tails or no clothes onto the teacher in the room. And we talked about forgiveness yesterday, and forgiveness is really the withdrawal of the caricature that we project on each other. You see?

What I mean to convey very simply is that although you may be working hard at waking up don't imagine you are working hard to complete a very long process or trek. Because at the bottom line, if the Course has any benefit at all it will trigger a shift of perception, a shift of your attention. You see? And that's why it's so very important not to imagine that the Kingdom of Heaven is a far-off, because if you think it is somewhere else there will not be that little bit of curiosity that causes you to pay attention to what's right in your face. You see?

Now I interrupted you again. Continue.

QUESTION: Well, I'll modify my question I guess a little bit. So if this only purpose that we have here... I feel that I'm closer to fulfilling mine and I wondered if there was any input along that line? And what is the purpose of continuing once you've fulfilled that purpose? I guess it goes along with why are we here?

ANSWER: Well, very simply, where is this here that you're talking about? You're here because God is being you as His self-expression. Why the Kingdom of Heaven looks like this to you, rather than the Kingdom of Heaven is because there has been a fascination with the creative ways you could imagine it. So we could say you are here where you perceive yourself to be because you're more enamored with your definitions of everything than the capital "M" Meaning that

God is expressing in everything. And although it might be interesting and even an exciting experience it's not real. The reason that you can be here in the middle of what you're perceiving is because the divine one that you are is here in the middle of the Kingdom of Heaven being what God is expressing.

Now, you are used to thinking in terms of ego concepts. The ego is a sense of one's self that is separate from the whole, separate from Reality. So it feels very small. And it feels vulnerable. And so it experiences the Kingdom of Heaven and all of the Brothers and Sisters as threats to its safety and then it behaves in a manner to establish and preserve its safety so it can have some level of peace.

Now, this has been called self-preservation, the purpose of the ego as it engaged in this, became obvious and definable as self-preservation. And so everyone has a personal sense of purpose that started out as self-preservation. And as egos, ego's sense of selves, worked together and developed skill at self-preservation in a mutual context of friendliness, let us say, many other sense of purpose were developed. It's my purpose to be a comedian. It is my purpose to be a doctor. It is my purpose to be a helper. It is my purpose in life to be the best darn mother that ever existed. It is my purpose in life to save the whales. It is my purpose in life to, etc., etc., etc.

Now, as one experiences triggers that cause the shift of perception that brings one back to the teacher without the horns, or the Kingdom of Heaven without the conflict, something else accompanies it and that is the disappearance of a sense of purpose—the disappearance of a personal, private sense of purpose. And of course, from the ego's standpoint that is utter failure. And so one resists abandoning or letting go of or having taken away from him a personal sense of purpose.

As the words, "Thy will be done" become your theme you begin to find God's reason for expressing Himself as you beginning to register with you. And if you do not resist it and you let it in further and further so that there is less and less of a you present with a personal, private intent of her own, you begin to feel what the Course calls becoming a co-creator with God, because in not holding yourself apart from God's Movement that constitutes your presence you begin to feel Purpose, with a capital "P". In some ways it feels like a great personal loss, except you'll come to realize that whenever you used the word personal it always had reference to an ignorant you—the ego sense of yourself. And so this is why Awakening doesn't happen in a twinkling of an eye, because one doesn't abandon his ego sense or her ego sense of herself quickly. One sort of tests the water of his or her divinity cautiously. You see?

So what is your purpose for being here? Here is really the Kingdom of Heaven. And as a private, separate entity you have no purpose, because in actuality you do not exist as a private, separate entity. But you do exist as the presence of God Individualized. And the presence of God Individualized that you

will forever be has Purpose. And for purposes of illustration I'm going to say, your purpose is borrowed from God.

As you yield to the Father's will it will seem as though you are yielding to something other than yourself, something different from you that you will be letting in. But as you let it in you will begin to remember the experience of your Birthright, the experience of being without any misperception of the Kingdom of Heaven. And you will slowly, shall I say, become fascinated with this experience of your Birthright that feels as though it is borrowed from something other than yourself. And as rapidly as you are able to let it in more and more you will find that the experience will seem less and less borrowed. It will be like, "oh, it's just like me. It's just like me. I'm feeling more like myself than I have ever felt in my life." But it won't be this private, separated sense of self, it will be who you divinely are.

And ultimately, when the last vestige of who you thought you were has disappeared the term co-creator with God will become meaningless, because your very presence, your very being will be the embodiment of the words, "Thy will be done." And there won't be anyone there any longer to say, "Thy will be done." Nothing will be said. But if something were said it will be, "My will be done," you see, except it won't be said it will be what is being.

So you start out in your Awakening process by literally and really saying, "Thy will be done." "I need to go to the store, I think. Thy will be done. Is it appropriate?" As I said yesterday, "is it appropriate to get one pound of ground round, or three pounds of ground round," because your desire is to be in the flow of the moment of God. And you know what? As more and more people do this the more and more the world you are perceiving will begin to be illuminated by the presence of God. In other words, it will be more apparent. And it will make it easier for everyone else to begin to do this radical thing—apparently radical thing.

Do you have a "yes, but"?

QUESTION: No I don't have a "yes, but." I just wanted to say, I don't know if some people come in with more ego than others before they are born here. But I feel in a sense I've been lucky, that I've come in with... I've never felt that I had a purpose, so I don't know that I've had to unravel too much in that regard. And more and more I've been asking for Thy will to be done through me. But I'd like a confirmation or not about that ego thing. Do we come in with...

ANSWER: Well, I'm going to say this, comparisons stink! Not only that, they're meaningless, because you could be ninety-nine and ninety-nine one hundreds percent free of the ego and someone else could be only twenty-five percent free of the ego, and that next one percent for you isn't going to be any easier than the next one percent that the one whose only twenty-five percent free is going to open up to. And so I say this so that you might understand that all of you

deserve the same degree of compassion. And those of you who feel that you are further ahead need not to feel too good about it, because the better you feel about where you are the less humility there is and humility is the essential element to your moving to that next one percent you see.

QUESTION: I wasn't expressing pride. I was just expressing almost the opposite, that I felt humbled in a sense that I don't have so much to work on as I think a lot of people are struggling with...

ANSWER: Well again, if everybody is already Home, if everyone is already at their destination, everybody has less to work on than they think they do. My point is that comparisons are irrelevant. No matter what each one's leading edge seems to be it is a call for one thing only, Love.

QUESTION: Thank you.

ANSWER: You see, it's like everyone has already graduated, because everyone is already at their destination. But some people say, "but I'm only in the third grade," and maybe you feel like you're in the twelfth grade, but you're all graduates. And so don't become preoccupied with your level of progress, because it's really humorous to us. Because you're here with us and your dream of progress is funny. It's as though Paul were to stand here and say, "I know someday I'll be able to stand up." You see?

If you can pin-point where you are in your progress, you're lost. And depending upon where you feel you are in your progress you will determine for yourself that you either have a lot of work to do or not a lot of work to do, and yet again, no matter where you are that next step in your Awakening is going to be just as difficult as any other's next step. You see?

So again, don't become too enamored of comparisons, where you are in your progress. You see? I understand that there is someone who uses a figure that looks like a hat, and you can figure out where you are on the hat, the highest point on the hat being totally Awakened state. And I guess some people aren't even on the hat yet. And all of this is completely misleading, because everyone is in the only place available to be and that is the Kingdom of Heaven. And everyone is the only thing they can possibly be and that is the direct expression of God. There is nothing, no other choice available unless you resort to your imagination and have a daydream.

QUESTION: Or a nightmare.

ANSWER: It can be a wild daydream. I really do encourage all of you when you use the term dream to associate it with a daydream, like a student looking out the window thinking about fishing instead of paying attention to the teacher. His attention is distracted but he hasn't gone anywhere. And all that is necessary for him to come back to reality is for him to shift his attention, not to a different place but to the place he's in. You see?

This will help you to remember that waking up is uncomplicated and not difficult and it's why the Course calls it a "journey without distance." If you are wondering where you are in your progress then you are conceiving of yourself on a journey with distance.

Now you might say, "why don't those of us who are Awake, seeing you in your reverie, just grab you by the shoulder and shake you Awake so the whole thing would be over? It's so easy." But the thing is that you have the right to give your attention to whatever you want to give your attention to. And if you have for whatever reason chosen to give your attention someplace else, you are the one who must say, "I want to bring my attention back to what's Real." You must arrive at a point where the truth is what you love more than the illusion that you can imagine. And that is what will bring you back out of your reverie.

And we cannot make you love the truth. I'm not talking about the truths in a book. The truth is what's Real. And so you must love what is Real more than what you are capable of imagining. And of course, the key is the word Love. Well, unfortunately when you are imagining yourself as separate your primary purpose is self-defense or self-preservation, it's not love. And love seems to be the opposite to self-preservation, because you cannot be in a state of self-defense and love.

And so a choice has to be made to abandon self-protection for love, which seems risky from the separated standpoint. But remember that you are having this fantasy of separation right in the middle of the Kingdom of Heaven, and you are the Daughter of God, and therefore the fantasy of separation isn't actual and its abandonment in favor of remembering that you are the presence of Love is not a risk. But you've got to find that place in you where Love becomes more important than self-defense. So if you want to know what your purpose is, that is your purpose. And it won't be a temporary purpose, because once you commit to it you will wake up and you will continue to be the presence of that which has commitment to Love, because that is what God is. And that is what God is being right where you are. Love is the purpose of Being, capital "B", God. It therefore, has to be the purpose of your being.

And so as long as you are feeling separated you have to make a choice for Love rather than self-protection, and make commitment to it so that the apparent, the fantasized need for self-protection can disappear, and you can see that the choice and commitment to Love is your very Function, with a capital "F", as the divine expression of God. And so you come Home that way.

So if you want to look for a purpose, don't look for a purpose in the world. Look for your purpose in the Kingdom of Heaven right here, which will not relate to the world's concepts, the general beliefs about what purposes ought to be, and you will become a light in the world that will seem to transform the world. When the child is snapped out of his reverie of horns and tails on his teacher his teacher is

transformed. Suddenly she has no tail and no horns, you see. It isn't that a devilish teacher was changed from a devilish teacher into a normal teacher. You see?

QUESTION: Thank you, Raj and Paul.

ANSWER: You are welcome.

QUESTION: Hi, Raj. First of all I want to tell you thank you for everything you've done for me in my life. I really appreciate it. And I have a question that's hard for me to...

ANSWER: Thank you for not resisting what is constantly being done for you in your life.

QUESTION: You're right. Thank you. Anyway, I have a question that's...

ANSWER: Do you realize that the gratitude really does go in both directions?

QUESTION: Well, I don't know. I don't think I did.

ANSWER: Indeed, as long as you feel separate and don't experience the presence of the Brotherhood we experience loss. It is like you trying to communicate with someone who is on drugs. You experience a loss of communication. You can't reach them. They seem to respond but they are incoherent, what they are saying isn't relevant to what is happening. And so when you let in Love, it is your defense is less and you are more coherent, if I may put it that way. And it is a gift to us, which we are grateful for, because we are experiencing less loss of your presence. You see?

Every little opening that any of you engage in to let in God or to let in Love is experienced by us as your being more present with us right here. And so you would be amazed at how much gratitude and joy goes on each day, except that so often you don't recognize the gratitude that is extended toward you and you think that it was a fluke of some sort that you experienced a blessing. And so you become fearful again cause you still think you're alone and you become a little more incoherent again and we lose you—we lose the connection, you see.

As I said yesterday at the end of the day, there is no privacy in Reality. We all know each other inside and out you might say, all the time. It is an infinite communion. And so it is utterly unnatural for us to experience some of us as out of communication. You see? And so there is a natural joy that we all universally feel as each one of you lets Love in and allows herself to be transformed. It means you're a little more Awake, a little more present with us. I bring this out because you really do all need to know how much you are embraced by all of the Brotherhood/Sisterhood that is Awake. It's a universal embrace. And such intimacy could only seem to be frightening to someone who feels a need for self-protection and a need for privacy in order to maintain it. Love not only counteracts fear but it dissolves fear. And fear is really the only element of unconsciousness

that is keeping any of you from perceiving everything as it truly is, as well as all of us that are inseparable from you. Continue.

QUESTION: Thank you. Okay, my question is hard for me to say so I hope I can say the right words. I grew up in Utah, so I grew up as a Mormon and I embraced the religion most of my life. Sometimes I strayed and searched for other things, but for the most part I think I grew up believing it was true, hoping it was true but deep in my heart I would pray continually and all I wanted to know is the truth. I didn't want to be fooled by anything. And sometimes I felt like I was trying to be fooled. Although there are certain things I do believe about it—and a belief and a knowledge I know what you say is the difference. And I feel like I have a certain knowledge that things are true in it, but there are some really big differences between the Course In Miracles and the Mormon religion. But yet Joseph Smith had a vision...

ANSWER: I'm going to interrupt you. Let us say we could take that spot where you are sitting and draw a circle around it so that the ground and the floor and the seat where you are sitting would be present and then everything outside of that circle would disappear, so that you were sitting there all alone in the middle of the universe, Would you be helpless in terms of Awakening?

QUESTION: I think so.

ANSWER: No you wouldn't. I didn't say we would wipe out your mind or consciousness, your capacity to be aware. And if your capacity to be aware were present, then your capacity to be aware of the truth would be present.

Now, the fact is that no matter what you read, no matter what anyone says, no matter how many inspired statements you hear truth is always a revelation. It is always revealed by the Father to you in the only place available for you to experience it, which is in your awareness, your mind, your capacity to know.

Now, when you went into this little reverie that we've been talking about today, you didn't go into it alone. You have never been left alone because you can't actually have separated yourself. You can't dissociate yourself, you cannot actually become separate from what you divinely are, you can just ignore it and give preference to flights of imagination. Therefore, even if you are ignoring your divine Self in preference for a body of imaginative thoughts, who you divinely are, which is the presence of God is right there and it has been called the Holy Spirit. At the moment of the fall, in Biblical terms, at the moment of the distraction and the beginning of the reverie where your conscious experience of your divine Self seemed to be lost it became the Holy Spirit.

This is very important to understand. I've said it before, the Holy Spirit is your divinity held in trust while you dally with the ego. You see? Now, it's not really being held in trust, it doesn't need to be held in trust because nothing can happen to it. But it conveys a meaningful thing to put it that way, to say the Holy

Spirit is your divinity held in trust while you dally with flights of imagination. Okay?

Therefore, here you are on this little circular piece of ground, floor, seat on which you're sitting and nothing else exists, nothing else is available to you, you can't be lost. However, if you insist on your imagination that you are a finite separate entity you will feel completely that you are lost, until you arrive at a point where you can't take it anymore. And out of the very depths of your being and in spite of your definite sense of separateness you will do this ridiculous thing and you'll say, "Help." It only seems to be ridiculous because you think there really is nothing outside of you. You see? But somewhere from the depths of the Sanity of your Being you will cry out for help and in effect you will embrace more than just yourself.

And your divinity that has been held in trust will seem to penetrate the tinniness that you had limited yourself to quite imaginatively and truth will be revealed. Your Right Mind will begin to infill you and you will begin to remember the truth. Okay?

Now I took a drastic illustration of getting rid of the rest of the world, but let's bring the rest of the world back now. Waking up will still occur in the way I've described, because you can still feel separate, isolated, lonely and vulnerable with the whole world in your presence. If you have read any book and experienced insight where the truth became clearer, I assure you it didn't come from the book. The book may have helped you arrive at a point of less defensiveness, more trust so that your divinity held in trust could penetrate the seeming boundary of your tinniness that you have been maintaining and reveal truth to you. Truth is always and only a revelation. And the revelation of truth will help you see truth wherever it is written.

A Course In Miracles does not bring truth to you, but in a mirrored of ways addresses all different ego levels and constructs in such a way that certain levels of trust can occur within the reader that allows defenses to lower allowing that one's divinity that's held in trust, called the Holy Spirit, to penetrate and be experienced as revelation. If you know that God is the source of the revelation of truth and that it's always a direct experience within you that has nothing to do with anything other than your awareness, your capacity to be aware of truth, then what any book says will never concern you. And you will be able to read with innocent eyes, meaning without defense. And you will recognize truth. And it might be just a gem here or there, and it might be every word of the book. But it is the truth revealed to you before you set eyes on the book that allows you to see the truth that is in the book.

This is important because it is emancipating to you.

QUESTION: What about the rest of the junk, you know there's a lot of stuff there that makes absolutely no sense. And it's taught, it's believed, it's you know relied upon.

ANSWER: Oh, we're getting very broad now.

QUESTION: I know.

ANSWER: Everyone's being taught, blah, blah, blah. And the Catholic Church is doing a disservice to everybody because they keep God at a distance. And we could say that a lot of Course In Miracles teachers are doing a disservice to the Course students because they insist that everybody accept that the world doesn't exist, that it's all an illusion rather than a misperception of the Kingdom of Heaven.

It doesn't matter what they are doing or what is happening to them, because the revelation of truth is something that happens within you and something that happens within them. And if you will attend to that place in you where the revelation occurs and you invite it and nurture the happening of it, again, you will become a light unto the world, not a teacher, but a presence of nondefensiveness that wordlessly inspires others to dare to be nondefensive themselves.

The moment you begin to think what they are doing to them—you know, like maybe you understand it now but what about all those other poor bastards who are being misled—you are abandoning the attentiveness to that place in you where revelation occurs and you will find that you have moved into a realm of justice. And oh, what a cause justice can be, and how completely it can distract you from giving your attention to where revelation can occur in you that will illuminate the world by removing the mustaches and the horns and the tails, etc. from the Kingdom of Heaven.

You let them take care of themselves. Because their salvation lies in their discovery of that place in them where the revelation can occur. And I will tell you something else: No one forced you to come today. Oh, I know that you had a lot of help. But no one could actually make you be where you didn't want to be. That's my point. And so no one is not waking up because somebody kept them from waking up. They are not waking up because they have a high investment in their beliefs, in their ego structures. So they gather together with those who are of like-mind. And so those who like to teach limitation will find in their presence those who are fascinated and committed to limitation and the students will not be there because the teacher is excellent but because the teacher agrees with what they are committed to. Do you see what I'm saying?

QUESTION: Yes, I do.

ANSWER: So them who are being limited by those will stop being limited only when they become uncomfortable with the limits they've imposed upon themselves and they say, "help." You see?

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Thank you. In Matthew 20 there's a story about labors in the vineyard who come at various times of the day and they're all paid the same at the end. Would you talk about that?

ANSWER: It is one of my favorite stories because at the bottom line it refers to coming Home, it refers to waking up. For purposes of illustration let's say that all of you who are aware of the idea of being on your spiritual path are the labors who come to the vineyard early in the day and you seem to be doing it all alone. You don't have huge groups of people with whom you can identify and get support. You hear nothing of your interests and what you are alive to from the media. And nowadays your media brings to your immediate presence information from around the globe, and so the lack of those of a like-mind seem to be global even, not just local. And it makes you feel fewer and smaller.

To the degree that each of you choose for truth and make commitment to finding that place in you where truth is revealed and then persisting in remaining there so that you might at every moment know what is Real and what identifies fulfillment that the Father is being, as each of you do that the density of the, I'm going to say mass commitment to dreams or illusions lessens, the density of it lessens as there are fewer and fewer dreamers the global organization of dreams becomes smaller. And as a result it makes it more difficult for those insisting on dreaming to continue because now their support group is diminishing.

And the simple fact is that the last of the dreamers are going to start their Awakening process at the end of the day. And because there is so little support for dreaming their process "of Awakening" will seem to be minimal. They'll get it just like that! And those who started in the beginning of the day could say, "this isn't fair." And yet those who started at the beginning of the day have by their commitment to being the presence of Love made it easier for everyone else. So those who might think it isn't fair, tuff luck!

Expressions of love are not quantitative. An expression of love compounds itself like compound interest in the bank—where what you put in increases and you take out more than you put in. All expressions of love are compound by nature and become more than that little expression of energy that was put forth. You just can't escape the fact that the expression of love blesses all.

So there is something that isn't brought out in that parable. And that is that the efforts of the workers in the beginning of the day actually will make the end of the day come sooner. In other words, because of the compound nature of the commitment to the expression of love all of those who are sleeping will wake up sooner in the day. And so you could all end up working only half a day, those of you who started at the beginning. Of course, if you grouched the first half of the day... You get the picture. That's the end of the answer.

QUESTION: Warren Hill, from Wrightwood. I'd first like to express my gratitude for the work that Paul and Susan, Chris and Judy have been willing to do, and some of those others that are involved that I don't know and being available for the work with Raj and the benefit that I've experienced in my life.

I have a question concerning terms, and I'm trying to find clarification concerning the perceptual state of mind that you've spoke of, the Right Mind. As I understand it it's guiltless, there's no experience of guilt in that Mind. And you use the term Christ Consciousness, and without being a nit-picker I'm trying to see if I'm understanding your use of that term. Is that where the state of mind from my point of view is willing to be guiltless, and that is that guilt is no longer a matter, forgiveness is complete. And yet the mind is in a perceptual state. Is that Christ Consciousness? As I understand the Christ is was as you expressed it earlier today where my will is currently understood. I'm fully integrated. There is no such thing as another at that point, there is no question asked, there's no thought. But the Christ Consciousness might be a perceptual state, an awareness of that knowing mind.

ANSWER: When it says in Genesis that "God saw all that He had made and behold it was very good." It means that God saw something. God's self-expression is not unknown to God. God's self expression is God's self in action. For mind not to be conscious of something would be for mind to be unconscious. But the infinite Mind that God is, the infinite Intelligence that God is, is conscious of something. And all there is for it to be conscious of is It's own Movement. And you could say that God's ideas are recognizable to God. If you want to call the recognition of Self that is the Movement of Mind that is God, called Creation, if you wish to call that perception then I will agree with what you are saying as you use the word perception.

The Course uses the word perception to identify the fantasy that everyone is engaged in, their daydream, their imaginative distraction. And I am not absolutely strict with the use of the word perception, because all of you must understand that you are going to be experiencing something as you Awaken. It is just that the misperceptions that have been overlaid upon Reality will have vanished, leaving Reality perfectly clear without any distortion applied to it at all. So, the experience of recognition will be uninterrupted. I use the word in most instances I use the word misperception when speaking of what the Course calls perception. And I use the word perception for the undistorted recognition of the Kingdom of Heaven. Because you will arrive at the point where you will not be blocking the experience of God's recognition of what He is being.

The Christ Consciousness could be called that experience of being aware in which there is no assertion of any private bias or any right to have a private biased

perception—which would be a misperception of Reality. Does that clarify it for you?

QUESTION: Yes it does. Thank you.

ANSWER: You are welcome. It is very important, if you don't understand that the world is not going to disappear, if you don't realize that you're not going to disappear, if you don't realize that the experience of being conscious isn't going to disappear all of you will find the most ingenious things to do on your path of Awakening so as to delay it as long as possible. Because none of you wants to arrive at the point of oblivion

Through the use, through the rational use of the mind, and even through the use of reason you can arrive at a point where you can explain everything away, even the mind that is explaining it away. If you manage to work yourself into that state you will find nothing to trust. You will find no comfort zone. You will find no place from which you can dare to entrust yourself, yield, succumb to anything outside yourself, because in that state you will mightily practice self-preservation, even though you're in a state of complete turmoil.

This is the way the ego works though. This is the way the limited, vulnerable sense of self operates. It is this mode of operating which has bled into the study of the Course, the study of Christianity, the practice of religion. This is why everyone is trying to overcome the world, rise about the world, rise above sex, rise above anything that means anything. And so there are students of the Course who are insisting that the Course wipes out the world, wipes out the body, wipes out every manifestation, every evidence of anything.

And I will tell you that it takes a great leap of faith to step off the edge into an emptiness that you are assured is there. And that is not what the Course teaches, that is the way it is being interpreted because the vantage point from which the study of the Course has begun was one of defensiveness, was one in which the world has already been conceptually split into material and spiritual, good and bad, etc. And for those to whom the getting rid of the world is important, they will perceive the Course as stating that absolutely. When the fact is that if God is All, if God is infinite then All Is God. If something is being experienced, if something is in your face it must be Reality perceived clearly, or in Biblical terms perceived through a glass darkly. But which ever way it is it is Reality of the Kingdom of Heaven that is being experienced.

Now, this doesn't make it easier, but at least your approach is not a conscious attempt to confirm the nonexistence of everything. The reason I say it isn't easier is because you're still faced with having to give up the misperceptions that you are convinced of. And they are perceptions that you have great commitment to because they are a part of yourself preserving motive as a frightened, limited ego sense of self.

So, it does indeed feel as though you are stepping out of the known into the unknown when you genuinely say, “what does this mean? What is the meaning here in this cup? If my husband isn’t a dirty so-and-so, what is he?” If part of your happiness in life is converting dirty old so-and-so’s, then to lose that perception of him is to lose your purpose for being. You see. All of the ways that you see each other and that you see each thing, you see that way because it serves you, in terms of your safety and your self-preservation. And so in the willingness to look at your brother with innocent eyes you must be willing to abandon the one who has been judging and proclaiming guilty and basing your lives on that judgment. You see. In order to see your brother transformed, the seer of your brother has to let herself or himself be transformed, some other function and self-preservation has to be allowed to happen. I am looking at you but not nailing you.

Is there an additional question regarding this?

QUESTION: I’m Ray from Riverside. Why do you think the 12 step programs are an effective means of therapy in many cases?

I would say first of all because essential to the program is a requirement that one acknowledge that there is a God. Without that acknowledgment there will be no further steps. It is helpful because the very first thing that is required is a willingness to acknowledge that you’re not alone, that there is a God, that there is a resource, if you will, beyond your best or anyone’s best judgment, best thinking, best skills, etc.

The dilemma everyone experiences, the suffering of whatever form that everyone experiences arises out of a basic premise that one is alone and able to independently define everything and be responsible for maintaining the definitions. And what happens is that when you attempt to redefine the Kingdom of Heaven, when you attempt to redefine and maintain the definitions of something that’s infinite it becomes overpowering and overburdening and one is constantly in a state of denial of something that is actually unchangeable. So you could say the basic premise is that I am alone and I am responsible for everything and since you can’t be you are constantly engaged in doing the impossible.

What is Real constantly reasserts itself—Reality, the Kingdom of Heaven, the will of the Father—being what is really there constantly conflicts with what one tiny individual wants to try to turn it all into. That conflict is or has been called “the human condition.” And the way out of it is the abandonment of that initial foundational premise that, “I am alone and I am responsible for everything.” And you do that by acknowledging something greater than you and then increasingly practicing reliance upon it. That is the way the misery of trying to maintain a separate selfhood is undone. And that is the way one comes back into their Right Mind. And that is fundamentally why the 12 step program is so helpful to so many.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Since we are all on our leading edge and are basically where we are supposed to be, will you please tell me...

ANSWER: When you say basically where we are supposed to be...

QUESTION: As we're on our path, other than when our ego interferes with out direction, would you please explain to me the need for prayer, the power for prayer. Scripture tells us pray without ceasing that things can change. I'd like that clarified please. Thank you.

ANSWER: Again, prayer, if it is genuine, is the means of reaching out beyond yourself, abandoning pure self-reliance, inviting in that which is greater than you. It is an act of joining rather than an act of maintaining and being separate. It also expresses the common sense we were talking about yesterday, because no matter how confused any of you might be by your fantasies, you know that it is illegitimate for you to be experiencing pain. You know it's not natural. You don't have to be spiritually educated. You don't have to be advanced. You know that it's not legitimate and that you have a right to be free of it. That's what's so wonderful about humanity, because when it's not overridden it's humane.

So, it also happens that whatever pain any of you are experiencing at anytime it is the dissonance that occurs when you are aggressively trying to do the impossible. When you are trying to redefine the Kingdom of Heaven and usurp the authorship of God, you might say, you are attempting to do the impossible. And it hurts. You're going against the grain. You're a hundred and eighty degrees out of sync. So the moment you're in touch with your humanity enough to recognize that it's illegitimate, it's unreasonable for you to be suffering and you couple that with reaching beyond your own best judgments, your own best concepts, your own skill, you are actively withdrawing commitment to the redefinitions you've been giving to the Kingdom of Heaven.—which is what has caused the pain.

Pray without ceasing. “God, you don't mean... you mean I don't get any relief from praying?” Well, if you stop thinking of prayer as a petition and asking of God for a favor and you see prayer as an act of glorifying God, now why would you want relief from being in an active state of conscious appreciation? Because that's what glorifying God is. When you look at your neighbor or your mate or the flowers in your garden or the sky or the stars and you are filled with awe and gratitude, that's prayer.

And everyone has for the most part forgotten how to do that. You watch the news too much. What I mean is you watch the news and you don't realize the degree to which they are providing you with the definitions of what's going on in your community. You say, “that's pretty bad,” and you forget to look with appreciation. And when appreciation sinks out of sight then you look with fear.

And you don't know if you want to get on the elevator with "them!" And Carl Saggin has told you that the world is indeed, with all of his degrees and intelligence and so on, has told you that the world is just a physical event, a fluke. So what is there to glory in? You see? And so you stop, you forget to glorify God. You forget to engage in active appreciation.

The reason you do is because you have accepted certain definitions. And the one definition that has been totally abandoned is that this is the Kingdom of Heaven and everything that exists is the direct and current expression of a living God that is pure Love, and therefore the nature of all that He is being is utter and pure harmony. Such harmony that you will find when you are Awake you will be able to hear the beauty—you will be able to hear the beauty. And what you hear will be beautiful.

Now, I've said before that Love is the willingness to recognize that which is Real in each and everything. That's prayer. Prayer is the willingness to recognize that which is Real, divinely Real in each and everything. So, praying without ceasing would be to have the experience of seeing that which is Real in each and everything unceasingly. Do you have another preference? I'm not asking you specifically.

It's not only your Birthright not to be experiencing aches and pains or fear or terminal disease, it's your Birthright to be experiencing what is really there where the pain seems to be aggressively present, not only to see what is really there but to hear its beauty.

I want to come back to this idea of the world not being real and the body not being real. If it is all illusion, flat out illusion, and when you Awaken it will not exist then you have no bases for asking for healing of it. Because healing of it would constitute its disappearance. And so when I healed the man with the withered arm, his arm should have disappeared instead of whole like the other. You see? If it's all illusion then there's no need for prayer. And I will tell you that the only alternative you would have left to Awakening would be to be forced in it through excruciating suffering. Doesn't that sound a little bit like the voice of the devil? But it's true. And it's important not to get sidetracked from glorifying God. And you only have one place in which to glorify God and it's right where you are, and it's with your house plants and your windows and the colors and your relationships. You see?

It would be foolish to love an illusion wouldn't it? Metaphysically speaking, you all would say that you could comprehend the concept that cancer was an illusion and you wouldn't want to love it. Well, few of you are so inconsistent in your logic and thinking that you would say, "well, cancer is an illusion and I am not going to love it. And I'm beginning to understand that the world is an illusion and I'm going to love it." No one is going to be that

inconsistent, you see. So if you're going to call the world an illusion you're going to have to stop loving it. You're going to have to stop loving yourself, your body.

What is the absence of love? Like what is the absence of light? The absence of light is not another presence, but it's called darkness. The absence of love is not another presence, but it's called hate. So if you're not going to love it, you're going to be denying it—that's hate. And you're going to be indulging in this impossible thing called denying the Presence of God and it's going to hurt.

So let's remain clear, prayer is a valid activity to engage in. And it is the means by which you wash the scales from your eyes that have been blinding you to reality right here. Love is the willingness to recognize what is Real in each and everything. That's prayer! That's your function! That is what will transform the world. And to do it without ceasing is to abandon some so-called right you think you have to have a different point of view about it all.

We will break for lunch.

QUESTION: Thank you.

ANSWER: You are welcome.

ANSWER: Good afternoon. When we raise hands this time I will select the person to whom the microphone will go, but from that point on for the rest of the day whoever has the microphone will pass the microphone to the one whose hand is raised that they choose to hand it to.

QUESTION: Well I had a different question yesterday, Raj, but you've answered most of it. But I had a question about prosperity. It's an ongoing subject. I've been a true student for many years in the Course In Miracles and I still struggle with issues of money. And I'd just like to know how I can get out of my own way cause I know there's no lack in limitation and truth.

ANSWER: There's a very simple principle, if you will. You always have exactly as much as you will allow yourself to have in spite of the fact that it's the Father's good pleasure to give you the Kingdom. So the gift of All is being made to you always. So instead of trying to create abundance you need to find a way to let it in. It's there and it's yours already. So let your prayer be, "Father help me to receive all that you are giving me."

Now there is another important thing to understand about abundance and that is that abundance doesn't have to be accumulated—stored up for a rainy day. True abundance is always having what is needed when it is needed. It is not having more than is needed when it is needed. If you understand that being, Being is always the Movement of fulfillment happening, then you will only ever pay attention to the moment you're in and the needs of that moment with an expectation of seeing those needs met simultaneously with their arising in your experience. What you want is not to amass a fortune, but to have the ongoing fluid experience of not having lack. And so if you need a newspaper, your abundance will appear as perhaps a dollar and a quarter. And thirty minutes later it may

appear as the exact amount needed for some other item. And tomorrow when your car dies the hundred and fifty or two thousand dollars that is needed to repair it, you see. Abundance is always having what is equal to the identification of fulfillment in the moment you're in.

Abundance then is not the amount of money you have, but the ongoing experience of total freedom to be and do what needs to be done. You see? Let that percolate.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Raj, I wanted to ask why there's so much confusion about sex on our planet. Why there's so much shame and just sort of energy wasted censoring it, combating it, whatever.

ANSWER: Blame it all on Queen Victoria. (Much laughter)

QUESTION: I thought so. So better than a very serious bird and bees lecture I guess I'm wondering besides procreation what is the purpose of sex? How can it best be used to serve the purpose of Oneness? That's my question.

ANSWER: Say it... fulfillment.

QUESTION: Fulfillment.

ANSWER: Yes. Would you care to define the word "sex" as you are using it?

QUESTION: Uh oh! Gee, I was hoping you were going to do that. (Laughter) Do I have to? Joining with another in physical... Oh there is help coming from places... (People were making comments) People are prompting me, I'm in real trouble... I can't even say what sex means. So, no I guess it's just joining with other people for the purpose of physical pleasure or to share, exchange—I'm getting in really big trouble here. Thanks a lot.

ANSWER: I understand.

QUESTION: Okay, see that's why I asked this question I obviously need help to define this.

ANSWER: Enough!

QUESTION: Okay, thank you.

ANSWER: Where is your common sense? You can come up with all kinds of definitions and explanations of why! But it's the explanations that have created the guilt. How can I put it other than to say that it is a very fundamental way of embodying and expressing love. Unfortunately, because the sexual act is considered to be equal to the "original sin" guilt is inexorably partnered with it. A touch, a caress, a hug, they are always to express caring, love and the worst word of all intimacy. The worst word, because in order to be intimate one really has to become defenseless.

Now, it is an unfortunate thing that spiritual teachers have suggested that sexual energy depletes one's capacity to grow spiritually and that therefore a

spiritual seeker must be celibate. Well, if that's true, then it tells you all where you are. And that's enough to make you guilty if you think you ought to be on your spiritual path and doing everything you ought to progress in that direction. But I will tell you something, what will move you forward on your spiritual path more rapidly than anything else is the practice of becoming defenseless and the practice of extending love.

You see, the concept that we are all just physical organisms of the sort that Darwin described, then a sexual relationship is nothing more than an instinct for what? Survival of the species! Oh, this sounds a little bit like the ego and its need to survive. And so if that is the frame work in which everything is going to be interpreted then sex is a very base, physical, animal activity, having nothing to do with intelligence or consciousness or higher consciousness or anything, it is just a reproductive instinct that happens mechanically because survival isn't inevitable—survival existence is not eternal. You see?

The fact is that being Awake is the most intimate experience of all. Because it is the experience of not experiencing any boundaries between yourself and All That Is. And I will tell you that that intimate experience feels like something. It not only sounds like something, as I said earlier, you not only can hear the harmony you can feel, exquisitely feel the meaning of every aspect of every Individuality and everything that the Father is infinitely being. Thank God, when you're Awake there is no such thing as guilt to be felt.

Now, if indeed you are all divine beings, then your function is to embody and express the Love that the Father is being. That means extending it, embracing your brothers and sisters with Love without defense, which means intimately. If this is your function, then it is part of your integrity—the integrity we started speaking yesterday morning about. And so every expression of Love is divine. And if every expression of Love were expressed with love rather than being used as efforts to control or manipulate, the joy in the mutual sharing would naturally be associated with whatever might come of it, let us say if there were a child. And one could truly understand what it means when one says, “this child came out of joy.”

But sex is not, its purpose is not exclusively to generate offspring for the survival of the species. It is the opportunity to be present with another without defenses—like Paul is being with me right now, and like we are being with all of you right now. This is an act of Love that we are all involved in at this very moment. It is not a better act of Love than a hug, or a caress, or a gentle smile, or intercourse. It is just one of them. It really is important for everybody to more easily honor the expression of love sexually.

Now, there is much that is called love that is not love, as I said a moment ago. It is manipulation, attempts to control, the wife having the headache because she's mad at her husband and wants to make him sorry for what he did, and so she

withholds intimacy to try to control him, or any of the number of scenarios. What I need to say here is that I am not giving carte blanche to bed-hopping with every Tom, Dick, Harry, Henrietta and Mary, you see, because love is not casual. And so it will always find expression in a way that empowers and substantiates the integrity of all involved. It's never usury, it's never abusive. When sex is seen as impulsive because it is a survival trait, then it can become abusive and it can be justified as a thoughtless random act as with the dogs and the cats. But that isn't what love is and that isn't what sex is, because you are not an animal. You are the Son of God, you see.

I cannot too strongly encourage all of you to let your intimacy increase and to let it be a time in which you are willing to recognize that which is Real in your partner and in yourself. "Well," somebody says, "if I were really going to be Christ-like I wouldn't engage in sex because Jesus didn't." Bullshit!

I will set the record straight. It is so important for you all to understand that holy doesn't mean unlike everything you're familiar with. Holy means whole. Whole means Real. Whole means grounded. Whole means rooted in your humanity. How is it that all of you can manage to recognize real love when you see it? Because of what you are humanly, which is divine. You see?

The ego can use anything to create guilt. What you want to do is to bring love into every aspect of your daily lives, and not reserve it for Heaven. And when you do that. Earth will begin to register with you as Heaven.

Does it matter who or what the object of your love is? How could it? Is not everything deserving of love? Is not everyone deserving of love? This is important also, else you will have certain things with whom or with which it's not appropriate for you to be defenseless and therefore intimate with.

Love is never exclusive. And where the opportunity for it to be expressed presents itself, thank your lucky stars. I am not saying wherever the opportunity for sexual intercourse occurs take advantage of it. I said, wherever the opportunity for love presents itself take advantage of it. And if it's really love it will find expression that will be appropriate under the circumstances, not having anything to do with right or wrong, moral or immoral, etc. But it's like when you go to a restaurant you eat a meal, you don't try to check out a book. You do that at a library, not because checking out a book is right or wrong or even the meal is right or wrong, but under the circumstances you do what is appropriate—what fits. You see?

Oh, you could have asked me what's the purpose of cooking. It's the opportunity to express and embody love. Everything is the opportunity to express and embody love. You could say, "well, something's wrong here because I just enjoy cooking too much. I think about it all the time. When I get up in the morning I'm already thinking about what I'm going to cook for dinner." You see? (Much laughter)

What you don't want to do is hurt people! What you don't want to do is hurt yourself! What you don't want to do is to cause pain or experience pain! What you don't want to do is to misperceive and misjudge! But don't want not to love! And don't justify not loving for any reason! Stop doing the things that hurt! You see? That's where the attention needs to be.

And if you look out at your world and you see love being expressed in a way that you can't conceive yourself expressing it, well at that very moment choose to embody and express love by refraining from judging what you're seeing. Be grateful that you are seeing love being embodied and expressed rather than seeing another knifing or wounding or beating or harsh words or hurtful actions. It will light up your world. That's the end of the answer. Do you have a "yes, but"?

QUESTION: No, no but. No, I mean I have a butt. I mean a yes, butt, but not a "yes, but." (Laughter) No! No!

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: I came out the other end of the tunnel.

ANSWER: We had a birth.

QUESTION: We had a birth. But I'm in real new territory.

ANSWER: And so the only thing confronting you is not only the opportunity but the requirement to pay attention with innocence.

QUESTION: That was the next birthing process I thought perhaps I was going to undergo. Having been sort of spit out the other end of the tunnel and finding myself in a new territory, you told me to pay attention when I was in crisis on the production. And I thought you had meant pay attention because the show needed attention more than I did. And you said, "no, that's not what I mean, pay attention to the show." And I was so over wrought at the time I spoke with you that I didn't exactly hear it.

So what I did was, when I felt the fear well up as I sat on the edge of the bed, I sort of nestled into it and I paid attention to the fear and the elements of the fear. And as I did that the healing team you had sent to me, I could feel the presence of the healing team. I got up and I moved around the set and the show and I watched with interest, with lightness, and with a growing joy the whole idea of me being dissolved right before my eyes. And I watched my credibility as a production manager unjustifiably be dissolved. And I laughed.

I didn't always laugh, because there were times at which I went and stated my truth and moved back from the situation and said, "no farther." And this was fine. But what happened through this thing was my joy increased, I danced, I was sung to, I quit the show, I left the show, I came home. And I came home with joy and a whole lot of nothing, a lot of nothing behind me and a lot of nothing ahead of me, very grateful for the freedom.

And yet what I will ask you in the last vision I had in which I was dancing with my arms out stretched to Heaven and it was as though I was looking at this through the glass darkly, what the meaning of A) the new territory is and B) the glass darkly?

ANSWER: No, I won't tell you anything about the new territory.

QUESTION: No? I knew you were going to say that.

ANSWER: It is for you to discover.

QUESTION: Yeah.

ANSWER: You are safe.

QUESTION: Yes, I feel safe and this is too stupid for words. I don't know whether it's trust or stupidity.

ANSWER: You see, trusting is like a canoe letting its shape be what it is. Too deep? Trusting is not doubting that the way things are is perfect for the function of the fulfillment of your being. The canoe doesn't doubt its shape. And its shape allows its function to occur perfectly.

What you want is something that will allow you to feel a certain degree of control. But the shape of a canoe has to yield to the environment that it is in. And its shape allows that to happen perfectly. You see? Its environment is water. It does this without requiring an understanding of it all. This is what can seem to be a little scary about yielding to the will of the Father, because ahead of time you don't know what the will of the Father is and so it takes trust. It takes trust for Paul to come to a gathering and sit down without any agenda. But in doing that and trusting the way things work when he isn't trying to be in charge the Movement of God, the Movement of fulfillment occurs. And there is an experience of blessing for everyone including Paul, including me, including all of us who watch as your light glimmers a little brighter, you see, and you're a little bit more with us even if you aren't seeing it as clearly as we are.

And so you must dare to let yourself be in this new place without being in control. And I will tell you that having a concept of what is going to happen is an element of control. You want an assurance that will allow you to trust. And I'm saying that your curiosity is your best ally at the moment. Just pay attention to watch how everything perfectly works and configures in a way that identifies your fulfillment.

QUESTION: I think you must know that I feel that way, that I am curious about what happens and I'm not afraid.

ANSWER: Yes, I just don't want you to try to get out of this not-knowing place too fast. Ultimately, you must learn how to forever remain in the not-knowing place.

QUESTION: It's curiously free?

ANSWER: It is wonderfully free. And you are not unconscious anymore than Paul is unconscious right now. When you stay in the place where tiny little

you doesn't know what is going to happen, what happens the Movement of God will happen and you will be fully conscious of it but you will not be able to take any credit for it and yet you will know that you were inseparable from it. And that will be a taste of what it's like to be Awake. You see?

The problem is that all of you from time to time will dare to trust and there will be a remarkable breakthrough, and you will find yourself knowing new things. And you say, "Ah, this is my new understanding!" And you jump out of the not-knowing place and you grab on to the new understanding and you work it to death, instead of experiencing the knowing, experiencing the capital "H" Happening that happened because you were trusting and continuing to trust and letting what happened be replaced by what is happening, being replaced by what is happening, being replaced by what is happening, being replaced by what is happening. You see?

QUESTION: Can I push it a bit further?

ANSWER: You may.

QUESTION: When I called you and you told me to pay attention, well what did you tell me to pay attention to? Because I don't remember.

ANSWER: I told you to pay attention in so many words to what was in your face—the production.

QUESTION: I got it! Okay, I got that, I saw it. Did I? Did I do right? I mean did I get it?

ANSWER: You did, yes!

QUESTION: Thank you! And was the pattern that I had broken...

ANSWER: Was the what?

QUESTION: Was the pattern that I had emerged through, the threshold that I emerged through...

ANSWER: I'm going to interrupt, because this is an example of what I was speaking about yesterday when I said that if you dare to be present with your job that it wouldn't necessarily mean that you would be stuck there forever because you weren't suffering from it. Okay. Daring to withdraw judgment and be present with what is happening allows the Movement of your fulfillment to occur with grace...

QUESTION: And joy.

ANSWER: ...and joy, and freedom, which will seem insane because you're not in charge. And your great need will be to get charge again, because that's the responsible thing to do, you see. And the lesson is to learn to stay in that place where you're not in charge so the Movement can continue. You see?

QUESTION: The specific recurring threshold through which I passed I sense is the injustice against which I had no defenses—which you spoke to me about in an afternoon gathering and I had forgotten what that was too until I

**heard it—was that the specific pattern or breakthrough that I made?
Essentially healing?**

ANSWER: Yes the question for justice evaporated. Yes.

QUESTION: Great! Thank you. Thank you.

ANSWER: You're welcome. This next answer is not going to be short.

And so we will take a break.

QUESTION: Okay, do we do it when we come back?

ANSWER: You may put the microphone on your seat and when we come back you will hand it to the next person who is going to have a long answer.

ANSWER: It is a(?) thing. Someone mentioned at the break that they didn't want to be the one to get a long answer. Connie is afraid that she will not pass the microphone to the person who is supposed to get a long answer. And Paul is afraid that I am going to give a long answer.

QUESTION: Thank you, I don't know quite how to put this question and I'll give a part B in case the answer's not long enough.

ANSWER: No, it's supposed to be a long answer not a long question.

QUESTION: Oh dear. Okay. I'm dealing with a physical condition and maybe a nervous condition. And I'm working to do my part in healing it and let doctors do the other part. And it's working absolutely miserable, I think. And I keep getting tangled up with which part is mine and which part is theirs. And I know there's a conscious volitional part in it and I know it gets tied up with a self-destruct somehow and some kind of unwillingness. And I really don't know. Um, I'm mixed up. I don't know how to sort out my role in it so that... I love to fix things—I have a feeling this is in here somewhere too. And as you can see I've been working on it now for several years. I think it's getting worse.

ANSWER: Well, very simply your perfection is a gift, a gift inseparable from the Movement of God being Himself/Herself right there where you are. Therefore, it is absolutely essential for you to abandon the idea that you have some part in this other than the willingness to stand in receipt of the gift. As long as you are trying to play a part you are entering into a pseudo role of authorship along with the Father. I say pseudo because you on your own can not have a position of authority.

I've used this example before, but back in the forties and fifties there was a little gadget in the novelty stores. It was a little black box. And on the top of the little black box there was a switch. And when you turned the switch on a little trap door came open and a hand came out and turned the switch off and popped back into the box. The whole purpose of this box was to turn itself off. Now this (he pauses for one person who is laughing) this is a perfect example of the right use of will. The only right use of will is the decision not to employ will. "Thy will, not mine be done."

So all the time that you are attempting to play a positive role in your healing, you are attempting to express some authority on your behalf, instead of saying, “I will not enter into this process from the standpoint of my present frame of reference other than to say, ‘God, Thy will be done.’”

Your body has the intent to identify the presence of your individuality perfectly. And that intent was established by the Father in the Movement of His self-expression that all of us experience as you. And when you withdraw personal intents of your own, the Father’s will, the intent of your body, its reason for being can, I’m going to say, assert itself. And its asserting its function will be identified as healing for all practical purposes because its intent is to identify the presence of your individuality flawlessly, perfectly.

When you are attempting to be causative and God is being causative, it is as though mixed messages are being put into the air. And you experience it as, for lack of better words, a confused nervous system. It’s time to get out of the way. That’s the end of the answer.

QUESTION: Okay, thank you very much. I didn’t know if I should ask that question about sexuality or not. You can ask Raj if he wants to answer it.

ANSWER: I am Raj. And I do indeed want you to bring it up.

QUESTION: Okay, great. Because I was raised to believe that very spiritual types like Christ were like completely realized beings and both half’s of their personalities were completely developed—both the male and the female. And that we incarnate alternately as males and females in order to develop one side and the other, but that it’s a split. And a completely evolved person is completely both. And being completely both in all complete, completely like that, there’s no need for sex either to complete themselves nor do they have needs or anything cause they’re all complete. And therefore, Christ didn’t bother with sex he was busy teaching or something. (Laughter) You know, I don’t get the details, but I have noticed that some very evolved, I’d call them people I’ve met, you can’t really tell if you’re talking to a man or a woman, because both there feminine side is very strong in them, and their masculine side, however you see it is very strong in them. And so the way that I would identify a man or a woman don’t show. So go with my question about that.

ANSWER: The realm of the ego is a realm of getting. The realm, we’ll say, as fully realized conscious being is a realm of giving. As we said earlier, prayer is praising God constantly by acknowledging that which is Real in each and everything thing. That is giving. When you look at your world, you do not look at it to see what you can get, you do not look at it to get data for your self-protection, you look at to acknowledge it. You see?

Now, love from the ego’s frame of reference as we talked about is always a means of getting, getting completion, getting control, getting even. One who is

Awake, One who is remembering to be the presence of Love is not engaged in getting in any aspect relative to his world or her world, but is involved in acknowledging, giving recognition.

Now why, no matter how Awake I might be would I not bother with the opportunity to acknowledge the significance and the meaningfulness of that which is Real in each and everything I see? You see? But it is not engaged in in order to fulfill myself. And God saw everything that he had made and behold it was verily God. You see? Acknowledgment, recognition, you see, that is the Movement of Being that is embodied or expressed in every individualized aspect of the expression of God, you see. So it is your function to give acknowledgment, to recognize God in each and everything. And in that practice you remember who you Are. And who you Are is the Movement of God, I'm going to say what you Are is the Movement of God in the act of recognizing Himself, not only that it is Himself but that it is Meaningful—in other words, it was very good. You see? There is joy in acknowledging and recognizing what is Real. That is Love. And all forms of expression fulfill purpose.

Now, what happens when you come into the experience of your wholeness, in other words, where the masculine and feminine qualities merge and blend into a wholeness. What happens is that the compulsive behavior associated with the partial experience dissolves. And so one does not express himself/herself compulsively anymore to get, like an addiction being met. It's a gift. It's a gift. The Movement of God is a gift. And God is the recipient you could say. And the recognition, God's recognition of the Movement of God's being is Creation.

Without meaning to be sacrilegious, you could say that Creation is an eternal orgasm. It is an eternal and infinite experience of ultimate and beautiful meaning. Not one aspect of which goes unnoticed by any aspect of the infinity of Creation. All of it because there is nothing to distract one from the recognition of what is Real in all of Creation. So one does not grow beyond, I'm going to say "the need to embody and express love," because one wakes up into the fact that such embodying and expressing is the function of being itself.

The kind of teaching that you had heard and just expressed is exactly what becomes confusing to everyone when it comes to their relationships with each other, and when it comes to experiencing what they call their sexuality, causing grief around it and guilt and self-depreciation. Again, love is what is present when defenses are gone. It is what spontaneously is or happens when defenses, when self-protection are abandoned. It is the joy of being. And there are so many ways to express it.

I'm glad you asked the question.

QUESTION: If I could ask another piece? Does one grow beyond the need for marriage, or the desire for it or something?

ANSWER: Oh yes, yes. Because if you are already absolutely joined in full conscious experience, in the full spectrum of joining with every single member of the Brotherhood of man—let's put it that way, the Son's and Daughter's of God—why would you select one out of the whole? That would constitute a special relationship. When the fact is that you're already in full communion with that one. You see what I mean? When you are Awake there's not one experience that you could have that I would not be aware of, nor is there one experience I am having that you would not be aware of. There would be no need for us to select each other out of all of the Daughter's and Son's of God to relate to each other. In effect, it would have to constitute somehow excluding to some degree everyone else so that we could have a unique experience. You see?

So yes, there will be no giving in marriage that occurs, because unity, union will be the conscious experience of being. It's far more profound than anything you can imagine at this point. It is what all of you are actually afraid of and it is what your acts of self-protection protect you from.

QUESTION: I feel there's no end to this topic, so I think I'd better stop.

ANSWER: We have covered it sufficiently for this time.

QUESTION: Thank you.

QUESTION: Thank you. I seem to have chosen my experience to be one in which I appear to work with feeling in the darkness. In trying to grow I decided to ask to become more consciously aware of my guides. And there upon found myself getting in trouble with my supervisors at work. I don't know what I am or am not doing. I need guidance there.

PAUL: I'm sorry this is Paul, and I did not hear everything that you said. And my confusion about what you said is getting in the way of my hearing his response to you. So could you say it one more time?

QUESTION: Okay. It's been my experience from as long as I can remember, to have always known things I don't know why I know them. To do things which other people call me weird for, and the ego makes me hurt. With a feeling it is love that initiates it and brings around the results. It is a total lack of fear of going into someone else's darkness and fears that I do what I do. I want to grow and in that growing I asked to become more consciously aware of my guides. And then found myself, having surrounded myself with people that are not in agreement with my way of doing things, being told literally not to speak or touch to other people. And I need to find a way of expressing this that does not offend people that are not where I'm at.

ANSWER: I understand. First of all you have been different since you were a child. What has been important to others has not been important to you. What has distracted others has not distracted you. And although you have felt like a fish out of water you have also known that you are right on the beam. You could not

explain to anyone else and you could not explain it to yourself. And not having the explanation that you could defend yourself with you have felt uncomfortable.

Well, I'm here to tell you that you don't have to have an explanation, and you don't have to feel bad. And you can—I'm going to put it this way—you can dare to align yourself with and rest with that part of you that knows you're right on the beam.

I will tell you this, although it may feel awkward at times, what might have seemed to be stupid devotion to being on the beam has been right on target. And it is—for lack of better words—maturing you so that the gift that you have to give can blossom fully.

Now, you know what? Love always meets you right where you are. And the love that comes through you always meets others right where they are. And what I encourage you to do is to listen for how this love can be expressed so that it does not raise animosity or misunderstanding. If you know that something that you are guided to do is likely to raise dust, don't just do it. Ask for guidance, object to your guidance that this is likely to create flax, and is this the way it needs to be done.

This is very important when it comes to listening to guidance, because in the process of getting guidance you are not to overthrow your common sense. You are not to violate your comfort zone—the same things we were talking about yesterday. Guidance will always move you beyond your comfort zone because your comfort zone is too limited. But you're not to violate the comfort zone without asking further when what is given is uncomfortable, so that the specific guidance can be given that will reduce the discomfort because there's more clarity until you are finally able to do what the guidance has said because you're no longer uncomfortable and in doing it you will not be violating your current sense or your current integrity.

Paul does not do everything I say. Some things he is just stubborn about. But some things he doesn't do because it's not understandable. It goes too far beyond his comfort zone. And so he expresses what is making him uncomfortable. The best way I can put it is, that I will say something to him that goes beyond his comfort zone and my saying it uncovers specific belief structures that are limiting him that he experiences as specific discomforts and he'll say, "Well, what about this?" And I'll say, "Well, here's what about this." And he may say, "I don't get it. You're going to have to tell me more." And so I tell him more, and he says, "Oh, I get it. But what about this?" And we walk through all the "yes, buts" until they're not there. And there is peace within him because "he understands." What I have said is appropriate to do is not uncovering limiting belief structures that he didn't even know were there. And once he is experiencing his peace about it, then he takes the step that I have indicated is appropriate, and there is no repercussions from it because he wasn't going against his integrity. You see?

So I'm going to say challenge the guidance with the doubts that your guidance brings up in you, or the impracticality that seems obvious to you that is inherent in the guidance. Counter the guidance with that so that that may be dealt with and you come to a place of evenness about it within yourself. Then when you act upon it there will be no repercussions.

It's very important, each of you will walk into the Kingdom of Heaven, so to speak, on your own two feet. You will not ride in on the shoulders of one who is Awake. Okay? And in order for you to walk in on your own two feet you are going to have to address the beliefs that are binding you as they are brought to the surface as a result of your being loved by one who is Awake who is your guide. And your guide is a light who will lead you a step at a time, but it will be a step beyond your comfort zone. And when that happens you work with your guide to become clear about why it's reasonable to do this absurd thing, you see, until what made it absurd to you no longer makes it absurd because you've become clearer and you've grown, and then you take the step.

Blind obedience to guidance will never be allowed. Briefly I will share with you that a number of years ago in one of the gatherings a young priest was sitting about four feet to my left and he asked me some questions. And for Paul it was a very intimate communication that he was privy to. And during the course of the communication there was discussion about my identity as Jesus. And somewhere during the course of that conversation Paul said to himself, "My God, it really is Jesus." And when that happened he slipped into automatic, based upon his earlier preconceptions about me and he became absolutely obedient to me.

Now because this happened I had to set up a circumstance that would uncover to him the impracticality of this because I could not allow it to continue. And so I set up a situation which he obediently followed and the situation with my guidance became more and more impossible for him. And he obediently did what I said. And he got more and more frustrated, because everything I told him in actuality led to a dead-end. And yet I continued to lead him further into this blind alley, so to speak, until finally one day in pure frustration and some anger he said to me, "Will you continue to talk to me if I refuse to have anything to do with this any further?" And I said to him, "Of course, I've been waiting for you to say that."

And then I explained to him what happened in that gathering, because he could see it. And he could also see that his blind obedience to me had constantly overridden his inner feeling of what was right. And yet because of his concept of who Jesus was he had insisted on being obedient even though he was uncomfortable. And he said to me, "why didn't you just tell me I would have stopped." And I said, "yes, most obediently you would have stopped." He had to stop for his reasons, you see, out of whatever his present sense of his integrity was, not because I with all of my integrity had taught him to do it or told him to do it. You see? Your guidance will promote your clarity but will not allow you to

sacrifice your integrity. And blind obedience has nothing to do with the experience of and the purpose of guidance. You see?

I'm very glad you asked the question, because you're not the only one who needed to know the answer.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: This is a continuation of the last question, because when you brought up the don't necessarily be obedient to your guidance. What happened to me was what you were saying earlier to God, let Thy will be done. I find there's a part of me that doesn't want to be obedient to that. I just think... I don't know, something about it, even though I know that to Awaken all those wonderful things will happen. I felt good that you said don't be obedient to guidance. But then my mind was going, "but ah ha, they'll get you later on when you're Awakened, cause you're going to have to be obedient to God one hundred percent. And when God says, "everybody has to wear orange," everybody's going to have to wear orange." I don't know. That's the first part of my question. I don't want to have that feeling. But I know that I'm angry, and I don't want to be. And then a part of me goes, "of course I want to be." That's where I am.

ANSWER: I could say don't do what you don't feel like doing. But the truer statement is you won't do what you don't feel like doing. And that's okay. Until you feel like doing it you won't do it. And I will not fault you on that, your guide will not fault you on that, the Father will not fault you on that. But when do feel like it what it's all about will not be foreign to you because we have had an association. So enjoy your daydream until it's no longer enjoyable. It's not wrong to be experiencing a fascination with an illusion. The Father will not punish you for it because the illusion is punishment enough. (Laughter)

To indulge in an illusion is not a disobedience to God. It is something each one of you is quite capable of doing. It's within the realm of, what I'm going to call, acceptable possibilities of a divine being. I'm going to put it this way: Right now you are aware of three-dimensions: Line, plane and space. And you are experiencing everything from the level of the third-dimension. You are, for lack of better words, fourth-dimensional being. And fourth-dimensional beings—which is not a proper word—but fourth-dimensional beings have the capacity to experience reality which is four-dimensional from the level of the third-dimension. You also have the capacity to experience it from the second level or the first level. And each level involves more extreme limit. And the perception of the Kingdom of Heaven that is experienced from each of those levels is increasingly weird. Okay? And learning to grasp it and cope with it as well as who you appear to be to yourself from within each of those frames of reference can be interesting?

Imagine a fourth-dimensional mother whose kids are getting on her nerves, we'll say. And she says, "Oh, kids go out and play in the third-dimension for awhile.

What I'm meaning to convey here is that the experience you are having does not constitute your engaging in anything that you need to feel guilty for. It's just that from within a lesser level of the four-dimensions you experience yourself in a way that guilt is inseparable from—that's all. But the guilt isn't laid upon you from the level of Reality. It's being laid upon you by the limits of the level of perception you're employing.

Now you're welcome to play in the third-dimension for as long as you like. However, that level is not your Home. It is therefore, not normal or natural to you. And so all of the time that you are insisting upon having a limited experience of infinite being you're going to get feedback, your divine Sanity, with a capital "S", is going to constantly convey to you that this is not your abiding place even though you have chosen to abide there for awhile. It is this Sanity that says to you "this is not normal," is felt by you as the simple experience of an absence of normalcy.

Literally this dissonance, this uneasiness that you experience is simply the reminder. It is the experience of the call Home, you see. But if you stay there for an extended period of time, "I'm being an aspect of these three-dimensions"—if you stay there for an extended period of time, what happens is that as you feel isolated and separate, which is an intriguingly new experience, not natural to you in your normal state, you begin to feel vulnerable, the call for self-protection comes into play and the dissonance in the background that's the call Home, the beacon Home becomes the threat, you see. It becomes perceived as a threat rather than the way Home. And it becomes the thing you protect yourself against. And you forget. You forget until this Sanity that you cannot abandon or block out finally registers with you in a way that triggers an unwillingness to no longer suffer the dissonance of this level of perceiving Reality.

So, I am not here to say you have to wake up. I am here and your guide is here to be present when you say in whatever inner way you say it, "I'm not enjoying this as much as I used to." So that at that moment, when like the Prodigal Son, there is an urge within you not to have to exist this way anymore, so that when that urge is present in you and there is an openness to something more we can speak to you and say, "This way, this way, this way." But the motivation, the motive for returning has to occur in you first before you'll even listen, you see.

Now, you're not doing something wrong. But what you're doing is unnatural. Okay? When you're ready to have a new experience we're here.

So, enjoy not being obedient for a little longer. And then when you're ready not to enjoy not being obedient, it will not be a matter of having to become obedient, it will really be a matter of your joy at having a friend who can help you move out of a way of being that's uncomfortable. But that friend will always

honor your integrity in a matter that will not allow you to further abandon it by being blindly obedient. I didn't say not be obedient, I said don't be blindly obedient. In the process of your coming Home you must come all the way with an uninterrupted sense of your integrity. And that's what we started out with yesterday morning. You must start where you are, no matter how confused you are or how flawed your perceptions are, you must start with whatever shred of integrity still is present in you and let that be illuminated into its fullness as rapidly as you will allow it to be so that when you come back into your Right Mind you will not say, "I don't deserve to be here," you see, "because I got in on the shoulders of somebody else."

So, you have no justification for kicking yourself around the block or demeaning yourself, because at the moment you're not particularly interested in putting forth whatever amount of energy you think it's going to take to listen to guidance so that you can wake up and have something that you don't know you even want yet. You see? Okay!

Guilt maybe what the ego employs to keep you confused. But guilt is not something that the Father employs or the Holy Spirit employs or anyone who is Awake employs because it is obvious to them that you doing anything wrong. And there is no consequence divinely speaking to what you're engaged in. And we know that the moment you have the slightest interest you will be able to hear what you're willing to hear. You see?

Now I must add that one never moves into the third-dimensional frame of reference, no one ever moves into an imaginative illusory state alone. There have to be two or more who agree to the characteristics of the illusion. And as more and more join it seems to substantiate the actuality of the illusion as well as its reality. And we spoke this morning about the workers in the vineyard who come in the morning and those who come in the afternoon. As more and more opt for abandoning the illusion there are fewer and fewer present reinforcing the illusion. So there is a point, if you were a holdout until the bitter end, there is a point at which it would become exceedingly difficult to maintain the illusion, because there would only be one other supporting it with you. You see?

So in spite of any insistence you have at delaying waking up you're going to find yourself wanting to. And no one will have to force it. No one needs to force it.

QUESTION: Thank you, that's very good. I have one more little thing for you to debunk and then I'll come in the House, I'll come Home. This other thing is, I don't know where I picked this up, I guess the secular world it would be "waiting for the other shoe to drop," from spiritual stuff I've gotten, "God only gives you so much that you can handle now." And it's almost like, okay...

ANSWER: No, you only let in as much as you can dare to handle, which really means you only let in as much as you can dare to let in without losing your sense of identity, your current sense of identity. God is never withholding anything.

QUESTION: I guess I'm interpreting that in the negative way, which is almost like, "okay, I've got a good job, I've got a good relationship, therefore God is going to fling cancer at me so I can deal with that and then I will Awaken." I know that sounds crazy. But it's almost like I leave seminars and then I'm like open, I'm flying and my neighbor will come by and say something and I'll go, "Oh," contract.

ANSWER: The parable of the Prodigal Son is wonderful, because if you remember the Father never left home. The Father let the Son go. He didn't chase after him trying to coerce him into coming back. In effect, the Father engaged in nothing unusual about His own activity until news came that the Son was on his way back, and then the Father went out to meet him.

God is Love. God is not wrathful. God is not jealous. God is conscious of the truth about you—the unchanging truth about you. And if you are having a fanciful, imaginative perception of Reality and the Kingdom of Heaven and the life of the divine one that you Are, okay! It isn't changing in any way Reality, the Kingdom of Heaven or what you Are. So there is no call for anything other than Love, you see, from the Father.

You will never be punished by God. You will seem to experience punishment, or what you could call punishment from believing that the three-dimensional frame of reference is the totality of existence. Because fourth-dimensional Reality will continue to function on a fourth-dimensional basis, which cannot be grasped from within the third-dimensional level, and thus you will constantly find yourself stubbing your toe against what is happening fourth-dimensionally but you were not perceiving the totality of. And this is part of the discomfort that occurs, you see. But it is not dished out by God. It is just behavior on your part that is based upon ignorance of how things work and coming up face to face with the way things work. Sooner or later you will stop resenting the impact—if I may put it that way—and you'll begin to recognize that it's a wake up call, rather than something to defend yourself against. You see?

I've mention this before, I've mentioned it outside: You're familiar with the picture of Jesus standing at the door, it is an illustration of the statement, "Behold, I stand at the door and knock." Okay? You on the inside, not you, but everyone on the inside experiencing the Kingdom of Heaven that this dwelling is in as just the world, immediately get on the phone and call the police to get rid of the intruder because you perceive threat, you see, in a divine event, "Behold, I stand at the door and knock."

So when you are stubbing your toe against the world and saying that you are having a problem that you need the help of metaphysics to resolve and get rid of, what you really needing is a willingness to look at this a different way. You might even consider answering the door, or looking through the peep hole, you see. But until you're ready to do that, it's all right. The Presence of Love, the Presence of God, the Movement of Reality will continue in it's loving and divinely perfect action to be what's going on, until it finally occurs to you that you're stubbing your toe against it because you're not in harmony with it is your ally, rather than something to get rid of through the use of more and more powerful spiritual truths.

The God of the Ten Commandments is not God. God is Love. It is the ego that would have you be afraid of God and His wrath. Walking through the fear of God—walking through your fears about God—will be essential to your waking up. And I am here to say that God is Love doing nothing to generate fear of any kind, not misunderstanding or misperceiving you in any way, and therefore not judging you except in the giving of the acknowledgment of what is Real right where you are. “This is my beloved Son in whom I am well pleased.” And this is true of everyone.

This is a wonderful thought for me to leave you with for today. And we will resume tomorrow morning at 9:30. Thank you for your question.

QUESTION: Thank you very much.

QUESTION: Good morning.

ANSWER: Good morning.

QUESTION: My question has evolved over the last couple of days. Many of the questions that have been asked have not really pertained to me, but the answers have. Does that makes sense? I've listened and I've done a lot of writing because often times things don't seem real to me until I see them in black and white. And I've gone over the notes that I've made. I may kind of wander here a little bit. I also tend to be an analyzer from way back and I take situations in my life and I analyze them to pieces. And over the last few months I've analyzed situations, I've found peace of mind and then boom it's gone.

And I had a situation last night where I was with a group of friends that I've had for years, and I looked at them and I thought to myself, “you know, I love you and I bless you, but I don't really like you.” And I'm feeling a lot of sadness. And I realized that I'm at my leading edge in this situation. And I'm ready to move on, but there's still a sadness and there's some pain.

And a lot of things are going really well for me in my life and I tend to feel guilty because it's too easy sometimes. And of course, that was resolved for me because I've had some challenges put into my life by the Universe so that my sense of guilt will go away. (Raj and others chuckled) And I would like to... I guess my question is how can I look at this mishmash of confusion

differently, and how can I regain my peace of mind. I've asked several times to see things differently and a lot of answers have come to me, but at this point my confusion is manifesting in a pain in my chest that won't go away. And at one point I analyzed the situation to be, okay I'm willing to let down the walls and be love, but it seems that as soon as I let down the walls my ego throws another one up.

ANSWER: Sound familiar to anyone else? (Much laughter) Indeed, analysis, reason, these things can help bring you to a place where you are experiencing peace. But peace that you have reasoned your way into is not the peace you're looking for. It's the peace wherein you can feel safe enough to dare to yield into the unknown, to yield into something beyond what you can fabricate through the use of your mind. That peace is a place where you can dare to abandon thinking, even if it's only for ten or fifteen or twenty minutes. But in that place, in that silence is where, if you are paying attention, you can begin to feel Love. When I say that I do not mean that you can feel your capacity to feel loving. It is the place where you can discover that you are embraced by Love, which you will recognized to be what has been meant by the words, the "Father's Love." The words aren't as important as the experience.

When you experience that Love and you realize that you are still just this puny, piss-ant mortal that sat down to be still, what it does is it changes the way you think and feel about yourself. Because it becomes obvious to you almost immediately that you didn't have to change in order to be Loved, that you are lovable just the way you are as you sit there. Well, this is peace, this experience of Love that you are embraced by, this is the peace that you have been looking for. And because it's a peace you didn't create, a peace that is obviously a gift, you see, you will find yourself realizing that it must have been present always. And where you had been striving to be worthy, or to become equal to whatever it took to be loved by God...

PAUL: I'm sorry, this is me Paul, I just lost it.

ANSWER: The point is that because this love has always been embracing you and you are not experiencing it because of any striving that you have personally engaged in, it means that you must not be as guilty as you thought for anything that you thought you were guilty of. Because a love as pure as the love you are embraced by demonstrates to you your innocence. The experience of being Loved by God discloses to you that you are worthy of such profound Love. And in the presence of that Love it becomes clear to you that you are innocent, that there is something utterly pure about you. And in that experience a shift of self-perception has occurred, it has been revealed. And it gives you a new basis from which to be in the world. Now it may only last for ten or fifteen minutes and then when you open your eyes up and it's time to cook dinner you will slip back into

your old habits of doing it the way you've always done it. But the experience will not disappear from your mind.

There is another thing that happens at the same time that a shift of self-perception occurs and that is that it becomes obvious to you, but it's like another revelation, that this is true of everyone else, that everyone else is innocent and everyone else is embraced in this active presence of Love, which is the Father's Love.

Now, because this is not a common experience for you, what you would call a normal experience for you, it is well to nurture having the experience by taking the time frequently to become still. What's really important to know is that intellectual processes are unnecessary to the arriving at that experience. And so what's called for in order to have the experience is not greater intellectual skill.

Indeed, as growth occurs, as shifts of perception occur, things that before had seemed most meaningful which weren't really meaningful, will become obvious to you as less and less meaningful. And sometimes this does involve associates or activities, and yes, sometimes it feels like a loss. What I encourage you to do is to sort of look up instead of just the immediate circle of friends or the immediate activity or role or job, and sort of take in the horizon so that you will have the opportunity to observe those things or those individuals coming into your experience who are of a similar mind.

This is not a matter of arrogance or being hoity-toity or snobbish, it is a natural gravitation that occurs. It does not mean you're better than the ones you are departing from and they are not worse than you. But so much of what everyone does is based upon what they ought to do or what they should do, instead of the common sense that we've been talking about for the last two days, the recognition of what fits and what doesn't, what works and what doesn't. Taking a snack lunch in a tune box into a library to eat lunch and listen to music doesn't fit. But eating lunch and listening to music is not wrong and reading in the quiet of a library is not wrong—they don't fit. And so there's no judgment involved here. It's just paying attention to what fits, what works.

The sadness is because you see a gradual moving apart occurring and you are still eyes down seeing only the immediate circumstance of your life. And so if you will recognize that change is occurring, shift is occurring and you will look up you will find that not only are you moving out of this arena but you are moving into an arena which is already full of others and other things which stand in support of where you now find yourself. And it is a Movement of Love. It is not a movement of denial of them, and embrace of them, you see.

In spite of the sadness, gently let the shift happen. And try not to evaluate it, just be present with it and pay attention. These kinds of shifts happen infrequently where perhaps groups of friends seem to pass out of your experience, or a change of job occurs, because they represent what you would call thresholds. You don't

go over thresholds or change-lines everyday. You move across and you find yourself in a new [way of] being. And there is a time that you will find yourself in that area where you are paying attention and where the shift become consolidated, fully embodied in you. And then you will find yourself at another change-line, and another shift. It's natural. And it can occur gracefully.

However, for those who are at an analytical nature, who want to understand every bit of what is happening, you will find less grace in the shift. The need for analysis and arriving at conclusions about what is happening is an expression of lack of trust. "Well, I'm not sure if this is really meant to be. I'm not sure whether I'm even thinking straight." You see, that is doubt.

I am encouraging you not to practice doubt. Because what is happening to you is unfoldment. It is not the evidence of willfulness. It is not that you because of your analysis have decided these friends are no longer good for you, or you are better than they are and therefore you are going to do this or that or the other thing. You can trust this Movement that you're not responsible for.

Paul used to be analytical. Life is much richer for him, much fuller, much happier and there is much less fear on an ongoing basis since he has stopped trying to understand everything and has listened so that he might know the truth, so that truth known can register [with him in a way that so that] conclusions can come to through clear, correct, logical thinking, you see.

You see there's a sense of loss associated with giving up the skill of analysis, especially if the expert practice of that skill has contributed to your feeling that you are a creditable and a worthwhile human being, because you are having to abandon something that gave you a sense of worth. And so there's a sadness when that is released in favor of what I need to know. up to the right conclusion causes you to be in a place where you are no longer getting reinforcement of your worth. At least that's what you think. That's what anyone thinks who is an analyzer, a heavy-duty, highly addicted thinker, you see.

"Well, who are you, or who is Paul if he isn't thinking anymore and doing it well?" Well, interestingly enough you become the place where God shines through, not where you shine through, not where Paul shines through. That's about the worst thing that can happen to an ego. But it is where peace and joy come forth without the presence of fear goading one into taking things into his or her own hands, you see.

When shift is occurring it always feels confusing. Now that can cause you to do one of two things, either you vigorously attempt to get mental control of the situation or an understanding of the situation, or you become like a brand new baby who with great curiosity and delight pay attention to see what the new is that is not completely consistent with the old. Mind you I said with delight and curiosity. If fear comes into play you will resort to intellectual processes instead of

with delight and curiosity, paying attention. In other words, observing with innocent or fresh eyes, not clouded by past memories and definitions.

Everyone at one time or another and especially those who we'll say are consciously on their spiritual path are desiring to wake up, are desiring to have the influx of enlightenment, but when it is realized that it means letting go of old definitions and being in a new way, being with innocence, actually changing... "oh, I didn't bargain for that," you see, "I thought I would still be able to be in control like I used to be, but with more spiritual motives," you see, instead of more trust.

So what I'm telling you is that what's happening is wonderful. And that what's called for is not greater understanding of what's happening but more trust. That what is happening is divinely oriented? An expectation of God knows what. And I mean that in the most positive way, you see. Trust. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good morning, Raj.

ANSWER: Good morning.

QUESTION: I'm so delighted to be here, it's a consistent delight that I've been feeling since you showed up finally for me. And I've got a lot of question and like the lady the other day, I wish I could kidnap you for a day. But I won't make that suggestion. So anyway, what's upper most for me this weekend, I've been giving a lot of thought about the things that you've been saying about thinking. And it's occurred to me before I heard you say this that we're not thinking if we're giving our attention to whatever is in front of us. And awareness seems to expand in the moment. In other words, ideas or insights occur in the moment of what is going on. This is the way I'm experiencing this. And in the moment it's timeless. Here in this moment is no time. If I'm seeing this correctly.

ANSWER: That is correct.

QUESTION: Now if that in fact "be here now, this is the Kingdom of God now with my full attention present I am not in time, which is the past or the future, the opportunity to be here now forever as I am in my body is possible as it fulfills purpose." What I'm trying to say is I'm approaching the "golden years" of my life span as we understand it, which means I'm going to be facing the wall of hypnosis of "well, the medical bulletins as we die on the installment plan, as our body begins to deteriorate on the installment plan I guess... I know the relationship between thinking and fear and all that accompanies all that. And what I guess I'm trying to say here or understand with you is I read in one of the "Conversations" that we can be here for a hundred years, two hundred years...

ANSWER: ...a thousand years...

QUESTION: A thousand years...?

ANSWER: Or until you simply wish to be somewhere else.

QUESTION: In other words, by choice, not by sin, suffering, death and all that.

ANSWER: That is correct.

QUESTION: So I remember in the scriptures you said, I think that it was recorded that you said, someone asked you something about death and you said, “that there would be those present who would not taste the second death.” I don’t know if this was related to. In other words, I was to understand there were those there present who would still be around until you would come to them again. At that time I understood it was in the cloud and the great Cecil B. DeMille production.

ANSWER: The first death was birth. The first death was your sudden ignorance of what you divinely are, at which point in your limited perception you took yourself to be only what you see and call your body. The second death is when you wake up.

QUESTION: Ohhhhh, I never... That makes sense.

ANSWER: Of course,

QUESTION: Okay, okay, so the second death is a living experience of translation.

ANSWER: The only experience, no matter what you call it, the only experience you ever have available to you is a living experience.

QUESTION: Right, because we’re here consciously...

ANSWER: Even in the belief of death and passing on, as friends have done, as relatives have done, from their standpoint there was never an interruption of living, of being conscious and of being themselves and of being identifiable. In other words, having what you would call a body. So no matter how many times you think you may have been born and died you have never had anything but a living experience—an experience of being. Continue.

QUESTION: So what I want to clarify with you today is I don’t want to walk that road of watching myself deteriorate and go through that process, that illusion called sin, suffering and physical death.

ANSWER: Then you only have one solution or one way in which to do that.

QUESTION: And that’s to be fully here in the present moment.

ANSWER: Doing what?

QUESTION: Not thinking and...

ANSWER: Being willing...

QUESTION: Being willing...

ANSWER: To recognize...

QUESTION: To recognize...

ANSWER: That which is Real in each and everything. (They say this together.) Because that is the act of Love. That is the fulfilling of your function. That is your nature. That is your being. And Love embodied because you are not claiming a right to express anything else is healing. Now healing simply means the uncovering, the bring into view that which has always been present—what has really always been present—right here, right here, right here, you see.

I'm going to address your specific question. The answer is yes. If you learn to be present in the moment with innocence—meaning that you are not applying your own personal definitions to everything and you are willing to recognize what is divinely present in each and everything, you will not have any further experience of death. You will not experience any further disease. And any disease that you might currently be experiencing will disappear in the uncovering to you of what is divinely real right where you are.

QUESTION: Yahoo! Now may I ask...

Now before you continue so that this doesn't sound so wonderful that it's impossible to achieve, or so that you don't all make it highly complex, remember the day dream we were talking about yesterday. Because a daydream is a fantasy.....

.....in his reverie and his distraction behaves in a way that's inconsistent with what's really going on. And what's really going on can at times interfere with his reverie. But in order for him to become free of whatever the details are of his reverie, all he has to do is shift his attention back to the obvious, to what is really going on. And this is not an intellectual feat. It's a matter of what you're valuing. So waking up is a shifting of what you value. It's not about being something better. And so there's no work involved. It's a matter of changing what you value.

And what we've been talking about for the last two days, coming to a point where you are valuing your capacity to Love more than you value the right you think you have to get even, to be angry, to feel jealousy, to hate and the list goes on and on. Every time you think you have a right to engage in these activities you are valuing them and you are in a reverie, a negative reverie. [Love] binds you to Reality, the Kingdom of Heaven, right here, a Son or a Daughter of God that you are right now and most of all God, which is the substance and activity of all of this as well as you.

You know, you can't love in the past and you can't love in the future, can you? The only place that you can feel love is in the instant of conscious awareness you're having. And the only place you can extend it, embody it is in the now, which is timeless. And so if you engage in love you are in perfect alignment with the only moment there is, if I may put it that way, you see. That puts you out of time. And how difficult is it to do that. You don't need a degree. You don't need any mechanical objects. You don't need money. You simply have to say, "I value expressing Love more than anything else." Well, you say, "that's very

magnanimous and wonderful but there are so few people who do it it must really be hard or everyone would be doing it. I don't know if I can do it."

So let's make it a little more relevant. You know the question is, "what's in it for me?" This really makes it more relevant, "what's in it for me." Well what's in it for you is that peace is yours, the absence of gut wrenching knots of fear. The uninterrupted experience of joy. I know joy doesn't motivate you as much as not experiencing pain. So we'll talk about that. It will be the absence of pain. It will be the absence of all kinds of hurting. On that basis I think you all could muster up enough energy to dare to at least begin to choose for Love more consistently at every moment.

You had something you wanted to say?

QUESTION: Yes, thank you.

ANSWER: You were in a reverie.

QUESTION: I know. No I thought you were talking about...

ANSWER: Come back, come back.

QUESTION: I thought you were addressing someone up near the front of the row. Okay, yes this leads me to my next part. Since our last conversation where you helped me look at my weight problem in relationship to my attitude.

ANSWER: Let's just say looking at your current weight.

QUESTION: Looking at my current weight, okay.

ANSWER: It's not a problem.

QUESTION: Right. But I want to tell you what I've experienced since our last... I've experienced a dissolving of a very deep core of insecurity. I can't explain that but I have a feeling that that's related to it. It seems like something's happening...

ANSWER: No, you know that's related to it.

QUESTION: Right.

ANSWER: Be simple, genuine, without unnecessary words like "I think." You see, you know it relates.

QUESTION: Yes, right. I wasn't looking for it to manifest like this, but this is what I have been experiencing.

ANSWER: Indeed.

QUESTION: There is a deep core. It seems to be... it's lightening up, not seems, it is. And my question...

ANSWER: You see, the reason I mentioned it is in everyone's hesitancy to be too direct or be adamant everybody couches what they're saying in some...

QUESTION: I don't want to say the wrong thing to you, Raj.

ANSWER: ...in nebulous terms and as a result you confuse yourselves.

QUESTION: This is ironic because with everyone else I don't have a problem, but talking to you I blow it the most. Which is silliness because I'm talking to you all the time.

ANSWER: Go ahead and blow it.

QUESTION: Okay, It's silliness because I'm talking to you all the time anyway you know what I'm saying. So that part of my being which I felt was feeling very insecure all these years is dissolving. And I'm feeling more confidence about everything, and less fear about everything. And I want people to really hear that your presence with us now is a healing experience for all of us. It's like psychic surgery is going on. You're doing something to all of us.

ANSWER: I'm just loving you.

QUESTION: I know, but I just want to say one quick thing before you say that. Two thousand years ago you said that no one comes to you unless the Father draws them. In other words, you're the Shepherd, we're the flock. Buddha has his flock and so forth. But we're drawn to you because the Father drew us to you. And I want to know if this is currently happening now in this time, that you are here audibly speaking to us, where we can hear you in our dream state?

ANSWER: The reason you're hearing me is because you're already at Home. And you are not as insistent upon your The only way you could be called to come to hear me, or called to hear me is because hearing the Father's voice is your function. And so you are bound by the very nature of your being to come back into your Right Mind. You now want to know what it was that was great that happening two thousand years ago, it wasn't that I came it was that there were those who were stirring in their dreams and were open to the experience of the revelation of truth. You see everybody leaves themselves out of it.

And that's what has made the [account] of Jesus down through the years become something extraordinarily special. And so it has come to be believed that Jesus is the only begotten Son of the Father. You poor souls. But the meaning really is that Jesus was begotten only of the Father and not of the ego or anything else, just as you are begotten only of the Father and not anything else. We're all in the same boat, that's why we're brothers and sisters, if you will.

So it wasn't that I came, that isn't what was great, that isn't what was miraculous. It was that there were those in their dream that were stirring—their sleep was restless, if you will. You think I'm holding a gathering, we are being together, we have gathered together. And we are being, if I may put it this way, as much of what the Father is as we can allow to happen at this moment. We're all being the divine ones that we are together, you see.

QUESTION: In our present state with you, with our full attention, hearing the Father speak to us through you is where we will see the Kingdom

of Heaven unfold, moment by moment in this present moment. And as we do this then we will see the fourth-dimension start to appear.

ANSWER: You will see all of what the Kingdom of Heaven is become visible to you. That is a better way of putting it, because you think of the dimensions as levels with boundaries and again you can conceive of it as something, the boundaries as something hard to move over. But if you begin to embrace the idea that all of what the Kingdom of Heaven is present and functioning fully right here, right now, your resistance to it will diminish. And when I say your resistance to it will diminish I mean that the definitions that you have given to everything—and those definitions are very different from what the Kingdom of Heaven is—will get less of your attention. You will stop reinforcing them. And in that way the veil will lift.

If there were a curtain hanging around us, around this church, and we could only see the boundaries of the property of the church, the veil lifting would be like the curtain lifting and you could see the whole view, because it was present the whole time. So instead of thinking of moving into the fourth-dimension I would encourage you to think in terms of having all of what the Kingdom of Heaven is become visible to you right here, which will include everything you are seeing plus much more. And again, the key to having that experience lies in the practice of Love, the being of Love, the valuing of that more than self-defense in all of its forms.

QUESTION: And not taking thought of about anything we see.

ANSWER: As long as you are taking thought you can't be listening. You create static or interference as it were in your mind that absolutely distracts you. That is the reverie is, is all the thinking and the uses you put thinking to in order to protect yourself ultimately. It's in the silence that the fullness can register with you.

QUESTION: So then its trusting God to take us on a marvelous, never ending adventure that we know...

ANSWER: Yes. Oh yes. Oh yes, that is what the Movement of Creation is.

QUESTION: So it's like falling back into His arms and trust.

ANSWER: But I want to add this little slant to it. It's not just trusting God to take you on a divine adventure, it's trusting the essential nature of everything that already exists. I say that because your sense of what God is still at a distance from you. So you think God will take us like a tour guide to Israel to some marvelous adventure. If you will begin to trust the essential nature of everything that already in you, through you, around you, in and through everything around you. You see, that will bring God in a more omnipresent way into your awareness. And so where is the divine adventure going to lead you? For right now the divine adventure is going to lead you to an enhanced experience of everything you're already experiencing.

QUESTION: Like everything becomes like a warm fuzzy, kind of?

ANSWER: You could say that yes, plus much more. That's why it's so important to take the time to be curious to wonder what is really here in the pedal of the rose, willing to see what is Real in each and everything because it's each and everything that's going to be transformed as a result of the veil lifting or the scales falling from your eyes, with innocence. You see what I'm saying? Without preconceptions and without using memory of things that have happened in the past, to provide you with some sense of security so that you have the nerve to stand at the edge and jump.

QUESTION: Yes, I have the nerve to ask you this. I'm willing.

ANSWER: I am saying do it without role model. Do it without any personal necessity to do it well. Do you see what I'm saying?

QUESTION: Yes, because of the love of what I'm feeling about it to do it with.

ANSWER: Do it because Love is your function and joy is your experience. And do it because you don't want to hurt anymore.

We will take a break.

QUESTION: Since I've been spiritually stirring, I have difficulty praying because I don't know how to pray anymore. I get confused with, you know in the Garden of Gethsemane when Jesus said, "not my will, but Your will be done." So sometimes when I'm staying in the present but at the same time of activities of living you sometimes have to make plans or have directions, so since I'm not necessarily at a spiritual level yet where I'm fully aware of the mind of God I feel funny asking God to help me towards a certain goal because I don't know if it's the will of God, or if it's my will. And I don't know if it makes any difference if I ask God to bless somebody...

ANSWER: Oh, I'm going to interrupt you right there. You're still going to have to ask the rest of the question. Does it make a difference whether you ask God to bless someone? It does! Never doubt it for a moment. For you to ask God to bless someone your expression of love. And when you are expressing love you are aligning yourself with the Father's Will. And at the risk of there being misunderstanding, there is power in that. At the risk of there being misunderstanding I will say there is power in that. But the power is the Father's power. When you express love by caring enough to ask the Father to bless someone you are bringing yourself into alignment with the will of God.

You know, people have referred to my presence two thousand years ago as "God with us," meaning, God with mankind, present with mankind. And every time you express Love to your brother it is "God with us," with mankind. It let's God in. That's why it is powerful. It isn't the power that you can exercise. But you see, the ego will never ask for your brother to be blessed. And so when you say, "Father will you bless so-and-so," you may know that it is that part of you that

is divine that is uttering that prayer. So yes, indeed it makes a difference. Continue.

QUESTION: Well, so for instance if we don't know the will of God or the Mind of God and I practice love to my spiritual consciousness as much as possible, at the same time in planning different activities, necessary kind of practical activities in my life I wonder how important it is that the activity be the will of God or that I just practice the will of God in the activity? Do you understand that?

ANSWER: Yes. It's always important for it to be the will of God because that's where the harmony of the activity and the fulfillment of the activity will unfold most gracefully. So be real practical and say, "Father we need to arrange for a function that's going to be held on the 17th, will you help me to know how to arrange for it appropriately. And if it's not appropriate will you find a way to let me know," you see. And if you don't get a totally clear answer, where you are completely at rest, then periodically ask again.

Now, it's very important not to abandon your common sense as, I'm going to say as you progress on your spiritual path. And so you start with where you are. You start with whatever your current common sense is. You know you're going to have to fly somewhere, your common sense says make the reservation where you can get the best price, don't wait till the last minute. So until you get guidance to the contrary use your common sense. Because your common sense has helped you to get to where you are.

QUESTION: And so for instance if there's a goal I thought might be good for me and my situation, so what I thought was well I would start going through the motions of meeting this goal or being ready for it to happen if it does. And then just allow to happen whatever is going to happen. Now is that sensible?

ANSWER: No, it is sensible to start going through the motions that express the greatest common sense. What you need to do is to add to that this extra dimension of inquiring of the Father, "is there a better way to do it? Is there a different way I should be doing it? Should I be doing it at all?" But start going through the motions, be grounded and be practical. But let there be an open inquiry, you might say, an ongoing inquiry for any modifications that might be appropriate. You see? As you do that and you begin to feel the nudges, the insights, the clarities that present themselves to you, you will begin to find them to be dependable and valuable.

And so the two things you're doing, going through the motions based on common sense plus listening for what is truly appropriate there will be a shift of emphasis and you will begin to value the listening and the inquiry more than the common sense, you see, because through experience you will have found it to be a better resource than your common sense. Pretty soon your common sense will be

recognizable as not using your best judgment any more but always inquiring, you see.

And so there will be a shift that will eventually occur where literally you don't do anything without wanting more than any thing else to know how your actions fit in with the Father's will. And the reason you want to know that is because first of all it's your function and your nature not to be out of alignment with His will. And secondly, but more importantly, being in alignment with His will blesses everyone involved in whatever the activity is, you see.

So you don't say, "okay, I'm going to abandon my common sense and I'm going to go a hundred percent for guidance." You see? You don't do that until you've had enough experience with guidance that you are trusting and it doesn't evoke a great deal of fear. You see? Your common sense is a combination of inherent natural divine intelligence and fear occasioned by misunderstanding who you are and what everything is. Okay? So you don't invalidate the whole thing, because part of it is your innate intelligence. What you want to do is to take steps that help you let go of the fear and the confusion and the ignorance of who you really are so that the intelligence that was present becomes aligned not with the confusion but with the clarity of knowing the Father's will. You see?

QUESTION: Yes I do.

ANSWER: In this way, people will not look at you and say, "oh, she's another one of those spiritual kooks, look at she's an idiot," you see. And that's not what waking up is about. Waking up is, and true spirituality is the most grounded thing there is. In fact, it is the belief that spirituality is an effervescent disembodied state of nebulosity that what it really is isn't being brought into play and transforming the world right here. You see?

QUESTION: Yes, thank you.

ANSWER: You are welcome.

QUESTION: I'm hoping that you can answer this more coherently than I can ask it, but in the things that you've said in the gatherings and in the Course it seems to me that you're urging us to look for the Movement of God in all things. And to appreciate that what happens is God's will. It seems to me there are also a lot of spiritually oriented people...

ANSWER: May I interrupt just a moment, so that there isn't a misunderstanding. I do not encourage you to see everything as God's will. Because sin, sickness and death, suffering is not God's will, and although many times the Holy Spirit will turn your infirmity to your advantage it doesn't mean that the infirmity was a legitimate item provided by God for your growth. Thank your luck stars that the Holy Spirit turned it to your advantage, but don't value it as though it was part of the divine order of things.

QUESTION: Okay, you may just have answered my question.

ANSWER: I have.

QUESTION: I'll have to think about that. Thank you very much.

ANSWER: If you have a "yes, but" after thinking about it, please express it.

QUESTION: Thank you.

QUESTION: The question I wanted to ask is kind of a two part, and it kind of had to do with what Trish was talking about. I kind of started this stuff a long time ago, the spiritual path a long time ago, and I've gotten to a point... I feel like I've been able to exercise unconditional love occasionally, you know when people have appeared to hurt me, and I feel hurt or offended by them sometimes I can look past it, often I've been able to look past it and love the part of them that didn't hurt me. If I'm explaining right. And when I do that I get this big sound from my ego that says, "you know, you really aren't very loving. Most of the time you are a witch with a "b". So why do you pretend to be so loving now?" So then on the times when I'm really not so loving and I am angry and I don't see the part of them that is lovable then my ego says, "I thought you were kind, I thought you could forgive these people. Why can't you do this?" And I constantly have a battle.

And so now I've reached a point and I don't know if this is related or not, where I sit back and I wonder about these things and I think you're right so really deep down inside I really have no goodness because it's serving some other purpose that my ego says it's serving, that I don't understand. And now after spending years in this state and after listening to some of the things you have been telling us throughout your gatherings, I am now at a point where I feel like I have no personality. I see these people and I'm feeling more love from people than I've ever really felt and acceptance. And I don't look at them and think they're judging me or hating me or I can feel like I can get in a little better now with the spirit, I can touch it, I can feel it, they can feel me. But yet I'm not excited to do anything anymore. If people don't get it I don't care. And I just feel blah, and energyless. I don't really have any energy. Like, when we go on breaks I don't even want to get off this bench. And that's how I feel. And I wonder what that's all about?

ANSWER: First of all it's part of what is called peace. It's the absence of the thrill of the ego, because from the ego vantage point life is usually considered to be a vital and exciting thing to be involved in, with positive connotations as well as negative connotations, one naturally has the expectation that to be Awake is going to be even more exciting, more meaningful in an exciting way than what you have already been experiencing. Because of the amount of time Paul spends with me—and there was one occasion when he was in Kauai where he spent twenty-four hours a day for three weeks with me—he has come to have the same sort of experience you are describing because being Awake is not compelling. He has found that to be joined with me doesn't give him a fix or a high, but rather an experience of utter evenness. That's peace. As a result, when he disengages from

our union and chooses to function “on his own” he doesn’t find—upon looking back at the experience of being joined with me—he doesn’t find anything compelling about doing it again. It was an interesting phenomena. The reason is, that it is the ego that looks for something compelling.

Now, ultimately what it means it that Paul and everyone else will have to arrive at a point where the choice is made for being joined and experiencing the peace, the love and the uncompelling, unexciting joy of being, just because, if I may put it that way. Not because it’s fulfilling. Not because it’s exciting. Not because it’s meaningful. And yet it is meaningful. But the elements of meaningfulness are different from what the ego called the elements of meaningfulness. And I a way it is as though “nothing that I see means anything.” Nothing about what is seen is in itself compelling. You see? There’s nothing out there to get something from. And that’s because the function of love is to be given. Everything is out there to be acknowledged for what it Really is, not to get something from. And so instead of getting a fix from your world you finally have to come to a point where you value the gentleness of pure Being. That’s the best way I can put it into words.

In the process of shifting from the old ego orientation and its compelling, compulsive, vitality of life, so to speak, through the even balanced peace of being and the joy of love that arises out of that it will seem as though you must be making a mistake because you’re moving into something apparently less meaningful. But what that means is that you’re moving into a place where there’s less of an edge of fear and anxiety, which is popularly called the excitement of life. You see, this is why you never hear me give rousing talks, because it’s the ego that gets roused, gets excited and motivated. And that’s not where it’s at. That’s not the direction of Awakening.

And so you hear me speaking gently. You hear me speaking softly, not rousingly—maybe movingly—but not whipping up a storm of enthusiasm. Because ultimately the choice has to be made within yourself for something that ultimately you have to make the choice for an experience which is not in itself attractive. I didn’t say it was unattractive, but it does not have within itself elements that draw you in. The Kingdom of Heaven does not have elements that draw you into it. You cannot be compelled to come Home. What I must do is share with you whatever will help to trigger your capacity, you inherent divine capacity to recognize Home and to value it, so that you without any coercion having been applied to you make for your own reasons the choice because you can feel that as crazy as it seems this is the choice you need to make. That as surprising as it is to you, you don’t feel any longer compelled to change everyone else’s mind.

Your world is not any longer providing you with the motivation for living and at the same time it isn’t undermining your capacity to feel joy. That even

though this surprising turn of events begins to register with you and your life has begun to change and the excitement isn't there anymore, that this is what you choose for because you can feel within yourself that these experiences are identifying the [integrity of your] capital "B" Being, divine life. You see what I'm saying?

QUESTION: I think. What I want to know is how long do you stay in this state of not caring? From what you say, I think probably forever.

ANSWER: Well, no, yes that's correct, you will stay in it forever. Right now Paul doesn't care what you think. Paul doesn't care what anybody else thinks. Paul doesn't care what he looks like, although as I talk about him more he's beginning to feel self-conscious. But when Paul doesn't care, then his presence is utterly caring. You see?

QUESTION: Does Paul have any energy physically? I mean, other than the energy just to move himself about where he needs to go.

ANSWER: He doesn't experience this. I mean, although I am speaking of him, he is the one moving his mouth—I am not moving my mouth—and does not feel absent in any way. The experience is a very full experience. The movement, he feels the movement, but it's also obvious to him he is having the experience of not sitting separate from you. He is having to some degree a conscious experience, everything that is happening is a unified event that all of us are engaged in. So he's not absent and he's not void of an experience of meaning. What is absent is that he's not feeling or being responsible for anything that's happening. So therefore, it is impossible for him to feel at this moment potentially guilty for not having done well enough, so he's experiencing a great freedom from self-consciousness. You see?

QUESTION: Okay, so I know when he does the gatherings that's how he feels when he's on assignment or on call from you, he does have the energy to do what he needs to do, and he probably feels great doing it and everything. But it's kind of like a puppet in a suitcase. When the guy gets out the puppet and starts to talk then the puppets... But then he lays back in the suitcase.

ANSWER: Yes, but what you must realize is you are always going to be a puppet of something. You're either going to be the puppet of God or the puppet of the ego. You don't have the choice to exist with no strings. So your task is to decide who your puppet master is going to be.

QUESTION: Okay, that helps. Thank you.

ANSWER: You see, it's only when what the Bible has called the fall occurred, the separation from God occurred that you can even conceive of yourself as something separate that would or wouldn't have strings. That's part of the illusion.

Part of the great value of the Course is that it brings out clearly that the potential isn't there to be without strings, that indeed you're the puppet of one of

two masters. Existence isn't about being without strings. And if that registers with you so that you really feel it then you can with commitment abandon trying to be a good puppet without strings, and clearly attend to making the choice as to which of the two puppet masters you choose to be yours.

Now as you choose for God to be your puppet master, which is what the words "Thy will be done" mean, then the distance between the puppet masters hand and the puppet diminishes until finally there is no separation. Because you're not claiming a right to express your self. And when that happens then we can't talk about puppets and puppet masters anymore, because you're letting the Mind of God, which is your Mind be all there is to you without interference. You see?

The trickery of the ego is that although when you are listening to it is you puppet master, it is telling you, "you don't have any strings on you at all. Have a ball. Do anything you want, anyway you want." And then it sits there and pulls the strings and makes you dance the jig, always implying that you are authoring it. And all the time this is happening you are unconscious of the fact that none of it is happening, that this whole little jig that the ego is doing with you is this reverie, this flight of fantasy that is occurring as a daydream in the middle of the Kingdom of Heaven, in the mind of the Son or Daughter of God who has no capacity really to have a mind separate from God.

So let's be real clear again. You cannot be a puppet. You cannot be Pinocchio without strings. You see? You are the puppet of either of one of two puppet masters. Let that sink in. You aren't free. Now if you like we can go to lunch today and when we come back Paul can do the first session of the afternoon, on his own. (Laughter and a "no" response). Not that means that the ego will run the show, because Paul can't do it on his own. He either be's divinely natural as is happening right now to the best that he's able to do it, the only thing lacking now, which I'm encouraging him to do is to make commitment to being in his Right Mind forever. The little bit of difference between the almost complete allowing of this joining to occur, the only little bit left that goes beyond this is what to his ego seems like is the biggest step of all, you see, because he needs to do it forever, not test it out for a couple of days.

Paul is now self-conscious. And so we will just begin gently.

What is needed is not a temporary test, a day or two, a month, but a complete commitment forever. As I said this can't be forced. So the means by which I move Paul, you might say, to a point where making that commitment seems utterly reasonable is to provide the occasion for him to be joined with me in gatherings. Because he's willing to do this for you, whereas when he is at home and it's just him and me he doesn't necessarily find it worth doing, you see. But by providing the opportunity for him to have the experience of this divine state of peace he can begin to remember how to be Awake and can begin to feel the naturalness of being in this place. And by virtue of increasing familiarity with it he

will arrive at a point where without fanfare, even probably in an almost off-handed way he'll just say, "okay," and the forever commitment will have happened.

Now what I want all of you to understand is that what is happening with Paul is not special, my speaking through him is not because of some special gift he has, and that he has some role "in the world" to help fulfill scripture or anything else. It just happens that Paul arrived at a point in his life where he needed help and he asked for it and he got it and he didn't give up and stop asking for it. And so all that is happening is part of his waking up. He's no different from any of you. And he is simply doing what everyone has the opportunity to do and what everyone will end up doing, in terms of asking for help, letting it in and letting your lives be transformed.

This doesn't mean that you're going to end up traveling the world channeling Jesus. You will end up doing and being what uniquely and specifically contributes to your graceful arrival at that point where you will make commitment to something that's totally unattractive to the ego—your Sanity and your Birthright. In the process you will all find yourself engaged with your fellow man in ways that are meaningful and transformational because the function of love is the function of your being. And it is that willingness to embody and express it in the world that does the trick. And so everyone is going to have to arrive at a point where it seems more reasonable to do that all the time than again, to claim the right to be angry and jealous and vicious and rude, etc., because it's so satisfying.

I'm very glad that you asked the question, and before we go to lunch I want to reiterate this point: It is your nature. It is your function to be the presence of God expressing Himself/Herself because that is what you are. There is no other choice. And it feels so good when you're in your Right Mind, fulfilling your function. And because it is your Birthright and your function to be the presence of Love expressing, all of you will end up doing it, just like Paul is doing it. And if he doesn't hurry up someone might do it a little more gracefully and a little more quickly and do it before him. Don't be fooled into thinking he's further along than you are. You may not be nearly as stubborn as he is.

Let's eat.

ANSWER: You have a question about strings? Will you please give a brief synopsis of your question.

QUESTION: Are you asking me to give a brief synopsis or are you asking me to be brief?

ANSWER: (Chuckling)

QUESTION: Yes? Okay, I'll make it short. Since the night before the gathering I've been possessed by a song. And the song is from Mary Poppins and it's "Let's Go Fly A Kite." When we began the gathering I went into meditation with everyone and the song came up and I broke down and had to leave the gathering. I figured out the kite part but the part I'm not figuring

out is the theater, the string. And I need to know what the string means, that is to me.

ANSWER: Well, in the beginning when I first started speaking with Paul I told him to keep his feet on the ground and his head not too far away. Now, it simply means for you that no matter how high you sail do not become ungrounded. If you let go of the string a kite is on the kite will not continue to fly. It will do cartwheels and twists and eventually hit the ground. And so, for lack of better words, in order for your spirituality, or in order for your fulfillment to fly, as it were, you must keep your feet on the ground.

So as you now move with apparently more freedom, less theaters so to speak, don't abandon common sense, don't abandon that which identifies integrity for you.

QUESTION: Is that relative to the political situation that's brewing around me? Was that a warning?

ANSWER: Are you in the midst of a political situation?

QUESTION: Yeah, I am.

ANSWER: No, I mean, that there is a freedom of movement available to you relative to what is on your threshold. As you allow for it, stay grounded. That's all.

QUESTION: Thank you.

ANSWER: You're welcome.

QUESTION: First of all, welcome beloved brothers. And thank you brothers and sisters who are here physically and spiritual.

The other day Karen had asked a question and it blew me away for some reason, I lost all centering and everything. And partly when I got to thinking about it Wednesday when I went home was that I had listened to all your tapes Rajpur, but one on Bear Mountain was about brain dead, and then one in Orlando was right to die. And what freshened it up into my mind was when I grew up in Christian Science my mother and my grandmother had always taught me that there's a period when we leave our physical body, the 72 hours and then at the time the person passed over you know you kind of commune with them within that 72 hours.

Well, what if that was true, because now I have some lack of understanding that I had for so many years, what happens when a person, number one, is laying in a hospital bed and then they do tests and find the person's brain dead. And then they decide two or three days later to pull the plug. What I'm trying to ascertain and understand whichever way I should say it is when is the person actually physically out of their body and where there supposed to be, because I remember what my mother always said, "the dead know not."

And then when you were answering Karen's question then that even threw me a little more of a kilter, of course, I knew it was me, probably my ego getting in the way or I was just plain ignorant. And then just recently after they had the memorial for this dear brother of ours Kirborkian got again quitted for helping someone to die and that was considered a suicide helped. And yet in one of your tapes I remember you said that we all commit suicide in one way or another. So, where are the one's who supposedly "actually do a suicide" or the one who is brain dead and they pull the plug on him? Is there any difference in between there? And where are they at then? Are they in the fourth-dimension? And I have had too many experiences since I've been a child that I truly believe that they come when they are needed here to talk to us or whatever, commune, so they're not dead. And they're there. And sometimes I see them as their physical body or I just sense them in their spiritual body. And so now I'm getting really confused and I'm saying, "SOS."

ANSWER: The manner of death is irrelevant, whether it is suicide, whether it is brain death, whether it is an automobile accident or a heart attack, a disease, the manner of death means nothing. And just to elaborate slightly, every death is a cop out. It's a point at which an individual gives up. It is not the giving up that constitutes the yielding to the Father's will. It's a giving up of the attempt to control one's life, still believing that having control is the primal need. And literally one arrives at a point where they can't maintain the control any longer, but they don't yield the control up to the Father. And so there apparently is a death. It is a death that they bring on themselves. It is a decision, believe it or not.

Now, everyone who passes on goes to the same place, as it were. It is a receiving place. And they are met with love. In fact, the movement to that receiving place is as it has often been described, one in which the experience is one of great love. And they are met with love and they are for lack of better words, ministered unto, made comfortable. You could say that questions are answered. Those who have passed on prior to the individual who has passed on do gather to welcome. But the individual who has passed on is not required to meet with them, they can remain for awhile in the receiving place if they so wish. And they do not move on until there's a motivation within themselves to do so.

No, indeed, they have not moved into the fourth-dimension. Because the so called event of death was not a part of a process of Awakening. It was an ongoing dynamic of the assertion of the need to be in control of their lives, which they hadn't yet relinquished. And until they relinquish that the process of Awakening cannot occur. And so they find themselves exactly as they were before, except that whatever they thought it was that killed them they know didn't kill them. And so, if I may put it this way, if they had been suffering from cancer they realize that it

did nothing to them, and they are no longer subject to that belief or disease, you see. So there is healing in that respect.

There is one other aspect. And that is that if during their life they have lost a limb or an organ or whatever, they find themselves physically whole. They still believe they have to eat. Believe it or not those who were addicted to alcohol may find themselves still addicted to alcohol. And even while they are in the receiving place they are not prohibited from indulging in their alcoholism.

You must begin to understand that no one else can force you no matter how Awake they are, no one else can force you to be well, because to not be well is your decision based upon beliefs that seem rational and reasonable to you that tell you that whatever your problem is is essential to your self-protection. And if one feels they need to be dulled by alcohol in order not to be overcome by the “realities of life,” you can see that it is a decision they have made to maintain their sanity from their standpoint even though it can’t accomplish that. But each one’s suffering is decided for by them because they have arrived at a point in their reasoning where they believe that what they are doing is protecting them from something.

Indeed, when physicians arrive at the determination that brain death has occurred, the individuality that you have known has moved on. The body you see is the after image left in your eyes. That which identifies them to themselves is still with them. And you will never be without that which identifies you, without that which renders you visible and tangible as a conscious experience for everyone.

What you also have to understand is that when I speak of something that is tangible and visible I don’t mean something that is material. And what you all further need to understand is that your scientist are clearer about the fact that there is nothing material about your body right now “physically speaking,” because when they examine it with an electron microscope, they find out that there are not billiard balls of matter but just energy pattern, nothing substantial there at all. And the pattern—it will ultimately be found out—is you might say, the pattern of the idea in God’s Mind that constitutes God’s self-expression.

So right now you don’t have a material body. And as this fact begins to register, as this news filters down in practical terms from the scientists to the general public, people will begin to think of their body in a new way that will allow for healing to occur, that will allow for perfection to occur spontaneously, instantaneously because there is no requirement, no “physical,” I mean by that material requirement for processes of matter to occur because there ain’t no such thing there. It’s energy patter than can shift because it has no density to inhibit the shift. You see?

Now you didn’t ask about this, but I’m going to continue. As one identifies himself or herself with this body and experiences not the fact that all that is being experienced is the infinity of conscious individuality—that it’s all me, it’s all you

because it's all God—as this all inclusive awareness of self was lost with a preoccupation with identifying just this body as self. Then in that separate sense, as I said, there was a sense of tinniness and vulnerability and a call for defense. And so life itself has been one of self-preservation.

Now fear is what promotes acts of self-preservation. And so, in the attempt to make one's tiny definition of himself or herself more substantial and therefore having greater defense or invulnerability there has been a contraction that has occurred and pattern that is what is really here has become, you might say, packed and relatively immobilized. And so your experience of what is really flexible and fluid energy is not being experienced by you as what it really is and it seems to be subject to injury.

But nevertheless, even though you hold your body in this tight grasp for the sake of self-protection it hasn't become matter. It is still nothing but energy pattern. The pattern of which was and is held in its original divine intent by the Father, because the Father is from moment to moment establishing the pattern as that which identifies His intent in being You. Therefore, that which identifies you specifically, will forever be that which will identify you specifically.

In waking up, in remembering all that's here instead of just what you have chosen to see, you are going to discover that you are always at one and the same time specific and universal just as the Father is. But you will less and less identify with the specific and more and more embrace and embody consciously the infiniteness of you, the universality of you. The specific, meaning what you call the body, will not disappear but it will not fascinate you anymore. You will not choose to view anything from its standpoint anymore. And it will be your body but so will the pedal of the rose, and so will the wall, and so will the tree and so will much more of the Kingdom of Heaven that isn't registering with you right now be recognized by you as part of your infinite being.

So, I want to make this clear for those who are students of the Course. The Course talks about the “happy dream” and the “real world,” which is perfectly harmonious. And then it says that, “then even the real world will disappear.” That is what it says. What it means is that it's like finding and having the experience of your body as the presence of energy pattern that isn't matter but is itself the idea God is expressing that identifies Himself/You. You will find it not manifesting the evidence or evidences of self-protection, not manifesting the density and therefore not manifesting or showing forth illness, capacity to die, deformity, but utter beautiful perfection.

Mind you, as I said, as this happens you will also be becoming aware of the infiniteness of you and your attention, as I said, will shift from body identification, from identifying with the specificness of you and embracing the universality of you. When this shift occurs into the universality of you being the vantage point from which you experience All That Is, as I said, the body won't disappear but it

won't be important to you anymore. It's in that sense that you could say your body will disappear because it will no longer be present in the function that you had been using as you are in this moment today. You see?

The real world will disappear only in the sense that it will not be getting your attention as an object of your attention, but will be experienced simply as an aspect of the infinitude of you as consciousness or the Mind of God that is having the idea that is the pattern that can be recognized as Creation. The use to which you had put the world will disappear because you won't be using it to define yourself or to gather data for your self-protection and you, I'm going to say, will sail merrily on your way enjoying it all from the infinite view. And that is what the Course means about even the real world disappearing.

I've said this before, it's as though you get up in the morning and you're ready to get dressed and you go to your bureau drawer with all your pretty panties there, and you pick out one, a pair, and if you're a certain kind of individual you'll be sure to pick out a pair that you won't be embarrassed being found wearing if you are in an accident. (Laughter) I use that example because people can be concerned about what underwear they're going to put on in the same way that people are concerned with their body. Nevertheless you go through the process and you put them on, you finish getting ready for the day and you don't give a second thought to your underwear. You don't even know you have them on. They disappeared, you see, but they're there. They are just not a concern. You see?

(A comment must have been made that I couldn't hear.)

Oh, no, they are of value or you wouldn't be wearing them. But they're simply not a focus of your attention. And so the world will not be a focus of your attention, being the state of mind which is able to observe and consciously embrace Creation with the intent of acknowledging what is real in it all, which is God not the form, so that you may glorify God always, which is the function of being, which is love, the form becomes secondary to the function. You see?

Now you said where are they—those who have passed on? Well, they're in the same place you are still. I mean by that that they are still in a state of ignorance of who they Are. It doesn't have a location in the universe. But where you are doesn't have location in the universe either. And I'm not going to try to explain that. Except I will say, that you're not in anything, everything is in you. All of these conscious experiences of all different sorts are occurring within consciousness, and that is dimensionless and infinite.

How much of what God is being as consciousness? How much of what God is being as divine consciousness? All that God is being as divine consciousness isn't registering with you at the moment. But that's what this shift of attention out of one's reverie, out of one's preoccupation with her underwear, that's all that's needed is that shift of attention that will begin to allow you to see the more that is right here to see. And I will keep saying this over and over, all there is to see of

Reality is here for you to see. And if you don't go home from this gathering remembering anything else, please remember that there is so much more of God's Reality to see right here than you can imagine, you will not be able to help but to find a little bit of curiosity surfacing from time to time. And I'll tell you something else, curiosity is what creates an opening in your current, firmly held definitions of everything and allows something new to register with you. That's all the more work there is to wake up is daring to be a little bit curious right here.

Now, I've gone on and on. Did I answer your question?

QUESTION: Yes, you did, and I'm eternally grateful and blessings to you.

ANSWER: You are welcome.

QUESTION: I'm wondering about spirit guides. All my life I've sensed the presence that was with me, sometimes more than others, but the last few years since I've been in the Course I feel like they're more with me now. And I'm just wondering who they are?

ANSWER: I'm glad you asked that question. I cannot tell you. (Laughter) I can tell you more than that, but I cannot tell you because it is your guides prerogative to be the one to tell you his or her name. And I bring this out because very often in New Age circles you will find somebody who is psychic or intuitive saying, "Oh, I can tell you your guides name." No, they can't.

Your relationship with your guide is a very intimate relationship. It is disclosed to you, its existence is disclosed to you as an experience by your guide in a response to your desire, in response to your having arrived at a point where you have a conscious desire to be in touch. And no guide will tell another person their guides name.

A very close friend of Paul and Susan's had talked with me for a number of years, and finally arrived at a point of wanting to get in touch with his guide. And when the connection occurred this fellow asked his guide what is your name. His guide said, "LeRoy." Well, this friend was very unhappy, because he had hoped to have an important guide, you see. Well, he accepted LeRoy and was disgruntled about it and for perhaps a week worked through this realizing that there had been some ego interest in having an important guide. And when he finally was at peace about it and was grateful that his guide was LeRoy, on an occasion when they were speaking LeRoy said, "okay, now try LeRoi," which is French for the King.

Now it didn't mean that he had an important guide, but the shift in pronunciation and the shift in meaning conveyed that he had a guide of quality, if you will. The reason I'm bringing this up is because even the providing of a name at the very inception of the establishing of communication can become part of the teaching/learning process, you see. And one guide never interferes with the teaching/learning process between another and his or her guide, you see.

Do you have an additional...

QUESTION: So we can have several?

ANSWER: You will always have one specific guide who is assigned to you. You all have additional—and I do not like this word—but I’m going to say, additional entities or individualities who are Awake who work on behalf in conjunction with your guide. And sometimes they will speak to you and sometimes you will never hear from them. So on occasions you will find yourself hearing from more than one. And although there is not a pecking order, as it were, a hierarchy, those working with your guide are always in harmony with the primary relationship between you and your guide.

Now, there is such love in the way things work. And because you aren’t Awake, because ego dynamics are present and operating in each of you, you will always find that the Christ Consciousness embodied as your guide will present itself to you in a manner that is perfect for you. Your guide maybe wonderfully silly. And yet through the silliness points will be brought home to you in a way that will move you and feel good to you. So do not expect your guide to sound like me. Or if your guide is particularly funny don’t say, “oh, well, this must be the ego because Raj is the example of how a guide speaks.” You see? Each of you are approached in a manner that is perfect for you. And so some of you might find that your guide is named Red Feather or Hawk Feather or Isis, whatever it is do not jump to conclusions as though having heard Raj speak you now know all about guides and what they ought to be like.

When I first spoke to Paul he didn’t know what to expect. And so he had to abide with what was happening in the communion between us. And you need to approach your communion with your guide without expectations or preconceptions. It’s going to be new for you. You don’t want to say, “well, you aren’t what I expected you to be.” You can, it won’t be offensive. But don’t even waste your time with that. Let there be open curiosity. The point is not whether your guide is who you expected them to be, but nurturing the line of communication so that it might become stronger. So that, let us say, in Paul’s case, so that if he was sitting in the front of a large group of people he wouldn’t be distracted from the line of communication. Or in other cases, so that an emergency in your life will not succeed in distracting you from the connection. Be innocent. Be as innocent as you can in your opening communion with your guidance. And don’t jump to the conclusion that something must be wrong because your guide doesn’t sound like me.

No matter what style of presentation your guide gives you will find the same lessons being provided that I would provide. And you can also count on one other thing, your guide will be Totally Awake. And therefore, although your guide’s name might not be Jesus, your guide will be a fully realized Son or Daughter of God, the Christ.

So you say, “hum, if this one is fully Awake how could it really be a him or a her?” It will be whatever you need it to be in order for you to feel the least need

for defense. Your guide will present himself/herself in whatever way nourishes and nurtures trust. And if you remember, as I said yesterday, that you never have to abandon your common sense, and it's never appropriate for you to override your integrity, whatever integrity you find that you have at the moment, then you will realize that you never have to give up control. Now I'm saying that very carefully, because all we've been talking about this weekend is giving up control.

You must know because of the prevailing fear of evil spirits that in this process of listening for guidance you are always the one in charge, and that therefore you can stop the communication any time you want. I can tell you as I did today, that no matter how enlightened or Totally Awake one is they cannot make you do anything. But you tend to be afraid of Spirits controlling you and usurping you of your authority and presence. And so I am making clear to you that first of all that is a misunderstanding of how things work. There are no such thing as evil Spirits that can overwhelm and overtake you. Secondly though, as long as there is a fear that such Spirits exist, you need to know that your guide will not take control away from you. I'll be very frank with you there have been times when Paul has cut me off. And each one of you can do that, because we can't, shall I say, inflict your good upon you, or anything else for that matter.

So I want you to know that listening for guidance is not going to put you in a position of potential vulnerability from Spirits that you would be afraid you might not be able to stand up to. You understand? And if you stay in touch with whatever degree of integrity you are feeling, and if you insist upon not stepping outside of your comfort zone until you have enlarged your comfort zone, so that you have stepped out of what it was before, then you will stay grounded in the process and you will never feel vulnerable. And this is very important to know. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hi, Raj, and thank you very much.

ANSWER: You are welcome.

QUESTION: At the present time I'm experiencing some very troubled times in my family life. My husband is becoming very agitated and aggravated when I show signs of spiritual growth, my ego not getting involved. And I think it's quite threatening to him. And at times my ego truly does get involved and I fight back, which causes it even more havoc. It's effecting my children and I'm just wondering if I might end up on the other side sooner than I want to. I just feel like... he's made threats in that direction. And I just wanted to find out if it's true, if it's serious?

ANSWER: All of this just because of your spiritual growth?

QUESTION: Possibly not. He's been this way throughout quite a bit, and I haven't really been that spiritual throughout our relationship. But he's had a volatile temper for quite awhile.

ANSWER: How does he respond to love?

Very threatened by it. It's like I turn and I respond to him in a loving way and his attitude is very hostile and angry and hateful. It's like there's no response as far as love goes that I can see. It just makes him even more defensive.

ANSWER: He resists hugs?

QUESTION: Very much.

ANSWER: The answer to your question is the same as the answer to the first question on the first day. You must see to it that you honor your integrity and that you do not violate it by being where you are not comfortable, by continuing to be where you dishonor yourself. And it is necessary for you to have the courage to act consistent with yourself as a woman of integrity, rather than a helpless second class citizen who must take whatever she can get. And who will therefore tolerate what is unprincipled, unloving and unreasonable because she thinks she has no other right or choice.

There is a need here for you to pay attention to and use grounded common sense. And trust that in so doing everyone will be blessed, even if your husband might not be happy about it. I am not going to say anymore than that in answer to your question so that the real factors don't become confused by a lot of words.

QUESTION: Thank you. I had one more question if that's okay? My daughter wants to get out of the situation. And she's had a real difficult time with schooling and not going to school. And we were thinking about... she wanted to join the job corps and I'm wondering if... that with just a yes or no would be great, if that's a good direction for her?

ANSWER: No that is not the answer.

QUESTION: Thank you.

ANSWER: I will say that the two of you need each other and have more to give each other. It's too soon for the two of you to be apart.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Before the break we were talking about guidance. And one of the things that I was wondering about, was when I go into meditation and ask for guidance I get one phrase and it's, "do nothing." And I haven't figured out what that means yet.

ANSWER: Now you know what to ask the next time you meditate and ask for guidance, you say, "what do you mean by 'do nothing'"? In other words, participate, keep the dialog going. You see? Sometimes one overlooks the obvious. This is a circumstance where it is not appropriate for me to share with

you what it means or elaborate on it because the next step is for you to get that from your guide.

One thing I will say and that is, that since the guidance was “do nothing,” you have nothing to feel guilty for not doing. Inquire further. Express ongoing inquisitiveness.

QUESTION: Thank you.

ANSWER: You’re welcome.

QUESTION: Thank you. I seem to have an amazing capacity to feel guilty. And to feel guilty about feeling guilty. And I’ve been wanting to ask you some advice about this, and so just in wanting to I’ve been listening to my own inside and one thing that I got is to love myself, just to laugh about it and be humorous about it. And what this last gentleman just asked and you advised him to be inquiring, I’m wondering if it’s something that I could inquire or have a dialog with with my guide.

ANSWER: About?

QUESTION: About guilt or feeling guilty or learning how to let go of it?

ANSWER: Of course! Of course! But I want to address this from a slightly different angle. What you need to understand, what all of you need to understand is that the ego is not able to do anything. It can threaten, but it can’t follow through. The ego is like a hypnotist, all it ever can do is make a suggestion. It can suggest that there is justification for you to feel guilty. It can suggest to you that there is justification for you to be miserable or jealous or whatever. But it cannot make you feel that way. You have to then take the ball yourself and energize it and flush it out with emotion. If you understand that when the suggestion that guilt is justified is whispered in your ear as though you were the one thinking it, that it is an invitation to become mesmerized, you would more quickly recognize it for what it was and say, “no I will not allow myself to be hypnotized.”

It’s very important to realize that the ego functions through the means of suggestions. And then it is important to understand that it’s goal is for you to become mesmerized, which is another way of saying to get you to go into a reverie or a fantasy. None of you is really interested or really willing to be subject to mind control. There’s perhaps a better phrase there, and I’ll save Paul from having to use the word but it’s called mind efting (sp ?). None of you is really willing to be involved or be subjected to that. But the ego is sly and makes its suggestion always in a way that seem to be to your advantage, or seem to be reasonable. And so you say, “yes.” And the minute you start saying “yes” you provide the energy that flushes out the suggestion and creates the illusion as though it were a fact. But when the ego says there is justification for feeling guilty it is no different from a hypnotist saying, “you have an apple stuck to your nose.”

Always the ego suggests with a whisper in your ear, so to speak, that there's justification for you to abandon your peace. And no matter what the details of the suggestion are, it is lying. Because there is no justification for losing your peace because without your peace you're not going to have the clarity to see what is really going on and to know what is really appropriate. And in the realm of reality and what is really going on, knowing what is appropriate that demonstrates that there is no problem is available to you. Knowing what is going on, experiencing what is going on and what actions are appropriate, those things are available to you in your peace. And your experience will reflect harmony and fulfillment, let us say, and not what the ego had whispered in your ear was the likely scenario that you would need to react to with guilt.

The primary thing that I want you to remember in my response to your question is that guilt is something you experience as a result of a suggestion having been whispered in your ear that there is justification for it. And it has only been a suggestion to entice you into a state of fear and it's called mind-efing, something which you have no interest in being subject to. So that when it happens you can say, "no, I'm not available, get another subject."

QUESTION: It looks to me like that would take courage sometimes. Sometimes the way that guilt seems to occur for me is it's associated with something that looks like I did wrong or some mistake. So it seems to be this evidence there...

ANSWER: What is the answer to a mistake? A correction. Two plus two equals five, mistake. Correction, two plus two equals four. The ego says, "two plus two equals five, you stupid jackass, you're never going to amount to anything. You don't have what it takes to understand simple mathematics, simple addition. Don't even try to get into division or multiplication. Don't even think about becoming an accountant." What does a mistake call for? Correction! No emotions to it. No moral judgments to it. No reflection on your character. A mistake calls for correction: Two plus two equals five. No, two plus two equals four.

QUESTION: So it doesn't really take courage. It just takes recognizing that there is an apparent need for correction?

ANSWER: Yes, there is a need for the real answer, which means you listen again, you add it up again. You do it again, paying more attention. Guilt calls your integrity into question and that is not essential to correcting a mistake.

QUESTION: Right.

ANSWER: But?

QUESTION: No, I don't have a "but." Thank you very much.

ANSWER: You are welcome. The tendency is to think that because a problem is complex or a ploy of the ego that you have succumb to is so complex that it is going to take something equally complex to extricate yourself from the

problem. If you are guilty, if you are somehow unworthy, therefore, you must do something to regain your worth. Well, that's not true. If there has been a mistake there needs to be a correction, a reevaluation of the factors without emotion. And you do not have to do something to become worthwhile again or to reestablish your integrity, because the mistake didn't call your integrity into question. The suggestion of the ego called your integrity into question.

QUESTION: So it's just a suggestion that I don't need?

ANSWER: It's a suggestion that is untrue, that you would be foolish to embrace. It also, is a suggestion which if you embrace means that you have turned authority for your experience over to a mesmerizer. The next time you feel guilty ask yourself, "did God suggest this to me?"

QUESTION: Okay.

ANSWER: The answer will always be, "no." And if God didn't suggest it to you, nothing happened, nothing of substance happened. A lie arising out of ignorance was presented invitingly to you for you to take on and energize and embody. And if you accept it and embody it in your life it will seem to be real to you. And you will seem to suffer from it until the correction is made. The correction being coming back to that point at which the suggestion was made and refusing to accept the suggestion as something you wish to embody.

QUESTION: Amazing. It's very simple.

ANSWER: I said at one point that the devil is a liar and the father of it, meaning the father of the lie. The devil is the father of the whole mess you might say. And yet the mess is a lie and therefore not true, and therefore has no governing capacity. It's always just a suggestion, "throw yourself off this cliff and prove that you are the Son of God." It's just a suggestion, because the ego has no substance with which to push you. You have to say, "Okay," and jump and then say, "the ego made me do it." All it did was suggest it. "Wouldn't it be interesting to find out what kind of invulnerability you actually have as the Son of God by jumping. Wouldn't it be fascinating to you to experience your invulnerability," you see? It always is enticing. It always makes it reasonable in some way, but still it's just a suggestion, "Wouldn't it be interesting. Why don't you do this, you know, considering such and such and such and such maybe you don't have as much reason as you thought you had to feel good about your life." It's just a suggestion. You see?

QUESTION: Yes.

ANSWER: Just like a hypnotist. And then the only thing that has presence—which is the Son of God to whom the suggestion was whispered—then the only thing which is present which is the Son of God to whom the suggestion was whispered, must take his actual presence and energy and embody enact so called substance of the suggestion, you see.

QUESTION: Yes.

ANSWER: But the ego, the devil, whatever, has no presence with which to force you to do anything, because it has no actual presence, because it's not real.

QUESTION: Thank you.

ANSWER: Simply put, feeling guilty is a total waste of time.

QUESTION: I like that.

ANSWER: It has never accomplished anything. You will not find in any schools or any teaching of any sort that guilt is a valuable asset which will help you to be more productive, to be more successful. Because the fact is that guilt undermines any capacity you actually have, if it's embraced, it undermines any capacity you actually have to be successful, by undermining your direct experience of your integrity. And you become sidetracked by an apple stuck to your nose that isn't there. And then you spend days trying to pull it off and not clocking in at work and doing your job that you enjoy.

The world will not collapse and everything around you will not go into ruin if you neglect to indulge in guilt. You can simply procrastinate indulging in energizing guilt and there will never be a disastrous effect or any negative effect to it.

I want to come back to this one point, because it's the one point that you can feel some motivation around.. You're not about to let someone else mentally control you.

QUESTION: Right.

ANSWER: And so if you'll remember that the ego's role is to engage in mesmerizing you, then when suggestions of guilt or whatever are presented to you, you can recognize that an attempt at mesmerism or hypnotism is being applied to you and you won't tolerate that.

QUESTION: That's right I won't.

ANSWER: It will say you a lot of grief. No, it will leave your time free to have a great deal of joy.

QUESTION: That's wonderful.

ANSWER: You have two advisors and only two: The Voice for Truth and the voice for fear—the voice for the ego. The voice for the ego is nothing more than the suggestion of the presence of a mesmerizer making suggestions. It isn't really there doing anything. That's why making the choice for the Voice for Truth is so transformational, because not only does it seem to eradicate the effects of mesmerism it also demonstrates the fact that there isn't a mesmerizer actually present to be a voice for anything. And that's why there is real emancipation—emancipation from suffering.

So from now on if you're going to talk about the ego, “oh the ego this, and the ego that, and the ego the other thing,” you can afford not to be so light hearted about it. It's the ego whose intent is to mesmerize. It's not your friend, so don't speak too lightly about it. You can say, “there goes my ego again,” in order to

acknowledge that something is going on that you don't want to become subject to. But don't be too casual about it, "there goes the ego again trying to be the presence of that which has my misery as its goal." It's not an enemy. I do not mean to be giving it power, or to make it sound too threatening. What I do want you to understand is that its goal is to distract you from the joy of being and to distract you from experiencing your function as the presence of Love. And the only means it has with which to do that are suggestions, which can have absolutely no power over you at all.

So it is as though I am saying there is a threat to your existence that has no substance to it, no capacity to carry out any threats to your existence and therefore you can gain freedom from any potential susceptibility to it by understanding what I've just said about it. You will not become free of the guilt by proving your innocence. You will become free of the guilt by neglecting to listen to the suggestion that screws up your perception. You see?

QUESTION: Yes.

ANSWER: What I have said is not confusing, even though you may have to listen to the tape a number of times. But it's the answer. It's everyone's answer.

Another thing I hope all of you go home from this gathering remembering or having a sense of is that what it takes to wake up is any of a number of really simple things. And that it doesn't take a tremendous amount of effort and skill and persistence and the acquiring of some sort of spiritual power to overcome the devil. If this begins to register with you, you will begin to become curious about what are the simple things. "Wow, let me have God, one of these simple experiences." You see?

I also want to tell you that although I have used a lot of words, the real meaning of what I have been expressing has been reaching you through channels other than my words—through Love. So you don't even have to worry about whether you can remember everything that was said. That doesn't mean that I have been whispering suggestions into your subconscious and taking away your authority and integrity. It means that I've been talking to you as my brothers and sisters, my equals. And I've been talking to you as my equals and not as piss-ant mortals who need to grow up and improve in order to become equal to me. And the experience of sitting with a brother whose treating you like a brother and a sister has more impact and more meaning in terms of undoing a mired of false concepts than any words that I might use.

I've told Paul that if he's afraid of what I might be going to say to him, then I will just sit here and say, "blah, blah, blah, blah, blah, blah, blah." Because it's not about the words. It's about the communion. It's about the Brotherhood. It's about the undeniable and unchangeable unity that it is our Birthright to be experiencing and which is a fact that is available to be experienced at every moment.

So who has a question?

QUESTION: Thank you for seeing my waving arm. My question is short and the answer should be just “yes” or “no.” I mean it doesn’t take a lot of explanation. You were talking about the spirit guides contacting us before. My question is and before I ask it, well I’ll ask it first.

ANSWER: I thought it was a short question?

QUESTION: I haven’t got to it yet! Does our loved one’s that have passed on before us can they or do they contact us? And the reason I’m asking is a few months ago I had a voice on my answering machine that I swear was my husband. And I want to know if it is possible or am I dreaming. That’s all I want to know, “yes” or “no.”

ANSWER: Yes.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: “Yes” I was dreaming or “yes” it’s possible?

ANSWER: Neither one. Yes it was your husband. Wipe that silly grin off your face.

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

QUESTION: Could you say something about the difference between co-dependence and being the Presence of Love?

ANSWER: Are you implying that there is in any way a similarity?

QUESTION: There’s ultimate confusion in my mind.

ANSWER: When love is something that one uses to get, what follows is co-dependency. When love is given, it is love. It’s as simple as that.

QUESTION: I’ll try to remember that. Thank you, Raj.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: Thank you very much for being here. My question is one that has to do with experience of profound illumination. There were three or four of us talking about the subject yesterday and comparing notes. It seems that some of us, particularly myself, I had a profound illumination. And it happened at a time when I didn’t think I had an active spiritual bone in my body.

ANSWER: Isn’t that wonderful.

QUESTION: But it happened...

ANSWER: Excuse me...

QUESTION: Sure.

ANSWER: This is not an uncommon experience. And what makes it wonderful is because it demonstrates that so many people have that they have to

become spiritually prepared for enlightenment, or they have to study for it in order to bring it about are off the track. Illumination will occur in moments of utter defenselessness. And it has nothing to do with education or skill or knowledge or anything else. A baby can have it. An idiot can have it. A highly educated person can have it. That's why all of you can be hopeful.

QUESTION: That kind of leads to the rest of my question and that is that the experience is so profound and it was such a massive inflow of love and peace that it totally transformed my life. It flip-flopped it. I had a profound physical as well as spiritual heeding. Since then I've had occasion to work with a lot of people on a basis of friendship as well as those that have been ill, and I've tried to explain to them, even though I guess it's not my part to try to do so, what I have been through in hopes that they could experience something similar. Because I believe that, Raj, if everybody in this room could experience what I experienced and what probably perhaps some of the other people's experience, the process of all of us coming to a collective consciousness that is One with God would be so much more faster and so much more, I don't want to say the word easier, but for lack of another word. Because I don't see how anybody could resist wanting to become closer to God once they have an experience like this. But it doesn't seem to happen that easily. I'm talking about people that are deathly sick and they seem to really put out a conscious effort, if you will, to make this communion. But it doesn't happen.

My question is, I guess, why doesn't it happen more often? And is there anything that we can do other than to impart love to help another one along the way when we feel that there may be a need and are guided to do so?

ANSWER: What more than the totality of what love is is there for you to share with your brother? Please don't refrain from sharing your experience with others. Just don't become a Zealot. You know when you have shared it there is a humility in the sharing, because you are less conscious of yourself sharing it than you are of remembering the experience. And in remembering the experience the wholeness or holiness of it ends up being communicated. And whether the person hearing it can believe it or not something in them is touched about you—something in them is touched about you. And that about you which has touched them makes them want to have an experience that allows them to feel like they see and hear you are feeling as you share your experience. It is called witnessing. But witnessing can become a career for some people. And that's not what it's about. But that doesn't mean that witnessing is a poor activity to engage in.

This is the kind of news that everyone needs to hear more of. Many people have the experience thinking no one else has had the experience and so they keep their mouth shut. When other's share it they feel relief, not only because they don't feel like odd-balls, but because they can begin to see that there is a

Movement afoot in the world because people are beginning to have these experiences. And more and more they'll speak up.

Now, as you have found out, although you've had the experience you can't make it happen again.

QUESTION: That's right.

ANSWER: But I will tell you that because you've had the experience and you know it is there to be had, you are more open to it and it will happen again. That's the simplest way I can put it. And in your sharing with other's that it has happened and because of the connection that occurs between you and the person you share it with, although it might seem unbelievable to that person, it is not an idea that is foreign to them and it makes it easier for it to happen to them. But it always happens in a moment of defenselessness. And unfortunately few of you feel defenseless unless you are in a very dire circumstance in which you feel totally hopeless. And in that moment you can't muster up any feeling of self-confidence to even defend.

And so it has been said that "man's extremity is God's opportunity," or, "it's always darkest before the dawn." Why? Because in that moment of crisis, as I mentioned day before yesterday, in that moment of crisis is where you feel powerless, lacking the energy to put up a front any longer, a falsity, a farce about yourself. All of those things constitute your defenses. So in this place of utter exhaustion that feels like the end of the world, you arrive at a state that you could call normalcy, divine normalcy. You arrive at the point where you know you're a puppet on a string, and you can't try to manage to prove to the world that you have no strings. And in that moment where you are innocent of trying to do the impossible, revelation occurs. And as I said, once it has occurred, even if you don't stay with it and the experience seems to pass, you're forever changed. Never again can you be in as much of the dark as you were before. And so you are less dense mentally and because you know the experience is true you are open to another experience of truth and hopefully your next point of defenselessness won't be in a crisis, but will happen in a more comfortable circumstance. But it will come.

How many people in this room have had one or more experiences of what they would call illumination? I want you all to look around at each other. I want you all to see how many there are. It's happening. Does that answer your question?

QUESTION: Sure does. Thank you.

ANSWER: Is there anyone here who has a burning question, which if they didn't ask it they would feel severely disappointed?

QUESTION: Okay, my question is about pain. How do we go about releasing long-lasting pain? X-rays have proved the reason but can't seem to

find the answer. After innumerable doctors, innumerable medication and exercise the pain effects the everyday activities, but can't seem to find release.

ANSWER: Very literally I want you to write on your refrigerator, "it is the intent of my body to identify the presence of my Individuality perfectly."

Now, something new for you to write down, a separate statement: "I authorize my body to release whatever is not necessary to its perfect functioning, and I withdraw any prior conscious or unconscious authorization to the contrary." I will say it over again, "I authorize my body to release whatever is not necessary to its perfect functioning, and I withdraw any prior conscious or unconscious authorization to the contrary." And then I want you to remember what I said about your body or form being nothing more than energy pattern that is perfectly fluid, so that you might understand that there is no matter that has to physically adjust in order for the pattern to reconfigure. You understand what I mean? So there need be no delay.

QUESTION: Thank you.

ANSWER: You are welcome. Anyone else who doesn't want to go home without... Let me tell you what I have afoot. As soon as we are through with questions, we will take the remaining amount of time until six o'clock for a healing session—a quiet time in which, what has been referred to as the healing team will work with each one of you as you sit there quietly. Knowing that, who still has a question. I am not dissuading you from having a question.

QUESTION: My question is somebody else's question, but it is truly a "yes" or "no" answer. Have you ever at any time either before or after the crucifixion physically been in North America.

ANSWER: Yes.

QUESTION: Thank you.

ANSWER: When I say that I have been physically here, I mean that I have been here in form.

QUESTION: You can answer this "yes" or "no" too. In the twelve step programs they have a tool they use called "acting as if," and I was wondering if "acting as if" will help progress us on our spiritual path like they say in the "Journey Without Words," do this and you'll save yourself a thousand years?

ANSWER: Certainly acting as if you are Love will be beneficial.

QUESTION: This could be short too I'm sure. In the workbook lessons you talk about the great rays and God and all His Thoughts. And I think it may...

ANSWER: You're right. It is going to be a short answer because it is not yet time for me to address that.

QUESTION: Okay, thank you. I thought it might tie in with the healing though, so that's why I asked it.

ANSWER: I understand.

QUESTION: I just want to say so many questions are being answered I think of them and I'm getting the answer. It's really neat. But is it any of my business if my father is reincarnated?

ANSWER: No, he is not. And he is not likely to do it again.

QUESTION: I didn't think so. Oh, thank you.

QUESTION: Hello, this is quick. The gentleman who raise the question...

ANSWER: I do not want to rush you.

QUESTION: Okay. The gentleman who raised the question about guilt and then your extensive answer seemed like it really settled in for me. So my question is could most of what you answered to us on that question be applied to worry?

ANSWER: It can apply equally to any of the suggestions that the ego makes to distract you from your peace. Yes.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I just had a quick question. I have a niece who has Down Syndrome. And I had a question on children that have down syndrome. It seems like she sees something other than we do. And I had a question: Is that true?

ANSWER: Very often that is true, yes.

QUESTION: Thank you, very short. Is twin reincarnated now and is there anything I need to know about it?

ANSWER: No and no.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hi, again. In one of the tapes that I borrowed from Helen—I don't remember if it was Australia or not—but there was a comment from you sir, that there would not be anymore reincarnations. Did I misunderstand that particular tape, like anyone passing over from that time, whatever '89, '80 whatever, to the present time, up to 2012 there will be no more reincarnations from anyone passing over as we know it?

ANSWER: What I indicated was that the time is coming shortly when no one will be returning. There obviously are those still returning because you have births everyday. But there is a point at which it will stop.

QUESTION: And does that also entail like those like Elijah who just went zip up or whatever? Or is it Elijah, maybe I'm getting my scriptures wrong? Where there's people that don't know what we call our dimensional death? Did I say it right, or is it confusing? In other words, there will be no death?

ANSWER: Oh, you'd better believe that there are many here who will not go through a death process, yes.

QUESTION: Great! Thank you very much.

ANSWER: You are welcome.

QUESTION: Hi, Raj. I asked a question a few years ago about if I should try to locate my brother. And at that time the answer was “no.” And I don’t know if he’s still alive now. And sometimes I do feel guilty, like maybe that was just for then and maybe I should try to locate him. Is there anything you could say about that, if I should try to locate him?

ANSWER: It is still not appropriate.

So it’s okay that I didn’t until now?

ANSWER: That is correct.

QUESTION: All right, thank you.

QUESTION: I’m feeling a little ridiculous about this, but it’s so obvious to me: The gold birds that are behind you, all six of them are looking like they’re suspended in space, they’re not glued to the wall like I’ve always seen them. And what is happening? What is this about?

ANSWER: It is for you an experience of illumination. You are experiencing the idea that was given expression in the form. You are not being preoccupied with the form, but what you could call the artists intent, the idea, which with love was expressed in this form. You see? I’m very glad you are having this experience.

QUESTION: I keep looking at them and they’re still suspended, they haven’t gone back to the wall or the podium. And it’s making a sense of awe, a-w-e, and a oneness. Thank you, Raj.

ANSWER: You are welcome.

QUESTION: This may be another short one you could probably tell me you can’t answer it. But thank you for letting me ask it. I’ve heard about groups who may incarnate together and all that sort of thing. And to increase their learning and expressions and all that. And if so...

ANSWER: Ahhhh, my, my, my, my. I don’t want to hear the rest of the question. I only mean this, you don’t incarnate in groups. You don’t wake up in groups. Experience is always individual. It’s that simple.

QUESTION: Thank you, that is all. Thank you very much.

ANSWER: I was not impatient with you. It is some of the ideas that...

QUESTION: No I’m just impatient, cause I know what is coming...

ANSWER: It is some of the ideas that get expressed are so ridiculous.

QUESTION: But that’s thrown around so much that I thought I wanted to talk to you.

ANSWER: Yes, I understand. You hear of group souls and group entities and so on. Groupness is still separateness. And so it’s still an ego concept and not representation of an experience of enlightenment.

It has been my blessing and my pleasure to be able to be with all of you during this gathering. And I thank you all for being you. And I look forward to the opportunity to do this again here.

Thank you, again.



Gathering In Kingston, WA – June 9th, 1996

By: Raj Christ Jesus -

RAJ OPENING COMMENTS: Good afternoon. Paul neglected to say for the benefit for those who are new the format is a simple format of dialog, conversation, question and answers. And so if anyone would like to start a dialog, please raise your hands.

QUESTION: I have a curiosity about my feet. I go through periods of my toes being so hot I stick them in a bucket of cold water, and at the same time my heels ache terrible. And then just about as fast as it comes it goes away. And on one of the tapes you mentioned something about energy coming out the bottom of your feet. So now I'm curious about what this says about this says about my feet.

RAJ: Indeed, when this happens I would encourage you to not react, but to allow whatever is happening to happen. There is indeed energy at these points at these moments streaming off the ends of your toes, and actually off the back edge of your heel as well as what you might call the palm of your foot. In reacting to it you tend to block the flow, which creates the aching or the discomfort. But if you will allow this flow of energy to occur without reacting in any way to it, you will find complete comfort. You will also find that you are able to feel more than just warmth. But I'm not going to tell you ahead of time what it is. Because I want you not only to be allowing of the experience but to be curious.

It is not just a release of tension, of physical tension. The radiating energy is Love. Okay? If there was someone around with an ache or a pain I would suggest to you that you put your foot on the part of them that is uncomfortable. But I am not suggesting that you go out and become a healer by the laying on of feet. I say this so that you might understand that it is something to be appreciated and allowed and valued. And if you will do this and pay attention, just quietly pay attention to the experience, more of what it means will begin to register with you at your point of your conscious awareness of it.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: I've been sitting her trying to figure out which question to ask. And I guess part of there's a certain fear about asking the right question. And I guess what that means is this feeling like I should be thinking of a question that is, what might be called a generic question or a

common question versus a personal question—and the appropriateness of that.

RAJ: I will tell you that personal questions tend to be more valuable to everyone than generic questions, simply because as I have said many times, the ego is never original. And no matter how unique you think your personal questions are to you they are relevant for most everyone, which means the answer will be of value for everyone. So...

QUESTION: Okay, a lot of that comes from knowing that the answers are already there. I just guess I would like to get a kind of a report as to how well I am doing, as they say, in my Awakening process. I've been going through what I would call a kind of an easy time of things on the surface, or I have allowed myself to concentrate on my spiritual path. And I'm kind of wondering what's next, or what I should be doing or not doing.

RAJ: You are in the enviable position of experiencing enough smoothness in your life to feel the courage and the safety to explore on more radical terms what is before you in terms of your Awakening and spiritual growth. And so rather than waiting until you are forced over a threshold, I encourage you to invite radical new awareness'. When you do this do not provide an agenda. Do not say, "I want a radical new awareness about this or that or the other thing, or so-and-so."

Now if you are going to invite radical new awareness then you're going to have to take time to pay attention. In other words, to be attentive to or to listen for new awareness', new awareness' that will come minus the stress of a crisis. And so I would encourage you to take perhaps a half an hour a day to be still and express the desire for radical new awareness to come and then listen for the next 28 minutes, just being quiet, feeling open and welcoming of whatever will unfold itself to you. I promise you that your guide is ready and looking for the opportunity to open up new vistas to you. I say that, I specifically point that out so as to remind you that in the listening don't try to figure out yourself some new radical way of looking at everything. You see?

Now, at the same time that you are engaging in a new regimen, as it were, of daily or nightly desiring radical new awareness in listening, at the same time that you add this do not neglect to value and pay attention to the smoothness that is going on in your life. Because whatever radical new awareness will come it will not wipe all of this out. It will embellish. It will enlarge and it will even transform the way you are seeing everything you are already seeing.

So the reason for desiring radical new awareness is not because you are dissatisfied with the way everything is, nor is it because the way everything is something you need to get beyond. The reason for being curious to have radical new awareness is because it's your Birthright not to be enclosed within the limitations you're currently experiencing. Your Birthright involves so much

more—all of you—than all of the good you are already experiencing.

QUESTION: How about tips on getting still?

RAJ: Tips on getting still?

QUESTION: I do, not every day, meditation. Well, I don't do it everyday because I kind of do other things. I try to do conscious meditation. But I do find that when I do sit to be still I get lots of thoughts and I'm not too sure if I'm doing it right kind of a thing.

RAJ: One of the simplest and most effective methods of becoming still is to breath through your nose, and pay attention to the sensation of the air as it passes through the bridge of your nose or just in back of your nose, wherever you can feel the sensation. Simply let your attention rest there. And when you begin to think or a thought starts moving through your mind and you realize that you're not paying attention to the sensation just bring your attention back to the sensation. Figure that you can think about that thought later and bring your attention back to the sensation.

Guided types of meditation, meditations where you are meditating on the word Love or whatever tend to illicit ideas. And what you are interested in is becoming still. And so this method of paying attention to the sensation it is a nonthinking focus of attention that's easy to bring your attention back to.

Now since you are wanting to become still, be careful that you don't block the influx of the radical new awareness. So often people do not allow any disturbance to the silence, the stillness and without allowing it to be disturbed nothing new can register in your awareness. Basically what you're wanting is not to create yourself what the awareness' that come to you by thinking, you want to let the influx of radical new awareness' to come from one who stands with you, who is Awake and who knows exactly what will trigger and promote your "Ah ha's." Because they will be the things you can embrace without great resistance. And what you can embrace without great resistance is something that you can easily embody, make a part of yourself.

QUESTION: Thank you.

RAJ: You are welcome. You asked how you were doing. I will simply say you are not backsliding.

QUESTION: I don't feel like I am.

RAJ: You would notice if you were because things would become uncomfortable, it's like trying to get back into a pair of shoes that you have outgrown. And when you try to do that it doesn't fit and it's uncomfortable.

QUESTION: Good afternoon.

RAJ: Good afternoon.

QUESTION: In the past few weeks my guide has spoken to me about some major changes that are soon to occur.

RAJ: To us or to you?

QUESTION: Well, to me. And at one point I asked to speak to you and you had said, “yes those changes were correct,” but if I needed further confirmation to speak of this at the gathering in Kingston. So I’m speaking of this at the gathering in Kingston and want to know if what I am hearing is actually my guide and it is truth for me?

RAJ: It is completely accurate listening that you have been engaging in and you have been hearing correctly. Yes.

QUESTION: Thank you.

RAJ: You are welcome.

Someone said: “Can I go home with you?” (laughter)

RAJ: Hearing accurately always enlarges your borders, and transformation of your awareness always forces change. And change isn’t always what you thought you were asking for when you asked for guidance. And so it doesn’t always necessarily feel like the most desirable place to be in alliance with one’s guide. And so you might not want to go home with him. (Much laughter)

QUESTION: I just meant he was doing it so well.

QUESTION: Well it sounds like it, but there’s a little bit—I don’t want to say distrust—but there’s a little bit of hedging the bets here, like what am I hearing is really correct.

RAJ: Protecting your ass, hummm!

QUESTION: Right!

RAJ: Always remember that you can keep asking for more clarification on whatever it is that has been given to you. And the more clarification you get the less self-protection you will feel inclined to try to employ, unless you’re really having to let go of something that you love very much or that you have a great investment in.

You are safest when you are in the flow of the movement of your fulfillment, even though at times you feel safest when you’re out of it. I just want to remind you of that.

QUESTION: I’m here for clarification and guidance. I’m in a very familiar pattern of confusion and decision about which direction to go, feeling some limitation of physical energy and time so that I really don’t want to invest a lot in a wrong direction. Since moving to Washington I’m feeling very blessed and rich in soul mates who are there to help me, just friends, my surroundings, I’m just in awe and frequently come to tears over the magnificence of this place that I’ve been allowed to come to. These new friends that are helping me are helping me in my so called poverty. I need friends to help me with my abundance. There seems to be...

RAJ: But your abundance starts with the experience of being loved, no it

starts with your letting in the experience of being loved. And if your friends are loving you, in helping you, even though you can define it as being helped in your poverty, and you are letting it in and it is moving you to tears then they are helping you in your abundance.

So I want you to understand that you are right in the middle of the emergence of the very thing you want. You are lovable. You are lovable without money. You are lovable without apparent resources. And I want you to let that register with you. Because your worth is something you take with you wherever you go. It isn't something that's in your checkbook or in your bank account. When someone loves you, especially when you feel down and out or empty you're truly having an experience of the fact that you are loved for an essential worth that you have. And you are letting this in. You are! What I want you to understand is how essential and how important this aspect is, so that you don't sort of skip over it like a grace note to get on to the good stuff. Do you see what I am saying?

QUESTION: Yes.

RAJ: The good stuff is happening. As you let that in that which identifies abundance will begin to manifest in your experience. And if you will remember what I've said today you will not then abandon or make light of the love that is being extended to you when you don't have abundance, thinking that now you've gotten to the real meat of your abundance, which is a comfortable bank account, an ability to be self-sufficient, not lean on others, etc. Your abundance, you visible or manifest abundance always accompanies your experience of your loveableness and your willingness to let it in whether you are in a mode of having or not having. Am I making sense?

QUESTION: Yes, it has.

RAJ: Then when you have you won't become confused into thinking that is what makes you lovable, respectable, worthy. You see what I'm saying?

QUESTION: Yes.

RAJ: I interrupted you and I would like you to continue with what you were asking.

QUESTION: Thank you. I seem to have some ancient block here about being in a financial flow. As I say, all the rest of my life is just glorious and I do feel the love that is coming from these new friends as old friends. I feel I'm with my soul group, and I feel very much that this is where I belong and everything is glorious about it. But there's still something, and I have many interests and apparently have several talents that could provide some financial stability for me. And I'm just about exhausted trying to keep all these balls in the air until I see which one of them connects. And I guess I'm feeling that I would like some little clue as to which one of these I'm to pursue to allow that to happen, to provide an avenue for the financial prosperity.

RAJ: There is something that needs to be done before that. And that is to let go of the fear. Conditioned thinking says, “well, when I have financial security I won’t be afraid.” Now that which initiates the manifestation of abundance is the extension of love. But the extension of love can’t occur when you are indulging in fear, because fear causes constriction, tightening up, defensiveness, the exact opposite of extension or gifting.

Now there seems to be many justifications for fear. Instead of finding ways to knock down those justifications I’m going to suggest that you have a different goal than energizing the justifications. And the goal needs to be being the Presence of Love. Where are the places, where are the opportunities for you to express love, caring, help, thoughtfulness? And I’m not talking about giving your soul away. But I’m talking about consciously engaging throughout your day in extending those qualities, which really are the qualities that are needed to transform the whole world.

If you will prefer to engage in activities of extending love, the suggestions that you have justification for fear will not hook you. You will be preoccupied with gifting rather than protecting. And the fact is that you are not faced with threat everyday, except the threats of the thoughts that you think that are based on fear. And those aren’t real. What I mean is they are not threats that will affect your existence between morning and night. You see? If there were a tree falling toward you, you would need to move. But the thoughts that get you tied up in knots are not a thing that can harm you.

So don’t try to cope with the fear. Let the fear be. Let it be there. And you choose to give your attention to every opportunity you have to extend love. Now I will tell you that to the degree that you are letting yourself be loved, to the degree that you’re letting love in, you are choosing to be loving. Because you are allowing someone else to fulfill their purpose for being, which is to extend love. You see? I simply want you to expand on that already existing extension of love that you’re doing by taking every opportunity during the day to extend it more, instead of taking every opportunity through the day to worry and be afraid.

QUESTION: Yes.

RAJ: The more you love the less you have a shield up around you. And the less you have a shield up around you the more the Father’s Love can reach you, which will always be identified as fulfillment in practical terms in your life.

So the answer to your problem is not in establishing financial security by choosing a talent that you have and using it, it is at this point to abandon fear. And you do that not by getting rid of it, but by choosing to give the majority of your attention to extending love. That’s the next step.

QUESTION: Okay.

RAJ: Then the Father can come and knock on your door, or on the door of

a particular talent you have and say, “share this with Me in the world.” Again the key at this point is not finding out what you are going to do, but letting go of the inclination to energize fear and extend love. And you have ample opportunity to do it, even though your conditioned thinking says, “that is an assigned thing to do because I have things to worry about that are really important.” You see?

QUESTION: Uh, huh!

RAJ: Okay.

QUESTION: Wonderful! Thank you very much.

RAJ: You are welcome. We will take a break.

RAJ: Okay, Nicholas.

QUESTION: Well, being the only kid here it’s going to be kind of hard to explain. But I’ve been through some pretty serious things in the past couple of weeks, having sometimes having to do with the law and stuff like that...

RAJ: Having to do with a bomb did you say?

QUESTION: With the law. Wanta guess mom told you about the bomb, right?

SOMEONE: Now we all know.

RAJ: Continue.

QUESTION: Well besides that it kind of has to do with school and the way things have been going there. You know, people not accepting me for who I am and you know stuff like that. And there have been also some other times when I’ve gotten busted with stuff that has to do with fire and everything. And I think the reason for that would be—I’ll admit I do have a vast curiosity about fire. And I’ve been frequently been getting busted for it and you know things have been happening at school. And I guess my question is why is all of this happening to me?

RAJ: Well, I will tell you something, and I will tell you that adults have the same problem. Whenever anyone is interested in something, fascinating in wanting to explore something that frightens other people or something that makes other people have to think about things they would rather not think about, then that person usually ends up feeling misunderstood and not accepted. Because people don’t like to have to change—a lot of adults. Individuals your age love to change, love to explore, love to learn new things, love to learn to be in new ways. And very often as people grow up, as people your age get older everyone else sort of sits on them harder and harder and says, “don’t do things that make me have to think about things that I don’t want to think about.”

And so slowly everyone literally stops exploring, they stop wanting to be in a new way and to be a new you, so to speak, and finding new ways to be because their parents or their wives or their husbands and even their children want them to

be very stable, very dependable. You see what I mean? And so slowly everyone gets forced into being with other people in a way that doesn't create surprises. And I know from your standpoint that's very dull. And I'll tell you something, for adults it is very dull too. But they learn to stuff their curiosity. They learn to sit on it. And then they learn to tell themselves that there must be a way for them to feel good when they're not being able to explore or to do things in a new way, or to try out things in a new way.

And then you would be surprised at how many adults there are who say, "nobody accepts me the way I am." Well what's the answer, cause the answer has to be the same for an adult who has those feelings as it does for an individual like yourself? The answer is that you can't afford to stop being curious, and you can't afford to stop exploring. And you can't afford to stop finding new ways to be. But knowing how strongly everyone around you insists that you don't do anything that creates great surprises for them, you have to find a way, you have to be sensitive to what's comfortable for them and find a way to do your exploring that doesn't shock them.

Now, your mother like other adults doesn't like to be shocked. And she is probably not too happy with everything I've said so far, and she may not be happy with the rest of what I'm going to say to you, because she like so many other people want to always feel safe. And the only way they can feel safe is to have no surprises.

What you have to do is to find a way to explore that is safe. If you understand what I mean? Your fascination with fire is amazing. Most people are afraid of fire and they feel that it is very dangerous, and indeed, you can see on TV about this home or that home that's burned down or a forest that has burned. And so nevertheless there are people who do explore fire. There are people just like you who explore and design incredible fireworks, which is another use of fire. And they have found a way to do it that is safe. And so unfortunately no one gives classes in fire and related fire subjects, but I encourage you if you want to explore and experiment with fire that you try and find somebody to explore it with, an adult who understands the potential threat. And because he understands it can help you to explore it and remain safe, so that you're not injured and no one else is injured.

It is also like bombs, you know, somebody had to explore and experiment to create an atomic bomb and not kill themselves or anybody else in the process of exploring it, even though they've used it to kill people. My point is that there is a way to explore. And you don't have to feel as though you have to stop being curious. I do not want you to stop being curious. And I don't want you to stop exploring. But I do want you to find a way to do it that is safe.

Now you know that if nobody had explored about atomic bombs that we

wouldn't have atomic power plants. Because an atomic power plant is nothing but a bomb, an atomic bomb that is exploding so slowly that it's not creating an explosion and the energy can be channeled to give us electricity. And we would not have electricity generated by atomic power plants if nobody had had the guts to explore and experiment with atomic bombs. You see?

So when you are interested in and fascinated by something that is potentially very destructive you must find a way to do it so that it brings no harm as you learn more and more about it. You see?

I understand that it is very frustrating not to have people understand you. But I want you to know that that isn't something that where you're the only one who's experiencing that. And you're not picked on. Almost everyone in this room lives with or knows people who don't understand them. And most everyone here has tried to find a way to squelch who they are, to sit on who they are and not express it so as to make everyone else happy. And one of the reasons everyone's here, just like you, is to find out how to be who they are and do it in a way that doesn't upset everyone else even if everyone else isn't totally happy about it.

And I'll tell you something else. One reason that people, especially grown ups, don't want other people to do things that are too modern or too radical is because they're jealous, they would love to be able to do it themselves. They would like to be free to do what they feel from deep inside themselves. And when somebody else comes along and does it, they're jealous. And they do everything they can to make that person stop being his original self—his self with original ideas, you see. Because they say, "well, I can't do that so why should you be able to do it. Cut it out!" And that's the way everybody shuts everybody up. And then everybody ends up coming here on Sunday afternoon to find out how they can get over the misery of not being and thinking in original ways. What was the first thing we talked about today was desiring to have radical new—and radical means really far out—new ways of experiencing things. See?

So you don't want to frighten everybody else to death. But you also can't afford to stop being curious about the things you're really curious about. You just need to find a way to do it that doesn't upset everyone else too much! But I want you to understand that any time you're going to be original you're going to upset somebody a little bit.

But you know something else, the more people who dare to be original and radical and explore things that everybody else says not to, you're going to inspire all of these people who are so closed off to those things that are interesting. You're going to inspire them to dare to explore too. But it's a little bit of a dance you have to do with everyone so that you don't scare them too much while you're inspiring them. You see? Do you understand what I mean?

QUESTION: Yep!

QUESTION: Does that include Dennis Rodman too?

RAJ: Who is Dennis Rodman?

QUESTION: He's a player on the Sonics (?) Colts (?)

RAJ: Does that answer your question?

QUESTION: Yep!

RAJ: Okay! Questions? Mom has a question.

QUESTION: Thank you, Raj. As Nick's mom how do I preserve his special qualities while I'm engaging him in a path of self-discipline so that I can depend upon him, trust him to be home alone for a period of time so that I know that the house isn't going to be burned down when I get home. Or that I don't find another Molotov cocktail in the middle of the road and that sort of thing. He's at an age where I really feel he needs to engage in helping me, especially with all of these changes that we're going through. And he is my housemate and he does have responsibilities. And we talk about this, but part of engaging him in the process has been very difficult, because he has a mind of his own, he's very independent and he likes to go off on his own merry way. And I don't want to bring the hammer down on him, but and I do want to support him in being as wonderful as he is, but I also what him to be engaged in the idea of partnership in life so that we can get through this as friends as well as parent and child. So any advice you might have...

RAJ: Indeed! That the two of you need to sit down and make some agreements with each other and give a little and take a little. Do some things that you don't want to do—both of you—as well as doing things you do want to do. And what I would encourage you to do is to see if you can find someone who also is interested in fire and Molotov cocktails and the various things that are fascinating Nicholas, who also knows how to deal with them and also knows what ideas need to be expressed and brought into play so that Nicholas can begin to understand how this relates to that and what precautions need to be taken and what circumstances... you see there are only certain circumstances where it's reasonable or allowable to explode a bomb, but there are circumstances where it is allowable. And so you need to go where it's allowable and where no one will be injured and can learn what you wanted to learn from it so that you could explore what you wanted to explore. I would suggest that you check with one of the Universities and see if you can find a unique individual who would love to explore with Nicholas in this regard. Nick, I beg your pardon—explore with Nick on this.

If you aren't afraid then he won't feel misunderstood, because he's not afraid. And if he doesn't feel misunderstood and there's opportunity for exploring then he won't be afraid that you're going to deprive him of something meaningful. And you won't be afraid that he's going to deprive you of something that is meaningful. What I'm saying is that there's nothing wrong with what he's

interested in. But there is a way to be interested in it and explore it that is safe. And that's what's necessary.

Also what's necessary is for both of you to feel understood. Your mom needs to feel understood by you just as you need to feel understood by her. And that will make a significant difference.

I will tell you that his curiosity is very healthy. And just as parents see to it that their children have afternoon activities to broaden their experience, you have the opportunity to find a way for there to be an activity that broadens his experience, not in the area you think he ought to have experience in but the one that he's fascinated by. You see?

QUESTION: I agree with you. I'm a little concerned about the police agreeing with that line because he actually, from what I understand, he has a case number, because he was given a warning because of the Molotov cocktail being a felony. And first thing that the police officer asked him was where he got that information. And Nick said the movies. Well two 11 year olds in Windville recently cooked up mapalm (sp?) on the stove of one of the kids kitchens and they were caught. And now here's this thing about the Internet dispersing information about inappropriate things that are out there, so you know now they're gathering information. And he told Nick that if he was even so much as caught with a match in his hand between now and the time that he became a legal adult, it would be considered a felony. So there's this, let's get him with fear.

RAJ: Yes. But you see Nicholas the—Nick—the thing is that it needs to be explored with intelligence. And if you are exploring it with intelligence you won't run into the law wanting to control you with fear. And so what I have said is, this curiosity and fascination and strong interest you have is fine, it's excellent. Keep it, but explore it with intelligence.

And do it in a way that doesn't shock everyone. Because you can count on it if you do, they are going to try to stop you with fear. So don't spoil your opportunity. Approach it with intelligence. And let there be mutual agreements between you and your mother since you are house-mates, as it were. You see? That's one of the ways in which you deal with things intelligently—is having good communication and having mutual agreements—so that there can be trust.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: I have several questions. One is I question at this time where I am. I seems like about 10 or 12 years ago I had a lot of experiences that felt peaceful and warm and good, and like I was on my right path. And it appears that or 10 or 12 years they've gotten, or where I experience them almost never, and it just makes me wonder if I'm headed in the wrong

direction or why the long...

PAUL: This is me Paul, I got to thinking... And so I didn't hear what you said got you to wondering whether you were going in the right direction.

QUESTION: Well, it seems like back 10 or 12 years ago there were times I felt so good I thought I would never have another problem in my life, which it was great and it was a pretty nice time for me in a lot of way, at least at times. And at this point in my life it seems like my life doesn't seem near as smooth, where it seems to me that it ought have been better or I ought to be further along my path than I was then. And I wonder what's going on with that part of my life.

RAJ: Well let me tell you something, Paul has had the very same thought within the last month. Here I have been in his experience for 14 years, seems to him that his life ought to be much different in that amount of time, that he ought to have made more progress. And if there isn't more radical change what's the use of his talking with me, or letting me guide and so on. Progress, real progress on your spiritual path doesn't have to do with how many new radical ways of being in the world you have managed to come up with. I will tell you that it really has to do with how much of your time you are using as the opportunity to be the Presence of Love.

To make life in the world miraculously easier by virtue of radical new techniques of living, which one assumes would come from, as a result of more spiritual insight, is not what the progress is really about that relates to spiritual growth. Spiritual growth really means having come to a point where there are fewer and fewer reasons being embodied for withholding love. In other words, the further along your path of Awakening you are the less you will be indulging in judgment and the more you will be the Presence of Love.

And so if you're looking and saying, "well there haven't been any radical changes in my life," you're looking in the wrong place. Let's look again. Have there been increased opportunities that you have taken advantage of for coming from your heart, for coming from a place of nonjudgment or less judgment? Because if there's anything that's going to uncover the Kingdom of Heaven or Reality, ultimate Reality, right where you are, it's not going to be the stimulating and radical ideas, spiritual ideas you can come up with. It's going to be you finding fewer and fewer reasons for withholding love. And because you are finding fewer and fewer reasons for withholding love, extending it. That is what is going to promote and trigger revelation of the Kingdom of Heaven right here.

Paul would like something a little more stimulating than that. But that's not what it's about. So, you see it's always so much simpler than everyone thinks. In fact, it seems so simple that it must be ridiculous and not true. But I am telling you, that the more consistently you are willing to take the opportunity to be the

Presence of Love the closer to Awakening everyone will be and the more transformed your world will appear to be. Because the conflict reflected back from your world will be reduced. But it won't because of technology. And it won't be because of more highly evolved spiritual concepts and ideas being held about the world, it will be the result of individuals being more simple minded. When I say that I mean who are finding less and less justification for withholding the Love that it is the function of their being to express. That's the end of the answer.

QUESTION: Thank you. I had one more question about my job. I quit my job about three months ago, well about six months ago and went another place for three months and then came back and there's just times I question if I did the right thing. At this point I seem to...

RAJ: Well if you did the wrong thing, so what? The reason I say that is that unless you judge yourself, that you did a wrong thing and therefore you goofed and therefore there must be a penalty, if you do that you will bring into your present moment that mindset and it will color your experience of this moment. But the fact is, that no matter what you did yesterday or six months ago, at this moment God is expressing Himself and it looks like you—in this moment, fresh.

And so, take hold of the originality of the expression of God called you in this moment, remembering that it's the Father's good pleasure to give you not a chintzy little bit, but the Kingdom. And stand ready to receive the experience of fullness.

It doesn't matter whether you did the right thing or the wrong thing six months ago. What matters is being in this moment with innocent eyes, meaning looking at it without judgment being brought to it based upon the past so that you can stand in receipt of the fullness now.

Don't waste another moment wondering about the past. Like they say, "seize the moment you're in." It may seem to be a continuation of yesterday, but God's being it brand new this instant. Life is not a perpetual motion machine set in motion eon's ago. Creation is always the current expression of God.

And with that we will take a brief break.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Thank you. My father died when I was four years old and I have an image of kind of a wall coming up at that time in just the sheer enormity of having to cope with that and not knowing what to do as a four year old. I'm thirty-seven years old, twelve days short of my thirty-eighth birthday, and that's precisely the day, the age of my father when he died. Today is that day. And I cry in my dreams, but I'm really not in touch with the grieving or the loss, basically the loss in my waking hours very much.

And I feel like there's a lot that is held in as a result. And maybe that's theoretical, I just don't know because I can't turn on a light switch and feel it, touch it.

RAJ: Indeed, I can assure you that it is a grief that you are assuming must be there. And it isn't! There literally is nothing embedded deep within you that needs to be resolved. It is like watching an old movie on a home projector, and when the end of the film goes by the lens everything goes white as the film flaps around until you turn the projector off, except that in this case everything went black because there was no more input relative to your father for you. That was interpreted by the four year old you as a wall coming down. It was like a door closing. But you did not stuff anything. And you adjusted very, I'm going to say, intelligently and very completely.

So, I will tell you two things. One is that there are not unresolved issues that you will sooner or later have to dredge up and work through. And the second thing is that yes, you will be equal to and more than your father in the sense that you will get past your thirty-eighth birthday. Enjoy the rest of your life.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: Hello, Raj.

RAJ: Good afternoon.

QUESTION: I was divorced in 1981 and I was sure that all those issues were totally taken care of. But recently I've been doing some writing, and it's been writing from guidance. And I'm curious as to what the purpose of this writing is? And is this for me or is it for others? And will there be more writing, because I'm getting that there will be? And I also want to thank you so much for your involvement with me.

RAJ: You are welcome.

It won't be worth a damn to anyone else if it isn't for you first. So it is for you. And it doesn't matter whether there will be more. Because what will be is irrelevant to what is and to where you are now, and the living of it fully where you are now. It is really inappropriate for me to express any fuller meaning of what is happening to you, because you really need to find out what it's meaning is by living through this process.

If I ever told Paul we were going to do something for someone else, and if in the beginning I had told him what he would be doing, he never would have done it. Because he couldn't have imagined himself doing it and it would have seemed arrogant and overwhelming and presumptuous and a whole long list of why he couldn't possibly participate.

So willingly be present with what is happening in terms of guidance and in terms of writing. And to the best of your ability don't engage in any presumptions

about what all of this is leading to, or even what if anything of the past is being uncovered in order to be dealt with. You said you thought you had dealt with everything. Well, you are likely to jump to the conclusion that anything remaining to be dealt with maybe really heavy. And if you buy into that presumption you will begin to resist listening and delay this humongous work, that you imagine might be coming.

That is all I'm going to say.

QUESTION: Thank you.

RAJ: Keep up the good work though.

QUESTION: First of all I'd like to thank you for the advice that you gave me the other day. I do feel stronger. I'm questioning why I seem to be experiencing a health crisis at this time? Why I'm doing that? And what I need to do about it?

RAJ: I have used before or expressed the idea before that when the phone rings you don't have to answer it. And I mention it because so many people don't realize that they don't have to answer the phone just because it's ringing. Everyone is so conditioned, not only to answer it but to answer it by a certain number of rings. And I'm going to put it very simply, you've been answering too many phones in the last six weeks. I do not mean the phone on your wall, but the phone that rings in your ear that says, "here's something else for you to be responsible for. Here's something else for you to be responsible for. Jump, and ask how high on the way up. Here's another thing to be responsible for."

And being responsible means, the suggestion is that being responsible means carrying an emotional charge, having feelings about each of the phone ringings. And you've forgotten that you don't have to answer the phone. And you've forgotten that you don't have to have an emotional charge about each of them. You've forgotten that before you can have the presence of mind to deal with any of them well you must have your peace. And so, your peace has gotten short shrift, it's been neglected. "Ah, I don't have to get excited about that. Oh, I don't have to respond to that. Ah, I don't need to do that. Oh, I don't need to do it that way." And you see, you've taken the phone off the hook, but you haven't let yourself off the hook. Do you see what I mean?

You need to let out a big sigh. And let go of all the stuff that you've taken on as you sigh. Because the simple fact is you're not responsible. You're responsible for securing and embodying your peace. And everyone else is responsible for securing and embodying theirs.

In other words, you need to start saying "no" when the call comes, unless you really feel like answering the call. Take a breath.

It happens that this is a time for you to be enjoying. That's it in a nut shell.

QUESTION: Is there anything to promote my healing other than just

not answering the phone?

RAJ: No, I'm not going to give you one damn more thing to be responsible for! (Laughter) Good you let go!

QUESTION: Oye! This is probably going to be as surprising to me as it is to you, I'm not sure what question I want to ask, I have so many. I've stepped out into a whole lot of nothingness, as several of us have here. And I sort of saw us all skydiving and free-falling. My main question is, I'm out there and I'm not afraid but also at the same time I don't trust myself. So whereas I used to use my feelings as my guidance I'm not able to do that any more because I don't trust what I'm feeling, which leaves me in a very interesting predicament. Can you tell me what that is? And I don't want to be standing on the platform having gotten off one train and looking to the West when the next train is coming from the East.

RAJ: Instead of this image of free-fall, I would prefer for you to use the image of floating on your back in a river—not with rapids, but a gently moving river—floating on your back in the sense that you are exerting no energy whatsoever to accomplish anything. Even with your eyes closed so that you can't look around to see if you have preferences. You really need to surrender to the river. You've trusted your feelings so that you know what you ought to do. But the lesson here in yielding to the Father's Will is to allow what He knows you're supposed to be doing, to happen at his direction. So it is simply calling for continued trust. You see, you don't stop doing the crawl and turn over on your back to get a rest from the work of swimming, so that you can then once again after reconnoitered turn back over and take things into your own hands again. What you're learning how to do is to constantly be directed and moved by the Father's Will. And never ever again turning over and providing the energy as well as the goal that that energy is going to be used to arrive at. You see what I mean?

QUESTION: I do, but how do I recognize then, do I just discover myself in the middle of doing...

RAJ: You do indeed, by simply paying attention.

QUESTION: I don't trust paying attention any more either, because I've been so involved in my own feelings and letting that motivate me that I don't know what to trust any more. I mean where does it come from? I have no fear, but I don't know how to trust. (Raj, you interrupted the last sentence here so I may not have heard the words correctly. <ggg>)

RAJ: You see, she has forgotten how to be original and how to explore and how to trust that exploring won't hurt her. This is what happens to adults. The delight of allowing yourself to discover what's next is what you are having the opportunity to rediscover here.

QUESTION: No frames of reference any more?

RAJ: Not unless you want to stay within your comfortable ticky-tacky box. You see? Because the structure is going to be governed by the structure you provide. And the structure you provide is going to have to come out of what you've already done. And that's not the way you have radical new perceptions and experiences of life.

When you go home this weekend take Nick on your shoulder—a little image of Nick.

QUESTION: His mom wants me to really take him home. (Laughter) I understand what you're saying. I understand it's play time.

RAJ: It's time for you to have delightful curiosity.

QUESTION: Can I ask one other question?

RAJ: Yes.

QUESTION: What's the difference between guides and angels?

RAJ: Absolutely none!

QUESTION: Is the name I got for the angel that I think is working with me, is it correct?

RAJ: That's two questions.

QUESTION: I know, (much laughter) there's a two for one sale today.

RAJ: The answer is yes.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Thanks, Raj.

RAJ: You are welcome.

QUESTION: The last time that I was here I was struggling in birthing a project that you, I guess I'll say gave me some nice but kicking advice. The project that I called the Listening project was finally born a couple months ago, spending about a hundred or more hours in front of my computer it just came spewing out. And it's really birthed now out in the world. And it's very big. And sometimes it feels too big, like I'm going to lose it, like I can't... I don't know how to keep a hold of it.

RAJ: God help it if you can.

QUESTION: And I have a bunch of questions about it, but I just want to ask one: Which is, how's it going with it?

RAJ: Very well. And I just encourage you to trust the process. That's all I need to say. But don't try to be the process yourself for it.

QUESTION: Well you just answered one of my biggest questions, so I have to follow up with that, which is: I'm struggling a lot right now with, do I go outside and build more of an advisory board and bring more people in? Because I find myself running to try to do that with individuals and then I

convince myself it has to go this way. Then I talk to somebody else and I talk myself into it has to go that way. And I don't know whether I need to go in here or out there.

RAJ: In here first!

QUESTION: Okay.

RAJ: And don't lose the simplicity of the idea.

QUESTION: Thanks.

RAJ: You're welcome.

QUESTION: I have two questions for Raj. One question is regarding another person's healing. What best can we do through prayer or through vision to know and to help?

RAJ: In terms of healing?

QUESTION: Exactly.

RAJ: So often regarding others and regarding yourselves you begin to think that you are the offspring of circumstances, or the result of circumstances, situations—life gets tough, you become ill. What you are experiencing is a result of circumstances.

There's a wonderful hymn or poem, which ever, that says, "what is Thy birthright man, child of the perfect one? What is Thy Father's plan for his beloved Son or Daughter, offspring?" Each one of you and this friend of yours are the offspring of the Father, the expression of God. Not one of you originated yourselves. Not any of your parents originated you, even if they may have been the doorway you came through. Therefore, your Birthright always and at this moment is direct from your Father.

Now if there's anything you can do that would be helpful for your friend who is ill, it would be first to remind yourself that you are your Father's Daughter. And that your Birthright is at any moment from your Father and not from any circumstances. "What is Thy Father's plan for His beloved child?" All that the Father is is His plan for you. Because it is all that the Father is that is embodied in His self-expression called you. If this is the case, you can see that illness is, for lack of better words, an illegitimate imposition upon a Daughter or Son of God. It's illegitimate, therefore, it has nothing to stand upon of any substance, no substance to support it. And if that's the truth about you, that's the truth about your friend. And so that is the context in which I would suggest you hold your friend.

You see, you could just hold him in that context, but what I am wanting you to do is to hold yourself and him in that context. Now there is a joining occurring, there's a brotherhood occurring in this acknowledgment. And that's love. That's what I would have you do.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: The other question relates to my meditation and my listening. I have been meditating for a great number of years. And sometimes, particularly in the past more so than currently, I really, really, really had very satisfying times of listening, however—or silence I should say—because I have had great difficulty in hearing. I use a breathing technique and also a mantra when thoughts occur. But that still small voice is too small. It doesn't come through.

RAJ: There is still some fear around it actually happening. You want it, but you are afraid that it's going to mean more than it's going to mean—and can you take it.

QUESTION: You mean I don't want to hear what God has to say, or the Holy Spirit?

RAJ: No, it's more like if it actually occurred it would shake you to your boots. “My god, all of this is true.” You see? “And if it's true I might really have to think about everything in a brand new way. I would really have to do that.”

Now, I want you to know that you don't need to be afraid. I'm going to ask you when you meditate and are listening for your guide, I'm going to ask you to ask your guide to speak to you very softly, gently and reassuringly. Okay? It's a fair thing to ask. So that rather than it being an earth shaking, life changing event, it's a quiet experience of a new friend. I want you to know that your guide is a friend like no friend you've ever had. And it is your guides desire for you to know him or her as this friend, that it is a relationship of love. Let's leave it at that for right now. Approach it this way between now and the next time you manage to come, and we can discuss it further.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Hello, Raj. Why did Jason die so young? And what is he doing now?

RAJ: At the risk of sounding mellow dramatic, Jason was on assignment here. And before he even had an opportunity to fulfill his assignment here there was a more urgent need for him elsewhere. Which is where he still is fulfilling his task beautifully. Most everyone who incarnates is engaging in their own fulfillment. There are those however, who incarnate in order to specifically facilitate certain things which help promote the work that each of you are individually doing. And this was the case with Jason. He was not here working on his own issues, if I may put it that way. That is the simplest way I can put it. His particular—and these are poor words, but expertise or skill—his particular capacity to be the presence of Love was more greatly needed somewhere else.

And so, for lack of better words, he was called there.

QUESTION: Is he more, I guess the way to put it, he always fussed and fumed about death, and claimed that when you're dead that's it—it's over. Has he been delightfully surprised?

RAJ: Not really, because at the point that he was called back, so to speak, his full understanding became available to him. If there was any surprise it was that he was indulging in such a limited idea while he was here. Does that answer your question?

QUESTION: I do have more if I could, if not I could pass the microphone on?

RAJ: Let us make sure no one else is missing the opportunity to ask a question. Does anyone else have a question?

QUESTION: In the middle of this family upheaval I find myself with those I am with, in the middle of what could be called a storm of all kinds of things, but primarily a storm of thought and emotion and indecision. And I would like you to comment on this and maybe help us, help me with some suggestions.

RAJ: You are speaking of confusion amongst those around you as opposed to yourself?

QUESTION: I really don't want to speak for those around me. I'll speak for myself. Yes, it's my confusion and it's not...

RAJ: No it is not your confusion. You are buying into the suggestion that you ought to be confused because everyone else is. But in the quiet of your own mind you are not confused. And you are embarrassed to share it, because you would be the odd-ball. And so, let me put it this way, if you are going to keep it secret from everyone else, fine, but don't keep it a secret from yourself. Because you are really quite clear about it. There's really quite an equilibrium within you. It's just that in the context of those other's who are involved you feel obligated to appear as though you don't have it all together. You understand?

QUESTION: Yes.

RAJ: You feel obligated to appear to be as confused as everyone else. You would appear to be insensitive, not fully aware of the facts, if indeed you had your peace and peace of mind.

QUESTION: I have got to do some things that I don't know what they are. I'm not terribly confused about not knowing, but I am going to have to know.

RAJ: And when it's time you will.

QUESTION: I am motivated in other words?

RAJ: Without a doubt. And that's something else you know also. Just don't hide yourself from yourself, even if you have to avoid making waves for

others. QUESTION: There is no way I'm going to be able to understand this intellectually is there?

RAJ: Let me put it this way, you already understand it and you don't understand it intellectually.

QUESTION: I get the point.

RAJ: The fact that you don't understand it intellectually, and the fact that you can't explain it intellectually does not mean that you're confused.

QUESTION: You have been most helpful.

RAJ: I know. I am delighted you came today.

QUESTION: Thank you, I'm delighted I came.

RAJ: I am delighted that everyone is here today. And we will break for this Sunday. You have all brought a great deal of love with you. Let me put it this way, you have all come without substantial shields up, which means that the love that you are is broadcast so much more fully. And it feels good.

Thank you.



Gathering In Kingston, WA –June 23, 1996

By: Raj Christ Jesus -

RAJ OPENING COMMENT: Good afternoon. I am happy to welcome you here and I am pleased to be welcomed here. Who has a question?

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: Last time I was here...

RAJ: Before you continue, Paul is assuming that since in many ways the two of you are learning the same things he is going to be on the hot seat with you. Continue.

QUESTION: Last time I was here I asked you the question about the vision quest. And I had difficulty hearing your answer. I just wanted to tell you on further review it turned out to be excellent. So thank you.

In the past we have talked about failure, the substance abuse issues, entering the void...

RAJ: Failure as an integral part of success?

QUESTION: Correct.

RAJ: Indeed.

QUESTION: And you've instructed me about entering into the void and I've been having difficulty with that. And in the past you gave me an answer and in it you said to me, you said, "you are walking a very particular walk. I'm not talking about a path Home. I don't want to sanctify that much, but you are in a very particular path of undoing, which is of coming back into your Right Mind. There is an objective here that you haven't created and you're very close to the objective being fulfilled." Can you expand upon that for me?

Can I add one more thing before you answer?

RAJ: Of course.

QUESTION: I feel stuck, not badly stuck, but in the place between knowing that I don't want to be an authorizer, yet not hearing my guidance on a real consistent level. So it's difficult. People say, "What do you want to do? What do you want to be?" And I don't want to authorize that. I don't want to try and come up with some great idea. So I just wanted to add that.

RAJ: I understand. And so your simple answer to that, since there's no obligation for you to have an answer for someone when they ask that question, is to say, "I don't know but my curiosity is up. And the moment I know I will inform you. I am engaging in the adventure of discovering what I'm all about." And the more you can conceive of it as an adventure, rather than a hurdle to get over the more easily the delight of it will begin to register with you.

Your conditioning says you need always to be competent. And yet if you are open to being in a new way, you are open to being in a way that you have no competence for yet. And so you ride this fence of uncomfortableness where you must allow for flux to happen, for reconfiguration to occur, an experience in which you cannot feel personally competent, and yet not constantly harass yourself for being incompetent. You see what I mean?

You see, when you walk you lose your balance and regain it, and lose it and regain it, and that is how you move from one foot to the other. And if you say, "what's wrong with me, I keep losing my balance every time I try to be open to walking," you see, as though it were something wrong with you. And the fact is, you are losing your balance because that's the first part of taking the first step.

You're on a particular path, as I said of undoing, which really means a particular path coming back into your balance, coming back into your Right Mind, coming back into your sovereignty. And the particularities, or I'm going to say the essential particularity of your particular path of undoing involves your, I'm going to say your having to make a more conscious choice than some people have for your Sanity—than some people are faced with. Because with the substance abuse you have an ally, a most "wonderful" ally to help you avoid the undoing, to help you avoid coming back into your Right Mind. Because it provides you with a relief from what I'm going to call the discomfort which is essential to your abandoning that which is keeping you unclear—meaning not in your Right Mind.

Some people just have an uncomfortable situation and no release from it that serves to motivate them, even if what is causing the discomfort is itself something dear to them, like a lover or a husband or a wife who is intolerable but there is a love for them and they do not want to let that one go. And so it is difficult for them to let go of that which for whatever reason is not contributive to their Sanity.

The universe—infinite divine intelligence—is conspiring on behalf of your awakening and your reluctance to let go of this ally is creating dynamics that are more and more uncomfortable, you're getting less and less release. That which seems to solve the problem for you by delaying coming back into your Right Mind is now becoming part of the problem. Thank God! I mean, thank God or the Universe that is conspiring in this way. Because you very literally are on the threshold of emerging from the other side of the tight space, the uncomfortably tight space that you are in.

For you that which is triggering your return of Sanity is singularly particular. It is not complex. It doesn't have a lot of complicated factors to it.

Now I don't care if you aren't being able to hear guidance clearly, if you are not able to hear the wisdom that is inherent in your essential Being. It doesn't matter. What matters is that you persist in reaching for it, that you persist in inviting it in.

The powers that be, the Universe, whatever you want to call it, is conspiring with you in the sense of helping to push your experience of your Sanity, of your Wholeness, of your peace of mind and your clarity into your conscious awareness of every-day-life. That's why you must persist in inviting this connection with guidance, inviting this conscious union with your essential Sanity. Because if you are reaching for and inviting in what is being pushed from the other side of your illegitimate prison wall, then you reaching for that which is being pushed toward you constitutes a joining at least at the level of intent. And as long as you are engaged in that invitation you are neglecting to reinforce the prison wall.

So the key is persistence in inviting your inheritance, your Birthright in. You see everybody's on their path. It's like if everyone gets sick everyone is bound to get well, because that's the only alternative there is to illness, ultimately speaking. And so everyone who is experiencing ignorance of their Birthright and ignorance of the Kingdom of Heaven or Reality right here is bound to come back into the experience of it. So everyone is on their path as it were. It's when everyone expresses a desire to move forward or have that toward which they are being moved brought into their experience then Awakening will happen more rapidly and with more grace.

It's simply is a waste of time to grouse about the effort it takes.

QUESTION: Thank you, that was very clear. Can you tell me a slight segued here: my left knee injury arthroscopic surgery yes or no?

RAJ: No.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Raj, I'm feeling a strong calling to respond to the possibility of a venture which has is grounded in spiritual activity. And it requires a financial backing that I don't appear to have at the moment, or seem to get access to. And in my quest in pursuing avenues I have been surprised at the inability to have other people join me in the dream that this seems to involve.

RAJ: You mean by that the vision?

QUESTION: The vision, yes, the vision. Now I understand that I have a lot of learning in this process, but I would appreciate you addressing if you would something about my becoming the source, my ability to attract the

financial means which seem to be necessary to move forward at this point.

RAJ: Hmmmm. You must approach this without attachment to outcomes. You will not become the source of anything, but you can yield to the capital “S” Source. And in yielding to it you will know when to pick it up and when to set it down. You will know when to act and when to be still. What you want to do is to be on target each step of the way without having determined where the steps must end up.

You may speak to those who seem unable to catch the vision. Do not assume that catching the vision is what they were supposed to do. It may be that having vision verbalized and expressed in their presence was part of their trigger, in areas of their life that have nothing to do with this venture that you are speaking of. What you want is to be on the beam at each moment where utter perfection has been expressed in that moment, not utter perfection relative to a future moment. You see?

You must begin right now to let the possibility exist that you will not be associated with this potential venture in the final outcome. If you are preoccupied with the final outcome you will not be fully present in the wonder of each moment. And the wonder of your being utterly appropriate in that moment where regardless of the future you can feel that everything you were involved in fit perfectly with everything else, even though you seemed to be accomplishing nothing relative to the future.

Bliss is not the result of something that will happen, which always puts bliss off in the future. Bliss is the experience of having been utterly appropriate in each given moment so that you are not experiencing separation from the Movement of fulfillment that God is being and which is looking like you doing or not doing certain things, saying or not saying certain things, accomplishing or not accomplishing certain things. What I am trying to gently bring your attention to is being on the wave, in the flow, in the moment, whether it's going to be a long ride or a short ride. You see. Then you will feel the success of being, not the success of doing or accomplishing. And if you are experiencing the success of being then you will not become compulsively attracted to accomplishments in order to gain the peace and joy of being, or your bliss. And when you're not distracted by a compulsive need to accomplish something for your good, you'll find your good accompanying you in every act, in every little detail of your day. And that is Heaven.

Fundamentally you are on the beam. But to the degree that you are beginning to evaluate what is happening relative to a future outcome, you are moving further and further away from your ongoing present bliss. And that's the real call.

So remember what I first said. You must approach this without attachment

to outcomes.

QUESTION: Thank you for the reminder.

RAJ: And have fun. You are welcome.

QUESTION: Thank you, I seem to be asking the same questions that everyone else is, but I want to hear more answer. I do publish a publication that I feel I've been lead to as many, many people that I'm surrounded by in what I consider the call of service. And what I'm seeing is people struggling, really struggling financially, and yet they're determined to stay with that inner knowledge that this is what they're supposed to be doing, and I along with them feel the same way. I'm doing that. And I have moments of great surety that this is what I'm doing, and then when the bills come in—and I know Paul is going through this same sort of situation—when the bills come and there's not enough money to pay it you're wondering if you're supposed to continue the service. I know in side I'm supposed to, but the material on the outside it's like a bottle. So my question is maybe I could just get a little bit more clarity on what that's about and why we are doing this. And also kind of an aside question with my publication, is there anything that I can be doing to elicit more financial support?

RAJ: Early on I told Paul, “your income comes from being centered.” This is about as simple as it gets. He thought his income came from his doing, from actions he took in the world, actions even that were spiritually based and for spiritual reasons. But the real key lies in choosing to be in that space within yourself where your peace is unobstructedly available to you as in meditation, and then not abandoning that peace as you begin to act in the world. When the fear of failure, or the fear of collapse, or the fear of disaster of any kind gets less of your attention then your peace does—which is available to you no matter how disastrous things appear to you to be—then you find the apparent disasters and distressing factors fading. It's a simple fact.

You're not required to overcome the failure of support from your world out there, or to overcome the potential failures or disasters that you can conceive probably will happen. You don't need to overcome them or do anything to them, you simply need to make the choice for your peace. And if this means that you must meditate three times a day for twenty minutes—not go into a cave for months unendingly meditating—then do meditate three or four times a day so that the experience of peace remains in your memory, to some degree, at least until the next time you meditate and have the refreshing experience of it.

You know what you're supposed to be doing and you're doing it, but your rational mind judging events out there create worry, fear, doubt and undermine your sense of your own integrity and the integrity of what you're committed to. And yet as you know, you wonder if you're not perhaps a little insane because in

spite of this you're not willing to abandon the commitment because it feels so right on.

Again, your income comes from being centered. That's another way of saying that fulfillment manifests when you have abandoned the attempts to create fulfillment for your self and have chose instead for your peace. You've got to let yourself say, "I maybe crazy, but I'm staying in that place in me where I feel I'm on the beam. I'm going to hold on to this feeling of being on the beam as though I am holding on to what little bit of real sanity lies in me. And I'm not going to abandon it out of fear, or out of my best human judgment," you see. And then choose for your peace as well.

Because in the peace that you achieve within yourself you find what I'm going to call the mental environment or just the environment of yourself, you find that environment, which is an environment of peace to also be an environment that is obviously safe because you feel no threat. And that environment, that experience is very similar, if not identical to the feeling you have regarding your purpose at this time and your willingness to be committed to it no matter what. And what happens is that you could say the activity of being on the beam, which is the work you're engaged in, becomes recognizably the same or of the same character as the peace of your being, and they cease to be two different things and come together. And in that place everything that identifies fulfillment of this work, or this path you're on, will spontaneously begin to manifest—people will call you up.

Ways to continue the work will unfold. But the key lies not in finding more effective ways to be in the world to generate income, it lies in a radical and to the ego an insane commitment to an experience in which you are not distracted from peace and you are not distracted from your work. It's when you become fragmented mentally by distractions that the cohesiveness of the fulfillment of your purpose for being seems to disappear. But it's when you come into the simplicity of the peace of your being that you find that which you are committed to in terms of the work, becoming nurtured and supported and strengthened by the simplicity of the oneness of the peace of your being and your being on purpose or on the beam, you see.

I will tell you that Paul thought that was the most impractical thing I could have told him. But I will tell you it's the most practical thing, the most fundamentally practical thing I could tell you. And Paul has had now fourteen years of experiencing having his needs met without his doing a single thing from the level of his reasoning and thinking to generate it. And he ain't special, Paul isn't! And so no one else has to be special in order to have the same experience.

You know what commitment really means? It means not indulging in any distractions to a single purpose. It's about the easiest thing one can do. And

everyone can do it. And everyone is going to learn how to do it, because it's the way you come back into your Sanity and the direct daily experience of Reality that isn't filled with conflict or threat or that which undermines and ruins your experience of your integrity.

That in you which tells you that you are on the right track and that you are on purpose is not leading you astray. It is the wisdom of your being. And I encourage you to honor it. What I encourage you to dishonor is the suggestion that you have justification for abandoning your peace about it. Because it's only in staying with your peace that you can find that your inherent peace is the nurturer or your fulfillment of purpose, and you can't have one without the other. What this means is that the experience of fulfillment of purpose will always be the result of the expenditure of no personal effort.

You have the feel of what I am saying. You will have to ultimately give yourself permission to stand in the world on such a radical basis and let the chips fall where they may as far as what everyone else thinks. If more people don't do this everyone else will not have the opportunity to see that there's a different way to live in the world than the way they're living. They won't have the inspiration to live a different way and they will compulsively continue to reach for and create their good.

There is a courage in you and sometimes "they" and "them" and what "they" and "them" believe undermines or tends to disqualify the courage that you feel without being overcome by doubt within yourself. And I'm encouraging you to trust this part of you that knows it's on the beam and isn't afraid on her own to follow through with it. Just remember to bring to that a commitment to your peace, your centeredness. Mind you in all that I've said I have not talked about lofty spiritual principles or the application of complex spiritual ideas. It's utterly simple and can be found in the simple practice of meditation, two, three, four times a day, even if it's for ten minutes at a time, but long enough to remind you of the experience of peace that isn't circumstantial.

I'm going to just let you abide with that.

You are welcome. We'll take a break.

RAJ: Before we continue with another question, I would just like to add to the last answer. To be engaged in a "good work," to be engaged in a spiritual work will never be sufficient to carry you through any more than good looks will be sufficient to carry a marriage through. The only thing that will carry you through is when whatever you're doing, whether it's a spiritual work or whether it is being an accountant, the only thing that will carry you through with an experience of your fulfillment is if you are unwilling to abandon your peace, because when you're in your peace you're able to tell when you're on the beam and those two things together are what are sufficient to carry you through.

Because that's where the commitment comes from that allows for the follow through.

Some people say, "well, I was engaged in an obviously good work, why didn't it work out?" The focus was in the wrong place. That's why what I said to you is so key to your experience of fulfillment in what you're doing. And it's something that is important for everyone to understand. High motives will never be enough, because somewhere along the line those motives can be successfully challenged. But the one thing that can't be challenged successfully is when you are feeling the stability and the security and the groundedness of being connected with your being, because your being isn't a private possession of yours but is the very presence of God undistorted by any concepts you have about being a human being with all the frailties and limitations that everyone says or you have been educated to believe are inherent in being a human being.

So, that is the end of the answer.

QUESTION: Thank you, Raj. I'm trying to sell our house and find that with so many different opinions from so many people I'm struggling to stay in my peace. So I'd like you to tell me how much I should ask for the house, when will it sell and will I then move to Woodbe (sp?) Island to sell my mom's house?

Not that what you've told anybody else here has escaped me, but...

RAJ: I was going to say that it doesn't matter what anyone else says, because you're not in charge and they're not in charge. The house will sell. And I will say that the asking price is appropriate. And where you will go after it sells will be a delightful surprise for you because I'm not going to tell you where you are going. The key however is to realize that you don't have to accommodate anything outside of what you find yourself knowing when you're in your peace.

Now remember that you don't get in your peace so that you can become clear about how to be in the world better or more effectively. Which is another way of saying, you don't get into your peace so that you can learn how to be more effective when you're out of your peace. Do you see what I mean?

So, you value your peace enough to choose for it and then pay attention to life from within it. And be in the world from there. In other words, to the best of your ability at in the world, not on the basis of your conditioned thinking or anyone else's, but on the basis of what you find yourself knowing when you're in your peace. And if you begin to lose that groundedness, that knowing, don't become more compulsive trying to get things to work better in your world, sit down or stand at the sink and stop what you're doing and take a few deep breaths and at least be willing to connect with your peace right then and there, even if you can't sit down and meditate for a full meditation period, you see.

The real point is to remember not to succumb to the suggestion that you can

figure it out for yourself. “Gee, it would be swell if it worked out this way. Wouldn’t it be wonderful if it worked out that way. It would fit into my plans so beautifully. And it wouldn’t hurt anybody if it happened this way. I’m going to visualize it happening that way. It’s obvious that everyone including me would benefit,” except you don’t say, including me, you say, “it’s obvious everyone would benefit. It would be a blessing for everyone,” and unsaid, “if I got it my way, because I’m such a magnanimous person.” This is the way the ego works. I’m not saying this is the way you work.

What is Thy Birthright man, Child of the Perfect One. What is Thy Father’s plan for His beloved Son,” words of a hymn or daughter. That’s the question when you stand at the kitchen sink, or talk to the realtor, or consider talking with your partner or your expartner to be. It’s not, “what would work out best for me? What would work for me that could bless him so that at least I could look like I’m thoughtful, a considerate person.” “What is my Birthright? What is my Father’s plan for me, His beloved Daughter?” When you ask that it turns your attention into a new direction, because afterall His movement as fulfillment that’s identified as you and everyone else may well be different from your most wonderful or most manipulative concept, you see. If you would just remember to ask that, “What is Your plan for me, because I know it must be one of perfect fulfillment.” And then listen.

And remember that whenever you are thinking you are never in your peace. Thinking is what you all engage in in order not to have to experience the void. You think to fill the gap of nothingness. And yet the nothingness, the void, if you will, is the womb of creation, which means that it’s the womb of your fulfillment. But you all think to avoid the silence. And you all think as a defense against a good that you didn’t have a chance to pick, you see. “I’m a little afraid of what God might have in store for me,” you see. “It might be more good than I can take. It might come faster than I can take it.”

So sometimes thinking is a defense against the influx of good that might cause you to lose control. And sometimes thinking is a means of maintaining active independence from God so that you can have the trill of authorizing something and being creator yourself. But at all times when you’re thinking you cannot experience your peace, you cannot BE experiencing your peace. And if you’re not experiencing your peace you’ve lost the beam, you’re off the track. The essence of the nature of you is unavailable to you. That which constitutes your groundedness and invulnerability seems unavailable to you, which makes it even more imperative to think, you see. You think and lose your groundedness which makes you more vulnerable, which makes it more imperative that you think better and better and better.

Your selling of your house, whatever you do with your mother’s house, it all

sits there in front of you as a delightful opportunity to experience the perfection of the way everything fits together because it all identifies fulfillment of purpose set into motion by God, and which is therefore flawless but as beautiful in grace as the most exquisitely performed ballet. Because the Movement of Creation is art. It's not just creation!

That's your answer.

QUESTION: Thank you very, very much.

RAJ: You're welcome. You're welcome.

And there's a young man with an army hat on that has a question. And I remember his name is Nick, not Nicholas.

QUESTION: Very good! All right. To tell you the truth this is kind of actually a double question here.

RAJ: Most people don't ask just one question, a couple are slipped in with it. So you fit right in.

QUESTION: Okay! From the last time I was here the question I asked was about my encounters with getting frequently busted with my, how should I say, obsession with fire and stuff. And don't get me wrong you did a very good answer, but that still didn't answer why everything like that was happening to me.

RAJ: It is not happening to you because you need to stop doing what you're doing. It is happening to you because along with learning, shall I say, along with breaking boundaries, you must also become mature enough to break the boundaries in a way that doesn't alarm or harm anyone else. And so, what it is is, it is really a call for you because you are engaging in activities of a more adult nature than your years, it is the obligation for you to think in a broader perspective that is also more grown up than your years.

It's happening because it's important for you to be safe. And so the universe says, "Ah, here is a young man who is fearless, and who is embracing more than is usual for one of his years. We cannot let him do this and end up being hurt in the process. And so we're going to provide the firm guidance," if you will, "the obvious need for him to purposely be curious about and fascinated with how to be radical with intelligence." The universe is on your side in other words. The powers that make things work are standing in support in your bravery, your courage, and saying to you, "along with the bravery and courage is a capacity in you that you need to also awaken, bring into the foreground of the intelligence and the thoughtfulness that allows you to do it without alarming everyone so much that they force you to stop." It's like the universe loves you enough to say, "we honor your interest and we want you to survive it." You see?

QUESTION: Thanks. And the second question was...

RAJ: I need to just add one little thing because it is part of the whole thing.

Your friends, let me put it this way, in some respects because you are the explorer you are the ring-leader, you're the one stepping out, not the others, they're not stepping out first, you're stepping out and they are inspired we'll say, but because they're not initiating it the motivation for it isn't starting with them. The universe is not saying, "we need to watch them to see that they survive their curiosity," because it's your curiosity first, not theirs first. And so, what I want to point out is that you are going to have to be more mature relative to fire and the exploration of it. You are going to have to be more mature regarding fire for them. Do you see what I mean? They're not going to want to do it themselves. But you're the one whose finding circumstances confronting you that say, "you must approach this maturely."

So you cannot afford to listen to their boundless enthusiasm for radical things. You've got to be connected to the mature part in you that says, "no" to you because it's important for you to survive your curiosity, and also say "no" for them. You see?

Okay, now you can ask your second question.

QUESTION: Okay, the second question was, how do I put this, my mom has a quote "boyfriend" unquote, named Neal he was in the army for several years, that's where I got the hat and several other things. And I can't say that man hasn't got along ever so perfectly, I mean from my views the man's all metaphors, or... And him and me just... All right, say you have two test tubes, right? Here's an example: Okay, two test tubes, one is filled with me and the other is filled with Neal, mix them together and you get a nuclear explosion. So I guess my question is how do I get along better, or if he ever decides to move out how do I adapt?

RAJ: If he decides to move out or move in? Are you not very adaptable?

QUESTION: Let me just say that in the period of things that are happening right now I pretty much have zero tolerance for this guy.

RAJ: If he moves in I'll answer your question. In other words, don't cross that bridge until you get to it. And don't fill today with reactions to what you imagine it will be like if it happens. Because then today gets clouded by reactions to something that hasn't happened and may not happen. And let me put it this way, if it happens then there will be an answer and I will be glad to answer it then.

QUESTION: Okay, thanks.

RAJ: You're welcome.

QUESTION: Well, I'm feeling fairly fractured, and I've been listening to your answers all day, and it feels like everything is up in the air right now. I'm not feeling much guidance one way or the other. My father's quite ill, he's hearing voices that he thinks are the devil. He's not responding to medication. I'm considering a move out of State which seems to have thrown everything up in

the air in my life. I'm not clear about the purpose of relationships that have come into my life right now. My career feels up in the air. And this feels like sort of a familiar state to be in this sort of fractured, uncertain place which seems very hard to resolve.

RAJ: This contemplated move is based upon a clear sense of direction relative to your fulfillment?

QUESTION: No, if it was clear I wouldn't have felt so up in the air about it.

RAJ: What I'm really focusing on here is are you doing it for someone else, or are you doing it because it is clearly relevant to you and your next steps of fulfillment?

QUESTION: I think partly it's up in the air because I'm not sure, and trying to be clear if it's for me and not for someone else. In the past when this has come up it has felt like it would be for someone else and not for me so I've not contemplated it. Now in looking at it, it feels like it could be for me, more for my purpose to take this move.

RAJ: Nothing I say should ever be used as a means of overriding any clear knowing you have within yourself. And so what I am going to say I want you to take within yourself and abide with it, measuring it against your clearest knowing when you're in your peace so that you may see whether or not in fact it is relevant to your fulfillment. What I am going to tell you is that it is essential for you to value where you are and what you have relative to your career at this moment, relative to where you are living. And to upset it, to let it go, to let go of what order is here and go and abandon it in favor of this new change is not consistent with your integrity or your fulfillment of purpose. I mean the fulfillment of purpose that the Father has in mind for you, which will be your fulfillment.

Contemplating moving is not fragmenting you. The experience of being fragmented because you're out of touch with yourself is what is making it seem reasonable to make a major change. If you were a ship I would say don't weigh anchor! Leave it on the bottom and stay in the port until you're feeling your peace.

The elements of your life at this moment are essential elements. They're not extraneous, or superfluous or irrelevant. And because you need to hear this right now, I am going to say, your first priority is to honor yourself. I mean you've got to put yourself first. And we're not going to get hung up on whether we're talking about your Higher Self or your lower self or whatever. We're talking about you as you're experiencing yourself at this moment. You must start with yourself and not others and value what is happening right now that you already have enough to abandon the willingness to leave it all and be wonderfully open to something new. And then in that decision to hold off on making life

changing decisions take time whether you hear guidance clearly or not to get into your peace, to meditate not out of panic, but because there really is nothing else that you need to do that's more important. And the value of experiencing your peace through meditation is so great, because in the experience of your peace you find that you aren't a leaf in the wind.

So, there is inherent in you a perfect stability from which decisions can be made, and on the basis of which decisions can be made. And the decisions made from that experience of stability will never disrupt your fulfillment. It's when you're not feeling the stability that the compulsive reaching for attaining something comes into play. And the reaching happens without a rudder present.

I will tell you that if you trusted what I said—blindly trusted what I have just said—you would not jeopardize yourself. Because in effect what I have said is, there is no action you need to take at the moment, no action you need to contemplate at the moment. The only thing that needs to occupy your attention at the moment is your peace. And as long as we're talking about blind trust in what I'm saying, the possibility that the elements in your life are all essential, valid and valuable for you, and the reason for accepting this blindly is because you can set down the things that are uprooting things for you at the moment. You can say, "Raj, says if I don't attend to these my whole world will not collapse around me. And therefore, I can set them down for awhile and take a deep breath and choose for my peace, not so that I can hurry up and have a decision, but because it's the nature of my being to be experiencing my peace. And these circumstances are not life threatening and therefore do not call for me to respond thoughtlessly to them.

I'm telling you this so that it will be easier for you to give yourself permission to stop dead in your tracks and let go of a feeling of responsibility for coming up with a conclusion and have a chance to take a deep breath and connect within to your peace.

Again, why? Because in your peace you can feel the security of your being that isn't circumstantial. And when you feel that, everything else that follows in terms of knowing, whether it comes in words from your guide or just in awareness' of truth, it will come in a way that will reveal the steps that need to be taken, but from a place of stability, from a place where your rudder is present. And you deserve that. Not one of you is ever faced with the requirement to act in the world from any other basis than what I've just described to you. The world says, "jump" and you're supposed to ask "how high" on the way up, you see. But it's like answering the phone, you don't have to answer the phone. The world says "jump," your ego says, "jump." You can procrastinate. You can just say, "no, I'm going to pay attention in my peace before I do anything. And if from my peace I know that I need to jump four feet I'll jump four feet.

It is not appropriate for you to sacrifice or abandon what you have, the

elements of your life that are present. There are more elements, which it is your Birthright to be experiencing, but the fundamental elements at this present time are essential elements.

And I promise you that if you were to abandon the whole structure of your life, if that was appropriate, I would tell you abandon it and then we could discuss why you have to abandon this and that and the other thing that you thought was valuable. I'm just saying that it's not difficult for me to tell you a hard thing for you to hear. If it was appropriate for you to abandon everything and step out on the water, so to speak, with no security whatsoever because fulfillment of purpose lay in that direction I would tell you to do it. And if it needed to be done in five days I would tell you that you can't afford to sit around and think about it because you must move within five days—"you must do this."

You will not lose by taking my advice here. But I did say take it within, into the quietness and measure it against what you find yourself knowing there. I'm going to put it another way, your life is unfolding in fertile soil. When you have fertile soil don't abandon it carelessly.

QUESTION: I know that the response... one... there's an ego response, that I at one leave really hear you and at other times I think... well what I get into is that waiting is sort of my mode. And that not taking action is very familiar...

RAJ: Mind you I didn't say ignore the whole shooting match. I said refrain from taking action and get into your peace and listen, so that your acts are not the results of an ungrounded frame of reference. I have also implied that there is something substantial and valid about the elements of your life at the present time. I've done that specifically so that you when you get into your peace will be listening specifically for whether or not that is true, rather than listening and having the background of your having come to the point of listening be an overriding feeling that it's time for a big change—a major shift in your life.

Sometimes one gets used to the essentials of a stable life and begins to overlook them, they don't register in their essential character—they're just the usual, and so lets try something new, and it feels very easy in some respects to abandon the old for the new. And I'm saying you cannot afford to look at your current situation and overlook how much of your essential fulfillment is already in place in support of more.

Now we can't arrive at a conclusion around this by communication. But you can arrive at clarity about it by refraining from acting and getting into your peace without a sense of urgency or fear, but because you have the right and you have the time to let out a deep breath and just be in the un compelling place where you can become clear and where you are bound to become clear, because clarity is a natural outcome of peace simply because your ability to pay attention is not

being successfully distracted by distractions.

That's the end of the answer.

QUESTION: I have a very hard time meditating. I think I've been asking you about this for ten years. I don't experience it at a peacefully, I experience it as a distraction, with many distractions of my mind that I have had great difficulty shutting off. So I guess I need more help in meditating and being able to silence this internal chatter that seems incessant or not listening to it.

RAJ: To begin with I don't want you to meditate to listen for guidance. I want you to meditate to arrive in the void, in the silence, in your peace.

Now, what you must do is either use a mantra or pay attention to the sensation of the air somewhere around the bridge of your nose on the inside. And we're going to say that your ability to engage in this meditation doesn't lie in the absence of thoughts, but lies in your ability once you have noticed the thoughts to bring your attention back to the sensation of the air or your mantra. It is a natural and inevitable phenomenon that when you engage in this you will come to a place of peace within yourself, in spite of what you think and in spite of your experience. Persist, and persist regularly. And I encourage you, if you do it twice a day to do it in the same chair or in the same place each time you do it in the beginning for the next three months, let us say.

The other thing is if you can find a group of meditators, because meditation in a group always is more (and I do not like these words) more powerfully supportive of the individual coming to the place of peace with greater ease.

The simple fact is that you're a hard core thinker, and the answer is persistence. I want to also suggest to you that when you sit down to meditate before you begin say to your healing team, "I'm asking for your full support of my having an experience of peace. And I'm willing to accept your help, and I'm willing to have the experience." And just let that be said and let it express a willingness that is an inherent part of your doing a meditation on an ongoing basis. You're not going to do it so that at the end of the meditation you can say, "lot of help the healing team was. It didn't work again," you see. The point is persistence and willingness. And when you ask for help you're saying, "I'm not going to try to do this all by myself." You are embracing, you are inviting a joining.

Just do it!

QUESTION: Can you comment on what my father's going through with this whole illness?

RAJ: I will tell you that it is appropriate for us to discuss that at a different time.

QUESTION: Thank you.

RAJ: You are welcome. We will take a break.

QUESTION: Hello, Raj.

RAJ: Good afternoon.

QUESTION: I have a mysterious and somewhat bizarre relationship with my parents.

RAJ: Why?

QUESTION: That's what I want to ask you. And I would like to know if I have been appropriate with them and if the relationship as it stands is how it is going to continue, or is there anything else that I should be doing or saying?

RAJ: Let everything stand as it is now. And I congratulate you on your courage. It is not likely to change, the relationship. I will put it this way, as much balance has brought into play as can be brought into play with them in this lifetime. Don't mess with the balance now. And don't let your ego mess with your mind and cause you to abandon the balance you have arrived at. You understand?

As with Diane you have some essential pieces of fulfillment established. Don't sacrifice them. That's the end of the answer.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Hi.

RAJ: Good afternoon.

QUESTION: Why did I come today?

RAJ: So that I could be pleased.

QUESTION: Did it work?

RAJ: Indeed. I am most appreciative of your company. We've come a long way. Thank you.

QUESTION: Good afternoon, Raj.

RAJ: Good afternoon.

QUESTION: I'm so happy to be here. I have actually a question that I brought with me from Mary Ross, who just I think had her 91st birthday. And it's two parts, it's a little bit lengthy, I think I can summarize it.

RAJ: I will answer your question, not her's at this time.

QUESTION: Okay, my question is about clarification, I think about the Movement of God that I experience as desire in my heart versus the demands of the ego and preferences—how to distinguish more clearly the difference. When I'm feeling inspired...

RAJ: Are you speaking of the differences between desires and preferences?

QUESTION: Right. When I feel that I'm on the beam, on center and I'm being inspired, which is the Movement of God it's like music... It's like

I'm in rhythm, it's like a rhythm actually. And the energy and the joy accompanies that. But it's my understanding when that... plus the idea that...

RAJ: I'm going to interrupt you for a moment. Desires are always experienced as a motivation to give. And preferences are always a motivation to get. Desires do not arise out of thinking, wants and preferences do. And they are based upon a sense of inadequacy and a means of accommodating the inadequacies. When in the silence of your being you feel the Movement of God, which is the Movement of fulfillment, it always comes as an inspiration to engage in an act of giving—to do something that blesses all, whether you think of it as blessing everyone or not it is a desire to engage in giving. It is a desire to give way to fulfillment.

It has been said that desire is prayer. What that means is that in the silence of each one of you, you feel the Movement of God and it's always the Movement, we're going to say, towards fulfillment. Desire is the leading edge of fulfillment, instigated by the coming forward of fulfillment because that's the Movement of God. One feels what is coming. One feels the good that is coming and feels drawn toward it. And when one yields to it, one gives willingness for it and lets it in. And one lets oneself be the vehicle or means by which it comes into fulfillment. You see?

Desire never originates with some puny piss-ant little mortal, some little finite limited mind. Desire is, I'm going to say, impelled by the Movement of the infinite Mind that is God. And its motive is Love in expressing himself/herself. So that impulse is felt as desire when one is not inserting his or her wants or preferences in favor of, in place of being quiet enough to feel the impulse of the Movement of God. :You see?

QUESTION: Yes, and what I also want to clarify when this Movement is consuming me, that our part is to ask what, where, how... I mean, we get the feeling and that's our trigger to ask what, where, when...

RAJ: You get the feeling and you can't help but be curious.

QUESTION: Exactly! I guess I'm not stating this very clearly. It's like a two part... His part is the motivation, and our part is the asking... We're on the way together... It's the curiosity, right. Whereas I'm beginning to discover that the ego is coming from a fear based... It's like, okay. My career has been the most wonderful blessing for me to experience learning trust. And what I've discovered... I always tell people if you want to get in touch with God get in commission sales only and have a high overhead. You really learn about the ebb and the flow. My business ebbs and flows. But if I look back I see the consistency. The temptation is when it ebbs, because my ego goes to work, "well, nothing's happening. You'd better go out and get a

job. You know, this is not daa dot, daa dot, daa dot...” So the minute... if I listen to that and I get out of my peace what happens is the flow stops.

RAJ: Exactly, as we were speaking earlier.

QUESTION: Exactly. So I’m learning to recognize that and go with guidance, “tonight is not the night to do anything, or call this person or not that person.” And what I’m discovering is what you said earlier today really works. My abundance is wonderful. And my career is... it’s like all my customers are extended family and it just goes from one joy to another. And this is all possible. So I just wanted to be sure about this desire and still asking guidance about what, when and where, versus preferences coming would be in a fear state of lack... a misperceived lack. Am I saying that correctly?from my ego, which

RAJ: Of course, lack is a misperception, yes.

QUESTION: Yes, right, misperceived lack. But that doesn’t mean I’m not on my purpose. It means I’m taking thought about my purpose.

RAJ: When you are wanting, when you are having a preference you are not out of the way as an ego. When you are allowing the experience of the impulse of the Movement of God that you call desire you are not claiming a presence capable of enacting fulfillment in your life. Are you following what I’m saying?

QUESTION: I’m not claiming a presence?

RAJ: You’re not claiming the presence of a self who can enact a fulfillment into your experience.

QUESTION: Oh absolutely. If I’m learning nothing else, I’m learning that. It’s very humbling.

RAJ: So, fulfillment is always the result of desire. And it’s never a matter of getting what you want. It is always a matter of getting what you desire, because what you find yourself desiring is the result of listening to the impulse of God that is setting into Motion the wholeness of His/Her expression of Himself/Herself right where you are.

So, you only ever implement the manifestation of fulfillment by letting God bring it forth and riding the wave of the Movement because in the silence of your being you could feel the impulse of the Movement of God and abide with it as it fulfilled itself and ultimately identifies the joy of being for you, because you don’t ever really have a will separate from the Father’s—a want separate from the Father’s.

QUESTION: I’m finding the less I do the more He does.

RAJ: No, the less you do the more He has always been doing registers with you.

QUESTION: Exactly! And it’s like He opens doors, I don’t have to make an effort for anything. It’s just... I don’t want to use the word magical,

but it is... until...

RAJ: It's only magical in that everything happens without your having to author it. And that seems like magic.

QUESTION: Well, to end my comments with you, I feel this is what's happening with me. Can you verify that? In other words, is this how you see it?

RAJ: More and more and more, yes.

QUESTION: And more, yes. Okay, I wanted confirmation on how I'm approaching my business and my life at this time.

RAJ: Yes, and the confirmation should inspire you to do less and less and less personally. It should inspire the courage to have greater trust.

QUESTION: It is, because I've also noticed that the water can be shut off in the twinkling of an eye to bring this to my attention.

RAJ: You can shut off your receipt of it in the twinkling of an eye, yes. You're saying that you notice that it's shut off more quickly.

QUESTION: Exactly, yes. So I wanted to give everyone encouragement.

RAJ: And so then that makes you feel as though the more awake you become the less slack you have and your ego says, "it's not fair. You've been doing so well that you ought to have more slack than anybody else."

QUESTION: I don't care to listen to that, thank you. I do want to give everyone...

RAJ: The fact that there is less slack can be interpreted by the ego as the suggestion that you're doing something wrong. And this isn't true. And you need to be able to know within yourself that the less slack you have the better off you are, because the less slack you have the less you can become submerged in the dream, or ignorance.

QUESTION: Well, we're together.

RAJ: Indeed.

QUESTION: Thank you so much for all your help to me over the years.

RAJ: You are welcome.

The flip side of that illustration of having less slack is something I shared in Yucaipa. And that is that all of you, everyone is a puppet. No one exists without strings. Either you are the puppet or expression of God, or you're the puppet of the ego. But you are never a puppet with no strings. You're never just whoever you think you are as a human being. You're never just expressing Steve, or Mary, or Trish, or Nick. You're always being the mouth-piece for something—God or the ego.

Now the reason it's valuable to understand this is that you won't think that your spiritual path involves sovereign independence. It really involves yielding to something other than yourself—the self you think you are, the self you have imagined yourself to be, the self your parents or your teachers or your husbands

have convinced you that you are—you are never that. In understanding that, you are always the puppet for something you then have the clarity necessary to choose your puppet master.

And what I brought out in Yucaipa was that when you choose God as your puppet master, and you understand that your only choice in existing is to yield to the Will of God, it is as though the strings—the slack, if you will—it is as though the strings between you the puppet and the hands of the puppet master get shorter and shorter until finally there is no difference, no separation between the puppet master and you, and the Mind of God has been yielded into so completely that you realize that you're Home, that the intelligence of God, the Creativeness of God is what had always constituted the presence of your mind and you're no longer fighting against it by trying to be either a puppet that's nonresponsive to the puppet maker, or a puppet that has managed to cut the strings. You see?

So as you increase in your capacity to trust, as you have the courage not to be the authorizer of your success or the good in your life you find that you have ceased trying to be an independent puppet, and independent entity and you have begun to yield to the Father, whose pulling the strings artfully, wonderfully, perfectly, and you get less and less slack. The less slack you have the more attempts to be independent are uncomfortable experiences. If the strings are ten feet long and you express a little independence there's a certain grace to the strings, but when they're a half an inch long the same amount of swing jerks you around unmercifully. So you may know that if you have less slack and more immediate feedback when you are being willful, you may know that that is a sign of how little distance there is between you claiming independence and you in your Right Mind where the puppet master is allowed to be the whole of you that He has always been except in your imagination that you were something separate having the right to express independence.

Coming back into your Right Mind does not constitute losing your identity. And getting swallowed up in God, it constitutes coming back into a conscious experience of your inviolable integrity, back into an experience of your spontaneous and unaffected joy. And perhaps more than anything it brings you back into the full meaning of Brotherhood, where your Brothers and Sisters have no walls of separation between them and you, where all of the most beautiful aspects of the sentimental reunion of families at Christmas time is magnified beyond anything you could imagine. Because not being estranged from your family is the joy of being.

So let yourself be a puppet. And let yourself decide who your puppet master will be. Because you are a puppet whether you like it or not. And choose your puppet master and yield to your puppet master so the strings can shorten, and you can return to the fullness and the joy of being that it's your Birthright to be

experiencing.

I thank you all for being here.

We thank you for being here.

You are welcome. We will call it a day.



Gathering In Inverness, Scotland 1996

By: Raj Christ Jesus -

ANSWER: Good morning. Who has a question?

QUESTION: Good morning.

ANSWER: Good morning.

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

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

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

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

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

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

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

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

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

QUESTION: Hello, Raj.

ANSWER: Good morning.

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

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

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

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

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

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

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

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

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

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

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

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

Does that answer your question?

QUESTION: Yes, thank you.

ANSWER: You are welcome.

QUESTION: Hi, Raj.

ANSWER: Good morning.

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

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

QUESTION: Thank you.

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

QUESTION: Thank you.

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

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

QUESTION: Sometimes, yes, sometimes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUESTION: Thank you, Raj.

ANSWER: You are welcome.

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

ANSWER: What is the difficulty you're having?

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

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

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

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

QUESTION: Yes.

ANSWER: Okay.

QUESTION: Thank you.

ANSWER: You are welcome.

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

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

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

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

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

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

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

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

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

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

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

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

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

ANSWER: Congestion?

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

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

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

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

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

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

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

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

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

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

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

Does that answer your question?

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

ANSWER: Certainly, of course.

QUESTION: Thank you.

ANSWER: You're welcome.

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

ANSWER: But he keeps coming back.

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

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

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

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

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

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

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

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

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

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

QUESTION: Hi, Raj.

ANSWER: Good afternoon.

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

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

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

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

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

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

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

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

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

QUESTION: Can I reply to that?

ANSWER: Of Course.

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

ANSWER: Well, what does that mean to you?

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

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

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

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

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

Why do you want the world to disappear, ultimately?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ANSWER: I will refrain from doing that.

QUESTION: Thank you.

ANSWER: You’re welcome.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

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

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

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

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

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

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

You were going to say?

QUESTION: I was going to say I have a friend, a dear friend that I work with, who we were discussing coming to the gathering that we have planned at the end of the year at Asilomar. And he really wants to come, but he feels guilty if he leaves his responsibilities at work, that he's in charge of a lot of things. And we were discussing this and I was trying to sort it out with him where his integrity, and doing what he wants to do for himself, must prevail. And that if he's coming from guidance to come, that somehow it will all work out at work. In other words, none of us are indispensable in that context. He's feeling responsible for holding the whole company up type of thing. I mean his intentions are sincere, as far as that goes, but it gets into these fine lines of guilt and responsibility to . . .

ANSWER: There is another aspect to it also. If one is committed to going within and feeling for the impulse of love to use as the basis for one's actions, one feels one's integrity, one feels whole. But when one abandons that, then he also loses that experience of wholeness and then responsibility and the exercise of responsibility becomes the means by which one establishes worth, you see, in order to overcome the lack of integrity that one is feeling because one is disconnected from his essential being, which is his love, the impulse of love. You see? So there is this element in this particular case also that you were speaking of.

QUESTION: Which would be the lack of trust for the Holy Spirit to work everything out to make it possible for him to follow . . .

ANSWER: No, which would be that if he abandons being responsible in favor of doing what he feels inside, in favor of paying attention to the impulse of love from within that says, "attend the gathering," that he will also be abandoning that which gives him worthiness.

QUESTION: Oh, validates his worth.

ANSWER: And to whom? In the eyes of everyone else, and himself too.

QUESTION: So what you're saying then is that if he follows that then he must risk whatever the consequences or the benefits? In other words, he doesn't know...

ANSWER: He will have to risk the chance that there is a God.

QUESTION: That will... ah yeah... Right! I see, thank you very much.

ANSWER: You're welcome.

[New questioner]

QUESTION: Following on from that point, I'm very interested to know what your view of business altogether is. And whether the whole concept of running a business, managing a business, working, is just so much unnecessary activity from Heaven's point of view? And whether really all of those are a distraction from what we're really here to do?

ANSWER: Well, true business will always be that which makes another whole, that which confirms another's wholeness to him. That is what the manufacture and supply of goods is. It extends wholeness to the receiver. But if that is forgotten in favor of it being a way to save your ass by generating income for you so that you don't go under, then business has become harsh, cruel, manipulative, and has nothing to do with making another whole. When making another whole, or confirming wholeness to another, and the gifting of that, is the foundation of business then you find that in the process you are not only confirming wholeness to the receiver of the goods but you are confirming wholeness to those who are assembling the goods, and everyone is blessed, and, shall I say, selfishness, and the underhanded techniques that are used in the expression of selfishness, will be gone. Good business is that which does not forget that its function is to share, to share good in all of the various forms that good can appear.

So it is not business that is bad. It's bad business that's bad. And there tends to be bad business because everyone has forgotten that extension and sharing and embrace is its purpose, and thus they have forgotten and lost the experience of the blessing that comes from extending, and that is why everyone thinks they have to scramble to make a dime to survive.

QUESTION: Right, I grasp that. I understand that and try to practice it. But in the running of a business one is called upon to manage other people and one's self.

ANSWER: That's just a concept!

QUESTION: That's my question.

ANSWER: It is a concept that is being replaced by a newer idea in which the employees become the management. It's just a concept and one that needs to be left behind. The more the employees are empowered with participation in their business, the more productive and the more fulfilled the process becomes.

Of course, then you don't get to have the brass label on your office! But it's also a lonely place to be . . . in that office.

QUESTION: I accept that too, and I've given up my office. When one is working with others and trying to empower them all, or doing one's best to empower, I'm still conscious that there's still a lot of doing. And my question really, at its root, is about responsibility. Is it responsible, in my understanding of that word, to just hand it over and let it happen? Because I get caught up in doubt both ways on that one.

ANSWER: Well, if you think anything of value is happening here today, it is only because Paul has given it over and is allowing the Gathering to happen. And he is not in charge of it. And he has no agenda. And I am not in charge of it. And I have no agenda. But *we* do! We [including everyone in the room] are being this Gathering. And so something beautiful emerges.

QUESTION: Thank you, that answers the question.

ANSWER: This does not mean that engaging in life in this way is not scary as one shifts from the old habits. But it is what each one must dare to explore, at least, so that one might have a moment of fulfillment, and then maybe another moment of fulfillment, and then another and another and another, so that one's trust is increased by his experience until finally one says, "Hm-m-m. I think I could dare to do this all the time." You see?

Everyone seems to be emerging from a state of isolation and separation, feeling separate from each other, from his world. How many of you have felt that you were really not of this Earth and that you didn't really belong here, or any of a number of other kinds of sensations like that? And yet there's no place else to be than the Kingdom of Heaven that is the only thing going on here at this moment or anywhere. And so you are in your right place.

Because you are emerging from a sense of separateness and loneliness, and the fear that comes from feeling tiny, to abandon whatever management system you've engaged in or whatever controls you've been using feels risky, scary, irresponsible, yes! But you must dare to explore the experience, as I said, so that you might find that the universe and the world and your life doesn't collapse in chaos—at least not permanently. It may feel like that's what's happening at moments, but as long as you persist, you find balance reemerging, and the scariness of it is replaced with a new confidence. But it's a confidence in the way things work as opposed to a confidence in your abilities to make things work.

The means of moving out of an isolated, separated, tiny, lonely, fearful experience of life always involves letting something else *into* that little tiny territory of your life. And the only thing that you can let in that is of transformational value is a brother or a sister who is Awake, or the Holy Spirit, or God. Many of you don't arrive at that point until you are in a state of utter desperation. We are all happy when you arrive at that point where, out of desperation, you say, "help." We're all happy when you say "help" *before* you get to that point and you really mean it.

What I'm driving at is that you have to let something else in that is more illuminated than you are at the moment, so that in the presence of that illumination you have the opportunity to have a new experience of being, in which the illumination of your being, which you haven't been experiencing, can begin to register with you.

In other words, in Paul's communion with me, he has an experience of my way of experiencing. It still isn't his, but it gives him a foundation upon which he can feel more secure while being less personally responsible for what happens. In that experience of my presence on an ongoing basis, he has the opportunity to remember that this is the way it was for him, and then it will click into place and he

won't need to borrow from my light to have his light illuminated any longer. You see?

The difficult part for Paul, and what will tend to be difficult for most everyone, is that he and the rest of you have been used to striving harder and harder to be successful independent managers of life . . . alone. In fact, that's the challenge, is to be successful on your own. Isn't it? In fact, that's what you were raised to do--learn what you needed to learn so you could go out in the world and be successful on your own and not depend upon your parents or your family or anyone else. This is how you became respectable.

Well, being Awake is not something you can do alone. Being in your Right Mind is not something you can do alone. It's a "community project," if you wish, constituted of the community of the Brotherhood of Man or the Brotherhood of Mankind.

And so, Paul, at times, would like for me to illuminate how he can be a better independent manager of his life. And the idea that he's not going to have that as an opportunity, but rather that he's going to have to yield permanently into being joined in communion . . . well, there goes all of his opportunity to be respectable as a result of being an expert at being responsible. You see? It feels to him, when I say, "stay with me all the time," as though I'm asking him to give up his identity, because he thinks his identity is constituted of whatever he's able to successfully do on his own. You see? And he's not the only one in this room that's like that.

It's like you're all at a party, and the party is being held in the Kingdom of Heaven, and all of the Brotherhood is there. And there are some, like you, who have blindfolds on. And you think you're there all alone. And you think that you've developed some skill at being able to be there alone. And there's a certain amount of pride in it. You see? But because you have the blindfolds on, you don't realize that there's an infinity of Brothers and Sisters *with* whom it's your Birthright to be experiencing constant communion. As long as you insist on keeping the blindfolds on, you will maintain this experience of separateness. And as long as being successful at having a blindfold on *means* something to you, taking it off is going to seem to be an irresponsible and detrimental thing to do when it comes to your integrity. It feels like you're going to lose your integrity.

You are all constantly supported in taking your blindfolds off. And I want you to realize that the only difference between your experience of being alone and your experience of being infinitely united is the thickness of the piece of cloth. And it has nothing to do with refining your soul, or learning more to deserve to wake up. It really amounts to a simple thing of taking off the blindfolds, which is another way of saying it's just a simple thing of letting someone else in.

If you were to go to your mother or father and say, "I've given up on being responsible. I'm not going to be a responsible person any more," you probably

would run into some flack. But if you gave up being responsible, and told no one, and your life was transformed, your parents will come to you and say, “What did you do?” And then if you say, “Well, I gave up being personally responsible,” they probably would say, “Well, tell me more about it.” Which is another way of leading into the idea that “talking the truth” is not very valuable. Being it is what’s valuable. And being it is something that’s absolutely private. It’s between you and the Holy Spirit. It’s between you and God. It’s between you and me. You see? And it really has nothing to do with words, even though I’m using words, and even though I use words with Paul, or I would use words with you in the quiet of your mind.

More than anything what I am conveying is love, that allows you to relax. And at least for the time that we are in communion with each other, to feel your peace and therefore no need to defend yourself. You see? And it’s in that experience of freedom from needing to defend yourselves that you can discover that while you’re being truly irresponsible, harmony in your life has increased, and that what you thought would happen is not what happens.

As long as each of you says, “I’m doing fairly well on my own. I’m doing fairly well managing my business. I’m doing fairly well running my business with pretty good business practices, but not really what Raj was talking about” . . . as long as you are to some degree self-satisfied, there will be little motivation to engage in this inner connection. But I’m here to encourage you to try it *without* waiting until crisis has occurred, when you find you have no choice. And I encourage you to try it for no good reason at all. As I’ve said before, dare to be a little bit of an explorer, just to see what *might* happen. You see?

Does that answer your question?

QUESTION: Yes, thank you very much.

ANSWER: You are welcome.

QUESTION: Hi, Paul, Raj. I have a question of fear, and it happens to me rather often in the morning, very early, laying in the bed sleeping and half awake, I’m not aware that there’s already talking in my head. And before I’m really, let’s say awake as lucid (word?), I feel the fear of failure—not enough money, although I have enough money, but the idea I have not enough money—not knowing my work in the right way, people think that I would do things better than I do it, I have forgotten things. All this kind of thing. And it change when I go out and take a walk. And then sometimes a lot I’m lazy so I stay in the bed. And also because there is this thought, “well you have to sleep,” so I don’t sleep. Well, that’s my question how to respond or how to make it work for me?

ANSWER: Well, I’m going to suggest to you that perhaps these aren’t your thoughts. That perhaps you are hearing the thoughts of others as they get up and proceed into their day with fear. What if you were hearing someone else saying,

“maybe I will not do good enough,”—the very things that you said—you would if you were alert contradict that in your mind and say, “that’s not true about you, that’s not your Birthright, I encourage you not to accept that and dwell on it.” But the minute you think they’re your thoughts then you’re hooked, “what is there in you that is... that would undermine your peace with such...” you see, and then you’re guilty of something and therefore you have a problem, an issue that you need to deal with.

When you wake up in the morning and that thought occurs, hear it as though it is someone else’s thought whose entering their day with fear, and love them by in your mind reassuring them that this isn’t the truth. And then you pray for them, that they will feel that it isn’t the truth and be relieved of it. You can be a healer, if you will, by using your mind in a more constructive way. You do not have to jump to the conclusion that these thoughts are originating in your mind.

Now, as it happens this is the case with you. You are hearing other people’s thoughts. Sometimes though in other instances what you’re hearing is your ego speaking to you, except your ego doesn’t say, “you are not going to do well.” It says, “I am afraid I’m not going to do well,” except that the ego stays out of sight and you say, “Oh, that must be me saying, ‘I don’t know if I’m going to do well.’”

What I want you to understand is that at the bottom line the thought never can be yours. It’s either someone else’s thought or it’s the egos, which isn’t yours. And so as the old saying goes, “if the shoe doesn’t fit don’t wear it.” If it’s not your thought don’t own it. And when I say you’re picking up on someone else’s thought it isn’t their thought either, it’s their ego undermining their experience of their integrity and distracting them into a state of fear, you see.

Your ego doesn’t speak to you that often in these terms. So when you go to bed at night look forward to having the time in the morning when you can be in communion with others and be a source of encouragement and perhaps inspiration for them, because you know this isn’t true about them. Okay.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello.

ANSWER: Hello.

QUESTION: .My problem at the moment, I’ve been in a bit of a mess really. I seem to be overwhelmed by my poverty, my husband’s illness, and now I have a stumbling block, I’m trying to study and I’ve just come onto a block. And it’s just like I can’t even pick it up anymore. Everything is on top of me and I need to be able to get past all of this somehow and progress with my life. It’s like everything’s being thrown at me and I don’t seem to be able to make headway. Have you some advice for me?

ANSWER: I’m going to use these words very cautiously: you’re at this wonderful place where it’s time for you to give up.

Now, many times when I say things like this, giving up is just the first step of a two step process. As long as you feel that there is something further that you can do or that you ought to be able to do and as long as you keep trying to do it, and even if you say “I give up” while still continuing to think that there ought to have been a way for you to do it, you will not have truly given up. When you say in all genuineness, “I can’t cope with all of this, I just can’t do it,” and then you go on to the second part of the process and you say, “Help, I will listen for what to do, I will be open to and attentive to things happening in my life that reverse the picture here, I will be receptive to things turning around and becoming more wholesome in all respects,” and then you abide in an attentiveness to the influx of resolution that you yourself are not having to generate, then you’re going to find things beginning to change.

It isn’t that any of the things that you’re trying to do don’t need to be done. It is that it’s time for you to stop trying to be personally responsible for getting them done as though it all depended on you. I really mean let something else in, Something with a capital “S”, help. Let your divine Birthright break through your strong endeavor to accomplish everything all by yourself. Make an opening.

QUESTION: Wow.

ANSWER: When you say, “I can’t do it,”—in fact this is true of most of you—whenever you say, “I can’t do it,” you think that’s a statement of the problem, you state it as a problem. “This has got to be done, but I can’t do it.” But it’s really the answer, “I can’t do it.” If you realized that that was the truth that you personally, on your own can’t do it you would stop trying to do it. You would relax without guilt. And in the fresh air of that realization that it’s absolutely asinine for you to try to do something that’s impossible for you to do, and that therefore you can’t truly be responsible for doing it, in the fresh air of that realization things begin to change.

Shortly after Paul and I began communicating he went through bankruptcy. And in the process of arriving there he was getting phone calls from bill collectors. And he kept saying, “I’ll try to get something to you, but if things are really tuff... I’ll try to get something to you.” And they kept calling because he didn’t have it. And there was a point at which he said, “I Can’t do it.” He brought it to me, and that’s when I said to him, “of course, you can’t do it.” And that’s the answer, because I told him, “stop trying to do the impossible. You can’t get blood out of a turnip,” you know. And when he realized that, then when the next bill collector called he said, “you know, there’s just no way I can make a payment.” And because there was no guilt associated with it, and it was said with such, shall I say clarity, even though you would interpret that statement “I can’t do it” as a negative idea that perhaps ought to be overcome, the bill collector on the other end of the phone, instead of being nasty as was usual said, “well you know what, if I don’t have some activity on this account my supervisor is going to jump on me. So if

you would just send in \$1 so that something goes down with this date on it at least there will be activity on the account and it will give you more time in which perhaps you will be able to do something about it.”

From then on in the presence of that clear realization that you can't do what you can't do, everyone he dealt with, their attitude changed, you see, and things began to reverse. Indeed in this case there was a bankruptcy, but his whole life was transformed as a result of his giving up personal responsibility but continuing to inquire to what was appropriate. You see, saying, “I can't do it. Help!” taking the second step.

Now it's important for all of you to know that if you lean into guidance and you get guidance, you will not end up necessarily traipsing around the world giving gatherings. Each of you has your own unique means of making the gift of the love that you are. And the world will be enriched by it. But take the first step here that you are confronted with.

It is as though you are backed into a corner and you... or you have painted yourself into a corner and you can't get out. Well it happens that in the very apex of the corner there is a hole that you need to slip through, you need to fall through by means of giving up. By means of giving up trying to figure out how to get out of the corner, you see, by somehow getting back into the room.

The powers that be, the divinity of you, has you backed into a place where you're primed for a breakthrough and a new way of dealing with things. And so you will end up doing something, but it will be because you've let help in.

QUESTION: How do you suggest I go about actually doing this without...

ANSWER: Well I would suggest something utterly simple like, when you go to bed at night, perhaps before you lay down, that you sit on the edge of the bed and take about 10 slow deep breaths just for the purpose of letting tension out of your body and becoming relatively quiet in your mind, and just say, “help!” Or you can say, “please, help!” That act is an invitation not to be alone any longer. That's literally how simple it is. That's the key. That's what starts the ball rolling, or starts the domino's falling is saying “help.” Because when you say “help” there's no way for you to say it and experience being alone.

As you go through the problem it's very easy to feel that you're all alone and everything is against you. But the minute you say “help” you have abandoned the totality of the feeling of aloneness. And then expect help to show up, whether it's an idea that seems to just pop into your mind, whether it's a line in a song that's playing on the radio, a series of words that click with you that sets your mind in a new direction. Whatever it is, expect help to come without stating how it has to come. And expect it to be absolutely relevant to your needs.

Now this doesn't mean go home, sit down in a chair with a beer and the TV on and say “help” and let the help come to you, because you're not going to lift a

finger until the help comes. Continue to use your common sense and take care of the things that need to be taken care of—the simple common sense things. But abandon the feeling that you are personally and totally responsible for the resolution of all of these problems. And let the help in resolving them come to you because you are inquisitive, curious and paying attention for this help to come.

You're not alone and you never have been alone. And none of you have been alone. And none of you have ever been put into a divinely established position of having to be sovereign in your own independent right. And so I'm just illuminating the fact that you were never made to be the sole and sovereign proprietor of your life, so that you might with some real curiosity and maybe even a little bit of conviction dare to ask for help and expect it, and then actually let it in when it comes. And remember any time you are painted into a corner there's an exit behind you that you haven't been looking at, because you've been looking at the room that's painted in.

And there was an image that I used with Paul, because he felt as though when he meditated it was like, if you would imagine a cone, that a bee-bee has been propelled around the rim of. And as the speed of the bee-bee slows the bee-bee gets down closer and closer to the bottom until it ends up right at the point of the cone—the apex of the cone. But meditation is a means by which there is a spontaneous and irrevocable movement directly towards one's centeredness. Okay? You understand?

In a way, that place seems limited, that in the process your world sort of seems to disappear out of sight and your mind seems to be highly focused. I changed that image for Paul so that it became a funnel instead of a cone with an apex. And as the bee-bees swirls around inside the funnel and gets lower and lower it seems to have a more constrictive experience. But when it gets to the apex it falls through into the Universe, into infinity.

What I'm trying to point out here is that when any of you are painted into a corner there's an exit point that exits into an absence of limitation. You want to be able to get back into the room with all of its current limits, you see. Be glad you're in the corner and instead of trying to get back into the room turn around and find the exit hole, you see. And thank your lucky stars that the Universe or the powers that be or God or your divinity has brought you to this point where breakthrough into a more infinite experience can occur. And when I say a more infinite experience I don't mean a nebulous sort of infinite experience. I mean an experience here in the world where limitation seems to be bearing down on you less, where freedom to be healthy, to be able to complete schooling, to be able to take care of a family, etc., the freedom to do that can be experienced without stress, where harmony and peace and joy can become normal rather than brief glimpses of good that come in the middle of great amounts of stress. Okay?

QUESTION: I'm an academic and I teach marketing. And I have this experience with students and managers. They're acting in their integrity, being managers, giving goods to people the way you described business. But the whole system seems to be causing something wrong. Let me give you an example. Managers in the food industry in this country honestly, with integrity, offer people what they want to buy. But the diet in this country is the major source of illness and death. Managers who are selling cigarettes do this with great integrity, giving people what they want, and yet it can cause injury.

The doctors and the health workers in this country act with integrity, but drugs have side effects, and they know that they have side effects sometimes, and they cause things that they don't want to happen. It seems to me that although they work with their integrity and stay within it—some don't but a lot do—the system seems to be directing their integrity in a way that's producing injury. I don't know how to help them through this.

ANSWER: Well, you see, they cannot express an integrity that they're not yet feeling. As more and more individuals gain a clearer sense that they are divine beings, or even more accurately, divine *being*, they will begin themselves to recognize new criteria of integrity within themselves, and their comfort zones will shift. And as a result they will not find it within their comfort zone to market cigarettes or items that are not conducive to another's wholeness, you see. This will not constitute judgment on those who would like those products. But it will constitute individual embodiments or actions in the world that will be different from what they were before. Thus the producers of cigarettes will find fewer people to distribute them.

I know that you will say, "Well, someone else will just come along and replace them." But those who are acting with greater integrity as a result of a shift within themselves, will really be the elements in the arena of life that will be transformational, because of the fact that they are expressing integrity that stems from their greater clarity about the divine nature of being. Those who would come to replace them will not be expressing this integrity, and thus what they're doing will not be transformational, but it will also not constitute a force in the world that will continue to give support for business practices that are not whole-ising.

So the key isn't that there will be those who will continue the bad practices, the key is that those who have discontinued the bad practices, because they have connected with a greater sense of their divinity, and therefore the divinity of everyone they would serve, they *will* constitute the presence of transformational energy that will serve to leaven the whole lump.

There's much to be corrected. But where the correction takes place is with individuals. And you know what? There is a movement afoot. There is a movement of Awakening that is occurring. And it's not happening because I am

speaking. It's not happening because A Course In Miracles exist. It is happening because there are more Awake than there are those who are asleep. The scales are weighted more greatly, we will say, on the right side. As a result, there are fewer asleep who lend strength to the state of dreaming. And so dreaming is going to dwindle. The weight of the pendulum, so to speak, is... or the pendulum has swung to the side of Awakening. And as a result, whether anyone picks up a holy book or a spiritual teaching that is truly helpful, they're going to find their perceptions changing without any coercion whatsoever, simply because, I'm going to say, at an unconscious level the support for false perceptions is dwindling.

All you can do in your capacity as a teacher is to help instill integrity in each of your students, no matter what walk of life they end up being in, by reminding them that they *have* integrity, and that it's an important thing for them to pay attention to it, and value it, and nurture an awareness of it, because it will infuse whatever they are doing and will—you do not need to say, will bless the world—but will contribute to a greater and more cohesive experience of all that is important to human life. You could put it in those terms because they would understand. But the point is for them to value their integrity. They ought to be getting this in philosophy. They ought to be getting it in all of their classes, but you can provide it in your class. And it may be the one thing that sticks with them and really makes profound changes in the years to come.

Do you have a further question?

QUESTION: No!

ANSWER: Okay.

QUESTION: Hello.

ANSWER: Good afternoon.

QUESTION: This is very difficult for me really, but I'll try my best. I have at home two mentally ill people, my son and my sister which is a very difficult situation. They are the constant butt of ridicule which bothers one of them but doesn't bother the other one so much. My question to you is, I find this very hurtful and the hurt that I'm feeling because of it is destroying me, because of my reaction to it It makes me very angry. It makes me bitter. It makes me hostile. And I have said "help" but I'm afraid it hasn't come. So what I would like to ask you is what do I do about those feelings... I feel their hurt sometimes more than they feel it themselves.

ANSWER: Well, one thing, you must stop hurting for them. But most importantly you need a vacation. And if they're going to be in your home on an ongoing basis you need to see to it that you have time off on a regular basis. And so when you ask for help, I am suggesting that you be specific. That you want help in facilitating your ability to have two weeks off every three months where you can be completely away and yet they are taken care of.

Caretakers under these circumstances need breaks because it's wearing, just as... well I will not give an example... you need breaks. And you need to feel a right to those breaks. You'll come back refreshed and able to be for them that which is nurturing without feeling so much resentment and without feeling the great deal of frustration that you have felt. But one thing you are doing that is a total waste of your energy is feeling bad for them. Because all it does is undermine your peace and your stability. It does absolutely nothing for them. It's like parents who suffer for their children as they're reaching their upper teens and early twenties and are struggling with the adjustment with life, you see.

The parents have already done their own struggling and worrying about growing up. They've already done it. Now it's time for the teenagers to grapple themselves and come to terms with things and it's not the parent's part to suffer for them through this, if indeed they're suffering. You see what I'm saying?

So, I encourage you to be alert, mentally alert to your own habit so that when you begin to hurt for them you can say, "oops! No, I'm not going down that road. I'm not going to engage my mind this way because it does them no good, it doesn't relieve them of anything, but it wears me out and makes me less available to them with perspective and love." You see? So you're going to have to use a little, I'm going to say, mental discipline. And then see to it that you get breaks. You haven't given yourself permission to do that. I'm giving you permission to give yourself permission. I'm telling you to do it. I'm more than giving you permission. You need it and they need you to have it.

I will tell you something else: The love and compassion that you give is honorable. And we joy in it. But you know early on I told Paul, "you may be here to serve, but you're not supposed to be the main dish." And I want you to remember that. It's not an insurmountable problem. You will find balance returning if indeed you will see to it that you get breaks. And don't say, "I have no way to do it! I can't do it!"

QUESTION: I was going to say that. I was thinking that!

ANSWER: You don't want to argue against your good. You don't want to argue against what is principled. You don't want to argue against what is going to save you so that you can be available. What good are you if you're in the funny farm because you didn't take care of yourself? What good will you be to them? You've got to see that it's very practical. And if you need to get some sort of aid to do it, look into that and be open to that. Maybe you can't see how to do it, but the minute you accept the fact that it's essential then you will begin to find doors opening. You are worth it! And you're worth it to them to maintain your sanity. And you don't have to bear it all by yourself on your two puny little shoulders.

It's time for you to sort of stand up on your haunches and say, "this is the way it has to be." And then let the means to do it unfold because you have with

commitment aligned yourself with what is intelligent, sane, practical and loving for all concerned.

This is not something to be wimpy about and then think, “well some day in the by-and-by I’ll get my wings for all the sacrifice I did.” You will not get wings for being stupid! No matter how much you tell yourself that what you’re doing is really loving. So you will find that when you approach this with common sense and intelligence—and what I’ve been telling you is absolutely practical—when you approach it with practicality and without apology and without argument against it things will begin to change so as to allow it to happen.

You have support for this because it’s in alignment with intelligence (what I’m telling you). And when you’re in alignment with intelligence the universe conforms in support of it. And I’m telling you to have the courage to watch the universe conform to it by not talking it away.

Do you have a “yes, but”? We might as well get them all out!

QUESTION: It seems very difficult to do.

ANSWER: Well that’s just a concept. That’s just a thought. You could just as easily say, “That might really turn out to be easy. I don’t know how, but that might just turn out to be easy.” You see? That’s another thought. But that thought lifts and opens you up to possibility. But when you say, “that sounds really difficult,” all that is is a thought that you have expressed. But what does it do? It’s confining. It’s limiting. Don’t put that word in the air. Put another word in the air. You can say, “I don’t know how it’s possible, but that just might be possible.” It’s another idea, but it’s an idea that opens you up to change from what you’ve been experiencing. The other thought will keep you bound.

And you will get support. I tell you that you will get support that you will be able to feel from now on. You might even feel prodded in your mind or in your being to take hold of what I’ve said even though it’s too hard to believe that it’s true. And I encourage you to pay attention to the prods because they’re coming from your Brothers and Sisters who have a clearer perspective than you and are pushing for your relief, so that you might with less confused love be able to be present for these two who need your care. Okay?

QUESTION: Thank you very much.

ANSWER: I wanted to give you a hug. (applauds, while they meet for a hug)

ANSWER: You know guidance isn’t always fun. Sometimes guidance pushes you into freedom you don’t feel you deserve. Sometimes guidance calls for you to be in a way that seems too aggressive, or to express a confidence that you’ve never felt before because it’s your Birthright not to be as confined as you’ve experienced yourself to be. And so I just want you to know that when you ask for help, sometimes the help promotes change that you don’t think you’re ready for. And yet the guidance and the help that’s given always presents what

you are ready for with great sensitivity to your current capacity or your current level of fear so you aren't thrown into panic as you violate these limits of fear that have been governing you.

So because the love of the Father coming to you as guidance, promotes healing, it's going to promote you into greater experiences of freedom than you were able beforehand to conceive you could embody and express.

Sometimes people ask Paul, "how can I get in touch with my guide." And part of Paul is happy to tell them, and the other part of Paul says, "you don't know what you're asking for."

But in one way or another all of you get caught in habits of limitation and you become comfortable with them, used to them, and they make no demands on you and yet you're living life at half-mast, or half power. Transformation and healing means having more health and more fullness of experience become more available to you and so you're going to have to actually experience change—being in a new way. And sometimes it's a little bit scary to venture out. But like I pointed out to Paul at another time, I don't stand behind him and guidance doesn't stand behind you and push you forward where it looks like there's no place for you to step, but just emptiness. Guidance stands in front of you and invites you forward. And by standing in front of you demonstrates that there is a place to stand, and then lets you move forward millimeter by millimeter if that's all you can dare to do it.

But I would be doing you an unkindness to say anything less than I've said to you today. And to say, "well put a rod up your backbone and get a stiff upper lip and make the best of it, you'll be able to do it," that's not freedom, that's not the answer. That's not your Birthright.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I've got like multiple allergies and sensitivities. And I'm on a very meager diet, and I'm losing a lot of weight. And I feel as if I'm just wasting away like on the physical [plane]. Is there anything that I can do like to help myself? I have taken alternative medicines and treatments, unorthodox, but nothing seems to help. And it has been about six years now.

ANSWER: Two things: Not only does each one of you have a guide, one who is totally Awake, standing at your service, you also have me standing with you at your service. And then in addition to your guide there are those Awakened Individualities who work in conjunction with your guide on your behalf—I'm going to say—relative to your physical well-being. They do not manipulate the body, but they stand helping to uncover whatever beliefs are blocking the normal function of your body and facilitating their release. And so what I encourage you to do every night when you go to bed is to just say, "will my healing team please address this digestive problem. I would like a healing session. And I would like it

to be maximal.” Not that the support that is given is less than maximal, but by saying “and let it be maximal” it is a matter of your giving permission consciously for the healing to be maximal.

Now in addition to this when you eat, and before you put a bite of anything into your mouth I want you to bless it. I want you to thank God for this bite to eat. I want you to thank it for whatever its Real Meaning is. And I want you to remember that I am telling you that because God is indivisible God cannot be conflicted. And therefore, the Kingdom of Heaven which is the only thing you are experiencing at this moment, even if you believe otherwise, because this is the Kingdom of Heaven there is nothing in it that can have a conflicted effect. And therefore, this food that you are going to be putting in your mouth and swallowing has not the capacity, truly, divinely to conflict in any way with your body.

So I want you to express gratitude for the bite of food that’s on the fork. I want you to thank God for it. And I want you to remember consciously that it has not the capacity to act at odds with you in any way. Because if it exists at all and if your body exists at all it exists as the unconflicted presence or manifestation of an undivided God.

Psychologically you could say that this will reduce fear, which will make it more easily digestible. But this is not psychology that I’m talking about. The more you can dare to look at your world—even as specifically as the bite of food on your fork—with the curiosity to experience what of God is expressed here, that is the way you can get past medical definitions of it, scientific definitions of it and false beliefs that you have acquired about what it must be. And in that way begin to experience the harmony that all of this is expressing. You see?

Now I don’t care how many years this has been going on. As I’ve used the example before: If you have a bomb shelter that had a light bulb in it, but it had been closed up for 20 years, and you finally went down for some reason and opened the door and turn on the light, it would take but a fraction of a second for the darkness to disappear. Twenty years of darkness has not built up a strength of presence that would hold back the light when the light went on. And six years of the presence of some condition does not acquire substance and therefore some permanence of presence that will be difficult to dissolve in the presence of clarity of mind and conscious expressions of appreciation which are forms of love.

So it doesn’t have to take a year to get over this. It doesn’t have to take three weeks. What I am saying is: do not say, “well, this has been going on for so long that it really is going to take awhile to go away.” When the light of truth goes on, that which had no substance—true substance—must end up not being anywhere to be found, you see.

Your body is your friend. Your body has a function. And that is to identify the presence of your Individuality perfectly. And your Individuality is the

presence of God. So at the bottom line, the function of your body is to identify the presence and movement and meaning that God is, right there perfectly.

So don't hate your body, and don't try to rise above it and don't try to get beyond it, you see. It must be brought right into the middle of the presence of God. It must be equated with God, not left on the outside. And then the same thing with anything you put in your mouth. And I do mean anything, including poison. That is an extreme, but I do not suggest that you try, because the clarity needed for that because of the beliefs about it is great. But my point is that there is no substance that you can find anywhere that can act in conflict with your body, because either it's all God perceived clearly or through a glass darkly or it's God seen clearly or seen through a glass darkly. There is no other choice, you see!

You see your body has no capacity to act independently because its whole function is to identify the presence of your Individuality perfectly. It's incapable of doing anything else. But all of you can by means of fear and worry, I'm going to say you can seem to bias the function. You can't truly, totally override it, but you can bias your experience of it so that you experience distress. And what we're talking about is getting rid of this tendency to bias, so that the divine intent can reemerge because you're not interfering with it anymore. So it's important for you to understand that your body is your ally because it has only one purpose—to identify you perfectly.

If you will get out of the way and let it do that, you will find it returning to its normal function. In other cases you will find healing occurring—shortened limbs becoming extended, blemishes disappearing, enlarged breast for small busted women... (someone giggles) Did I get you? So that symmetry and balance and the beauty that's inherent in the Movement of Love that God Is, is embodied.

So there's great benefit in having a new sense of what the body is and what its function is and who this you is that it is identifying perfectly. Because it's not just a puny little human being that it's identifying perfectly, it's the presence of what God is being right there that it is identifying perfectly.

So you are embracing a new concept of body and a clearer idea of what you Are. And when your thought is in alignment with truth with what is Really going on, as I said before, it will seem to you that the Universe conspires to conform to that evidence, or that manifestation. It isn't that you have exercised power, but by getting your beliefs out of the way there is nothing distorting your experience of what's Really going on. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I wanted to talk about the subject of special relationship as the Course actually talked about this. A couple of years ago I had an encounter with somebody which was a major change in my life, because it was...

ANSWER: What do you think the special relationship is as defined by the Course?

QUESTION: Well, it would seem it would be a relationship where you delude yourself into thinking you love somebody for the purpose of control.

ANSWER: Exactly!

QUESTION: Hmmm! Okay! Well, I had an encounter which had a major effect on me. In fact, it led to me being here because I started listening after I met a person who had quite an effect because of an experience of Oneness. And I held on to this extraordinary feeling of love, which I felt was really good because it seemed to be for everybody I met for a long time afterwards. But I eventually killed it, I think, by sort of being bitter and things like this.

ANSWER: That will do it!

QUESTION: It did! And it was amazing because I didn't think it would really happen, that it would die, but it did. And I've thought a lot about the person concerned since that and wondered if I should make contact. And I ask about it and I do get wonderful guidance, but I simply won't listen when I ask about this issue. And I felt I couldn't avoid listening if I ask you.

ANSWER: It's very simple. Do not touch this relationship with a ten foot pole. Do not make contact. Be grateful for the blessing that has come as a result of the Holy Spirit being able to turn the problem to your advantage. But don't give the Holy Spirit another problem to turn to your advantage by going back.

When you feel tempted, refuse the temptation and then do not dwell on it. Shift your attention to something else. Give your attention to something else. Engage in an activity that will occupy your mind. Let it go.

QUESTION: Okay.

ANSWER: Now that wasn't so hard was it?

QUESTION: No. (giggles)

ANSWER: You do understand that Paul often neglects to ask me questions because he's afraid of what the answer will be. Forgetting always that the answer does not put him at risk or in jeopardy and will always be congruent with his integrity and his peace and his experience of well-being. The same is true with you.

Something I tell him is, go ahead and ask the question, let the ego object later. And of course, if he does that the clarity is so great that the ego has no chance of successfully objecting, and the objection doesn't come up. You can always disagree. When you ask for guidance and get it you can always disagree, except that when you get it you will find yourself most usually happy with guidance. And when you are not there will be something about it which will be congruent and then you will simply ask your "yes, but's" about the things that seem incongruent until those have been made clear.

That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Thank you Rajpur.

ANSWER: It looks like you are reading your question from your checkbook.

QUESTION: I wish! No, I love so much sometime ago when you said, "Love will undo time and uncover eternity." And I would like you to please expand on that a little, as I have a real wish to explore the absence of limitation and understand more of cosmic time.

ANSWER: Let me put it this way, the undoing of time and the uncovering of eternity are nothing but side effects, not goals. It's the love that is the issue. It isn't time that you suffer from, it's the absence of being the fulfillment of your function, which is to be the presence of Love. It is a common flaw to seek spiritual advancement so as to have the experience of timelessness or eternity or as was brought out earlier formlessness and unity. But as long as the attention is there one isn't present with the meat of the situation, which is always in the here and the now, which is being the presence of Love. Because once you let your function come forth fully, the fact that time disappeared and eternity is uncovered will be of no significance to you because of the fact that your capital "P" Purpose is uninhibitedly fulfilling itself. This is a poor way of saying it, but when your capital "P" Purpose is fulfilling itself you will be so full of your Self, with a capital "S", that whether time has disappeared and eternity has come will be of no consequence.

So stick with what matters, which amounts to, in whatever way unfolds to you, connecting with the impulse of love that is always occurring within you so that you may know from its presence how to be with the grocer or the department store clerk or the spouse or the lover, you see. The rest will take care of itself. And I truly encourage you not to get sidetracked by things that seem as though they would be profoundly meaningful when they will simply be whatever they are—no more time, the presence of eternity—but no big deal! Because what is a big deal your being the presence of what you are without hindering it in anyway is of consequence.

That's the end of the answer.

QUESTION: Hello.

ANSWER: Good afternoon.

QUESTION: My mother's just been spending a week with me and from time to time I found myself almost overwhelmed with my reactions against how she is and how I perceive her. And it seems as though there's even a hatred coming up in me for her neediness, for her questions, for her way of wanting communication. And yet I also know that these are my

characteristics too. And that distresses me. And I've prayed a lot for that yet and asked for help and yet somehow I think I'm still a little stuck in the stress of...

ANSWER: There's a little bit of a justice issue here, "If I can't get it why should I give it to her?" "Why should I satisfy her neediness when my neediness isn't getting equally satisfied?"

Now, the solution is the same for both of you. Give what you are needing. It isn't that not getting what you need is the problem, the problem is that you're not giving what it is your function to give. What better thing do you have to do than be present with and for another with love?

The only alternative you have is to withdraw, not engage in being the presence of love and then attempt to manipulate other's into being the presence of love for you. And yet the frustration that would cause you to compulsively manipulate another to provide you with love is not caused by the absence of another one giving you love. It's caused by the fact that you are withholding your function.

Now you really have nothing better to do, as I said, than to be willing to be present for and with your mother with love. However, at the same time you have to see to it that if her demands require you to override your integrity, as we were saying earlier, you have to say "no," you have to be unwilling to do that. And what you have to come to understand is that your refusal to abandon your integrity is an act of love—that abandoning it and pleasing another ego is not love.

But your abandoning your integrity in your relationship with your mother is not really the problem, it is really the justice issue.

QUESTION: Right, I've actually had enough experience of miracles for myself to know the value when I can shift my perception, you know, to know how much better I feel. And what distresses me is that I can't do it with her, it seems so much bigger.

ANSWER: Won't... don't say can't—won't. That's why I brought up the justice issue, you see. If you will drop the justice issue you will find that you can. (There is laughter here because Raj was using their accent on the word "can't" and "can".)

If you know where the issue is you can deal with it. If you don't know what the issue is you can fish around trying to find the issue and do this and it doesn't work, and do that and it doesn't work. The issue is justice.

And I'll let that percolate and I'll encourage you to let it percolate. There is no serious reason for the two of you having this conflict, except getting even. "I can't have it, you can't have it."

QUESTION: Na, na, na, na, na!

ANSWER: You see? So don't think about it too long. Let it be present almost like a grace-note and then get past the grace-note and enjoy the rest of the visit.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Thank you. Would you explain to us the difference, if there is one, between disease, which I think I understand about, and mental illness, where that seems to take a loved one out of the reach of being helped.

ANSWER: I must be sensitive to Paul here, and he is still adjusting to the change in the time zone and I can say is running out of steam. I want to address this question. And so we are going to break 15 minutes early tonight. But we will begin tomorrow morning with this question.

QUESTION: Thank you.

ANSWER: You are welcome. I have enjoyed being with you all today.

PAUL: And this is me Paul, I have too. And I'm surprised that he's cut it short, but I'm(?) I think he may be right. So we will start tomorrow morning at 10. And I'll look forward to seeing you all then.

ANSWER: When we first began holding gatherings, the groups were in size from 20 to 35 people and we could all sit in a circle. And as the groups have gotten larger that becomes unworkable. But I would invite you to feel as though we are all in a circle, all being equal members of this gathering, because in fact, that's the way it is, even though it seems as though I am speaking to you and even though at times one could consider it a potential for adversarial dialog and that is not the meaning here.

We ended the day with a question that didn't get answered. Do you still feel like asking the question?

QUESTION: My question is whilst believing I understand the relevance of illness as dis-ease, would you say something about the purpose of mental illness when it appears to take loved one's beyond the help of those around them who would want to care for them.

ANSWER: Well, first of all, let's be very clear that illness whether mental or physical does not have a purpose. In terms of A Course In Miracles, a problem—whether it's illness or whatever kind of problem—is an illegitimate imposition upon a Son or Daughter of God. And the fact is that the Holy Spirit can turn that problem to your advantage. But that is not because the problem was there for your benefit. And I say this because it's important not to value problems, even though as a result of the Holy Spirit turning it to your advantage you might have learned something and benefited from it. At the bottom line, when a problem is experienced it should be lightly but firmly dismissed as an illegitimate imposition upon you, in which you are not going to participate. This is very important. It's very important.

Now, in order to approach the answer to your question I must back off to a larger framework. The first thing that you must all dare to consider as a possibility is that no matter how you perceive yourselves at this moment, no matter what you perceive yourselves to be, you are the direct and perfect expression of God. Your perfection does not await you in the future. It is present because it is inseparable from you right now. It awaits a shift of perception and that's all. It does not await growth. It does not await the refining of your Soul. It does not await anything other than a willingness to perceive it, a willingness to experience it, a willingness to, perhaps it would seem to be foolhardy, irresponsible, as we were talking about yesterday and daring to accept another possibility than whatever circumstances and definitions you have locked yourself into at the moment.

This means that right now, as all of you sit in this room, you are experiencible as exactly what you divinely are. As I—and this does not apply to Paul because at the moment even though his eyes are open, he is not seeing it—the fact is that I can see here what I can only call bodies of light, not only bodies of light, but what you would call clothing is illuminated. Because the substance of your bodies and the substance of every object that you see is Living Love.

Now this is the fact at this instant. The problem is that you have forgotten this. Now the question is how did this lapse in memory occur. It's helpful to understand. It occurred we will say, when one of the Sons or Daughters of God had what the Course calls a mad idea. It really amounts to an attempt at individual originality. “Well, suppose I were to look at everything this way, instead of the natural way? Suppose I were to look at everything from this standpoint?” And then that one played with this imagination, this fantasy that was concocted and found it fascinating and said to another of the Sons or Daughters of God, “Hey, there's quite an experience available to us here if we just use our imagination a little bit. Come on along and try it with me.”

And so the two tried it and created their own definitions of everything, and mutually agreed that they would find it valuable to join together in this new perception of things and have this wild experience, much like people who take LSD or other drugs and find that they have this incredible experience, even though with drugs it isn't a mutual or shared experience.

And so in that moment they join together in a mutually agreed upon definition of everything that was different from the meaning the Father was expressing by the creation of that thing. Then although they were having a fascinating experience (and I use the word fascinating on purpose because when one becomes fascinated by something their attention becomes closed down, they begin to compulsively give their attention to that which fascinates them) and so as they joined in the experience of this fascinating perception, something happened. Because they were choosing to see things with a little different bias than God was giving it, they found that they lost the experience of their wholeness, they were

denying the infinite view, you might say, in favor of a narrower biased view of the only thing there was to experience, which was still the Kingdom of Heaven in God's Creation. And in the absence of the experience of being infinite they had a new fascinating experience. And that new fascinating experience was an experience of fear, because now they felt tiny, inconsequential in the midst of all the other definitions that they had given everything.

Now, with this experience of fear they felt a need for self-protection and so they began to tighten up. And their bodies of light began to—to their perception—become denser and denser and denser. And the experience of the illumination of themselves and everything else became endarkened and solid. The reason being that in indulging in the fascinating experience of redefining everything else they found that they were obligated to have a new definition of themselves as authorizers of the meaning of everything. And that stance of individual, independent authorizer constituted a denial of who they really are. They had to ignore their divine being and their infinite view, which was the Father's point of view about everything.

Now defense is the means by which one protects one's self against, what? The experience of Sanity, the experience of God's point of view, the experience of what everything really is. You see? In a state of self-denial one can never be comfortable. Because no matter how insane one's perceptions become none of you ever stopped being the Son or Daughter of God that God is expressing at every single moment perfectly.

So your Sanity forever remains, because although you can bias your perception of it by indulging in imagination you can't stop being the same one that God created you to be, because you don't actually have the authority to author a new creation. You see? So your Sanity being ever present causes your fascination with insanity to be an uncomfortable experience because it's unnatural. The more uncomfortable you become the more you engage in self-protection as long as you insist upon commitment to your fantasy that you have created about everything that's real.

So do you see that at the bottom line the defense against Reality that your commitment to your biased perception brings into play is inseparable from self-denial. If you are engaged in self-denial your ever present Sanity is always going to be equal to the intensity that you bring to your commitment to your fantasy, your imagination, your dream that you have created. And the more dense you make your body the more uncomfortable it becomes and you ultimately find yourself experiencing dis-ease.

Now at the bottom line, whether we're talking about mental disease like Alzheimer's or physical disease which seems to be independent of the mind, it's all mental. And it's all the result of the constant act of self-denial that you're engaged in when you live your life with commitment to your beliefs about who you are, and

when you are not engaging any curiosity whatsoever as to what the truth about you is, about what the truth about these flowers is, about the truth about every garment you're wearing, etc.

At the bottom line, disease whether it's mental or physical is an aberrated manifestation of self-denial. And the only correction there is to it is self-love. Now even if you approach an illness, a physical illness, from a purely psychological standpoint without considering in any way that you are a divine presence, but that you are just a human being who came from a sperm and an egg who has the potential to be healthy, if you become ill what happens? There is a point at which all of the other things that you think are important have to be abandoned so you can take care of yourself, even if it means going to bed and getting rest and seeing to it that you are getting good nourishment, your attention has to be brought back from all of the other more important things—that you thought were more important—and you're left with what? Having to pay attention to your own needs and taking care of them. And that is even humanly speaking an act of self-love.

Now if you still believe that all there is to you is human beingness, of mortal humanhood, you can only really have the hope that the self-love that you're giving yourself, in caring for your physical problem, you can only have the hope that that can restore your health. Because you really have no proof that total healing is your Birthright, you see, that's not part of your biased perception of who and what you are. But if you will begin to consider the possibility of what I am saying is true, that you never did come from a sperm and an egg, that your Source has always been the authority of God, that God expresses in being what God is, then you have a whole new paradigm, a whole new arena in which to consider yourselves and in which to consider what the possibilities are. If you have never for an instant been less than what God created you to be, and if you have never for an instant been different from what God created you as then the potential for return to the unobstructed conscious experience of what you divinely are becomes your Birthright and not a fantasy.

The interesting thing is as one shifted commitment from God's point of view to his or her fantasy about everything God had made, the fantasy became what was real and God's truth about you became fantasy. That's the way the perceptual shift happened.

So I have to say to you, I want you to consider something quite fantastic. And that is that you are at this very instant exactly as God created you to be in all of your perfection. And the experience of that is available to you at this instant. And all it takes is a shift of perception. And that right now this room is illuminated by the light of your bodies as well as the light of the substance of everything that you are seeing. And it's not just that it's light, it's that the light is Love—Living Love.

And so everything that you are seeing right now including even the empty space is to one degree or another illuminated. It is love. It is loving. And it is an experience that is exquisite. It is an experience that is bliss. It is an experience that is going on fully at this moment. But in your commitment to your limited sense of yourselves it is escaping your attention.

The simple fact is that whether you call a disease a mental disease or a physical disease, what it is is the evidence of active self-denial engaged in with commitment.

You talk about loved ones being removed from your experience by virtue of mental illness. You might look at it from our standpoint: All of you who are committed to your biased perceptions are mentally ill and are unavailable to us. Because although we're here and although we tap you on the shoulder, you say, "I'm too busy! This is a really good part of my dream! I must dream this to the end." And you are unavailable to us. You are unavailable to your Brothers and Sisters, who are not off in a spiritual realm someplace that you will someday attain, but are right here in the Kingdom of Heaven just as you are right here in the Kingdom of Heaven having your daydream, so to speak, your distraction from us and what is Really going on.

So if the answer to illness is self-love—and I'll take it a step further by saying—if the answer to illness is capital "S" Self-love, the Self that you divinely are, then even though you all think you're quite well I encourage you to consider the possibility that you might not be, which really means that there is more of Reality available to you to experience than you are experiencing. And so to say you're not well is not a put-down. It simply means that at the moment your perception of All That Is is very limited. And you are being invited to consciously engage in a curiosity to experience more of All That Is, divinely speaking, than you have been. It is in this way that you begin to wake up.

Now as surprising as it might seem your problem is one of feeling separate. What creates the difficulty is that you have become addicted to your separateness. And the potential to become a really super creator of better and better illusions, with more and more excellent independence. And so since you have an addiction to the potential pride that awaits you at having become a perfect creator, waking up seems to constitute a sacrifice of all that is really important to you.

Now you can get by this dilemma by not engaging and by not attacking your potential for being a better creator. Let your desire to be a better creator of order and the meaning of the Universe, let that be. But in addition to that begin to just be curious. You have the capacity to be fascinated with things. I now encourage you to indulge in fascination with, "Oh, what might this table really mean? Oh, what might the real meaning of this leaf be, divinely speaking? What might the Father be expressing of the fullness of His Love in this particular form?" You see?

When you look at your brother or your sister, look at them with curiosity to see, “what of God is here—in spite of what I’m sure is there—what of God might be here that I’m missing?” And this will not arouse the defense of this part of you that wants to be a perfect creator. And I will tell you that by virtue of practicing this curiosity and being open to surprises daily, the occurrence of those surprises will begin to feel more desirable than the fascination you have had with becoming a better and better independent authorizer of the meaning of life. You see? And you’ll find a natural tendency to shift towards your Sanity, you see, than to continue in your old patterns.

If you go away from this weekend without remembering anything other than this it will have been valuable. Everything is as God made it. You are as God made you. You are the presence of the purpose that God has expressed right now in your fullness without flaw. Therefore it’s not something you can grow into, because you’re already there. All that has to happen is a willingness to abandon your confidence that you know what everything is. You see?

You could say that instead of having more to learn you have to take all of your learning and be willing to let it go. Because your learning about what everything is is what is standing in the way of your experiencing what everything is.

Now there may be those of you in the room who are saying, “I have no physical problems, I’m very healthy,” etc., but are you beautiful? Is your body the expression of symmetry and loveliness of form? Or are some of you short-waisted, flat-busted (Paul snapped his fingers—this is me Paul going like this. I’ll go ahead and say what he is saying) small dicked? Then there is room for a greater experience of perfection in every way. And so you can look forward to what I will call healing, even though what will be healed isn’t something that you had thought of as being wrong. Everyone of you is utterly beautiful to behold. And if that beauty isn’t apparent to all of you then that is one of the aspects that awaits you, that is one of the experiences that awaits you. But again, what I want you to understand is that right there I see the beauty of symmetry and you (talking directly to someone—maybe questioner) are a little taller than you are, among other things. (giggles)

So the reality of you isn’t something off in the future to be gained, it is right there. And if everyone else in the room were clearer they would see it even if you still saw what you see there. You see? So the thing is though if everyone else was seeing it you would not have much support in this group for your biased perception of how you appear and there would tend to be a spontaneous shift of perception for you. So this is where the part is that each of you plays in everyone else’s Awakening. Because as each of you becomes clearer minus the misperceptions of everything, it lessens the density of everyone else’s fascination with their biased perception.

All of you have heard of instantaneous healings, some of you have experienced instantaneous healings, and whenever an instantaneous healing occurs it's a proof to you that there isn't a dense physical body here that must be changed into a better dense physical body. It's a demonstration of the fact that it never was a dense physical body and that that person allowed a shift of perception—stopped arguing against the experience of his or her physical perfection—and the bias was released because it's that bias, it's the same bias that a drug provides. The wall is no more fascinating when the drug user looks at it through the eyes of the drug than it was when he was undrugged. You see, it was still exactly what it was. So what's right there, what's right there, what's right (probably pointing to people and/or things) there is exactly what God is being. It isn't changed whatsoever by the bias, the twist, the shift that has been applied to it through the use of imagination. And so the minute the little bit of the imagination is abandoned the misperception disappears and the person is “made whole.”

Now, that means that a body was never manipulated from disease into health. It means that that mental quirk that caused a distorted perception of the body was released, no longer valued.

So, Self-love with a capital “S” is what is essential to the apparent correction of deformity, lack of proportion, disease, the effects of disease and so on.

PAUL: I'm sorry, this is me. I lost it. We will back up.

ANSWER: It is obvious that a sick physical body has not been manipulated into a healthy physical body. The shift has occurred as a result of a quirk of perception having been released. The reason I am bringing this up is because so often metaphysics suggests a mental way of manipulating matter into better matter. And thus healing of the physical body through metaphysical means has become the focus, when it has nothing to do with manipulating the body at all. It has to do with addressing the quirk that has caused one's perception of himself or herself to be seen in a distorted way.

At the bottom line, what you call disease is nothing more than the distorted perception caused by a mental disease, if I may put it this way. And so what needs to be addressed is the quirk in the mentality that has locked everyone into a sense of limitation, which never has actually been occurring. And to bring the point home again, the answer is capital “S” Self-love—an awareness existent in you that no matter how you perceive yourself or others you are at this instant the ultimate that God is expressing at every instant and is appearing as you. And the second part of it is, to then engage in curiosity to see it, to see it as though it's available at this instant to see. And not to get hung up on why you're not seeing it.

The moment you get hung up on why you are not seeing it, you are distracted from being curious. And it's like looking for a skeleton in the closet—you will find an endless string of skeletons. Because in order to find out why you're not seeing it you're going to have to use your imagination and your

imagination will bring up more and more and deeper and deeper skeletons—so it says. When all you have to do is persist in curiosity when you look at the person next to you, when you look at yourself in the mirror, when you look at the flowers, when you look at the rock in the garden that needs to be moved. “Ah, what is this thing, this rock? I think it’s a piece of granite that came from the evolution of the Earth and so on and so forth. But if all I can be seeing is some part of the Kingdom of Heaven, then what is its capital “M” Meaning?”

You know something? Every single thing you see has Meaning, with a capital “M”. And it is as alive as you are even if you call it an inanimate object, because the intelligence of the intent that set that into motion in that shape is God, and is embodied there you might say, and has the means of communicating to you its Meaning. Because although you have excluded it and said, “this is different from me,” it hasn’t excluded you and continues to be the presence of love, loving you, that everything is. And when you say, “I wonder what the Real Meaning is,” and you say it with some genuineness and fascination with the possibility, but you neglect to use your imagination to come up with the answer, that rock will express its Meaning to you. And it’s a marvelous experience. Because little things like a rock in your garden can be the places where the unity of All That Is can register with you, you see.

Don’t look for the Kingdom of Heaven in a holy book. Look for it in a rock. Look for it in a slug. Look for it in a rusty nail. Look for it in whatever your eyes fall upon, including a holy book. But don’t think that the holy book is a more holy place than a slug or a rock to have the meaning of the presence of God and the meaning of what you are be illuminated. The ultimate is right now. It’s going on uninterruptedly. And like those with Alzheimer's disease, many of you just aren’t noticing it because you’ve forgotten to be curious. You’ve forgotten that there’s something like this to be curious about, so why would you?

So I’m handing you a sort of double-edged message here, because it is as though I am saying you’re sick and you’re perfect. But if you didn’t know that there’s a perfection beyond whatever your concept of perfection is at the moment there will be no curiosity to see it.

And before we take a break, I’ll say this also: The Kingdom of Heaven can’t force itself on you. Those of us who are Awake cannot force Sanity on you. We cannot force you to listen. We cannot force you to hear. We do not have the prerogative to interrupt whatever you choose to give your attention to. More than that, because over what you would call your experience of time, we have tried and you don’t listen anyway because of your commitment to your bias, whatever the current bias is that you are experiencing.

You moved away from the clear perception of Reality by choice. And you’re still the Sons and Daughters of God. And in your perfection you are creating a fascinating dream, which hasn’t altered the perfection of what you

divinely are. And because you weren't kicked out of the Kingdom of Heaven you don't have to be invited back in. And the only way you'll come back in is because something in you has begun to remember that there's more to experience than you are experiencing. And your commitment has begun to shift from your daydream, or your fascination with your definitions of everything, to having a clearer experience of who you really are, that place in which you can experience the wholeness of your Sanity. And that is the only thing that will bring you back Home—your decision.

You are hearing me today because you are curious. You had a curiosity before you came. And as soon as there is enough curiosity for a connection to occur then you will find yourself being reminded, being encouraged, being invited, but not being pushed.

Who has the microphone. Would you pass it to the fellow behind you.

QUESTION: I would like to ask a simple question from the... is it quite possible to become a way out of all this, while still functioning adequately and improving your functioning within the context of the world that's dreamed...

ANSWER: Absolutely! Absolutely!

QUESTION: That's all.

ANSWER: Yes! Yes you will find that you will not become dysfunctional in terms of everyone else's awareness of you. They may think you're a little unusual. There are those who could look at Paul and say that the way he is living his life is unusual, but it is not interfering in any way and his presence is benign and for the most part constructive. Many would say it is transformational for others, for them. No, you know why? Because the presence of God is fundamentally intelligent and fundamentally harmonious. And so intelligence and harmony is what one finds himself or herself more clearly expressing in the world. And intelligence is recognizable to everyone. Harmony is recognizable as harmony to everyone.

So, you may hear of individuals on their spiritual path who become so odd that they feel threatening to others, or they fit in so poorly that they stand out as oddballs, let's put it that way.

These individuals are one's who have taken their desire for spiritual growth and used it to make their dream better, rather than letting the experience cause the release of their dream so that all of the things they had already been dealing with in experiencing in their world they were more in harmony with, and functioned better with because they were in better alignment. You see. I understand that the fear is that if one becomes a true spiritual seeker that he will fit in less and less and less. But exactly the opposite is the case—right here.

So, thank you for your question. And this is why we didn't handle it last night.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: Raj, for the last year and a half I have been following what I call my sensing into what is right for me to do. And I tend to trust that, rather than any guidance, because I'm never sure whether it's coming from me saying what I want it to say or I tend to trust the sensing more. And it's led me into a way of being rather than doing. I was a frantic doer. And it's wonderful. I'm having a wonderful time. But there's always a voice in the back of my head somewhere that says, "you're opting out. You're being irresponsible. You're not serving. When are you going to do something useful." And that makes me feel uncomfortable. And I suppose my question is, am I on the right track in following just this sensing, or... I mean if I'm on the right track it's fine, and I'm willing to follow whatever the guidance is. But I don't want to be going further and further on this track if I'm following the wrong guidance.

ANSWER: You are not on the right track. And I encourage you to continue to feel into this sensing as you put it. Guidance is not always in words. And you are allowing guidance to occur by paying attention to this sensing of what is appropriate. This is wonderful. I encourage you though in addition to this to be interested in having insight, so that there might be, what I'm going to call processes of clarification that occurs in your mind where specific, I'm going to say specific understanding transpires that originates outside of your best reasoning. So that rather than replacing in anyway, the sensing that you have been paying attention to your experience of guidance is embellished or increased, you see. But don't stop what you're doing. It is on the beam.

ANSWER: You are welcome.

QUESTION: Thank you.

QUESTION: Good morning, Raj.

ANSWER: Good morning.

QUESTION: For the past fifteen years I've worked in the field of pediatric terminal care work. And I'm at a point where I feel I'm being asked to make a decision whether to remain there or to move into other fields of work. Could you speak to me on this please.

ANSWER: You are not finished here yet. Your gift is not complete yet in this area. And the best is yet to come. I am glad that you are not locked in, that you are not compulsively moving on this path. And that you are opened to recognize when the time to stop or to shift has come. But it has not come yet. And this is a blessing for you, but even more it is a blessing for those you will be working with.

The flower has not opened fully yet to its full bloom. And I want you to be there when it does, not having left beforehand. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hi, Raj. I've got a vision of what I would like to do for the world. But I'm scared in case it's just my ego that's been taking over and saying, "yes, this will make you feel good. This will make you feel better." And I'd like to know that what I thought is true or not.

ANSWER: It is. You are right on target. You're right where the movement of fulfillment would have you be. You may dare to trust the feeling.

Now there have been two or three questions here where I have told everyone that they are on the track. I promise you if you weren't I would say you're not. I'm not just buttering you all up by giving you good report cards. That's the end of the answer.

QUESTION: I would like to know whether I'm on the right track too.
(laughter)

ANSWER: In what respect?

QUESTION: I would like you to perhaps explain to me the nature of dreams. And I feel that I am very much in touch with Jesus. And I wonder if that is true?

ANSWER: Indeed. And I will confirm it to you at another time directly. Yes, yes, yes! That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hi, Raj. I wonder if you could tell me the next step from my getting here, because I seem to be sort of in between at the moment.

ANSWER: I'm sorry, could you say it one more time?

QUESTION: Could you tell me the next step that I should take for my two year(?) I'm in between at the moment.

ANSWER: You're not actually at the turning point yet. That is about two months away. I encourage you to not try to create the next step. It is going to unfold quite naturally and come to your attention. It will be one of those experiences that you will stand in wonder at afterwards, primarily because you will have allowed it to happen rather than make it happen. And in the wake of having allowed it to happen and having found how fulfilling it is it will confirm to you that you can dare not to be in charge all the time. Don't let impatience come into play here. There is a statement in "A Course In Miracles" which says, "infinite patience brings immediate results." And infinite patience sometimes can seem to be a thing that you must practice that is difficult, but what it really means is neglecting to be impatient.

QUESTION: I'll have to work on that one.

ANSWER: Yes, well don't work too hard at it, it's supposed to be effortless.

QUESTION: Thanks.

ANSWER: You are welcome.

QUESTION: Hello. Raj, could you tell me why you use the Father when you speak of God?

ANSWER: I do not always speak of God as Father, I often speak of God as Father/Mother, He/She and so on. It has no particular special significance that that is the word that is used, as opposed to Mother or He and She.

QUESTION: Or even neither, as it were.

ANSWER: Yes, or even Goddess.

QUESTION: Cheers. I'm involved with the distribution of development and a community of(?) I'd like to know.

ANSWER: I'm sorry. This is me Paul. It's being difficult for me to understand what you're saying. And so if you'll start over again.

QUESTION: Cheers. Hello, Raj.

ANSWER: Good afternoon, morning.

QUESTION: I'm involved in the distribution or use of grant aid for urban development in a community of around here it's(?) At present it appears to be a group that can come together to say no to something. Who can create movement from there, or is there anything that I can do to create movement from there to position where people are coming together to work by creating answers appropriate to the needs of the area? Is the question especially clear?

ANSWER: Yes. What is going to be called for is persistence, persistence without reaction. When objection is stated by anyone it is often heard by the listener as a challenge as an argumentative stance, as a call for reaction. And your best response is to more actively persist in expressing what you recognize to be the simple truth, or shall I say the simple intelligence of the situation.

Sometimes those who are objecting simply need to hear the new viewpoint expressed multiple times without an emotional charge being associated with it. In the States the major advertisers for television are aware that a new advertisement has to be heard or seen six times before it registers with the viewer. And so you must be willing to persist in representing just the simple facts intelligently in a repetitive manner, and not assume that the fact that it hasn't been heard means there's something wrong with your communication, or that you are not with hardheaded, obstinate people.

And then secondly, or actually this would be the primary thing, let your motive be love. That's the reason you would express what you recognize to be truly helpful, fulfilling, bringing a better sense of order to things and so on. And let that expression of love keep its character, rather than letting frustration transform it into anger. You see. Because as I said yesterday, you really have nothing better to do than express love. Because that's what's transformational.

That is what is meaningful. Anger is nothing but a block to transformation of any kind.

So the key here is patience and the willingness to care enough about everyone else to persist more actively in expressing the clarity you have to bring. Recognizing that it sometimes takes time for clarity to register as clarity. And caring enough to say it as many times as is necessary.

Early on in my conversations with Paul there was a point at which he realized he kept asking the same question over and over and over in a thousand different ways. And that in continuing to ask it meant he obviously was resisting the answer. And he was worried that I might be offended at being asked the same question. And I told him with utter sincerity that if I had to say it 10,000 times before it registered with him I would be more than happy to do so. And that is the attitude I want you to dare to embody here. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: Good morning. Well my question probably has something, which has to do with our being in France—we bought a farm, my husband and I. And I'm dealing with a great deal I think feelings of anger towards the attitude of France towards nature and towards communication with others. And from four different sides I got the book from Joan of Arc, and somehow it feels like there is a message there and I don't grasp it. I'm dealing with that anger. And could you maybe a little give my clarity about what she symbolizes or what do I have to see in that? Is there something to see in it?

ANSWER: Well, I'm not particularly going to address the meaning of Joan of Arc in your life. But I am going to address a certain arrogance and snootiness in you. You must think pretty well of yourself to be able to justify being angry with anyone, much less the French—not to say they don't invite it. And that's not a judgment. It's not a judgment of you and it's not a judgment of the French.

How can you be an agent for change? Well, if you want to be an agent for change you have to be like a spring, whose function is to simply be the place where nourishment comes forth and has no say so whatsoever as to where that nourishment will go and what it will nourish, but just let's the nourishment flow. Just let the love flow. That's your function. It's not your function to say it should go to this valley or that valley, or to this particular grove of trees, or to the French grove of trees. But it is to be that place in which the gift is made. And just let it flow and flow and flow and flow. You see your success has nothing to do with whether or not the value of what you are doing is recognized. It also has nothing

to do with whether anything grows as a result. It's inevitable that there will be growth. But your success has nothing to do with whether it happens.

Your fulfillment—the fullness, the wholeness of you—will be experienced when you are no longer enamoured with results. And if you are not enamoured with results then you will not have the occasion to be angry when there aren't results or when the results are slow.

You really must come to the point where the making of the gift is itself the fulfillment. And you will find that a great load of responsibility will slip off your shoulders, that has caused you to be tense carrying it around. That's not where it's at.

And everybody is French. (giggles) And everybody's English. Everybody is everybody. No one country has a greater claim to the ego. So everyone is equally loveable.

Self-righteous indignation feels so good but it's not your function, and it's not love, and it isn't really fulfilling. It's a temporary hit. It gives you a temporary high that has to be replaced like a drug over and over again. Don't waste your time with it.

QUESTION: Thank you.

ANSWER: You are welcome. Heaven help us if the sun thought that the only worthwhile reason for shinning is if people, all people were actually enjoying it.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: I have a lovely two and a half-year-old son. And I really love him. I do delight in him and yet if I have to spend a certain amount of time with him I really despair. And I wonder where that comes from, because I feel I'm missing out on a lot of his well being, special being, growing up. And that makes me really sad.

ANSWER: Your despair is around?

QUESTION: It's difficult to say. I think it is around spending a longer time with him. Maybe I'm not able to play.

ANSWER: You despair when you have to spend more time with him?

QUESTION: Yes.

ANSWER: Yes. What you are coming up against is realism rather than dreams, rather than idealism. You have had a concept of what a good mother is. And the reality of things doesn't match your concept of what a good mother is. You are not incapacitated in your capacity to be a mother. The fact is that you are more than just a mother. You're also an individual in your own right. And there are times when it's not appropriate for you to be one hundred percent available to him, and you are not neglecting him. And your feeling of uncomfortableness is actually wisdom.

Thank God you can't live up to your expectation of yourself as a mother. Because if you were able to do that you would probably raise a wimp.

Your relationship with him is quite healthy, and truly normal. It's like "wake up to life," this is the way it really is and the concept is an unfair concept to you. You're quite all right. You're quite well balanced in this respect. It's just that it's not jiving with, its not matching the concept that you had.

Do you have a "yes, but"?

QUESTION: Not really. Thank you very much.

ANSWER: You're welcome.

It's always a wonderful thing to be able to tell someone they're just fine when they thought they weren't.

Now if you insist on continuing kicking yourself around the block because you're not living up to your expectation, then you might need to ask yourself what you're getting out of it—in other words, if you continue to criticize yourself—what the payoff is. Because that has nothing to do with how well you're taking care of your son or your child. Maybe getting your stripes, you know if you whip yourself a little bit, punish yourself for not living up to what you ought to be exalts you, don't play into that kind of thought either.

For you to be doing anything other than enjoying your relationship with him as it actually works out to be, is to be distracted by irrelevancies. And if you're suffering from those irrelevancies that is just nonsensical. So stop it! That's all! It's really easy.

QUESTION: Hi, Raj.

ANSWER: Good morning.

QUESTION: I'm quite frightened to ask you this but I don't really know if I'm going to put it well, but over this last year there's been quite a lot of quite magical things happened. Not nice things. Unexpected! And I talk to you a lot about these things and the troubles that I have handed over to you. And then I agree to take them back and I reason that I could fiddle with them. And then I hand them back again.

And recently a relationship that I have invested in...

ANSWER: You just think that you take them back and fiddle with them. You aren't able to get hold of what God is doing really.

QUESTION: That's a huge relief. I've had to let go, but the relationship has changed a lot about eight weeks ago. And I have a lot of pain around that. And I keep trying to hand that over to you. And sometimes I don't. And I want to get rid of this pain. I want to move on. And I miss this person terribly.

ANSWER: This person is not yours to possess, and never was. You are going to have to just let go. And when you are sad go ahead and feel sad. The more quickly you allow the sadness to come the more quickly it would go.

Don't try to do this perfectly. I mean don't try to deal with this spiritually and flawlessly if doing it that way doesn't allow for you to feel sad.

You know when you dare to be real, when you dare to let bubble up whatever will bubble up, instead of saying, "Well, I thought I was more spiritually advanced than to have to cope with that." When you don't stuff things by trying to be spiritually correct you'll find that the aspects of your humanity are very life affirming for you. And so if you don't stuff what you call sadness, and you let it come up, it literally constitutes a release. If it's not resisted the release gushes out and it's over. And what was released never has to be released again, even if there is a little more a little later to come out. And when you allow that to happen naturally you remove more gracefully through this period of adjustment.

If you want to move through this more quickly and more gracefully then don't resist what naturally emerges. Embrace it, allow it and you will do just fine. Don't say, "well, I shouldn't be feeling that." You are feeling it. And if you don't block it then its purpose or its function will be served. And its function will serve you in terms of reestablishing your experience of your wholeness.

QUESTION: Can I do it, it's not a "yes, but" but a "yes, and?"

ANSWER: Yes.

QUESTION: Which is because I'm finding this very painful. And I know this is a very human thing to ask you, but could you give me some idea of the time scale? Because it seems to be going on... You know, I feel like I'm being crucified. And I know I'm doing that. But I'd like to move through it.

ANSWER: No, I won't. One of the reasons is that if I give you a time frame part of you will feel relief and the other part of you will say, "oh, I should be doing better than this if it's going to end by this time." And it will create a state of tension.

What I want you to do is to dare to trust the nature of your humanity and let—be allowing. The pain comes from resisting it, not from the fact that it's happening. And that's the key.

That's the end of the answer.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: My question is about: I run a coach house and next to the coach house is the settings (not sure about that last word) that to me is asking to be redeveloped along side the coach house. What I'm seeking clarity for is, is this an ego trip of mine or can it be used in service. What I don't want to do is to take more energy away from what I'm already doing—from ego rather than from service.

ANSWER: I'm going to put it this way, it is a wonderful concept of an extension of love, but the idea isn't coming from knowing what is appropriate. It is an imagination of something that is at its source loving, but it is not what is in

the process of unfolding and being manifested. It is appropriate for you to stay with the coach house as it is. Expansion is not territorial, and expansion of grounds is not what is unfolding. That is not part of the fulfillment at this time. And the key words are “at this time.” That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good morning.

QUESTION: I first want to thank you for your(?) yesterday. And I’d like to share that I had a good night, and in the morning I was waking up early and the(?) but it was not fearful. And thank you very much for that(?).

ANSWER: You are most welcome.

QUESTION: And today I have a question what (someone’s name) and (someone’s name) were sharing about sexuality and love. I remember when I was about seven years old and I was in a Catholic Church and I had a feeling of Jesus coming inside me. And it really was a feeling of “Oh, I know what love is about,” unconditional and so on. And I think later, growing up and being confronted with sexuality, and seeing what people say to me about what is love in this world, it was very confusing as well as difficult I think. Well at the moment I’m rather quiet with it. But I feel that the body is asking for that expression by sexuality, maybe that’s special for me, I just don’t know. But it’s like coming up as an energy. But it’s not always managed exactly for instance in my relationship. It has something to do with(?) from my feeling and especially for what is really love expression, in that respect. I would ask you for a comment please.

ANSWER: Intimacy, undefendedness is communicated in a variety of ways—through a look, through a touch. Love finds expression through looks and touches, actions. Love needs to be the context of intimacy, sexual intimacy. Sexual intimacy is just one avenue of expression of love. A smile is also. And wouldn’t it be sad if people said, “well, I’m trying to rise above the expression of intimacy through smiles.”

Whatever inhibits the breakdown of separation—the breakdown of the walls of separation—whatever inhibits the breakdown of the walls a separation is not to be valued. And so it is inappropriate to say, “sexuality is evil. Sexuality is animalistic. Sexuality is unholy, and therefore because I care to pursue a holy path I must abstain from sex. And if I find myself experiencing sexual feelings, this must mean that there is something wrong with me.” Heavens aren’t you sometimes spontaneously moved to smile? And yet if that were the expression of intimacy that had been deemed unholy, well you see, the spontaneous inclination to

smile is no different from the spontaneous inclination to be sexually close. It's the judgment against smiling or against sexuality that is what is wrong.

Your motto could be for the time being, "let there be sex in your life," when you feel inclined to be intimate and to be expressing your love, just as much as with your smile or your touch or any other expression of affectionate caring, which can even involve the sending of a birthday card. Just let love imbue this opportunity to be together. And let there not be some area of your life where you are saying, "I disallow myself from expressing love in this area. Don't inhibit your function, which is to be the expression of love."

QUESTION: Well, I'm in a relationship that has so much to do with communication, I mean togetherness, and I feel that sometimes I want to express my love but I feel that when I focus then maybe that's inappropriate to do that at that moment.

ANSWER: Well, what is your reason for communicating? Are you communicating to get or to give. Are you being close to get or to give? Are you being intimate to get or to give? If you're being intimate to get, then you're really the only important one in the picture and therefore there can be no communion, there can be no love. So when you find yourself feeling the impulse, let us say, to be sexually involved, remember then at that point that this is an impulse for you to give, to be present with your partner for her, or for whoever the partner might be.

You will find that if your motive is to be present with and for your partner there will be very little communication problem, and an awful lot of love. The ego says, "well, what about me?" Fortunately you are not your ego. Fortunately you are that presence of God which is itself the Movement of the expression of Love. You cannot escape the fact that when you are truly being loving, when you are truly giving, others can't help but respond with joy to the experience of being with you. And that will be felt by you as love.

So both of you have the opportunity to learn how to be the spring.

QUESTION: I have a question regarding discipline in meditation. I like to meditate. I enjoy it. I feel at home, but more often than not I don't do it, because in the morning suddenly I want to work in the garden before and then it's too late. And in the evening I suddenly feel tired and I go to bed. Or even during the day when I want to meditate I decide to clean up the room first, maybe do the kitchen and then the impulse is gone. So this is not the problem when I have my good days, because then I'm almost constantly connected with each flower I see or bird I can see or good food I eat. But when the ego dynamics take over and the vision gets narrow then maybe I think sometimes it would have been good if I had a certain discipline in meditating. So could you advise me on that, Raj?

ANSWER: Well, of course, if we talk about discipline it's going to scare almost anyone off, isn't it? So let's not approach it from the standpoint of

discipline, let's approach it from the standpoint of common sense. To wait until the end of the day to meditate is like tuning your violin or cello after the concert is over. You see?

So if you want your day to be a symphony that is exquisitely beautiful you will tune your violin in the morning. That is not to say that you cannot let the activity of gardening or the activity of housecleaning be in itself a meditation. But if you're just straightening up that's an entirely different matter. If you can allow every movement you engage in as you clean up to be a conscious act of love arising out of peace, an awareness that you are not just making things physically attractive or organized, but that you are allowing into expression divine harmony, being aware of where each thing fits and putting it where it fits because that expresses love, then the activity can become the meditation. But even if you engage in what I would call a moving meditation I would still encourage you to take time for a meditation when you are being still.

Why wait to be clear until every reason you have for being clear is already attended to? Literally this is the way you bring love into your day. And so see it as an expression of love rather than a discipline and see it as tuning your violin before the concert. And this will make quite a bit of difference whether you engage in a moving meditation or a sitting meditation, you will be meditating a lot more without the sense of holding yourself to some kind of standard.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello, Raj.

ANSWER: Good afternoon.

QUESTION: I asked a question yesterday and said that I would like to maybe come back to it at some later period. And this feels to me the right period. And I feel quite nervous about it. In my earlier question I talked about congestion at various levels, doubts and skepticism. And I was reflecting on that during the evening after meeting. And what I saw was that I really struggled to be able to determine the difference between my guidance and my ego. And because I struggle, that drops me into fear. Because I drop into fear I get stuck. Because I get stuck I feel parts of myself dying on various levels. So I suppose my question becomes how do I distinguish between my guidance and my ego.

ANSWER: It's really simple. Truly I'm not just saying that. It's just a matter of practice, practice, practice. In other words, doing it and doing it and doing it. Literally for Paul in the very beginning he had no assurance that what he heard me saying wasn't coming from some very creative part of himself. But as he persisted daily, and very often two or three times a day because of the severity of the problems he was going through, he found after approximately three months that

he could begin to tell the difference between what originated with him and what originated with me.

He found the best way to describe the difference to others was that it was like sitting in a classroom—a University classroom—where the seats are on a slope, and where on the podium there was a blackboard going across the full width of the room where equations or information could be written with chalk. He found that when he was thinking, when what was occurring in his mind originated with him, it was like writing on the blackboard. But that when I was speaking the chalk marks were about three inches in front of the blackboard. This was not a significant difference when sitting in the auditorium itself, it is something that could only really be noticed if one were to move back and forth so that the distance of the chalk marks from the blackboard could be easily seen.

Now, at first the difference will be subtle and it could take you some time, as it took Paul three months, before the subtle differences become noticeable. But as you persist further and further the whole feel of the communion will become quite apparently different from when you are thinking. There is another helpful factor and that is when you are thinking there will always be a certain unsettledness in the pit of your stomach, actually in that area where as a child you had a sensation when you were going down in an elevator. And when you are hearing from your guidance there will always be absolute sensationless peace you might say, in the area of your solar plexus.

Now the interesting thing is that in spite of the fact that the guidance—if you look at it truly—in spite of the fact that the guidance is obviously not something you would have come up with yourself you will still find a way to argue that it probably is your ego. Understand that that's just the way it works, until you have persisted long enough for the difference to become subtly notice and then increasingly clear. It just takes persistence. And as I have said before, you must persist on the chance that maybe it's not you making it up. That's the way it will seem, as though it's just a chance that it's not you making it up.

Now interestingly enough, this doubt persisted with Paul, not so much when he was speaking with me privately let us say, but when it came to the time when we began to do gatherings which was a full two years after his first conversation with me. He would sit down just as he did after lunch and privately he would say, “well, is this the time we find this whole thing is a farce.” And he also even was “intelligent enough” to consider that the fact that everyone else seemed very delighted with what happened in the gatherings simply meant that they were as deluded as he was. And that it was just a mutual admiration society that was out of it—not well grounded.

Somewhere between the end of the second year mind you of our having numerous continuous conversations he arrived at a point where he decided that if this was him it didn't matter, because it was so valuable. And at that point his

skepticism was released. It's very clear to him that it isn't him. But it's also very clear to him that he's not uninvolved in the process. And I have explained to him that the more consistently he remains with me the clearer his chances become to remember that what he is experiencing with me is his Birthright to be experiencing "on his own." In other words, without leaning on me. And at that point he will simply be in his Right Mind on an ongoing basis, no longer leaning on me, but also not disengaged from me, because unity is the eternal fact. And we will always be together. But at this point by his staying with me and learning to get the feel for being in balance, much like learning to ride a bicycle, by staying with me and learning to get the feel for being in balance he will remember how to be it without my help.

So persist on the chance that it isn't you making it up. And as you persist, the difference will become more apparent to you. This I can assure you of. But also understand that there really is no way for you to suddenly abandon your skepticism. Does that answer your question?

QUESTION: There's a "yes, but."

ANSWER: Fine.

QUESTION: Which is just skepticism again. And I'd like to sit with it some more. Thank you.

ANSWER: You what?

QUESTION: I'd like to just sit with it some more.

ANSWER: Oh, and later on perhaps come back with a "yes, but." This is fine, you are welcome to do that.

QUESTION: Hello, I have been diagnosed as having cancer. And I would like to know what I can do to get rid of it.

ANSWER: Well I would consider getting a second opinion, but not from a doctor. I would encourage you to get a second opinion from the Voice for Truth within yourself. And I would encourage you not to assume that the diagnosis given is based upon anything other than a limited perception, and therefore cannot be considered totally authoritative.

Do you have a pencil and paper? Would you get it out, and anyone else who would care to write down what I am going to say is invited to get a pencil and paper out. "I authorize my body to release whatever is not necessary to its perfect functioning, and I withdraw any prior conscious or unconscious authorization to the contrary." And now I'll restate it so you can see whether you got it all right. "I authorize my body to release whatever is not necessary to its perfect functioning, and I withdraw any prior conscious or unconscious authorization to the contrary."

Now, in light of what I said earlier about no one really being able to be an authority, I want to clarify that this statement here is not for the purpose of putting you in a position of power. It is rather a matter of bringing your thinking into alignment with what's already established as the function of your body. It is the

purpose of your body to identify the presence of your Individuality perfectly. That is its function. And so when you authorize it to release whatever isn't necessary to its perfect functioning, you are giving permission for it to do what it is already its function to do. What you're doing is saying, "I'm willing to bring my thinking into alignment with the way things already Really work. And then when you say, "I withdraw any prior conscious or unconscious authorization to the contrary" you are once again releasing any residual fears or hates of your body, anything that would tend to get in the way of you experiencing your body perfectly.

Now, I encourage you to make the authorization daily, or nightly if you will, with the understanding that your body can't help but appear to improve because you are not insisting on energizing fears and doubts engendered either by your educated sense of what cancer is or fears engendered by the authoritativeness with which the doctor pronounced your condition.

If your doctor was more enlightened he would be saying something like I have said which would elicit an entirely different response from you and allow for an entirely different result from your body, you see.

Your body hasn't forgotten how to be what it was formed to be. And its form was established by God.

You see, if God cannot exist without being identified as what we call Creation, then your Individuality cannot exist without that which identifies it. Therefore, it is an eternal fact that you will always have that which will specifically identify your Individuality.

So, if that is the case, then your body is your ally because it's inseparable from you. And its function is to identify you flawlessly, meaning literally—that if ex-rays were taken they would show no disease there. This isn't any mumbo-jumbo system where somehow you can feel good while you're sick, somehow not suffer from your infirmity, you see.

Individuals like Deepak Chopra and others fully recognize that the body functions always in a life-affirming mode. So when something seems to get out of balance it is natural and inevitable that the body will reconfigure, you might say identifying that which is life-affirming, which means normalcy. So do not become afraid of your body as though it separate from you can do something against you else that fear of your body will become justification for being upset with it and denying it, when what needs to be done is for it to be embraced—embraced in the context of what is Really True about it—which is that its function is to identify the presence of your Individuality perfectly.

Now, let us say for some reason you did not manage to embrace this idea and you passed on, I will tell you that the first thing you will notice is, voila, you're still there. And I will tell you that the one physical disease that you will never be subject to again will be cancer, because you will see that it didn't get rid of you. You will never be afraid of it again, and therefore there will be no

occasion for an experience of it ever again. You will be healed of the belief that such a thing could actually kill you or change you in any way.

Now if you're going to recognize that (I do not mean this literally) but if you are bound to recognize that if you have passed on then why not get about the business of recognizing it now? Do you see what I'm saying? And it is the same with any other disease. It's the same with any other deformity. Paul has had his appendix removed, but if he passes on he'll find that it's there again. Now why not have the realization of that now and once again have his kidney now—not his kidney, his appendix. (laughter)

If you're going to learn something later on, why not learn it now? And when I say learn it, I mean why not provide the environment within yourself for the shift of consciousness to occur that's called for in order to experience the correction of anything that seems to manifest which is inconsistent with your Birthright.

Now all of you have guides. You have never been unaccompanied since you decided to have or employ a biased perception of the Kingdom of Heaven. One of your companions is the Holy Spirit. And the Holy Spirit is simply your divinity held in trust while you dally with the ego. You can't get rid of your divinity. So if you choose to put a boundary around your awareness and say "this is me and none of the rest of me is me," all of the rest of you remains and is called the Holy Spirit. This Sanity of yours is constantly working to undermine or disintegrate the fence you have built between your present sense of yourself and It, the rest of yourSelf.

So, if you realize that you are never unaccompanied by that which is utterly divine and which has the intent to reconnect you with what you wholly Are, then you can ask for help and know that the help will be there and will be experienced if you even skeptically will allow for the possibility that the help will come.

Now you also have what we've referred to as guides, an Individuality who is entirely Awake, who has been assigned to you at the moment of conception in what you would call this lifetime, standing there with you ready to respond the moment you desire to reach out for help. And in addition to this Individuality, there are other Awakened Individualities who stand with your guide, in cooperation with your guide, on your behalf relative to the clearing of your sense of body, which would be called healing. And for lack of better words Paul has come to call them the "healing team."

Now when you retire at night you can ask your guide—you don't even have to have established an experienced two-way communication with your guide, anything you address to your guide your guide will hear—you can ask your guide to have your healing team address this issue while you are asleep. And although they cannot override your free will, I would encourage you to authorize them to address this problem with maximal healing power. It's not that they would ever withhold and not provide maximum regenerative health, but by authorizing it, by

saying “I request it,” it reduces the degree of resistance that you might otherwise have in play. You understand what I mean?

You are all companioned with by mighty companions. And it’s true! And all it takes is a little willingness to let them help. And so I encourage you when you go to bed to state the authorization that you wrote down and ask your guide to have your healing team address this health issue. That’s what I would suggest.

And then if you want from time to time—as I said that I suggest you get a second opinion—I would suggest that from time to time maybe you sit down and take some time to become relatively quiet in your mind, meditate, even if it’s not a formal meditation, and then ask, “is this diagnosis from Dr. So-and-so true? Should I believe this?” But ask the question and listen for the answer so that you have an experience of Something with a capital “S” being with you in this. You see. Don’t just rely upon your inner assurance from within yourself that this can’t be true, because then although it’s true what you are believing, in other words your conviction that this can’t be true doesn’t allow you to have the opportunity to experience that you’re not alone in this. Do you see what I’m saying?

Truly, every step of Awakening that you engage in will involve an increasing awareness that you are not alone. And so waking up always involves the discovery that you’re with others. It is a progressively less private experience. And as I said earlier, it’s only in this very isolated separated sense of yourself that fear seems to come into the picture as a real element of life. And so as you give yourself more and more opportunities to be responded to by asking for help and getting it, by asking within for an enlightened answer from an enlightened One and you get the answer and get the confirmation of not being alone, it will reduce the general level of fear, what has tended to govern your physical experience and everyone’s because you thought you were alone. You see?

That’s the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Good evening, Raj.

ANSWER: Good afternoon.

QUESTION: I would like to know if you could give us a few words about the life of Jesus from the age of 12 say to 30, about which the Bible was profoundly reluctant to throw any light on? And secondly, after the resurrection did he travel to India and did he die there at the age of over 80 as some researchers have written about?

ANSWER: First of all after the resurrection I did not appear any longer on the face of the globe. My travels to India occurred during my 12th year on. I am not incline to elaborate now because you have me here now, at least in this manner today. But you also, all of you, have me available now as a direct inner experience. And I would appreciate your being interested in a present time real

communion than about historical aspects. Because the issue now is the same as it was then: Waking up out of a biased perception of reality that causes you to suffer from the ignorance of what Reality is. And even when I address you from within I will in most instances decline to speak of my life as Jesus unless speaking of it specifically relates as a trigger to your insight and understanding now.

Before my very first conversation with Paul I presented myself at Susan's, his wife's, bedside, which scared her to death. Subsequently once I started talking with Paul he in his time of skepticism asked me to appear to him so that he might know that he wasn't going crazy and as some kind of objective proof that it wasn't just his imagination, or that I would make his pack of cigarettes disappear since they weren't good for him anyway—and just anything. And I neglected to do that, which he felt was unfair, because if I had appeared to Susan why not appear to him.

I explained to him that I would not appear to him until my appearance would not make any difference to him. Because in the first place I'm not the form that he would see, even though the form is that which identifies me just as I have said that your body identifies your Individuality perfectly. But if he saw a form he would in his mind from that point on, because that's where he is now, relate to me as a figure when I'm intelligence which is unconfined. You see? And until he has this experience clearly so that the form would not distract him and cause him to look in the narrow way that he looks at all bodies, I cannot do it. You see, the Christ always appears to each of you in the manner that effects "your transformation, your Awakening."

There are times I have spoken to Paul about my mother, Mary—just briefly—I have shared it with other's too, specifically she was just like any other Jewish mother, difficult to live with. And especially difficult because she never let me forget my divinity. And I brought it up before because when people have asked about parenting I have pointed out to them that the best thing they can do as a parent is to constantly remind their children that they are divine—constantly reflect back to them that they are more than just the human being that they are learning about in school., etc. Anyway, that is why I don't get into discussions about what happened between my 12th year and my 30th year—it's not relevant now.

All of you have concepts of me based upon the past, based upon historical writings. And I understand that you're about the gaps in the historical writings so that you might have a truer historical sense of me. But just as I have said that God is a Living God, being the Movement of Creation now, that God did not create the universe 4 million years ago like some perpetual motion machine and now it's just functioning the way He impulsed it back then. The impulse of Creation is always now and the Kingdom of Heaven is always brand new. Just as that is the case, the Christ is always now and will relate to you in the now wherever you are in your growth, wherever you are in your willingness to let in more of Reality with one

function, and that is to invite you to let even more in, even more rapidly than you might spontaneously do it.

So I'm not avoiding answering your question. I could, but it doesn't fulfill the purpose of my function now, which has to do with addressing each one of you today with whatever your current mindsets are and inspiring you to let go of your commitment to those concepts so that the truer concept might register with you. You see? Do you have another question that I might answer for you.

QUESTION: I had an idea that I would, so maybe your question for me is correct. What I'm looking for is the warm breath of truth to blow away some of the destined cloudiness of orthodoxy which has been hampering our development. That's in my opinion.

ANSWER: Well, have you felt the breeze? You know, orthodoxy is a head trip. Orthodoxy is nothing more than sets of ideas held together by concepts and commitments. The only breath of fresh air you'll ever get is what will come from your heart. The heart is simple, but you have to feel for it instead of think for it. And in order to feel for it you have to stop thinking so much. You have to value having an experience rather than a clear idea. And the best way to do that is to practice thinking less. And in its place having a curiosity, as I've said before today, to have an experience. Do you see?

I've told Paul and I've told others before, you will not understand your way into the Kingdom of Heaven, you will feel your way into it. And so with all my talking it isn't really the words and it isn't really the ideas for you to go home and mull over and work over and organize and classify and understand. More than anything, if there is Movement as a result of our communion it will be because of the unuttered love that has been expressed, you see. And which has been being expressed while the words have been spoken. Because I'm communicating on more than the head level whether you realize it or not.

So if you want a breath of fresh air, don't look to theology, don't look to doctrines, look to that vulnerable, undefended place in you that is scary because you're not in control when you're in touch with it, and gingerly let yourself into it—feel into it. As I said, the Holy Spirit, which is that of you which you have disregarded in favor of your tinny sense of yourself, it is always looking for a weakness in the wall of your ego defenses. And so when you dare to be in a place where you're not well defended by your ideas, that provides the weak spot where the rest of you can penetrate.

Everyone would feel very secure if they could logically think their way into the Kingdom of Heaven. The reason it would be easy would be because you don't have to become undefended to do it. You don't have to become vulnerable. And yet that's what the heart is. It is vulnerable in that it isn't defended. But because it isn't defended it's the place where love can infill you and remind you that that is your nature. And then you become a transformational presence, not by design, not

by anything you do, but because you are being in the world in a new way—fearlessly, you see.

When you allow yourself in that horrible place of nondefendedness, where you are utterly vulnerable and you experience the influx of love you have a spontaneous revelation. And my telling you this does not constitute the revelation because it doesn't constitute the experience. The revelation is that you are innocent because the love with which you are loved could only be extended to one who was innocent. Now what did you have to do to experience this revelation? All you had to do was fail as a good ego. All you had to do was let down your defenses and get into that awful experience of vulnerability.

Now the vicissitudes of life often push you into that place where it gets so hard that you give up. To you it feels like you finally arrive at a place where you say, "to hell with it," and it feels like the end. But in that place where you have not the energy to maintain the defenses any longer you have weaknesses in your ego boundaries that can be penetrated by what? The wholeness of you, which is the presence of God.

Now you can't go to school and be educated into having this experience. It has nothing to do with ideas, theologies, theories. It has to do with, well, becoming more human. Gastly thought! Especially for those who have been on their spiritual path. The more real and genuine you become as a human being the more humanity or humaneness there is in your experience and in the way you treat yourself and the way you treat others.

And the only way enough humility comes into play to allow humaneness to be important is when you dare to love for no good reason at all. And this has nothing to do with theories, again, ideologies, concepts. It's just being willing to abandon all the fronts, all the masks, all the roles, and letting them fall away. Again, horror of horrors, because you thought they were what gave you dignity and if they are gone and you stand there in the all-together of what you Really are, the fear is that you will obviously be worthless, ugly, not worthy of appreciation, that you will stand convicted of all you thought was wrong with you because it will be obvious. But when you become too tired to hold up the masks any longer, and you really let them drop that's when this influx of love occurs and you find yourself exonerated of all that you thought you were guilty of, not really exonerated but it becomes obvious that there was nothing ever really there for you to become exonerated from.

And then because it's so clear to you that you're just a human being like everyone else, and there really cannot be anything special about that which stands there in his or her all-together, it becomes obvious to you that this innocent one that you are, that you are so clearly aware of now and that is so loved, is just like the person next door. The next door person is no different from this innocent, utterly loved one that you are. And that's when you can begin to look with new

eyes, not because you're going to do it on purpose, but because it's so obvious to you what the truth is that there's no other way to look at your neighbor, you see. And that starts the ripple, if you will.

Now the ripples already been started. None of you are going to be the initiators of the ripple, but you will be the extenders of the ripple. And each one of you who wakes up, whether it's slow or more speedy, lessens the density of the dream—we'll put it that way—and makes it more difficult for those who are still insisting on dreaming to succeed in dreaming. It's like the sun coming up, and no matter how much you would like to sleep it becomes more difficult.

So the breath of fresh air comes not from anything you might study, but from either voluntarily abandoning the ego or through crisis failing as an ego. And all you have to bring to the process is what the Course calls a little willingness. You don't have to know how to make it work. You don't have to make it work. It's like a dam, if you lower the gate you don't have to do anything to force the water to flow over. It's spontaneous, it's inevitable and there's no work involved. The key word is “let, let, let, Thy Will not mine be done.”

And so the breeze continues to blow through the room. The breath of fresh air. The warmth of love and the inspiration to dare to explore the possibilities of the Kingdom of Heaven right here and right now. And this is a perfect time for a break.

QUESTION: Thank you Raj, for a beautiful answer.

ANSWER: You are welcome.

ANSWER: I'm going to tell you a story, an illustration of Guidance and a proper attitude towards Guidance—a true story, not a parable. As I said yesterday, when Paul and I had our first conversation, I told him my name was Rajpur. Approximately nine months later somebody brought him a copy of the Text of “A Course In Miracles,” having become aware that Paul was speaking with me and that many of the ideas that Paul had shared about our conversations seemed relevant to the Course.

And Paul spent the next couple of days perusing the book and finding places where it said in the first person that, “I told my disciples” or references that made it obvious that Jesus was obviously the speaker. And Paul asked me “Who wrote this book?” His question meant, “Should I believe that the Course was actually dictated by Jesus.” And my response to him was, “I did.” That didn't mean that Raj had written the Course, it meant that Jesus had written the Course and I was Jesus. And Paul understood that, from those two words—“I did.”

Because we had been intimately involved for nine months prior to that, Paul was not particularly impressed with the fact that he was talking to *Jesus*, because he had come to know me without having any conceptions associated with who I was. And so, we proceeded on for the next two or three years, and because he was not in awe of me, he was very real with me, and everything was fine. In other

words, we were able to communicate without my having to cut through false responses, and so on.

And then we did a gathering in Virginia Beach, Virginia, and sitting about six feet over was a young priest in seminary, and he asked me a question. And what followed was what felt to Paul like a very intimate conversation—more intimate than most of the exchanges that had taken place. And in the course of this conversation something happened in Paul, and he said to himself, “My God this *really is Jesus.*” And he shifted, not knowing it. And from that moment on, he became obedient to me. That was not a response to me but a response to his conditionings about who Jesus is—his training and so on.

As a result, unbeknownst to him, he stopped being real and honest with me. He had reverence and took whatever I said as gospel, if you will. And so I said to him, “We’re going to form a nonprofit corporation,” which he did, with my guidance, very obediently. And as the next year passed I kept giving him further directions as to the operation of the Foundation that were increasingly impossible to accomplish. But he, because it was coming from me, obediently did what I said. For him life began to be really tough, because he wasn’t paying attention to himself, he wasn’t paying attention to his feelings. He was just being obedient to me.

And after approximately a year passed, in utter frustration he sat down and said to me, “If I refuse to having anything further to do with this Foundation, this nonprofit corporation, will you still talk with me?” And he was not testing me. He was, in so many words, saying that he really did refuse. And I said, “Of course I will still talk with you.” And he said, “Good, because I’m through with it.” And I told him, “Thank God,” that I had been waiting for him to arrive at this point. And he said, “What do you mean?” And I explained to him that this shift had occurred in this gathering in Virginia Beach. And he said, “Why didn’t you tell me? I would have stopped.” And I said, “Because you would have stopped obediently, not because you felt it.”

He had to arrive at a point where his integrity became more important than being obedient. Because when he was in his integrity, even if it was constituted of some ego concepts, he was honest with me. And because of the honesty of our relationship transformation could occur. But when he was just being obedient, there was no real communication. You see? I explained to him that he had to arrive at the point of saying “No” for *his* reasons, not for mine. And it was a great turning point for him because I had also conveyed by the whole experience that in the process of listening to guidance it was imperative that he never abandon whatever degree of integrity he felt about himself.

There are many times he has been pissed off with me because I pushed for things that he felt unready for. But he was very polite during this period of

obedience. And because he wasn't bringing himself, as he currently experienced himself to be, into our communion, we could not communicate. You see?

So, my point is that as I said earlier, each one of you as you sit here is the total ultimate of what you Are. You haven't lost one iota of what God is expressing as Himself right there where each one of you is. And so, it's like your sanity that you can't abandon, you can just ignore, your integrity can be abandoned, but it can't be gotten rid of. And so no matter how caught up in a dream or a biased perception of the Kingdom of Heaven, or of yourself you are indulging in, there is always present right where you are the integrity of God. And so in giving up the ego, in abandoning the ego, you will not be abandoning that of your integrity which has always been present right where you are. You will not find that you will suddenly be transformed into someone else—a spiritual being. There will always be what I'm going to call either a gradual transition or a graceful transition in which whatever integrity *was* consciously being experienced grows in your awareness. And where your awareness of yourself grows rather than disappearing.

What is Real about you will increase in your conscious awareness of yourself. So you are at every moment of your “insanity” worthy of self-respect. And you practice self-respect by not overriding whatever integrity you're experiencing at the moment because your integrity is always Real with a capital “R”, no matter how colored it might be by false perceptions of it. Do you understand what I am saying?

So in the process of listening to guidance, which at some point it will become obvious to you that the guidance is coming from one who is divine—as Christed as I am—it does not mean that you are to abandon self-respect in order to give respect to this one who is divine and Awake and conscious of it. This is very important. You *can* do it. As I explained, Paul *did* it, but I found a way. I put the screws to him so that he arrived at a point where he could no longer override his integrity. You see? I pushed him to the point of having to act consistently with the integrity that he has even in the middle of his dreaming.

So you *can* stand in awe of guidance and you *can* defer to guidance, but guidance won't let you successfully abandon the integrity of yourself. So I am telling you this so that you might know ahead of time in listening for guidance that it is not a process of demeaning or diminishing you. You're already *suffering* from being diminished. You see?

So when you experience guidance, be real. If you don't understand something, ask for clarification. If you can't agree with something, disagree. If you get angry with something, express the anger. There have been times when Paul said, “Don't call me, I'll call you,” and didn't talk to me for three or four days. He was *through!* And then he came back, “Are you there?” And he felt me smile. And I said, “Yes.” And we went on from there.

In honoring yourself by being real, no matter who you think you are, no matter what you think is real, being yourself is essential to a successful communion and process of Awakening, if I can put it that way. Don't, . . . don't stand in awe of me. Don't stand in awe of any divine guidance that you get or the source of that guidance.

I have heard it said that the English like to put people up on pedestals and then knock them off. Well, don't do that with me. And don't do that with your guides. Don't elevate us. I told someone one time who had a bust of me on her credenza, "If you do not see yourself in me, you have not seen me." And this is very important. And it was important for me to share this with all of you today.

You have integrity, even in the middle of your insanity. And you start where you *are* so that whatever integrity you are allowing yourself to feel may be enlarged so that there is no discontinuity of the experience of identity between this point and your being totally Awakened. And that is also why I have said start with everything where you are and be curious to see the Kingdom of Heaven in it. Because it's everything that you *are* experiencing, no matter how covered over it is with misperceptions and false beliefs, that you will become enlightened about. You see? It's not somewhere else—the Kingdom of Heaven, Reality. It's not someplace else. And the divine one you are is not some place else. It's sitting right in those chairs. And the integrity that each one of you feels is the divine integrity, no matter how minimally you might be experiencing it in its reality. You see?

So, guidance will never allow *you*, any more than I allowed Paul, to further abandon the conscious experience of your integrity. So don't be willing to do it from the outset just because you find you're talking to me, or to anyone who is, for lack of better words, fully Christed.

It was a period of time for Paul that having guidance wasn't much fun and life wasn't much fun as long as he insisted on being obedient. If you defer to anyone else you will not be comfortable. But if you are deferring out of obedience because of a concept you have you also can't be told to stop, because you will pretend to stop obediently. And the only way Paul could stop was by connecting once again with the genuineness of himself. *You're* the point! Each one of *you* is the focus of our attention. We're not the focus for your attention!

So, who has a question?

QUESTION: Raj, Hi. A personal as well as particular and universal question on (?) Some years ago after a lot of trying I joined the fastest growing form of family on the planet, and that is single motherhood. I bring up my two children on my own. And what I would like to know is what that means, the discrepancies between males and females on the planet? My question has changed when I listened to you over the last two hours, and I thought well my personal time is between twelve o'clock at night and two or

three in the morning, and I get out of bed each night and I read or I cry or I write poetry until I'm completely washed out. And it is obviously then that my masks are down, when no one is actually looking at me other than the cats.

We compliment women who raise families, and as I said it's the fastest form of family on the planet. Do we need to get completely worn down to the bone day after day so that at night time we can get up and let our mask down? Or what does that mean for our dear brother's who are not able or capable to be the father's to the family, or the providers, or the partners or the mates?

ANSWER: Let's answer the first part of the question first.

QUESTION: Right! The big question!

ANSWER: What you have to stop doing is letting the masks down at midnight. You have to leave the mask down. Not wearing the masks does not mean you will be dysfunctional. And the greatest lesson that you can teach your children, not by words but by deeds, is to be unmasked and functional and truly relevantly meaningful, so that they realize that they don't have to ever put on masks. And if you take the masks off and don't put them back on, everything that you engage in during your daytime hours before midnight will not exhaust you and will not deplete you, and also will not play into any sense of pride as being a capable woman, you see.

Paul is wearing no masks at the moment. Is he dysfunctional? Is he weird? If he wore no mask when he went into a grocery store we would not talk about the Kingdom of Heaven, we would be utterly appropriate in the transaction at the check out stand and we would talk about how much to pay and paying it and perhaps being friendly and giving a cheery good-bye. And that would be divinely expressive of the Kingdom of Heaven. You see?

When your mask is down and you are not trying to meet a concept of motherhood—hello...a concept of motherhood then—you're really able to be present with the circumstance and those around you so that you can recognize what's really needed even if what is really needed is something that hadn't fit your concept. But because you are not tied up in maintaining the masks you are able to respond appropriately with less expenditure of energy.

Masks are defenses. Masks are the fences that one holds between one's self and life. Other people feel the fact that a fence is between you and them. They might not be able to say that they're feeling it. But I promise you that when the masks are off they will recognize that something is different when they're with you than there are when they're with other people.

Now, there might be a more productive way for you to identify yourself than as a single parent. And that is that you are one of the growing number of those who are desiring and allowing the dropping of their masks so that they are able to be more real and more present and more constructively responsive to what's happening in their life and those with them. And that won't estrange you from

them. And it won't estrange you from married couples with children. It won't estrange you in anyway. Whereas the concept "single parent" does—it clearly distinguishes you from, you see.

Now, women indeed are having to come out from under the classification of second class citizens. But for them to think that they are going to become equal with men is an unproductive and false assumption. What you need as a woman is to come into a clear sense of your wholeness and your integrity, as we've just been talking, so that you're not overriding it and you're not afraid to express when you are confronted with a demand to abandon your integrity in favor of someone else's idea of how you ought to be.

Men likewise, are having the increasing demand to become whole themselves, which means that they are having to learn how to feel something which women never lost the capacity to do. In feeling, a man has to abandon the valuing of his intellect and who and what he thinks he is relative to women. Men have to learn how to recognize that they have feelings. And theoretically one could say they have the demand facing them to become equal to women. And yet that's not what it's about. It's about men and women becoming whole so that what they're sharing with each other is their wholeness, not their halfness—needing the other half to compliment and complete them. This is Sanity.

If any woman insists on "women's rights" and becoming equal with men they will have to abandon the best in them, because men have abandoned the best in them. And if you're going to become equal to them, you're going to have to become like them. And it is going to be very wearing. Because the process of abandoning your capacity to feel in favor of the hard, cold, mechanical nature of thinking and intellectualizing and reasoning your way through everything is against your nature—it was against men's nature too as they abandoned it. And it was hard. And that isn't what the call is for. The call is for women to become reassociated with their integrity, which is their strength, and for men to become reacquainted with their feelings. Because until they can feel they can't let themselves into that vulnerable place we were talking about earlier, where they can be infilled with love.

Women tend to wake up first.

The second part of your question...

QUESTION: It changed already. I have a son and a daughter as you may have gathered from the way I asked before. And some years back I was quite happy to eliminate any male on the planet ever existed. But having a son myself, I like to have a way forward to help him and his sister to become whole more quickly than probably I can.

ANSWER: The only way you can do that is by not playing into their insistence upon your confirming to them their need for halfness. You've heard the saying, "You can lead a horse to water but you can't make him drink"? As their

parent you were never given the kind of authority over them that would make them drink when they are not ready. So that's not your charge. It's not your task. It's not your responsibility. The only thing that you can do is to be in your own integrity without masks to the best of your own ability, and then not support them as they experiment with the experience of halfness.

I'll tell you something else, and I told it to Paul a long time ago: Very often the fastest way to find out that you don't want something is to be allowed to have it. So when you try to protect your children from having experiences sometimes you lengthen the distance between the start of their journey and their realization that they don't want what they thought they wanted. Because they will engage in a struggle with you instead of getting on with having what they thought that they wanted and then discovering that it wasn't what they thought it was. You see?

So be careful not to protect them out of the very experience that would promote their quality more quickly. It's not your task to see to it that they don't try on the masks of halfness. But it is your responsibility not to confirm to them that that's a good idea. You see? That's also going to mean a lot less work for you. It's very hard to get a bull's mouth into the water trough, or a heifer.

QUESTION: Thank you very much.

ANSWER: You are welcome. Sometimes things are much simpler than you imagine. And you will save a lot of energy if in dealing with your kids you give them limits that are based upon the limits of your comfort zone, "I can't deal with this, and so you will have to wait until you have left home to explore it." If you say, "don't do this because it is wrong," they will say, "well, that's just your opinion." But if you say, "this activity, or this attitude doesn't work for me. And because this is my home which I have made for myself and you, you cannot engage in this activity or this attitude while you're living in my home. But once you're on your own you're free to explore this activity or that attitude to your hearts content." They cannot say, "that's your opinion," they can't argue against it and won't be inclined to because you have expressed yourself. You have said, "this doesn't work for me. This is not within the scope of what I choose to tolerate." There is less they can challenge about that. And because you are not judging them in the process, and because judgment doesn't add a tinge to your statement to them they're more likely to honor you, and there will be less argument. And you will find that you have the ability to be quite firm without using force—the force of ideas, the force of guilt, the force of shame, you see.

That's just good common sense. Something we tend to forget about in this day of modern ideas and modern psychology, which for the most part tend to cause everyone to abandon their simple common sense, their groundedness, because, "well you have to grow, it's modern times. You've got to be willing to do things in a new way." Well it will never be reasonable to abandon common sense.

It will never be reasonable to abandon your humanity and your ability to be humane in the name of progress.

QUESTION: When you came 2000 years ago as Jesus and left, the people with your message had considerable debate and even fights about what you did or did not say, from which developed Christian dogma and the churches and all the history. Yesterday here we had what seemed to me to be a dogmatic debate about what you did or did not say in The Course In Miracles. How this time do you think you can avoid those humans getting into dogmatic debates about what you're saying?

ANSWER: I am not going to avoid it and it is going to happen. But it's only going to happen for those to whom the intellect is more important than the experience of love. And even if I appeared in bodily form and told them the fact, told them the truth, they still would argue the point because that's their process of finding out that what they think they want isn't what they want. And I will not stop them from making their discovery since they are committed to that particular path of discovery.

There's no judgment called for. And it will work for them like it worked for Paul. His spontaneous inclination to be obedient brought him to the point of realization and it was okay. It was not wrong, it was just strenuous for him. And I didn't quibble with him about it. And I'm not going to quibble with those who want to quibble. You see?

QUESTION: Can I have a "yes, but"?

ANSWER: Of course.

QUESTION: Yes, but in the Christian history there's been persecution, there's been violence, there's been war. And the people that weren't intellectual got caught up in it...

ANSWER: Well, this is true of other religions as well.

QUESTION: Yes, I know more about it. And people who didn't engage in this intellectual debate got caught up in this, and hurt in this. Are we going to avoid that happening yet again?

ANSWER: Yes, we're not going to have religious wars. And there are more scribes. You know, I said to Paul early on, the message will get through like the early pony express in America. And it's going to come through in many different forms of expression because let us say the message for the Australian Aborigines will necessarily have to be different from the language of expression for a Western World Scientist.

Where everyone is at, the message will be there in language that they can understand, or which at least the potential for understanding is greatest. So there may be factions here and there who will quibble the metaphysics. But in this day and age there are too many of you who's hearts are hurting—I'm going to put it that way—which means there are too many of you who have a heart connection

even if there is resistance there. There are more people who are hungry for the experience of what Love truly is than there are those who will insist upon working everything out metaphysically or intellectually.

And so, those who insist on operating with commitment only to the intellect will find their numbers dwindling. And not only will there be fewer and fewer of them to fight with each other, they will also find their intent to quibble losing impetus, because it is going to go out of fashion. That's the simplest way I can put it. There literally are not enough years of dreaming left for organized religious wars to occur. That's the end of the answer.

QUESTION: (It was very hard to understand the words with this ladies accent) I've been listening to what you said here today. And I've been rather stuck in my head for some time now and to be honest with myself and genuinely find out a passing life of love (?). I think I've always worn some sort of mask over my emotions and feelings and consequently have this familiar apple between my ego and divine guidance. About a year ago now I moved to(?) and one might call it an impulse or whim. And having said that at the time it's only brief as a(?) and I went home down to the fence (?) and decided that I was going to buy a house up here that I'd seen just briefly as a result of looking at(?) Anyway as a result of this I was fairly sure it was guidance from God that was sending me there, for what reason I have no idea.

Since then with this battle within myself and trying to get on some sort of path I feel comfortable with God and with myself, I'm beginning to wonder now if in fact I run away.

ANSWER: Yes and no. Yes you did run away. But you weren't given total freedom to run away to just anywhere. You were funneled into a perfect place for rediscovery to occur. And you actually have run away to a place that is not a temporary stay. In other words, you run away right into your fulfillment.

Now the fulfillment of it may not be registering with you fully yet, but by virtue of my sharing this with you, you have permission to stop fussing about whether you ran away or did the right thing or not, and you can begin to allow yourself to be present where you are with a curiosity to see the fulfillment that you were kindly assured into in the midst of your flight.

I am smiling because it is going to be a delightful thing for you to discover—the reason that you're here I mean. So when you stand on the ground here in Scotland, when you sit in a chair in the house here in Scotland, let your full weight rest here instead of dancing on the tips of your toes wondering whether to go somewhere else or whether you really should be here. Stand with your weight fully placed where your feet are, or where your derriere is. And in being present in that manner you will begin to discover why you're here. Welcome to Scotland.

QUESTION: Well, I did get a rainbow when I crossed the border. I must admit that.

ANSWER: And there is one on your face at the moment... through the window... truly.

QUESTION: Thank you very much. And having said that—the welcome—I would like to say that since I’ve been here amidst this terrible turmoil that I’ve dreaded, I’ve had lot of love and support from the people here. Thank you.

ANSWER: You are welcome.

QUESTION: The work that I’m doing at present will possibly be scheduled to finish fairly soon. I work with handicapped people. So I have two questions. I’m a bit confused...

ANSWER: Have you run out of handicapped people to work with?

QUESTION: No, but they’re cutting down the number of tutors that they use in services for financial reasons. So it’s quite possible that I will get cut down and I’m confused about that. And both for the remainder of my time I’d like to know if there is more I could do to serve the people I work with?

ANSWER: No. You truly do work with them coming out of the fullness of you. And what I encourage you to do is to be at peace with just exactly the way you are being with them. Because in being at peace about it rather than thinking maybe there is more you could be doing the gift that you give will be fully given.

It is not an arrogant thing to be at peace about what you’re doing, to be pleased with what you are doing. But if there was something you could give a little more, it would be that every time you look in their eyes or every time you connect with them you be willing to recognize the Christ in them and the Father in them. But I will tell you that the love that you extend and the way you work with them inspires the Christ in them to come forth. And that’s what I want you to know so that you don’t in any way undermine yourself by feeling that you’re not doing enough. You see?

QUESTION: Am I going to be stopping doing it though?

ANSWER: At this point that is not the likelihood.

QUESTION: Thank you.

ANSWER: You are welcome.

Because not all of you are Scottish, I cannot say your Scottish welcome has been wonderful. Your multinational welcome has been deeply felt and I have enjoyed being with all of you these past two days. I have felt embraced. And whatever fear or awe any of you might have been feeling in anticipation of this weekend has disappeared. And I am grateful for that. Thank you.



Gathering In Kingston, WA –02/23/1997

By: Raj Christ Jesus -

RAJ: Good afternoon.

ALL: Good afternoon.

RAJ OPENING COMMENTS: Before we begin with questions and answers, there is a key point that I need to share with you. It is not a key point because I say it is a key point—I say it is a key point because in one way or another it addresses something each of you has brought with you today.

On a couple of previous occasions in other Gatherings, I have directed everyone's attention to the windows of the room in which the Gathering was being held. And I have pointed out that the glass in the window, even though you think of it as something made from silicon and of it being material, is nothing more than a force field, in exactly the same sense that science fiction stories speak of generating a force field. It is an absolutely clear presence of a pattern of energy that has enough cohesiveness to it that it holds its shape and, if you lean upon it when it is thick enough, you will not break it.

If you employ your imagination a little bit, it is relatively easy for you to abandon the idea that the glass is matter, and consider the idea that indeed, it is a force field—a pattern of energy with sufficient cohesiveness for it to have a discernable, substantial presence.

For those of you who are sitting at the table over there, which has a glass top, and whose elbows or hands are on it, I want you to pay attention to your contact with it as though it were an energy field rather than a presence of matter. And the rest of you, I want you to imagine that you are touching a piece of glass. The reason for this exercise is to give you the opportunity to grasp, at least conceptually, that you can have a brand new experience of something with which you are completely familiar. You *can* touch the glass as though it has no physical substance to it whatsoever, and that it *is* pure energy. There is nothing material about it.

You could imagine a science fiction story that takes place in the future, where someone could mentally take an area in front of them and through the use of their

thought, create a force field much like glass, that would be completely solid, completely clear and would support that one's weight if one were to stand or sit on it. It is possible for you to conceive of that force field as pure energy. Now again, what I want you to realize is that the glass in the windows and the glass in the table is exactly that.

Why am I saying this? I am saying this so that you might realize that your very definite concepts of what everything is are not true—are not absolute. And glass, as an energy field is a very simple way that all of you have to play with . . . not the idea, but the *fact* that what you *think* everything is isn't *what* it is and that there is a radically different way to experience it.

Now, I have a point I'm leading up to. You touch the piece of glass and it's easy for you to pay attention to it as though maybe it isn't glass, but that it's just energy in a recognizable, discernable pattern. What I want you to do now is to question what it is that's touching the glass. Is it matter? Or, is your hand or your elbow or your body *also* energy pattern which has enough stability and cohesiveness to be recognizable, discernable and tangible, but which doesn't have a speck of matter to it?

I am sharing this with you in this way so that you might have a means of easily considering that your bodies are not organic, are not material, but, being pure energy, are expressions of something equally nonmaterial—which is the Mind of God, the Prime Mover, the Creator. And the reason it remains in an identifiable pattern is because of the integrity of the Idea which it expresses—and the Idea has integrity because God is “thinking” It, you might say.

This is so important because, if your body isn't matter, is insubstantial in the sense that it's pure energy, and the only substance it seems to have is because there is a cohesiveness of the Idea as it is held in the Mind of God, then it is obvious that if there is distortion of your body—if there is disease, if there is the evidence of accident, if there is evidence of anything less than exquisite beauty expressed by every portion of your body—you *are not stuck with it!* The reason you are not stuck with it is because laws of matter are not what are holding it together, but the integrity behind the Idea that God has in Mind that looks like each of you and looks like that which identifies you, called your body.

If there is nothing material about your body, you don't have to wait for matter to change according to the laws of physics, which will take time. Even things that everyone believes are impossible—if there is a shortened or amputated limb, a damaged eye with scar tissue that means that there will never be able to be sight there—are not impossible. Why? Because the eye, the limb, *whatever* part of the body, is still held in the Mind of God as God's Idea. It still has the integrity of the expression of God, and any lesser manifestation of the Presence of God than

what I just described has not the means of maintaining its distorted appearance.

Healing can occur instantaneously because it doesn't take time for a pattern of energy to reconfigure. You see? It doesn't have to wait for atoms and matter to abide by regenerative *processes of matter* to arrive at a form of perfection and harmony that expresses what is really the truth about you. Again: The reason it doesn't have to take time is because none of it is matter, and it takes no force to shift patterns of energy.

Now, this might make it sound as though you could go to a catalog of body parts—I think you call them fashion magazines—and pick out the design you would like best for you, and change your mind about your body and have it look like that.

What you need to understand is that any *deformity* you are experiencing is a result of *exactly that process*. Any dissonance, any disease, any distress that you are experiencing is being experienced because you have chosen a belief, an attitude, a concept about your body that's inconsistent with the Idea that God has had, and *is having* at this moment, that causes you to Be!

So healing is not a result of your being able to have a creative idea about how you would like to look. It is, instead, *abandoning* ideas of how you would like to look, how you think you have to look, what you believe circumstances have forced you to look like. It is to abandon those, and say, "I would like to be experiencing the Idea that God has in Mind which is the reason I exist in the first place. I would like to experience God's Idea which is my presence. I would like to experience it the way God is intending it at this moment and at every moment. I yield up all of my conscious justifications for not looking utterly beautiful, for not having the manifestation of perfect health and perfect symmetry and perfect harmony. I yield them up and yield instead to God's original, current Idea which is the Spirit that patterns the energy that makes me experienceable."

You've heard about glorifying God, and you might think that's what you do when you *sing* praises. But you know what? When you're willing to have a different attitude about your body of the sort that I've just described, when you are willing to look at it and say, "I'm willing to yield up my justifications for it being the way I experience it at this moment, and I desire to experience God's intent right here where my body is," you are opening the door for God to illuminate His Presence, because you're no longer interfering with It. And by letting His Presence manifest Itself, you are praising God, you are glorifying God. You see?

Here's a wonderful thing that all of you can go home with. You have a way to go home and glorify God without becoming overly religious and spiritual. You can glorify God by saying, "I would like to experience what God is intending by the Idea He is having that constitutes my presence. And I know that the experience

of the perfection of His Idea doesn't have to take time to manifest because there isn't any matter here that has to adjust according to laws of physics. There is only energy—subtle, intangible energy—which can shift without force and without time.”

Now, you may do this, and by the time you go to bed tonight you might say, “Big deal. Not much happened.” Well, let me tell you, that doesn't mean that you're stuck with “matter adjusting according to laws of physics.” It simply means that you are still, to some degree, energizing the justifications you have for why it can't happen faster. That's okay. Just understand that that's why, and then you won't become discouraged by thinking that it really is matter which is resistant to change because of this thing called inertia, which is a physical “fact”—*and persist.*

“Well, this deformity, this problem, has been here since I was a child.” “All my reactivity to my environment came with me when I was born.” “It's so definite, it's so actual, that it's going to be hard to see a change.” You see how you're writing the script with your very words? It isn't because you've experienced it for thirty or forty or fifty years. It's because in the *moment* you're in, you are giving a definition, you are giving a word, and that is the way you are denying yourself the opportunity of experiencing a shift of experience of the patterns of energy that you call your body.

I will tell you that when you meditate, whenever you “participate” in any activity which brings you to a place of peace where you're not thinking, your body begins immediately to reflect better harmony, better order, better cohesiveness, simply because at that time you are not consciously exercising your justifications for it being less cohesive, less orderly, more aggravated, and so on.

So, the glass you touch and what you're touching it with is energy—patterns of energy. And the patterns are established and maintained by the Mind that gave rise to them. And the Mind that gave rise to them was God. And therefore, the patterns must be as indivisible and undivided as That which formed them. And if they are undivided, they are incapable of expressing conflict, inharmony, impurity.

I tell you that if we adjourned at this moment having discussed only this one point, *the nonmateriality of matter*, and you went home and played with that idea and considered that it might actually be true, it would begin a process of transformation for every single one of you.

Actually, the fact is that even if you go home and ignore what I've talked about, it's still going to percolate. But it needed to be put into words so that you could hear it, and be reminded of it, because it's an illegitimate imposition upon a Son or Daughter of God to be experiencing imperfection or inharmony of any sort at any time. It is especially unjust because there is no law and there is no matter,

there is no substance that can actually resist the presence of the Ideas of God, and the rendering visible of those Ideas. And so there is no reason for any deformity or disease of any kind to last more than one millisecond longer.

Whether you're *willing* to let in something else is another matter, but I want you to know that there is nothing, outside of your *unwillingness* to experience more, that is inhibiting or can inhibit the instantaneous manifestation of perfection at any moment that you are willing to let it be for you.

Now the ego is a bastard. It is always unkind. I did not really use the word "bastard" in a derogatory way. It has no father, it has no mother, it has no source. But the ego will say to you, "Ah, you mean all of this shit is my fault?" "You mean I've created this for myself?" "You mean all along it's been me?" And it would distract you into a guilt trip—a guilt trip that would inhibit you from engaging your capacity to have curiosity to say, "I would like to have the experience of what God intended by His Idea that looks like my toe, or my ankle, or my knee or my leg, or me."

Even if you avoid feeling guilty for having created all of this for yourself in the past, and you approach this present moment with a genuine curiosity, if your abandonment or relinquishment of your mindsets and your confidences doesn't happen to be rapid, it can begin to say, "Well, maybe it works for Raj, but it doesn't work for me." And it can sidetrack you again from the simple expression of curiosity with a willingness to say, "Maybe nothing that I see means what I think it means, and I'm curious to experience what it Means."

"Well, I don't know anybody who's ever done that successfully. Oh, I've heard of a few instantaneous healings here and there, but this is not reasonable for me." You're going to have to abandon history. You're going to have to abandon your past experience. How else are you going to wake up if you don't abandon the experience that hasn't included being Awake? If you've never had the experience of being Awake, then you had better abandon your past experience as the measuring stick of your future! You see? So what if nobody ascended in the last 2,000 years? So what if no one else has Awakened in the last 2,000 years on this planet?

"I would like to have the experience of the Meaning God intended and intends in His Idea that I am the presence of, and the Ideas that my body is the presence of." *That's* your prayer. *That's* the way you open the door to glorify God. And when you constantly remind yourself that there is nothing existing that has the capacity to block what God is being, because there isn't any matter, you will be able to minimize the justifications you have as to why instantaneous healing can't

happen. And you will begin to glorify God in your very presence without saying a single spiritual word.

We will take a break.

Okay. Who has a question?

QUESTION: First I want to extend my love and my great appreciation for your presence in my life, Raj.

RAJ: It is wonderful that you are letting me in, I will tell you.

QUESTION: Thank you. Related to your opening remarks, I have, for the last twenty years, experienced my body in terms of waves of energy particles, motions. And they feel like energy fields that press upon my body, and it distracts me from my peace. And I wanted to know if what I am perceiving, where I am, is related to what you were speaking of earlier.

RAJ: Well, what you are referring to is the sensation of what I'm going to call "the impact of energy" which one feels when one is using one's body as a defense.

You all exist in a sea of energy, if you will, which is in constant motion. When one uses one's body as a defense, it tends to cause it to be experienced as though it's dense, and then the sea of energy and the movement of energy that one exists in, instead of being able to flow freely through, meets the resistance of the self-protection that you are bringing into play, and you feel it. You feel it not with the joy and peace that you would be feeling if you were undefended, but rather with a sensation of, for lack of better words, "impact."

You see, it is not that you are being confronted by negative energy. It is not that you are in an environment of negative energy which these sensations are evidence of. You are in the infinite presence of the only energy there is, which is the energy of Spirit, which is the Movement of God, and It's not polarized. But when any of you use your body as a defense, as a place of self-protection, and you create a resistance, a density, then the movement of Spirit, the energy of Spirit, is experienced as *though* there is polarity—good energy/bad energy. And, of course, that seems to justify being even more defended, which will increase the experience of polarity or impact when what is called for is the willingness to let down, to relax, in effect to open the slats on the louvers on the blinds so that the air can move through without jangling the blinds. You see? Does that illuminate it for you?

QUESTION: Thank you, yes it does.

RAJ: You are welcome. I just want to share that all of you have the most powerful presence, the most significant presence, the most substantial presence, when you aren't trying to be a presence.

There is a saying: "Man's extremity is God's opportunity." When your sense of yourself becomes minimal, your Self becomes maximal. And your Self is not "a" self you're responsible for. It's the presence of God, which *God* is responsible for. And so, it's when you as an ego or you as a self-made presence are the *least* expressed that the presence of God, Which is What is where you are, shows forth. It is when you are, like I've said before, a failure as an ego that the Christ that you *Are* is *automatically* what is present. When you're putting forth the least effort to be something in the world, you become something significant in the world. It's that simple.

When we were in England I used the illustration of a square sheet of vinyl that was put in a wooden frame. You can take your fist and push it into the sheet of vinyl, and the vinyl will change shape to conform to the amount of pressure you are applying, and you can see the fingers and the knuckles through the vinyl. I explained that healing is like your removing your hand from the piece of vinyl. The piece of vinyl moves back into its original flat state—not because you healed it from its contorted shape, but because you neglected to any longer distort it, yourself. You see?

When you are trying to be someone, you are being the fist forcing its way through "the energy field"—like the piece of glass—causing it to have a shape that it is not its nature to be in. And when you let go of attempting to be someone, you stop distorting the energy field, and you say, "Oh, I'm having a healing. Now what did I do to make that happen?" Well, what you did was *less* than you had been doing before. You see? What you did was that you stopped doing what distorted your experience of the presence of God, Which is what constitutes your presence.

It's important to know that just as the sheet of latex has the intent to be flat and absent of tension, your body has the intent to identify the presence of your Individuality perfectly. And so, when you stop using your body as a defense, or as a shield to protect yourself, or as a shape having enough weight to it to be a formidable presence in the world to help provide you with safety—when you stop using the body in these ways, it is like removing your fist from the latex, and you find your body beginning to perform its function perfectly, which is to identify you perfectly, which means to express nothing other than the Idea in the Mind of God

that constitutes you.

When you have been taught that control is the almighty important thing in life, this idea that I am expressing seems totally insane. You have been taught that without the exercise of control, chaos will be the result. I am telling you that chaos is the result of *being in control*, and letting go of control will allow the fundamental nature of God to once again appear in the world. It's not risky, because just as the latex is intent upon being flat—[being perfectly what it is]—if no power is being exerted over it, so does your body and so does your world!

Hands?

QUESTION: I am so happy to be here, I can't —

RAJ: I can feel it.

QUESTION: Yes. In the past I would have said, "Oh, yes, yes, yes. What else can I do?" Now I can say, "Yes, yes, yes. What else can I *not* do?" I heard you say that my function is to extend love. And you showed me how to practice that, how to act it out. And I love it. And it's easy, and . . .

RAJ: Would you share with everyone else what I told you?

QUESTION: It's really easy. He told me—actually he told me 2½ years ago but I just got it—to find an object of my affection. And I did try to do that for 2½ years *with my mind*. And that was the best I could do, was to use my mind to find an object and somehow have the love that I was feeling come out to the object. But what I got in the last little while is to actually find an object and clean it, or polish it. And I have been doing that. I went to my stove, and little lacquer box. I can't tell you what joy it is for someone who's been as intellectual as I am to know that I'm fulfilling my function by shining my stove, doing it with love, and seeing the stove reflect to me that it's been loved.

RAJ: It says, "Do unto others," doesn't it?

QUESTION: Yeah! And then I have found, by doing this with objects, the insight and the motivation to be this way *with people*, which is really very moving.

RAJ: For them as well.

QUESTION: Oh, good. I thought so. So this morning, I was having a migraine, and I went and extended love to this lacquer box and while I was cleaning it and it looked beautiful beyond anything I imagined, I didn't have a headache. But when I stopped, I did. And I took medication. So what is it that I can either not do or not recognize or not conceptualize to experience the actual perfection that I know I am?

RAJ: Well, it's sort of obvious, isn't it? Don't stop when the lacquer box is clean. Don't let there be a break. "Now I've loved something. Now I'll have a little time where I don't have an object of my affection." You see? If you had done the lacquer box and been attentive for something else, so that the expression of affection continued, you would not have had the migraine. You see?

I know I bring this up quite often—not with you, but many of you have heard me say it before—that the Sunday Gathering comes and Paul sits down and lets me respond to everything. And when it's over, "time's up!" Now *he* can respond to everything. And he doesn't have the unpleasant experience of a migraine, but what he doesn't realize is that he *has* an unpleasant experience. He has an experience in which there is no experience of being meaningful. He does not have the experience of Peace.

He gets to enjoy a little anxiety over how on earth he can carry out what I have told him to do. I do not mean that he wants to carry out my instruction to let me respond to everything. I mean that he picks something else—"that the work is to be done with no charge." And so then he tries to figure out how he can do it *successfully* without charging anything. You see? And he enjoys the little bit of anxiety because it's a challenge. If he can figure out how to do it, he'll be able to take credit for it, and he thinks that then the anxiety will disappear. But there will be another anxiety, because he stopped being the presence of Love and shifted into a place of being a tiny, personal authorizer of good, according to his best concept of what good is, or what he thinks my best concept of good is. You see?

God is the presence of the infinite Gift of conscious Being. So that must be what you are, and that must be what Paul is. That doesn't mean that you and Paul, somehow independent of God, will be miniature reflections of that Gifting. It means that all of you are, yourselves, the presence of God in the act of making that Gift. That is what your Being is. And you never will become little independent copies of God, being just like God.

So, if God is the Gift of conscious Being, and the fundamental nature of that

Gift is Love—which is another way of saying that God is Mind, and the fundamental nature of Mind is Love—then that is your Function. And, of course there will be an object of your affection! You will not be able to help loving everything! And so it will be ceaseless loving, ceaseless expression of affection—*expression*, not idea, as you have grasped—the extension and connection of the expression of Love, the conscious experience of Love that isn't experienced only by you, but by the lacquer box or the stove or the friend or the enemy. You see?

So, don't take breaks.

QUESTION: I have a question about the nature of being Awake, and the nature of human, emotional experience—tragedies, the dark and the light experiences that we have that kind of swing us like a bell. One moment we're in tragedy, and the next moment or the next week or the next year we're . . .

RAJ: You want to know something that is helpful? There's a part of the bell that isn't moving—the very top. The movement is minuscule, and it's far away from the clanger.

There is a “point-of-stillness” in all movement, as contradictory as that sounds. And the point is to find that point-of-stillness and be in the midst of life *from there*. In that point-of-stillness is where you are one with everything universally. *Actually*. But when any of you abandon that infinite vantage point and view it from a body stance, from an identification with body, then you will feel vulnerable, you will become defensive.

As I said, the movement of the energy of Spirit will seem to be something “impacting” you—harshness, stillness, harshness, stillness—when the fact is that if you learn to abide at the still-point, the movement will never be experienced impactfully, but always as the experience of the movement of grace. There will be no way to conceptualize the movement as polarized, so tragedy and comedy will not be your experience. You see?

When you separate yourself from the experience of your Christhood and conceive of yourself as a mortal—a human being, a body with a brain that has synapses that cause you to have an experience of consciousness, but it's all physical—and the Christ of you comes and knocks on your door, you see the Christ as an intruder. You see the Christ as a threat.

All there is is the Movement of God, being seen clearly or being seen “through a glass darkly.” And if it's “through a glass darkly,” it's going to seem to be

polarized when it's absolutely undivided and indivisible, when it isn't at all what you're calling it. So the key is to find that still-point.

QUESTION: Could you describe, then, from your experience on earth . . . it's my understanding from the Bible that there were times when you, as Jesus, felt emotion—"Jesus wept." I'm curious about the experience of being Awake and yet being in the human emotional experience. What's that like?

RAJ: Well, I want you to understand that compassion is not an emotion. And the capacity to comprehend dilemmas involves a Soul experience of infinite caring. But this does not constitute an emotion. An emotion is a reaction, and reactions arise out of incomplete data. Compassion and the expression of Soul arise out of complete data, out of Knowing everything.

It does not make me sad to see all of you suffering from nothing. But when you are, your capacity to be present with us, to be present with me, is limited. And so you could say, I miss and I look forward to being able to be with all of you without the interference of a sense of suffering that isn't really going on. You see? One could say, perhaps, that that is an emotion, but you know what? To recognize something exquisitely beautiful is a recognition of Truth, and it feels good, but it's not an emotional response. What it is is an unobstructed experience of the presence of God right there, *by God Himself*. It's me claiming no private point of view of my own, and therefore allowing God's point of view to be my point of view as God sees and recognizes the utter exquisiteness of what He is in what He is seeing. And there is, because it is such a natural experience, a desire, you might say, to experience only That.

For the most part, that is all I experience. That is all that any of us who are Awake experience. Except there's this little band of us, this little group of us suffering from nothing, preoccupied with nothing. And so we look forward to, we desire to have, the full experience of your presence *and* your conscious experience of being present with us, without the obstruction of this silly distraction.

The weeping, as it were, was an expression of compassion, but it was far from an expression of helplessness. We care, and that's not an emotion. We love, because we are Love. We embrace because that's the nature of Love. And if our embrace isn't noticed, this Vision, this Knowing of the fullness of the potential in our relationship *remains paramount*. And so, whether you feel the embrace or not, whether you are too busy to notice it because you just forgot to love, it doesn't minimize our intent, our inclination to do what I told you to do at the

beginning of this afternoon. Even if ignorance of our presence has been going on for 2,000 years or longer by many of you, it doesn't mean that a *moment* isn't all it takes for a change to occur. And so we do not become hopeless. *We persist.*

I suppose one could say that our unalterable desire could be called a yearning to be with you all, with your knowing that you're with us! You see? But yearning is an emotion. Nevertheless, we care and persist in our desire to have this glorious experience which it is our Birthright—yours and mine and the rest of the Brotherhood—to be experiencing with each other.

We feel our caring, we feel our Love—and we embrace you in It. We know that at the very moment when you're all preoccupied with your . . . well, distracted with *nothing* . . . that your capacity to experience us purely and with your full Birthright is right there! Your capacity is ever present. And we want . . . we want to experience the unity, the connection with you. But it's not an emotion.

Don't you find that often the purest feeling of love is accompanied with tears? It has nothing to do with sadness.

QUESTION: No, it is not a reaction.

RAJ: That is correct.

QUESTION: Thank you.

RAJ: You are welcome. I would like to add a little something to what I've been saying. The window is a force field, I said. A pattern of energy. Well, that could sound very scientific, very mechanical. Bzzzzzt—force field!

What is the energy of Spirit? The energy of Spirit is Love. And so, I have just shared, in a way, our Love for you—the Love of those who are Awake, for you who are Awake but don't believe it. You are embraced by It, and I will tell you that It is healing. What I want you to understand is that the energy of the glass, the energy of your body, is the energy of Spirit which is Love, and so you are being constantly loved by *absolutely everything*.

"Well, it's just a light switch!" [gesturing toward the wall] "This isn't even real wood!" [pointing to a bookcase]

If it exists, it's Love embodied—Love that is actively loving. So it isn't that you just have a body that has an intent to identify the presence of your Individuality perfectly, and isn't that nice of it? *Why* does it have an intent to identify you perfectly? Because it's Love! And it embodies the Father's Intent because That's the only thing there is to be embodied.

So, you know what? What you call every aspect of every energy pattern that you identify and call your body, desires—just like we do—for you to recognize its Love that embraces you, so that you might experience conscious communion of Love with it. Do you see?

“Television is an invention of man” [touching the television].

Well, I don’t care what you call it! There is form. And the only thing that form can be made out of is energy. And the only energy available to make form out of is Love—the energy of Spirit. And so, as long as It’s there in that form, It desires of you that you recognize the Love with which It’s loving you, so that you might be able to look at it and say, “It’s just like me! It *isn’t* a foreign object, created by human beings, and probably for wrong reasons.” It doesn’t matter.

And so you might say that everything that you see and think is so different from you, yearns for you to recognize yourself—the essence of what you really are—in it. We talked about having an object of your affection. I want you all to realize that *you’re* the object of affection of a *universe*. It’s a wholeness.

So, as I said: Love—you gotta let It out and you gotta let It in.

We will take another break—shorter this time.

RAJ: At the table in the green top, yes.

I will just mention, since you were the one who was sitting with her hand on the glass-topped table, if the glass is a field of energy, and if your arm or hand is a field of energy, then they can pass *through* each other. So you might have fun with that, too. That is how you walk through walls. Go ahead.

QUESTION: I’m doing my best at trying to live an undefended life. And yet, as you were speaking, you were talking about a person’s body size as being a defense against the world, and so, I hadn’t realized that. But since the whole issue of my weight is my worst failure . . .

RAJ: Hmmmmmm.

QUESTION: . . . how is it . . .

RAJ: Oh-h-h. Well, there is an example of suffering from nothing—nothing except a few *words* you put together in a self-incriminating way. It isn’t your failure or your success—your body size.

QUESTION: But you said it was . . .

RAJ: What I said was that there are individuals who use their body as a presence in order to be formidable in their world. But banty roosters do that, and they're little. And dachshunds do it, and they're little. I wasn't referring to body size, but the way in which a body is handled to imply "presence." Many of you who are not physically large "densify" your body. You try to feel as though your body is a presence of some significance, and you use your body in this way to give yourselves courage to act forcefully in a way that will intimidate others. It has nothing to do with size.

Now, I just want to point out that this concept that you expressed, of your body size being your greatest failure . . . that is a string of words which express nothing. They express nonsense. It isn't your biggest failure or your greatest success. But, the idea that you expressed is one that you have believed for quite a while. What I want to point out is, that in embracing that idea, it caused you not to clearly hear what I was saying, because I wasn't speaking of body size at all. There are little people with "big presences," you might say.

Now, do you know what I care about more than your size . . . about you?

QUESTION: No.

RAJ: The beautiful presence of Love that you are—your nature. Not your mental habits, but just *you*. I don't care how big or little you are. And when your bigness or littleness matters less to you, and this exquisite presence that You really are is valued more, you will find a balance beginning to occur, where there is what you would call more lovely symmetry.

It is like what Paul is doing this afternoon. He's not being a "presence" at all. You see? When his ego sense of self steps aside and he's being nothing from an ego standpoint, the Somethingness of Being happens. If he were willing to stay with me all the time—if he were willing to abandon his right to view things from the ego standpoint—he not only would experience the wholeness he's experiencing right now *all the time*, but he would find that his physique would begin to change, and there would be greater and greater symmetry to it. Although he's not displeased with the way he looks, he would be *more* pleased with the way he looks.

The beauty and the symmetry of you or Paul or anyone else will come naturally and spontaneously and effortlessly when he and you have yourselves less on your mind as a failure or a success in this area or that area, and you value letting the essential presence of You be what's important, and share it. And that's what I love about you, is your essential presence.

So, I give you permission to not beat yourself up any more on this issue of size.

QUESTION: Okay.

RAJ: It's a total waste of time, it accomplishes nothing—except that it does keep you distracted from being the presence of joy and love that everyone else wants to experience from you. It's just another example of suffering from nothing.

I know, your ego says, "This is far from nothing! This is a lot!" Well, your size isn't *you*, small or big, beautiful or homely. Love is you. Your nature is you. And there isn't much that covers that up except when you're distracted by things like your size.

I want you to be willing to make the gift of You that has nothing to do with your size. And I want you to love that in You which is able to love everyone else. And when you are willing to let that find expression in your thoughts and words and deeds, more than giving expression to this "failure" that you say you are and all that failing means, you will have your attention placed right.

You will have your attention at that still-point I was mentioning earlier, and balance will begin to manifest. Not because it's important—not because it will say something good about you—but just because that's the way God made you. Perfect, beautiful in form, outline, color, as well as your nature. Your body is intent upon identifying the presence of your Individuality perfectly, and perfectly means *lovely*. There is no such thing as a perfect wart. The perfection of God is always expressed in *loveliness* of every kind.

The less Paul has himself on his mind and how well he's doing, the more meaningful his presence is. It's the same for you. And how well you're doing at *looking like* a Daughter of God is one of those things that you need to let go of, so that "how you're doing" and "who you are" is less on your mind than letting love come *through* you, big or small.

If I'm loving you, you can love yourself. If God is loving you—which He is—then for you to do anything less is a waste of time.

QUESTION: Thank you.

RAJ: You are welcome.

Hands? Right here.

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: Well, this is back to Paul's favorite question. But I'd like you to direct it to me. And that is, I'm letting my Guide respond to everything. See, at this point, attempting to authorize is no longer fun for me. I still do it, of course, because I'm not listening to guidance full time. But I do listen to guidance sometimes. I feel caught in this place between knowing that authorizing no longer works for me but still resisting Listening full time. It's hard to experience motivation and purpose in this space. How can I more fully move into Listening to my Guide and letting him respond full time?

RAJ: The only answer I can give you is in three words: Just do it. You won't do it until you do it, and no one can talk you into it. To be very frank with you, you will be in this space until you're not in this space. You will not do it until you do it.

So, that means that there's no excuse for not doing it, like, "Well, there's more for me to understand," or, "there's something I haven't quite gotten yet and I know I need to get that." These are excuses. There aren't any more excuses. So to put it very simply: You will be in this limbo until you're not in it.

The clarity of that answer is exactly what you need to hear.

QUESTION: Hello, Raj.

RAJ: Good afternoon.

QUESTION: About a month ago my 18-year old nephew committed suicide, the day after his 18th birthday. He succeeded in killing himself after two previous attempts had failed within a short time . . . as much as we were able to piece it together.

He was very, very loved and we are at a loss to why he did this. Thousands of people came to his wake—he was very, very loved. And we don't know why he didn't know he was loved, why he did it, what his thinking was that morning or afterwards. We need help in how to make sense out of this.

His parents devoted their lives to him, to their two sons, and they were a happy family. His brother is two years younger. He is so angry. And the parents are devastated.

We knew there was a love triangle between him and his best friend and a girl. We don't know if that's the reason he did it. He had been depressed, we think, about that. He was extremely brilliant and talented and loving. He had no defenses, he was just a beautiful soul.

We're just trying to make sense out of it, and want to know how we can all recover from this. How do his brother and his parents go on from here? We just need help understanding this. They ask questions like, "Well, where is he now?" And how can they contact him, or . . . we just want, I guess, God's view of this.

RAJ: Just a moment.

[Rather long pause.]

PAUL: Raj is not answering this in words. It's more like in pictures and meanings. The picture he's giving is that . . . what was his name?

QUESTION: Zachary.

PAUL: The picture he's giving is that Zachary never at any point had a great commitment to being in this lifetime, to being here. He didn't dislike being here, but—I can't think of the word. Just a moment. He didn't have a *passion* for being here. Literally, the picture is that there wasn't any big emotional reason for committing suicide. There's no sense of anything having built up. It was as though he arrived at a point where circumstances were what they were, and he had any of a number of things he could do to respond. And he just picked that one.

It was like a totally uncharged act. Like someone, if they found a spider in the house, might get it on a napkin and take it outside. Somebody else would just step on it, and the act of "stepping on it" would simply have no meaning other than, you know, "cleaning up." You know what I mean?

For the person who carries it out on a napkin or in a glass and releases it outside, the act of stepping on it is like . . . "How could that be uncharged? The person would have to be a killer!" You know what I mean? It would *have* to be an aggressive act. But for many people stepping on an ant or a spider is not aggressive at all. It's just useful and practical. You see what I'm saying?

And so what he did didn't have any accompanying significance to it. He wasn't getting even. He wasn't trying to escape a circumstance. He wasn't trying to get out of suffering.

The reason I took so long to start sharing the images was because I'm like the person who takes the spider outside. And so it was hard to grasp that this could be done in such a "light hearted" way, without any sense of consequences or without any emotional charge to it. He just did "this" instead of "that."

This is Raj.

RAJ: What everyone in his family needs to know is that they are not responsible. He knew he was loved. He received their love. He was embraced in it and was blessed by it. You could say that his act was an act of total irresponsibility. In other words, it was not an act in which he felt responsible to anyone else, and it was also an act in which he held no one else responsible. It was a thoughtless act—something he engaged in, you might say, before thinking.

At this moment, he is surprised at where he finds himself, simply because there was no forethought and no anticipation of where this act would get him to. He is wonderfully cared for, but not fully receptive to where he finds himself. He finds himself totally comfortable, nurtured, and well. And he is being allowed the time and the space to, you might say, catch up with where he finds himself.

Everyone who passes on is always met, is always received caringly and nurturingly, while they make "adjustments," you might say. Some make the adjustment more gracefully, and others take longer. He is not being ungraceful, but he is really having to pay attention. He's really having to let himself be present there, and to let it in. And he knows that he is not under any pressure to let it in by a certain time.

I guess the simplest way I could put it is that he is at a point where in order for him to move forward, he is going to have to bring a certain degree of commitment to being where he is. And so this is his learning at this point. It is a step of maturation, of maturing, of growing up for him. Not because he's eighteen, but in terms of his coming into the fuller experience of himself as divine.

Everyone is innocent. And everyone in the family left behind must be willing to understand that love is not a means of controlling someone else, and one gives it as a gift, without strings. The fact that he recognized the love that was given but did not use it as justification for behaving in a way that didn't distress those who gave it to him reflects a point in the growth of *his* own character rather than reflecting something about those who were around him. And it's very important for everyone to understand that.

Now, I indicated that he is being loved. If you are able to share what I am saying in any way with them, they need to know that they are also being nurtured and loved and supported, so that they may not get stuck in their grief, and so that

they might be able to easily let go of any sense that they were at fault.

QUESTION: We'd like to know why he was so determined to leave. You said that he did it kind of in . . . it sounds like a detached fashion. But most of us, I think, if we were trying to commit suicide . . . if the car stalled or a strap broke, we might think that angels or someone was trying to tell us to not do this. Most people don't persist. We don't understand why was he so persistent about leaving?

PAUL: Just a moment. The words that Raj said were, "Because there was no reason not to." Just a moment.

This is me, Paul. Again, he wasn't weighing factors. It wasn't the result of reasoning or of any thought processes—weighing the pro's and con's, or anything else. And so because there were no factors to consider, there was no reason not to follow through. Just a moment.

Raj says:

RAJ: That is the simplest way it can be put. There were no preferences one way or the other. And so there were no reasons present for not acting it out to its logical conclusion. I understand that that is difficult to understand, but there simply was no practice of logic involved in this suicide.

QUESTION: We also wonder, he had a severe bicycle accident when he was 14, and we wondered—it was really a close call—did that have anything to do with his changing—he seemed to be different person before and after—that had nothing to do with it?

RAJ: Absolutely not.

QUESTION: Had he —

RAJ: You see the problem is that you are trying to make something reasonable out of it. And that [reason] is what is completely missing from this event.

QUESTION: It wasn't because he was depressed. He just wanted to leave. Just check out.

RAJ: That is correct.

QUESTION: Does this have something to do that he always was detached about everything—he never cared about anything except his guitar—he didn't care about —

RAJ: It has to do with the fact that he never made commitment to being here.

QUESTION: And so the best way for the family to recover is to just accept this?

RAJ: That is quite correct.

QUESTION: This is hard for them.

RAJ: It will be harder if they manage somehow to claim some guilt for it. It will be harder if they think that somehow they ought to have been able to do something to change his mind, or to have made life feel so worthwhile to live here that he would have decided to stay here. The simple truth is relieving.

QUESTION: Is there any way that his mother or parents can be in touch with him? Or is that something that's not acceptable?

RAJ: At the present time, it is not possible because his real work now has to do with his making commitment to being where he is before there can even seem to be a sense of forward movement.

QUESTION: Is it likely that he will return to the physical? Or is he done here?

RAJ: It is highly unlikely.

QUESTION: So he basically had accomplished whatever he set out to accomplish in his short life? Or is that even a relevant question?

RAJ: It is not really relevant.

QUESTION: Okay. Thank you, Raj.

RAJ: You are welcome. If one takes the subject matter of this last question and

the events that prompted the question, it could seem like perhaps a heavy and sad note to end on today. But if you will give your attention to the answer that I gave, it will illuminate many things for many of you that you're not even thinking of at the moment, which will be relieving. I knew what the question would be before she asked, and it was appropriate for it to be dealt with to everyone's benefit, rather than my speaking with her privately.

We have covered a lot today. It has been good to be back with you again after such a long time. I want you to remember that I love you, the window loves you, the not-wooden bookcase loves you. And none of it is matter. Everything we have discussed today is in itself enough to wake you up. However, I will look forward to seeing all of you at our next Gathering, Awake or not. I have enjoyed being with you.

ALL: We love you, too. Thank you, Raj.



Gathering In Kingston, WA, June 1, 1997

By: Raj Christ Jesus -

RAJ: Good afternoon.

QUESTION: (All) Good afternoon.

RAJ: Welcome. Who has a question or a comment?

QUESTION: I would like you to talk to me about aging. Because I have the fact that there are a lot of things about aging that are assumed as illnesses, and that possibly just really are illegitimate too. I don't know if I'm making any sense. I just would like to know what to expect and what I should and how I should think about it.

RAJ: Well, first of all it's helpful to understand what the source of the concept of aging is. The source of the idea of aging is the idea that you were born, that you had a beginning a certain number of years ago in what you call this life experience. Growing, coming to full potential, reaching a peak and then beginning to age are all the result of the idea that you began at birth or at conception. That your existence is a manifestation of a physical event called birth and a physical body—that is, your identity, you see.

To overcome aging, or to become free of the so-called effects of aging—which ultimately means to become free of death—is to become free of the belief in birth, the belief that you had a beginning, and the belief that your body had a beginning apart from the reality of God's Creation in this thing that is called a physical Universe, you see, as though your body is temporary for your enjoyment and suffering in this lifetime on this Earth.

Now I've talked at some length about all of these things before, but it's absolutely essential for you to understand—all of you—that the idea of birth is a false interpretation of what I will call a point in your eternal existing. You were fully identified—meaning having that which identified you, a body—before you were born. From the moment God conceived of you, you have always had that which identifies you, which you call a body. Which means you have always been identified and you have always existed. And there is no alternative to that for you, for any of you.

You and that which identifies you are really one, they're really inseparable. You and that which identifies you are therefore at this instant eternal, whether you see it—yourself and your body—as growing, aging, potentially dying.

Again, it must be very clear and you must dare to let it be very clear in your mind that the ultimate of the reality of you is going on at this moment relative to you as you currently perceive yourself. It is not something to be achieved in the future. It's something to be allowed into your conscious awareness now, or at any moment that you decide to let it in. The ultimate of God is what is sitting right there.

Why do you see the effects of age? First of all because you think there was a beginning. And in the frame of reference you are in, which is a frame of reference of opposites, beginning means ending. They seem to be inseparable like heads and tails, top and bottom. It isn't true. It isn't what God is being right there, right now.

Now, you get a lot of feedback from your world—friends, parents—who seem to be inevitably going through an aging process, which really means a process of deterioration. You watch the commercials on the TV. And you watch the programs where your physicians are doing the best they can to explain this process of deterioration and try to ameliorate it through manipulation of one sort or another. And so you become further convinced that the most you can expect is to grow old gracefully—die gracefully. But die you must, because everyone has, except one or two or three or four. And of course, rather than that being the rule you think that's the exception and it doesn't apply to you.

Why do you think I share with you the things I share with you—all of you? So that you might be inspired out of these mindsets that you treat as though they are facts, as though they are absolutes. To inspire you to look in the mirror and not wonder “what can I expect as I age,” but rather, “what more of the presence of what God is being right now, right here is available to me to see? What more of the presence of God can I see in the reflection in the mirror? What more of the undeniable perfection of my being is available for me to experience?” You see?

Tell me, how many of you do look in the mirror to see if there's a new gray hair, or a new fine line? And how many of you wish for a few fine lines or more so that you might get a little respect?

If I told you what to expect in terms of aging, then you would be wise to get up and leave and never come back to hear another word I would have to say.

When you look in the mirror, instead of being curious about how much older you're getting, I encourage you to say: “I forgive myself for not seeing the ultimate of what God is being right here in what is reflected in the mirror. And because it is my Birthright to be experiencing it, I desire to experience it. And I ask for help in seeing what is really here.” And then just as when you are listening for guidance and you express a desire, then shut up and watch. Be attentive for the inspiration that will change your perception. When your perception changes because you've let yourself be infilled with the truer perception of what you are, everyone else will see your truer perception as well.

Is it reasonable to expect wrinkles to go away? Is it reasonable to expect sagging muscles to stop sagging? Is it reasonable to expect what you would call regeneration? ABSOLUTELY IT IS! And anything less means that you have simply succumbed to your beliefs about aging and the worlds beliefs about aging.

Slowly but surely everyone kills themselves. Everyone slowly commits suicide by withdrawing their interest in life, by squelching new ideas, by squelching—although I don't like this word, we're going to use it—by squelching new goals, because you say, "I don't really have enough time to achieve those goals," and so you begin backing out of being alive. That means you begin to go against the grain—the very essence of your being—because you are resisting being. And when you resist and create a block to the flow of the energy of life that is the substance of your being, you begin to see the effects of it.

When you attempt to squelch the power of the presence of God in you by saying, "I can't do that, maybe if I were younger I would attempt it, but I'm not young and I can't do it," when you attempt to sit on the power of the presence of God you're in a state of self-denial, you're in a state of lack of self-appreciation. And you know what you do? You use your body to defend yourself against the power of the presence of God that is what you are the presence of—and you hurt, here or there, or here, or in your joints, or somewhere else because you resist with your body. You resist everything with your body. It's the only thing you think you have that has enough presence to be a defense against whatever you feel a need to be defended against.

So you really need to become conscientious about this. You need to become conscientious about being open to the influx of the inspiration that regenerates, and let it in. You need to use the mute button on your TV. And you need to become devoted to the goal, the intent to see the presence of God in all of His/Her glory right there where you are more and more fully each day. And if you don't see it more and more fully each day you persist so that you remain in alignment with God's will. God did not set up Life as a process of life and death, life and death, life and death. But each one of you can squelch and commit suicide only to discover that you're not dead, and then again, squelch and suicide only to find out that you're not dead until it becomes really clear to you that doing anything other than making commitment to Life and not squelching at all is your function..

Now, when you finish your shower and you see the hair in the drain, don't say, "Ohhhhh, another hair gone." At least say, "Ah, room for another hair to grow," or "here's an opportunity I have to see the glory of God manifested right here where I am, and that would be such a wonderful thing. That would truly be such a wonderful thing, that I am going to unswervingly give my attention to that." It's got to become extremely clear to everyone that each one of you is aging yourself, each one of you is or will be incline to slowly put the breaks on. And it's the breaks you are putting on that are causing what you call aging.

If you listen to Deepak Chopra and others who are experiencing more clarity you will hear that your body is quite capable of regenerating itself indefinitely. Of course, then you will occasionally say that there is a built in mechanism that causes it to begin to deteriorate. But you know what? Either God is All or God isn't All. Either Life is the absolute, or it is not.

Now I have said that it is the intent of your body to identify the presence of your Individuality perfectly. That is its God given reason for existing. And your Individuality is the presence of God. So your body's intent to identify you perfectly is your body's intent to identify the presence of God perfectly. **THIS IS SUPPOSED TO BE GLORIFYING GOD**, not just a temporary package that your Soul is inhabiting for a short time.

By my saying this, I'm trying to inspire all of you to be curious in a fearless way about experiencing the truth about your body and the truth about you. You're worth the attention that it will take, the devotion that it will take. And you will have help from those of us who are Awake, who stand ready to support you in your greater embrace of the truth about you and the truth about that which identifies you.

And so when you let the inspiration in, because you're not blocking it with saying "no" to Life, and you're not blocking it because you're curious to see how much more of death has entered your experience, you will find that inspiration being magnified by those who stand ready to support your clearer experience of your physical perfection, of the perfection of that which identifies you.

Now I haven't spoken inspirationally just now. I've been speaking firmly so as to jolt you a little bit out of your fascination with the process of aging. As the saying goes, "what you appreciate, appreciates." That means that what you value grows. And you can always find out what you value by paying attention to what you're giving your attention to.

Do you have a "yes, but"?

QUESTION: No, I think this is wonderful. And it's very exciting. Thank you so much.

RAJ: You are welcome. Take advantage of mirrors.

QUESTION: Okay.

RAJ: Every time you look in a mirror let it be a reminder that what you're looking in the mirror to see is the glory of God. I really mean it! And then I invite all of you to do this for your brothers and sisters as well. When you look at them, don't say, "Oh well, she really doesn't look good today. She really ought to be home in bed. Oh boy, something must have happened at home last night, look at the way she's acting today (or he's acting)." You see? Care enough about those in your experience not to jump to limited conclusions about them, but rather to say, "wait a minute, what's sitting right there, that one driving the car next to me on the Freeway, that body is the glory of God." Let every encounter with your brother

and sister be a reminder that it's your function to be seeing the glory of God there. And if you're not, it's not because they're not presenting it, but because you're not choosing to see it. You would rather have your opinion and your definition. And you're the one who suffers, because your definition keeps you from remembering to see God there.

Yes, it's going to keep you busy.

QUESTION: Yes, I think so. Thank you.

RAJ: But you know what? You were already busy repeating and repeating and repeating other habits of attitude. What if... ah ha... what if you can't experience love until you extend it to your brother? What if you can't experience the divine reality of yourself until you're willing to extend the acknowledgment of the divine reality of someone else? What if you can't really feel the love of God until you are willing to love the old so-and-so who just cut you off, or love your fellow worker who claims to be ill, who sees herself or himself as ill and puts that in the air, who has forgotten to be curious about the glory of God right where they are that is beyond their current perception of what's right there? What if your feeling well can't be wholly available to you until you are willing to desire for your brother and sister that they feel wholly well because you know that is their Birthright?

There's not really any "what if" about it. It's why the Course refers to your brother as your savory. Your brother or sister is your savory, why? Because your brother and sister keep you from being able to believe that you can be successfully who and what you are by yourself.

All of the illusory sense of existence arises out of a fundamental premise that all of you have adopted, which is that you are separate from everything else, fundamentally separate from God, being a little god yourselves, being able to be authorities on your own. Well, the only way to get out of the mesmeric frame of mind that involves your seeing yourself as alone is to have a brother or a sister who gives you the opportunity to be love. I've said it before, you can't love by yourself. You have to have an object of your affection. Without an object of your love there can't be a thing called love.

And so your brother and your sister are your means of coming out from under the results of the mad idea that you exist independently from everything, including God. Your means of coming back into your Sanity is your brother or sister who provides you with the opportunity to be the presence of love. And by being the presence of love, fulfilling your purpose for being, because that's what God established in you and as a result of fulfilling your purpose for being, something happens to you—you wake up. You are inspired with God's love. Because in order to love someone else and extend it you have to stand in receipt of it. And the receipt of it is a receipt from the Father. Do you see what I'm saying?

Do you understand what the statement in the Course means that says, “to have give all to all”?

QUESTION: I think so.

RAJ: God is the Movement of Being, the conscious Movement of Being. And the Movement of Being is extension—a gift! Fulfillment therefore, the experience of fulfillment of Being for every single one of you involves making the gift of love. You cannot be the source of love. So how can you give the gift of love? Well, you might say it’s magic, because when you begin to care, when you really become less closed off—all of you—and you really begin to care for another, you make a gift. And when you make that gift you become infilled with the Love it takes to give.

I’ve used the illustration before of a garden hose with a sprayer nozzle on it. When you have an object of your affection it is like pulling the trigger on the nozzle. When you have an object of your affection there is some place for the stream of water to go. And you pull the trigger and what happens? The nozzle gets filled up with the water and the water gets extended. When you care about someone it’s like pulling the trigger and the Love that God is moves through you. What happens then? Well, your brother is blessed. But something else has happened. The thing that’s happened is that you have had the inspiring, uplifting transformational and regenerative experience of being the place where the presence of God is Moving into expression.

I will put it another way. When you dare to love your fellow man the only thing you can love your fellow man with is God’s Love. And in your caring you open the door for God’s Love and not only does your brother get loved, you do too. That’s why your brother is your salvation.

So that’s why I said, when you look at a co-worker or someone at the grocery store and you say, “god I haven’t seen them for awhile, they’re really beginning to look old.” Well, is that the gift you want to make? Is that what you want to extend? Where’d you get that hose from? “Gee, she should take better care of herself.” Judgment! You could say, “wow, that isn’t the truth about her. Wow, the truth about her is that she is the direct expression of God. The truth is that her body is the glory of God. And I’m going to let my responses, my reactions arise out of that awareness of what the truth of her is rather than how she looks at the moment.”

So what’s happened? Your apparently aging associate has given you the opportunity to choose for the truth in your awareness, and in choosing that you prime yourself, like pulling the trigger for the further influx of the Father’s point of view, which constitutes the love that heals not only your sister or your brother but you. You see.

Now I’ve gone on at some length. But I hope it’s becoming clear to you that the way to over come age, the way to deal with age is to take every opportunity

you have to look in the mirror and do something different from what you have been doing by acknowledging the truth about yourself, being curious about the truth about yourself, being curious about God's truth about you. As well as doing the same thing with your brothers and sisters—your fellow man. Because I'll tell ya, you can't just look in the mirror and become absolutely clear about yourself and still go around saying, "god, she looks awful doesn't she? I'm so glad I don't have to look that way anymore." You've got to bring your brother and sister along with you. This is an important point.

And you have something to contemplate now.

QUESTION: I certainly do. Thank you so much.

RAJ: You are welcome. We will take a break.

RAJ: I understand you had some reservations about asking the question you asked.

QUESTION: I don't know I just... I guess I always want to appear like I already know things and the truth is I don't. And I need help understanding. And I knew you could help me have a better way of looking at it.

RAJ: So you had a need and you didn't want to look needy?

QUESTION: Right!

RAJ: Yes. Oh self-sufficiency... And of course, that's right at the top of the list of what you get when you start moving along your spiritual path, of course. And so if you have a need don't let anyone know that you're way back there on the path.

QUESTION: That's right.

RAJ: But if you don't express your need how can you give someone else the opportunity to love you? Now, I'm not talking about manufacturing needs to get attention, I'm talking about a real need, let's say an absence of an answer you want. That's a need. Of course, that means you've got to dare to be real and honest, honest in the sense of not expressing manufactured needs as a means of manipulating others. You understand?

QUESTION: Yes.

RAJ: And I'm not suggesting that you do manufacture needs.

QUESTION: Okay.

RAJ: What I do want to convey to everyone is that there is great value in genuinely expressing real needs that you have. You know what the first thing that happens is when you do that? It makes it easier for other people to be genuine and honest about their needs too. It allows other people to dare to be open because you're not going to uncover how far back they are, you see.

There were times when Paul decided to only talk to me when he didn't have problems, so as not to impose upon me. Not much growth or learning happened

during those periods when he decided only to talk to me when he didn't have a problem, because when he didn't have a problem he didn't talk to me.

Now there's something else I want to share. When the fall or the separation from God occurred or seemed to occur and each one practiced a false sense of authority, of an ability to author things, it seemed as though each one who did it was able to see himself or herself as self-contained, self-complete, even though it was a miserable experience. And as each one became accustomed to that experience he or she lost the experience of his or her universality and indeed a sense of self associated with the body and only with the body became that one's identity. And that one could say, "I can think for myself. I can decide what this means. I am a decider. I am a giver of definitions. I am this, I am that, I am the other thing." And the experience felt as though all of these conscious experiences were originating from the one identified now as this body and this mind that wasn't universal.

But I pointed out to all of you—and most all of you over the last two years—that no one ever succeeded in becoming autonomous, independent. And that what has happened is that one is channeling you might say, one is giving voice to, giving expression to one of two voices. And that voice is never the identity that you see yourself as separate, or that Paul sees himself as a separated individuality, one never loses his divine presence. And so each one is the Christ, each one, in spite of how you see yourselves still is the Son or Daughter of God, still is the Christ. And this divine one that you are is either giving expression to the voice for Truth, which is the Father's voice, or the voice for fear, which I have referred to as the ego, which is just a rehashing of all of the old tapes, all of the mindsets of this sense of identity that each one has created and acquired and built.

So no one has succeeded in standing in a place where he or she is only expressing himself or herself. You as a separated, aging lady do not have the capacity to originate anything, to be the source of a single thought, or a single act. You are either clearly giving expression to the Christ that you are or you are clearly giving expression to confused expressions. Do you see what I am saying?

Now, I said that the need was to love your fellow man because loving your fellow man is what will save you. And your fellow man being the object of your affection will be your savior. So who's going to love this fellow man? The aging lady sitting there? There ain't no such critter as an aging lady sitting there. There's only the Christ being clear or being confused—let's put it that way. So what's happening when you dare to care about your fellow man?

Well, if you as a separated entity have no capacity to love because this separated entity doesn't exist except in an imaginary way, then if love is going to occur how is it going to occur? Well, it's simple. Because there's only one thing sitting there—with a quizzical look on her face—and that is the presence of God, the Christ. In your sense of being a human who was born and who is a physical

body that's going through processes in spite of that... no when you as a human find yourself caring it's not because you as a separated human entity have a capacity to care, but because the Christ that you are is emerging. Because the Christ that you are is the only thing that has the capacity to care.

But does the Christ that you are have a separate place from which to express love, or is the Christ that you are the unobstructed presence of God Himself/Herself? You see what I want to point out here is, which is the cap on this whole answer, is that when you in your sense of being a separated human physical organism that is born, grows, ages and dies experiences caring it's really the Christ of you remembering her function to a limited degree.

Now because you as a separated entity have no capacity to love, if love occurs it occurs because caring has come into play, and the caring is a prayer. If you don't have a personal capacity to love then if love is going to appear where you are it is because you have begun to care, which has been a prayer to God, which God answers. And it comes through you.

And you must have a brother, a sister, an object of your affection in order to call into play the Christ of you. And that's why your brother and your sister is your savior. But remember that the capacity to love isn't something that originates with the separated human entity that you think you are. And that's why when caring finally becomes an active part of your experience of being, even in your separated sense of yourself, that is why it constitutes a prayer and not a personal gift of your own that allows God to answer and fills you up with the experience of the fulfillment of your purpose for being while blessing the one you dared to care about.

Can all of you see that the privacy you seek is the way you deny your brother of the blessing of your prayer? "Well, I can't get involved with everyone!" Well, then keep on dying! Stay separate, you see, stay private, don't care because that is involvement. Keep blocking your function and keep dying. You see what I am saying?

But that's not my point. My point is for you to realize what's happening when you care, what's happening when you love is that prayer isn't just a string of words that you say. Prayer is caring. Caring is prayer. It's involving, it involves you in your heart you might say. You become involved. And when you become involved because you really care a blessing occurs—the prayer is answered and you are the answer. And when you're the answer and you experience the involving aspect of that as well, you won't ask "do I have to do this with everyone." And you won't think that it's too much to do it with everyone, the joy of it will be so significant that you will wonder what you were thinking of when you had justification for withholding it.

"Gee, I thought Jesus was my savior! I thought the Christ was my savior, and the slob over there doesn't look like the Christ to me, doesn't act like the

Christ.” And what does that mean? What that means is the Christ in you isn’t alive at the moment registering in your awareness because caring hasn’t occurred yet. That’s what it means! And yet that one is the Christ, suffering from his ignorance of his Christhood. And because the suffering is illegitimate for him he invites by his misery, by his unwithheld expression of his need, your compassion. You see, it invites the response of caring rather than judgment. And so this miserable one is your salvation because it’s an opportunity for you to care, to feel love, compassion, caring for him. And in your caring you come back into your function, your fulfillment of purpose for being. And that constitutes prayer, which God answers and you feel as it’s extended.

I’ve said before that all of the Awakened Brotherhood experience a lack, because while all of you are enjoying the game of independence, the fantasy of independence, you’re not available to us. And we’re not available to you. And so the Brotherhood doesn’t as a whole experience its wholeness consciously. Is the answer as far as we’re concerned to sit around and grouse about all of you, how inconsiderate you are? No, it’s opportunity for us to love, it’s an opportunity for us to care. And it feels good, because we’re on the beam. I don’t mean give us a gold star because we’re on the beam.

When you’re on the beam you feel good. When you’re on the beam you’re experiencing harmony. When you’re on the beam there’s never an interruption of the flow of the Father’s love, because you’re not taking your finger off the trigger on the nozzle on the hose. And so the flow is never intermittent, it’s never interrupted. But it’s sort of like domino’s. I love you. I love you all. I love everyone. But it’s not enough for me to love you, you’ve got to pass it on. Because until you are loving your brother you won’t wake up. You won’t come into the fullness of the experience of what you divinely are.

This all ties together, because if you want to see your body visibly identifying the glory of God rather than age, then love your brother. Because that constitutes a joining, a union which undoes the effects of being separate, independent, autonomous, which is what aging and death is the result of, as well as birth. The way you get out of that cycle is by fulfilling your function, which is to be the place where love flows into expression, because that’s what God is.

There’s a lot of... well, mirrors are used a lot in New Age thinking. And so you go to work and someone is grumpy and you say, “Oh, they must be mirroring back me, to me. I didn’t think I was grumpy, but I must be somewhere in me, I must be grumpy.” Well, you want to know what? The one who’s being grumpy and is not covering up his need is being the Christ to the best of his ability, which is giving you the opportunity to be the Christ to the best of your ability.

And so what is it that is being reflected back to you? The Christ. You see, if you’re going to be confused in your metaphysical or New Age thinking you will take yourself as the human entity that you think you are and you will take the

human entity that you think everyone else is and this is what will be mirrored back and forth. And you start and end with the same ignorance you began with. But your brother there who's suffering or your sister who's suffering is the Christ reflecting back to you your Christhood. It's a call for love. And the Love can only come from the Christ that you are. And so the Christ that you are has to be let out of the box—it's time to come out of the closet—and let yourself feel the love, feel the caring, feel the compassion, not for the poor human entity but for the Christ who has the right to experience his divinity. And then without thinking that you're being the source of the love recognize that the caring, the love that you're feeling is a prayer. And let God answer it in an involving way in your heart. Let it flow. And then you will begin to undo birth, growth, aging and death. It's high time to be through with it!

What if you can't pray for yourself? You just thought you asked a simple question today. What if you cannot be the authorizer, the author of a prayer for yourself—for yourself? What if the only one who can "author" a prayer for you is your brother? You can't be your own savior. You see?

Do you see how much you need each other? If you cannot succeed at being an independent entity then it means that your involvement with the whole Brotherhood, with every aspect of the infinite expression of God is the only choice for an experience of being that you have available to you. And that therefore privacy is nonsense. And that the answer to the problem of existence lies in the withdrawal of defenses and the employment of love so that the unity of the infinite expression of God can be experienced in its exquisite harmony. It's called Heaven.

But as I've said before, it's got to start here. It's got to start with the apparently separated human entity that you think you are, actually being the place where the experience of caring is felt. And it's got to be with each other. **YOU HAVE NOTHING BETTER TO DO A-L-L D-A-Y L-O-N-G!**

Do you see that what I'm saying doesn't mean that you personally have to have or come up with the answer for your brother's need. What you have to do is care enough to let the love flow. The Father will answer the prayer.

Just watch the lines disappear.

Susan says that whenever there is a gathering and Paul is not claiming a separate mind of his own, that the lines leave his face. And then afterwards he turns back into a pumpkin. I will tell you the consistent experience of joy that comes from constant prayer, which is what Paul is engaged in this afternoon, the experience of it is peace and joy that is fulfillment itself. And the ongoing experience of this if Paul indeed would aqueous to my suggestion that he do this constantly would result in the lines disappearing and staying gone, and for color to come back to his hair, and hair to come back to his head and a flat stomach, which he would dearly love. But he still enjoys a little time to think for himself.

QUESTION: Me too.

RAJ: But now you and he are not confused about what the answer is. And all of you are a little younger than when you arrived this afternoon, because the truth of what I've said and the love with which I've said it has touched the Christ in you. And it's a little more conscious. But tomorrow or on the way home in your car when you look in the rearview mirror begin to use a little self-discipline. And when you see your fellow man remember that here is your opportunity to stop getting older as well as waking up.

QUESTION: Thank you.

RAJ: Thank you.

QUESTION: Thank you. Just in sitting here I've had many of my questions, that I walked in the door with, answered. And so it kind of evolves as the day goes on. But I'll tell you what I was feeling. When I came here I was feeling very lost, very confused and I thought that I was at the lowest point in my life. And you mentioned that Paul was brought to his knees, I at least feel that I'm bent over and in a very extreme low back pain. And as a result of all this confusion I've lost all my confidence to move on. And I don't know that my lack of success in my business venture...

RAJ: I'm just going to briefly say: Let us say, lack of confidence to go on by yourself.

QUESTION: Yes.

RAJ: Continue.

QUESTION: I didn't know if this was all a result of my previous unwillingness to connect with God, or if I was really moving in the wrong direction. I've been meditating, hoping to get some guidance. And I just wasn't. And I don't know that it was that I just wasn't hearing what I needed to hear, or what. And all of this lack of success in doing what I thought I was good at, what I know I'm good at, was lending toward a lot of troubles with Maran and I. But I guess what I just need to know is am I on the right track, doing what I was doing and is it appropriate for me to continue on the way I am with Maran or does that....

RAJ: Yes, yes, yes, yes!

QUESTION: I don't know if I should share with you, just as we were sitting here I told Maran what I had created for myself in my yoga studio was an ability for me to pass out that love in that confined area.

RAJ: Just remember who it is that's standing in front of you. It doesn't have anything to do with being a yoga teacher, a successful one or an unsuccessful one. It doesn't have anything to do with people, you know independent, separated entities who could benefit from yoga. You doing what you're doing and them doing what they're doing, all of you doing it together is simply the opportunity to glorify God, not glorify a teacher, and not help to glorify students. It's all about caring. It's not about becoming something. It really is about caring. It really is

about making the gift. Paul makes the gift but his hands are empty. And he's never going to become good at having something in his hands to give. Do you see what I mean? It's never going to get to the point where he will have learned how to be the presence of God by himself so he can do it without me. He'll never become self-sufficient. He, as a separated entity will never become successful. All he can gift anyone with is what he is gifted with. And the only way he can be the recipient of a gift that he can extend is if he dares to care.

Again, you're always making a gift that never originates with you. And so it's up to you to make a choice for which resource of gift you want to use, your ego or the Father, the Voice for Truth, the Voice for Love.

So remember who you're sitting next to. Remember who it is you're coming home to. Remember who it is that you think, or appear to be teaching. It's always your opportunity. You are confronted with your opportunity to care and to make the gift, which is really a prayer that God will answer for both of you, for all of you. Forget about being successful. Forget about what success is supposed to look like. Because if that's what you are preoccupied with you will manipulate forms to try to get the right look.

Paul could say with the "cash flow" at the moment that being the presence of love doesn't work. But he's not about to stop, regardless of how it looks. And the look will change.

You have implied that by the time you got the microphone you were less confused than when you entered. Would you like to comment on that?

QUESTION: No, just that I was sharing with Maron., what I thought that I had done is created an environment for myself in my yoga studio that I was able to get the love out. But outside of that and if anybody didn't come to it then they didn't get it, because it was outside of my comfort zone to give it outside of that room, because they weren't coming to me. So that was...

RAJ: You could say, "I've come a long way to be with you."

QUESTION: Right.

RAJ: And yet the fact is you are here with me and there is no distance. But what are the limits of caring? What are the structures of caring? What are the appropriatenesses of caring? They're as infinite as God. Caring can't be done on your terms. That's not caring, is it?

The opportunity to love should be welcomed wherever it presents itself, and when you are not trying to keep a safe comfort zone. But caring endures. I guarantee you that where you're able to feel comfortable will increase. And the experience will be a freedom that you're not being able to experience when you set the structure or limits.

QUESTION: So I guess that just leaves me with one other question. I guess I have to... if it has to be an avocation rather than a vocation then I

guess anything would suffice in the meantime so far as how to make ends meet, rather than trying to make my avocation a vocation.

RAJ: You can use this for a motto: Love is whatever works! So the answer to your question is, Yes! But which is your vocation and which is your avocation doesn't have to be as well defined and specific as you're wanting to conceive of them. In being open to what works, to what meets the need, the percentage that between the two can shift easily. If you say, "well, I'm going to make that my avocation," well, you've got it pretty well pegged. And you'll keep it in that definition. Will you just say, "Father, Thy will be done. Whatever works. And I will not try to guide my fulfillment into a pattern of my own creating." That's a means of joining and abandoning the position of author of things in your life. That is a means of breaking down this tiny separate sense of identity.

Without your definitions getting in the way, God has a free hand. Your good can approach you without having to cope with the definitions you've put in the way.

Heck if you're already bent over, go ahead and fall to your knees.

QUESTION: Well, that's my intention.

RAJ: Okay.

QUESTION: What's getting in the way of my having a relationship?

RAJ: It is who is on first and what is getting in the way of your relationship!
(laughter)

Well, I'm going to ask of everyone here who is willing to ask for Diane to have a meaningful relationship come to view in her life. Let us do what I was talking about earlier. Let us care enough to wish fulfillment for her. As I said, what if you can't ask your own prayer? So we will ask it for you. And let us all do it right now, anyone who cares.

Okay.

So if it happened this way it really would be a miracle.

QUESTION: (A man from the audience) Here I am Diane. (much laughter)

RAJ: Maybe it just might be this simple. Thank you for expressing your need. And what I want everyone to be aware of, it's important to be aware of, is that wanting a good man in your life, or wanting a good woman, wanting a meaningful relationship is not an intellectual need, it's not an intellectual want. Like I said earlier, do you see how much you all need each other?

So, experience the fact that you need this and don't apologize for it to yourself or anyone else. Don't feel guilty for feeling needy. Just abide with it.

Now everyone else has asked for you. I am going to ask you to ask something for someone else at least once a day. This is not a test. And it is not a matter of your doing well enough to deserve to get what everyone else has asked for you. It is a matter of extending the gift because that's what undoes the

isolation, whether it's isolation from someone to be a partner with, or isolation from God, or isolation from friends and so on.

Thank you for your question. Thank you for expressing a need.

QUESTION: Is there a relationship in front of me that I should be looking at differently?

RAJ: Is there?

QUESTION: Well, I'm not sure.

RAJ: All I'm going to say is, be willing to look at it differently. As I've said before you can't steer a car that's parked at the curb. The willingness to look at it differently will allow it to become clear what it can become.

QUESTION: Thank you. And I'm willing for a miracle.

RAJ: Good.

QUESTION: Well, speaking of needs, I have one quick need and then I have a question. The quick need for my comfort is will my daughter pass her State Board Exams? That's question one.

RAJ: Your relief will come in asking for her to pass it with ease. Your peace will come in extending to her your caring, not concern. It is concern that is distressing to you. But in caring enough to ask that nothing successfully distract her from accomplishing this task well. That will bring you your peace. I'm not going to answer the question more specifically than that.

QUESTION: I'm happy with that. I'm trying to identify my need here. Recently I've been going through this kind of nebulous state of being. I was out of sync but I couldn't pin-point it. And now it seems as though it's becoming clearer to me and easier to deal with because it's being externalized rather than internalized. And what I'm dealing with I believe has to do with my own self-reguard, my own dignity, my own comfort. And it's not that perhaps I'm very graceful at this. I told my mother-in-law whom I've known since I'm 15 and I'm 55, how I felt about the way she was treating my family and me. And I told her how she appeared to me and what I would like to see.

Now this is all well and good and I'm okay with that. And I also did something that I'm not accustomed to doing which was to just completely share myself with some of my co-workers. And you know many years ago I considered myself to be one of the biggest secrets there was. And so it's like I've got—I prefer to call it a jelly-jar because it's smaller to me and the insides are sweet. But I think my discomfort has been in holding the lid on the jelly-jar. And now the jam is boiling, steam is escaping and so it's coming out. And I can see how this might... it's rather exciting, because I can see how it can greatly help me, because I've been a cluster, migraine headache sufferer ever since I can remember.

And so now I'm getting kind of excited about this. Now the thing is these things are new for me and it's kind of like, "Oh my God, I can't believe

I'm doing this." And I guess what I hope and try to have enough faith in is that where all this is going will be good for me, and that whatever I do I'll still respect myself in the morning.

So I guess I would like to hear something about it being okay to take care of your needs. And that where I'm going will of course be fruitful and wonderful and it's okay not to do it perfectly. And maybe to... I don't know, raise a few eyebrows and that sort of thing. I guess I'm afraid of what some people might think of me, not all, I don't care my comforts to important to me now to waste too much time with that. But that comes up. You know, my ego starts just screaming at me. So sometimes that gets me a little nervous. But I'm kind of just tired of it. I just kind of "Oh, I don't care what you think." But I'd love to have your comments. Thank you, Raj.

RAJ: Well, first of all it's important for you to understand that the sweetness of the jelly is not of your own creating. And indeed, it's sharing is long overdue. Now some people have jars of shit, which it wouldn't be wise for them to share. This sort of carefree abandon that you are allowing because the jelly is sweet is not a dangerous thing for you to be doing. Because you also need to express thoughtfulness and genuine kindness. And so your carefree abandon is being done in that kind of context, which makes it safe even if the unexpectedness of it causes other people some distress, or wears their muscles out from raising their eyebrows.

You're not as confused as you think. But you're going to need to persist so that you can find this genuineness of you and its expression to be more comfortable and more natural. You're on the beam.

QUESTION: Thank you, Raj.

RAJ: You are welcome.

QUESTION: During those times when guidance seems specially hard to come by, is it appropriate to use some sort of dowsing technique like pendulums or rods to approximate guidance in that instance?

RAJ: Oh, absolutely! I was wondering at your use of the word to "approximate" guidance. Pendulums and dowsing rods are excellent ways to access your Knowing, with a capital "K", because there's no way for the conscious mind to interfere. Yes, you can make the rods parallel and you can make that pendulum go in any direction you want. But, your intent is to get beyond your ego. Your intent is to know the truth. So by all means use whatever means you have available to you.

I would encourage you to dedicate the use of the pendulum to only that, which doesn't reflect your ego. Not to protect yourself but so as to be clearly focused in what its use is for. You can as easily decide to tune into the radio to see if there's a message in a song. Don't worry the Holy Spirit has infinite means of connecting with you and it makes it much easier if you're not saying, "I will only

listen to guidance that comes to me exactly as it comes to Paul Tuttle, or only in this particular avenue.”

What’s getting in the way is too much structure in your mind. And so rather than tell you how to by-pass or deal with these structures I’m encouraging you to use other unstructured means, and to do it with some carefree abandon, with a little bit of trust that God knows how to reach you. That’s the end of the answer.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Thank you, Raj.

RAJ: You are welcome.

QUESTION: I have been scattering my energies, so for quite a few number of years in terms of work...

RAJ: Who told you?

QUESTION: It’s my feeling that ever since I was a child people are saying, “what are you going to be when you grow up?” “I don’t know.” And I’ve been kind of living in a(?) like Peter Pan or something...

RAJ: Well, tell me when you finally grow up.

QUESTION: Yeah, well that’s what I keep waiting for.

RAJ: No wondering you don’t know what you’re going to be then.

QUESTION: Right. So up until now I’ve been pretty content to just kind of go with the flow.

RAJ: Excuse me, Do you see that what I’m driving at is that what you’re going to be as well as the idea of finally growing up is all irrelevant crap that should not be concerning you. And as I said—I don’t really want you to answer this question—but who told you that you’ve been engaged in irrelevant activities? How do you know that each thing you’ve engaged in is not going to end up being specifically useful in some task that unfolds? Why are you evaluating your life? Why is there not an assumption that maybe everything has been perfect, it’s just that at the moment you don’t see how it all fits together? And then I’ll further ask you, can you see that if you had that attitude, that perspective, that you would be able to honor yourself more in the moment you’re in and be able to give yourself more easily to whatever is at hand to do?

QUESTION: Yes.

RAJ: That would be an experience of integrity, of more wholeness than your concept has been allowing you to experience.

QUESTION: That is what I’ve been... the path that I’ve been following is trying to be responsible, or responding to the needs of the moment throughout my life. And doing what needed to be done at a particular time given the circumstances that I was presented with. But lately I’ve got about four businesses going and more property than I know how to manage.

RAJ: Poor (?)(?)

QUESTION: I know I'm complaining, but it's gotten to be so complex to manage everything I wish I could just focus my attention on one really valuable endeavor for the good of myself and everyone else. And I don't know if there's one thing that I'm here to do or if I'm supposed to be one of these people who just goes from one thing to the next?

RAJ: It's very simple. Take care of what you've been given to take care of well. Stop wanting what hasn't been given to you. And if what has been given to you is going to stand in the way of what will be given to you it will in an orderly fashion be removed from your experience, because God's in charge, not you. And what doesn't fit in the identification of His fulfillment of purpose, which at the bottom line is yours, then it will intelligently and in an orderly manner move out of your experience to make way for what's going to come in.

So again, take care of what you have been given to take care of well, without grumbling about it.

QUESTION: Thank you, I'll try.

RAJ: There's joy to be found in it. There's joy to be found in it.

QUESTION: It's a lot more fun to buy a piece of property than it is to take care of it well. You know, the joy is in the purchase not in maintaining it and taking care of responsibilities and being organized. And so I feel like that's part of my life lesson to...

RAJ: One could say that about a spouse.

QUESTION: Hmm, yeah, like falling in love is easy but staying in love takes some effort.

RAJ: Some commitment. Don't be so eager to go out and find something else to love. Use the opportunities that are right in front of you. Bring that willingness to honor what's there for you to bless with your caring. You see?

QUESTION: Yes.

RAJ: At least the property can't argue with you.

QUESTION: No, I love the things that I have. It's just that there's only one of me to go around and my energies have become so scattered that I'm not maintaining anything really well.

RAJ: Let that become your purpose to take care of it well. If you will do that instead of trying to find something else to deal with, what doesn't work about what you presently have will become obvious, you see.

Fulfillment isn't somewhere else. The Kingdom of Heaven isn't somewhere else. Start where you are. And start with the materials at hand. It's just good common sense. But it happens that what is just good common sense has an utterly divine and profound significance. And if everyone would begin to value their simple common sense instead of getting up into highfalutin metaphysical principles and ideas and wild imaginings everyone would experience the benefit sooner and the whole world would wake up faster.

QUESTION: Can you share a little bit about the difference between following what you call common sense and following your heart or the impulse to...

RAJ: You will always find that real common sense is in utter harmony with your heart.

Now I'm not talking about folklore common sense—"a stitch in time saves nine, a penny saved is a penny earned"—I'm not talking about societal common sense. I'm talking about common sense which amounts to an honest, genuine, real assessment of what you can do and what you can't do, of what really means something to you instead of what ought to mean something to you. Common sense is what's left—already there in you—when you've given up all the oughts and all the shoulds and all the wants. In the absence of those you find yourself knowing what you feel. And what you feel is utterly intelligent when it's not distorted with insanity, you see.

QUESTION: Yes, I understand—going back to your peace that you keep referring to. Is that what you mean by that?

RAJ: Indeed. Your peace and then what's obvious to you from within your peace. Yes.

QUESTION: Thank you.

RAJ: You are welcome.

That is Paul shaking his head.

This morning it happens that Paul did ask—and he did not know what I was going to be talking about today—Paul did ask, he experienced a desire that something meaningful happen today, that he desired for everyone who came to have a maximal, beneficial experience, I'll put it that way. How wonderful that he did, that is why he was shaking his head, because he got blessed by it too. And he was shaking his head in amazement.

It is time to close for today. Being together always feels good to me. It doesn't always feel as good to Paul as it has felt today, which gives him encouragement to dare to stay with me more consistently even though it's not likely to be quite enough. And for that I am grateful.

I love you all.



Gathering In Kingston, WA –06/29/1997

By: Raj Christ Jesus -

QUESTION: Raj, the last couple of months have been really difficult for me at times. There's a feeling of frustration, of complete failure. I can't handle that any more. I know it's all about "falling apart," and I think I'm trying to keep myself up with spiritual teachings. But when I do that, then it all manifests in my body as insomnia, headaches, *et cetera*. Nothing is really fun.

The second part that I'm really frustrated with, is Guidance. I've been listening and asking questions for quite a few years. I have never heard much more than a yes or no, and a short explanation. And I'm at a point where I almost don't want to ask any more, because it's such a struggle to hear. So, I need help.

RAJ: Transformation is very often like what you are describing. The old is less and less meaningful. But you know what? When you haven't been in the habit of embracing what is new, *that* can seem more distressing than the "old" getting old. "Why can't it be like it's been?" is the inner plea.

Now, this transformation, this "graduation" from the old to the new, requires something from you. It requires that you not resist it—that is, if you want to experience it with grace. It means that, indeed, you must dare to let go into the "not knowing," let go into the emptiness, let go into the Void, as I've said many times.

You're really at the point of putting into practice all of the ideas that you have heard me express, because, you know, listening to Guidance, as you're doing right now, isn't really a matter of getting information. It's really a matter of helping you move to a point where you will willingly let go into the Void so that you might have the experience of the influx of enlightenment. It may well be inner guidance. It may well be realization. It may well be the experience of you becoming fuller of who You are and finding that who you are has new definition. But, you will never be responsible for *creating* the new you.

You will not get to choose who you are going to be. You will not be able to choose who it is you are becoming. You know why? Because who You are was eternally set in place by God. So, the only thing that can be happening here is that you are having the opportunity to experience a clearer perception of who You have always been. It is going to seem new to you because you've had a dedication to who you thought you were for all

these years—mother, this, that, the other thing. But who are you when you aren't "mother"? Who are *you!*

So, let the Void be. Let it be, and abide with it. And stop fighting against it. Stop saying, "I shouldn't have to endure this," because the Void is the threshold of what is new. Why? *Because* it's empty of your old definitions of yourself. You see? It's because it's empty of who you were so sure you thought you were that who You really are can infill that emptiness, that empty space.

The first time you're really faced with this, it seems scary—therefore difficult. And therefore it seems reasonable to define it as something "going wrong." But, I am encouraging you to let yourself be fully in this emptiness with willingness, not resistance, because when the inspiration fills it, you will have confirmation of the truth of what I'm saying.

The next time it happens, it won't be as scary. You'll say, "Oh, I recognize this. This is my friend"—this experience, this Void. And with less resistance, you will move through it more quickly. But the first time, *all* of you would rather avoid it. Even those of you who have felt that you were "explorers" will avoid it, because in the past you've always explored with intent and purpose. You *picked* what you were going to explore. You were in charge of the exploration process.

This is very different, because you're not in charge. And you can't make the Phoenix rise out of the ashes. In effect, you have to let the fire *burn*. Which means that literally you have to let the light of Love permeate you, which It can only do when you are not in a willful state of mind. And as the light of Love fills you—the *Father's* Love fills you—who You are becomes more clearly illuminated. It will seem to you that you've made a progressive step, and you will be glad. But you've got to not fight the fact that you're at a threshold which you weren't responsible for arriving at, and say "uncle"!

Say, "Okay, God. I'm going to dare to be irresponsible and not be in charge of my forward movement. I'm going to dare to allow myself to abide in the Void, in the emptiness, the not knowing who I am, what I should be doing, what my purpose is, and I am going to let you fill this Void *in your own sweet time*." And that last part is the *key* thing, because if that part is hard for you to say, it tells you to what degree you still want to be in charge.

God's time is *now!* And when you say, "in your own sweet time, I am willing to let it come forth"—meaning even if it took a thousand years—that is when your permission becomes absolute, without willfulness present.

It's the assertion of authority that has always kept all of you blocked from what the Father's Will for you is, and therefore your experience of who You are as a divinely awakened being—as the Christ.

So, here you are, at a place where the only thing you can really do that will mean anything is to say, "uncle." What *is* that willingness to say "uncle"? It is the willingness to make commitment to that which you haven't created. You could say that it's the

willingness to make commitment to your spiritual path. Except, it's a path you can't know about ahead of time.

So many people say, "I'm on my spiritual path, and I've made commitment to it. I've made commitment to *A Course in Miracles*. I've made commitment to this particular truth. I've made commitment to this particular philosophy, *and I practice it with devotion*. But your spiritual path is the way you get back Home, the way you become sane again. So, when you say, "thy will be done," which is another way of saying, "uncle"—a little more palatable way . . . so you'd better say, "uncle" instead of "thy will be done" because it puts the emphasis where it needs to be, which is on your not being in charge at all—you will find the infilling occurring. And the more you practice making that commitment on an ongoing basis, the more you will find the infilling occurring constantly.

What do you think Paul is doing at this very instant? When he sat down, he said to himself, "Thy will, not mine be done." You see? "I allow only for that which expresses the Christ consciousness, and only that which is in harmony with the purpose of Being—the Father's Will." You see? And so, the infilling occurs. The infilling is spontaneous. But *everyone* needs to take that step, instead of letting Paul do it for you, so that you are doing it *and* Paul is doing it.

There is that investment of commitment to being in the not-knowing place, so that the more of Reality that exists, and the more of your divinity that exists, can infill you, register with you, and redefine you to yourself. But you have to be willing to be in that scary place called the Void, *where you don't know any more*." That's what's bugging you. You're in this place where you don't know any more, and it feels like hell—only because you don't know what Heaven feels like!

What I mean is, that knowing who you are is hell. *Having* concepts about who you are and trying to live up to them is hell. *Not* knowing who you are, being in the Void, as Paul is doing right now, is *not* hell. It is Heaven . . . once you have allowed yourself to be there and experience the infilling of the Father's Will that occurs—and the peace, the absolute absence of fear, and the clarity and the inspiration that literally constitutes your conscious awareness of things. And then you find out that being in the not-knowing place *is* Heaven, the very thing that at the moment feels like hell to you.

I'm saying, don't try to get out of it. Let yourself be in it, because it's the one place where the clearer experience of Reality can register with you. So, stop fighting it.

You know, I've also likened the not-knowing place to a vestibule, or an in-between place—like in between two train cars, where you're not in one or the other. Or a turntable in old train yards, where the engine would come up onto the turntable and stop, and then the turntable would turn, align itself with a new track, and the engine would take off. But while the turntable was turning, the engine was directionless, was incapable of movement with any direction. You see?

Value this in-between place. This in-between place really is what the *Course* refers to as “the little gap” that you slip through. But you won’t slip through it if you keep dancing *around* it and doing your damndest not to slip into it. You see? So, I’m telling you, this is not a place or an experience to avoid. It’s one to value. It is one that you have been conditioned to steer clear of, and so you have to overrule or override that conditioning. And, it’s worth it!

I promise you that five years from now, you will tell me that this wasn’t half as bad as you expected it to be, and it didn’t last nearly as long as you thought it would, and it wasn’t such a big deal after all. And it certainly wasn’t the end. So, I cannot relieve you of this experience you’re having. And I would be doing you no favor to try to help you avoid it. Just . . . say . . . “uncle”!

Put it on your refrigerator: “Just say ‘uncle’!” Give up! Give up trying to know who you are, where you’re going, what your function is, and be still and let the silence be filled.

If you have a short glass, and you have a stack of twelve or thirteen silver dollars in it, and you set it into your kitchen sink and fill the sink up with water above the level of the glass, the whole interior of the glass is *not* filled with water, because some of the space is filled by the silver dollars.

Well, let us say that the silver dollars are like your definitions of yourself—all of your confidences about who you are and how to behave and what’s right and what’s wrong, and so on and so forth. Let’s say that the water is the presence of God. It is It’s function to fill the glass, and It’s willing to do it, but It can’t force the silver dollars out, because you have the right to fill it with silver dollars if you want. And then you arrive at a point where suddenly silver dollars are not very meaningful to you, and so you stop valuing them, even though it begins to make you feel empty. This is like beginning to reach into the water and take the silver dollars out.

Now, water always seeks its own level. The water *will* fill in the space as you take the silver dollars out. So, what I’m trying to point out is that as the things that have been meaningful to you have less value for you, and you can’t hold onto them, and they seem to disintegrate, know that there is an *inevitable* replacement of the space they took up! By what? By What is really meant to be filling that space, Which is the presence of God in you.

So, you used to be worth twelve silver dollars, and now you’re beginning to feel like you’re worth less and less and less. And, unbeknownst to you, as you *accept* that, and there are fewer and fewer silver dollars, there’s more and more of the presence of God, Which you will sooner or later become aware of, and feel a new sense of Purpose, . . . but not one that you chose. So, why not say, “Oh, I see what’s happening here. I’m going to stop fighting it, and I’m going to let it happen.” And instead of compulsively paying attention to how much less and less and less good you feel, how much less and less and

less sure of yourself you feel, let there be some curiosity to experience What's *replacing* them as they disappear, because That is inevitably and unalterably *going to* replace them.

It may not be fun, but it's only from the standpoint of your conditioned thinking that it isn't enjoyable. Like the Prodigal Son, the moment he turned his head toward home, his father came out . . . *ran* out to meet him. The water began to replace the silver dollars. The Prodigal Son says, "This is so humiliating, to have to come back home under these circumstances. This is not a very pleasant experience." You see? *No one likes to do it!* But the fact is that the lifestyle, the concepts, the behaviors, the attitudes that were being indulged in, weren't derived from your Source—from God—and they weren't really yours. And it was your birthright to be at Home. And so, no matter how it seems to *feel* to you on the way Home, don't give up the commitment to getting Home, because the moment there's a shred of commitment, a shred of interest, a shred of intent, the Father comes out to meet you—the new infills you. *But you've got to let the process happen!*

I'll tell you something else: *What* happens will not be as important as what you learn about "yielding to the process." Because what you learn about yielding into the not-knowing place is something that will stay with you for eternity. And to whatever degree you embrace it now and learn from it, I'm going to say, "it will color the rest of your experience." But it will color it with Love, and it will color it with Life, and it will color it with Meaning. It will color it beautifully. It will color it ultimately with pure Sanity!

Now, what I've said will be on a tape. And you will be able to listen to it over and over and over again. And every time you listen to it, at the bottom line all it will say is: Say "uncle." *Say "uncle"!*

Somewhere between now and your being totally Awake, the word "uncle" will change to "Father" . . . but let it be "uncle" right now.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: First of all, I'd like to thank you, Paul, for being who you are. You came into my life about November, and I've been listening to the tapes ever since. And thank you for being Raj. It was so easy to relate to Raj, rather than Jesus at that point.

RAJ: It is still easier for Paul to relate to Raj than Jesus. And really, isn't the Christ the "presence of Mind"—the presence of God—because no other sense of self or "mind" is being introduced? You are familiar with the phrase, "presence of mind"—like having the presence of mind to deal with a situation appropriately. That's really what God is.

That's really what the Christ is. That's really what You are. And whether it's given the name "Jesus" or "Paul" or "Mary," or whoever, is not the relevant point.

So, I am glad you're not having trouble with the name, "Raj."

QUESTION: My question is emotional. My husband had a stroke about a year ago, and I'm finding it very difficult living with him. In November when I heard your tape. It changed everything around, and I had this whole new way to be with him. And it felt wonderful, that that's where I was supposed to be. And everything was okay. But now I'm at the feeling of sacrifice. Nothing's in our marriage together . . .

RAJ: I want you to not fail to leave today without taking one of those sets of tapes from the June 1st Gathering. Continue.

QUESTION: So, I'm at a place of confusion. I've put it out to him, and I feel really guilty about it . . .

RAJ: Put it out to whom?

QUESTION: To my husband. We have a really open relationship, and we share our feelings or our emotions . . .

RAJ: What is the most difficult aspect?

QUESTION: When I come home from work, there's no joy. There's no sharing. There's no giving coming from him—like I'm his caretaker. And we don't have a companionship or a relationship, outside of me providing food, home, shelter and support. He's very uncommunicative . . .

RAJ: By choice?

QUESTION: Yes, by choice. He was never a very talkative person to begin with. But since his stroke, he's less so. And so I'm really confused, because I feel like part of me is selling out, instead of asking . . . well, I have! I've asked him to leave. I'd help him find a place to live, other than in our home, but I'm confused about that. I feel guilty. It doesn't feel like me, because that's not the type of person I am. I'm a total caregiver. I work with special need kids. I've been care-giving all my life. But this is sort of like, "God, in my house, *too*?" "In my home, *too*?"

RAJ: The thing is that when you are caretaking for these other individuals, you're never really called upon to sacrifice your integrity. But you are being called upon to sacrifice your integrity, here. And that's why you're getting up on your hind legs, so to speak, and behaving in a way that's not characteristic of you. But it *is* characteristic of you! It's just that it has never been called into play before.

QUESTION: What does that mean?

RAJ: That means that no one has ever tried to take your self-respect away, and so you've never had to stand up for it. Now, someone is behaving in a way that requires you to have to sacrifice your self-respect, and you're unwilling to do it. But, because you've not had much practice at saying, "no," in this regard, it feels like a different "you" standing up. It feels uncharacteristic of you, and your ego is being able to take this situation and say, "You know, you don't really know whether this is one of those times that it's important to let go of your self-respect," or that "it's a situation which, if you go ahead and yield into it, you won't really be sacrificing your self-respect." You don't know for sure, so you don't have the clarity needed to stand firm. "You might be making a mistake if you refuse to sacrifice your self-respect. This might be one of those so-called instances where you really are meant to give and give, and not get." Do you see what I'm saying? So, that leaves you in a state of doubt.

What I'm telling you is, that your fundamental response which says, "This is not workable, it's inappropriate" *is* your self-respect emerging. It is your integrity being given voice. And this is not a situation where you are to cow-tow to and respect someone else more than yourself!

Now, I really mean what I'm saying. I really mean it for you, because you need to feel the fact that it's absolutely inappropriate for you to override your integrity, here. Love isn't a matter of being a doormat.

You're being called upon here to be the love that says, "No, I won't participate with you in a mutual behavior that requires either one of us to sacrifice our dignity and integrity." That's love! And then you have to let the chips fall where they may. If that means that he decides he has to leave, and that you are unreasonable, that's what it means. It doesn't mean you *are* unreasonable. It means that that's the conclusion he has come to, right or wrong. But don't you back down and say, "Okay. This one time, I'll sell my soul. I will stop being the clear presence of intelligence, and I'll suck up to you. I'll devote myself to you, in spite of what I know is right for me." You see?

QUESTION: Yes.

RAJ: Good. That is love, even though sweetly sucking up to him might *feel* much more *loving*. And I'm choosing my words on purpose.

Now, I'm not judging him. And I'm not saying he's bad. But, you know what? He needs an intelligent partner who has integrity. And I'm saying, "Be that partner." And if he doesn't like it, he can leave. You see?

QUESTION: Yes, I see. How do I get him to leave?

RAJ: Don't worry about that yet. Just go home *unconfused* today, and be there unconfused!

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Thank you, Raj. I want to thank you for opening your house to us, and I'm pleased to meet you and Paul for the first time in person. I have a specific reason for coming today, and that is with regard to my health. I would like to get some advice from you.

I suffered burn-out, I suppose, about three years ago, and I've been experiencing a great amount of fatigue. And it seems to be localized in my heart chakra. That's where I feel a lot of pressure and fatigue, and I get heart palpitations. And I know that there's some mental blocks happening, which I would like some advice on. I've been listening to your tapes for about a year. Prior to burn-out, I took a course for about a year-and-a-half in hypnotherapy. So, I learned meditation and things like that.

I just wanted some guidance, because I feel that I still can't seem to get my stamina up. I've lost my vitality. And I'm wondering also about alternate forms of healing like homeopathy and acupuncture, and if any of those types of healing methods could aid me in getting my strength back.

RAJ: There is only one prescription that will resolve this problem, and that is love. If there is a "block" in the heart chakra, as you put it, it is because you are finding justifications for not loving. If you want to feel vitality, you are going to have to let vitality in. And I will tell you something—something I shared at the last Gathering—and that is that the way to let love in, is to have an object of your affection, to have something to which you are willing to extend love.

It doesn't matter whether it's a friend—a human being, let us say—or a piece of furniture, or a tree, or a leaf, or an insect. But you've got to find something that you are

willing to be involved with feelingly. If you've cleaned up the kitchen and it sparkles, appreciate it. Stop a moment to enjoy how beautiful it looks. You see? So, it is not a complicated thing to have an object of your affection, to have something toward which you are able to feel warmly, lovingly, *et cetera*. And so, the way you deal with the blocks to love is not to get rid of them, but to, instead, actually find the opportunities that exist to actually extend love, to actually care in a way that you can feel.

A chakra doesn't actually have any moving parts that can become frozen and blocked. So, you don't have a blocked chakra—a damaged or malfunctioning chakra. But you have, let us say, an energy point which you are not inviting energy through. And so, the answer is to make the invitation. And you make the invitation by having some place for the love that is going to come through, to go to. You see?

Now, what you're going to find is that physically speaking in that area of your body, you're going to find things feeling regenerated. You are going to feel vital. Not weak or incapacitated. I know that it can sound trite to say the answer is love. But it's the truth. More than that the answer is love, it is important to know *how* to love. And you love by having an object of your affection—something toward which you can extend appreciation, caring. You see? This is the answer. Don't make it any more complicated than that.

Do you have a “yes, but . . .”?

QUESTION: Well, I still feel frustrated from what you're saying, because I do feel like I love a lot of things. So, I just find it frustrating. I know that I think I have fears that probably block this flowing of love. So, I suppose I should focus less on the fears and more on the love.

RAJ: Yes . . . and being frustrated takes time. It takes up your time. And whatever time you are giving to feeling frustrated is time that you are not engaged in being the presence of Love, which is your Function.

What I'm trying to say is that being frustrated is unproductive, and you can just stop doing it! Most people don't realize they can just stop engaging their mind in that way. And the best way to stop is to do something else! And the something else to do is find something to appreciate.

“Well, I appreciate a lot of things,” you said. Well, it isn't a contest, where when you love a certain number of things, you'll get your healing, or there will be a benefit. Because loving, because “having an object of your affection” is “productive,” and engaging in frustration is unproductive, then why not do what is productive, what has meaning? You see?

So, maybe you are loving a lot of things. Well, then I encourage you to embrace even more things, because it is a *pleasure* to be engaged in appreciation. It *feels* good to be engaged in appreciation. Frustration begets more frustration, because it's not an

extension. It's a closing down that feels bad and causes further closing down, which feels worse, which causes . . . and on and on and on.

Your chakras and your body are ready to serve you in terms of your best interests. You do not have to overcome some destructive tendency of your chakras or your body. So this is not a battle. It's a matter of making a choice between two different ways of using your mind! You see? One of the ways will open you up to experiencing your body as healthier, and one will contribute to its feeling worse and worse and worse. I do not encourage you to get caught up in remedies, because the problem isn't in your body and it's not in your chakra.

QUESTION: Okay.

RAJ: And then I want you to watch. There's a certain amount of satisfaction the ego gets out of being frustrated. There's a little self-righteousness in frustration. And so, there may be times when you will say, "Oh, I really don't want to let go of being frustrated at the moment. It feels good to be pissed off!" You see?

QUESTION: Uh-huh.

RAJ: You still can make another choice. You don't have to be committed to that. So, just remember, engaging or indulging in frustration is unproductive. It never has accomplished a thing.

That's the end of the answer.

QUESTION: Thank you, Raj.

RAJ: You are welcome.

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: I want to thank you, too. I gave up being a grandmother. It feels real good.

RAJ: You look terrific.

QUESTION: I had a two-part question, but the first one has been pretty well taken care of today. However, this one is kind of bothering me a little. My young

brother has been diagnosed with lung cancer, and it was just a couple of months ago. However, he has decided that he's going to die. And knowing what I know has been very difficult, because he doesn't want to hear anything from anybody because he has made a definite decision regarding this.

I guess I want to know if it's appropriate for me to . . .

RAJ: You want to know if there is any way you can inflict your good on him!

QUESTION: Yes. That came to the surface also.

RAJ: No, there isn't.

QUESTION: There isn't. Okay. Just let him go.

RAJ: When did you ever have hold of him?

QUESTION: (Laughing) Okay. I got it.

RAJ: Does that mean you can't love him? Does that mean that you, within yourself, can't be consciously aware of the truth about him, and that he is suffering from a misperception or misunderstanding, and that's all? No, it doesn't mean that you can't do that. But, be sure that you don't sit there being aware of what is true about him as a means of mentally coercing his mind into a realization of it!

I know the total divine truth, the total infinite divine Reality of You. But I can't make you embrace It. It is not my task to make you embrace It. And likewise it's not your task to make anyone else embrace whatever wonderful clarity you are experiencing. And so, if you neglect to attempt to change their mind, there is no cause for guilt, because you're actually being intelligent not to try to do something you can't do. You see?

QUESTION: Yes. That's exactly what I was looking for. Thank you.

RAJ: Does anyone else have difficulty with what I've just said, or have a question around that issue?

QUESTION: Well, I think it's sort of around this issue. I just found out that a young friend of ours is using heroin. And my first inclination is to go and speak with him about it, having had a brother who, for six years, was a heroin addict. And I just wonder if you feel that that's an appropriate thing for me to do.

RAJ: It is appropriate for you to open your mouth and extend your love actively in a verbal way until he indicates that he doesn't want to hear any more of it, which is the case here [with the last questioner].

QUESTION: Okay.

RAJ: Many of you might say, "Well, maybe if I really did speak up, things would change." Well, things won't change as a result of your speaking up, unless your "speaking up" has been impelled by the Father.

If you're speaking up because in your spiritual background or metaphysical training, you have learned and now believe that your personally knowing the truth can make you free, or make someone else free, then you would be inclined to speak up on the basis of a metaphysical principle. You see? Which has nothing to do with Knowing, at the deepest part of your being, what is utterly appropriate in that moment—when what's appropriate in that moment might be absolute silence!

I do not speak to Paul unless Paul speaks to me. Do you know what one of the wonderful benefits of that is? It is that Paul knows that if he wants to come Home, *he* has to take the steps. And do you know what's wonderful for me, is that since he doesn't think I can do it for him, he doesn't lay the responsibility on me. Therefore, our relationship is very clear, and he is not disempowered, and I am not given adoration because of what he thinks I can do for him. And so there's a very real, grounded love in this relationship that he and I have. That's what you want with these people. That's what you want with anyone in your lives who you wish you could do something for.

If you want to do something for them, listen for what is appropriate. And then do what you have deeply felt is appropriate. Even if it's saying nothing. You see? Anything else confuses the issue, and everything gets muddled in projected responsibilities on everything else "out-there," and no vital, real connection occurs, because everyone's playing into expectations.

Gurus play into the expectations of their students. And then students respond to the expectations of their gurus. And they all end up serving concepts and not Truth—and a loss of individual integrity.

The Prodigal Son did not start for home until he got sick and tired of the pig slop! And the father did *not* go out after him while he was in the pig slop to try to change his mind. That's love. It keeps things clear.

When Paul gets Home, he will not be able to blame anyone else for his being someplace he's not sure he wants to be.

QUESTION: Hi, Raj. I have a follow-up question, and that is that as one lets the water in and replaces the silver dollars—that example that you were using—well,

what happens sometimes is that I feel invisible. I mean, where other people expect to see silver dollars, there's the absence of that. And so, I'm suffering with feeling unrecognized sometimes. And what I trust will come is that the infilling will just have me recognize them, and it won't be an issue for me. But in the interim, some of my suffering has been that I just feel like people don't see me. So, I just wanted to ask about that.

RAJ: This is a “suffer it to be so now.” This is something you will have to put up with.

When you are looking through a set of perceptions, you are looking through a sieve, and Reality can only get to you through the design of that sieve. And, as a result, there is much of Reality that could say, “My god, I feel invisible because she doesn't recognize me.” All It can do, though, is continue to gloriously be what It is until you let a new pattern emerge, or let less pattern interfere. And that's all *you* can do.

Now, that can make you feel friendless. But, you know what? Although it might seem that there are not a whole lot of awakened, enlightened beings on this planet, you will really never be able to get to a point where you are invisible to everyone. And as you grow, and seem to grow beyond the patterns of the sieves that others are using, you will always find that there is somebody there ahead of you, who will recognize you, and with whom you can enjoy camaraderie, until the others arrive at their point of transformation. You see?

So, instead of looking at what you're losing, be curious for what seems to be in this Void that you are not yet recognizing. For Paul, his whole world, you might say, in terms of what was important to him, was the Christian Science Church, and all of its structure, all of its functions, and so on. The second big thing for him was his job. This was just prior to my coming along.

Well, he lost his job, and by virtue of my coming along, he became invisible to Christian Scientists. In other words, he became invisible to those he felt his validation would come from. His scope of vision had not taken in much more than that and, as he came to realize, there were more people in the world who didn't care whether he fit into the Christian Science Church than there were in the Christian Science Church who *did* care. You see?

More than that, there were people who were interested in the Truth, whether it came through a certain sieve called the teachings of Christian Science or not. And so, where it seemed to him as though his life had suddenly become literally empty, he became acquainted with so much more of the world than he had been embracing before, *and* what you might call a “job” that he would never have conceived of, and a way of being alive—of participating or engaging in life—that was far different.

Now, you can see that [about him]. I can see that about you. So, don't worry about who you're invisible to. Be curious about those to whom, I guarantee you, you *are* visible.

QUESTION: Thank you.

RAJ: You are welcome. Just because friends are friends doesn't mean you have the right to force them to keep up with you, or to see things the way you do. If they're really friends, let them have whatever distance they feel they need, and you will meet again.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: I was listening to the last question, and it really struck me on a personal level, because before I sold my house, I had lived there for about nine years and I developed relationships with people who I thought were my friends. But, as the time drew nearer to leave that area, I experienced a very odd sensation of not having any friends. The people who I thought I could count on were absent from my life. And whether this *actually* happened or not, I found that no matter where I turned, it felt very much like people were turning away. It felt very lonely.

For some strange reason, I felt compelled to think that I had to stay in that area. And so, when I moved, it was kicking and screaming, reluctantly going into this new territory.

Now I experience an inability to plan. I'm not a planner any more. I find that things are just falling into place. And the people who are coming into my life are there willingly. So, when she was talking about her experience with feeling that kind of rejection, on whatever level, when it's time for us to turn in a new direction, is that one of God's ways of providing us with that new focus? Are we being drawn away from what we've outgrown, and moved toward what we're supposed to be facing?

RAJ: Sometimes you get that kind of help, yes. But that was not the case here. You simply "evolved" into a new pattern—a less patterned pattern—which caused you not to

fit in the places where you had fit before. And others could not find the connection with you. Finding no connection, they felt no impulse to connect. It is that simple.

One might say, “Well, if that’s what’s going to happen if I allow transformation to occur . . . if I’m going to lose friends . . . then I don’t want transformation,” or, “I don’t want it *yet*.” Unfortunately, you’re never in charge of your transformation . . . or fortunately.

I’ll tell you something. When transformation occurs, you always become a little bit more real. You always become a little more grounded. And if your relationships have been based on unreality and ungroundedness, you’re not going to find those relationships functioning. It’s that simple.

Now, you could afford to be upset, you could justify being upset, if you *were* in charge of your transformation . . . although *that* doesn’t make sense. However, because the movement of your essential Being is what is responsible—the presence of God in you is responsible for your transformation—then to be upset with it is useless! To be frustrated by it is useless! And the only workable conclusion you can come to is to say, “uncle.” I can’t put it any other way.

In your more grounded state of being more real, more genuine, you *will* have the capacity to continue to relate to others. You will find yourself desiring to. But the others will not feel comfortable with someone who is more real, because your presence will uncover stuff that they don’t want to have uncovered. And so, yes, in a sense they will withdraw. They, as I said, will not feel the impulse to connect with you yet.

The time will come when they will. It might be a *long* time. But, you know what? The scales change. They rebalance as each one makes commitment to his or her own transformation and becomes more grounded. The result is that it becomes increasingly difficult for those who want to be ungrounded to remain ungrounded. And they find themselves at this place where what meant something, or had value to them, is no longer having value—the first stage of the experience of transformation where nothing seems to mean anything, which will propel them into the Void as well.

So, it is a favor that everyone does, when they choose for yielding to their own transformation. And if doing that means a temporary disconnection with those who had been friends, let it be that way. You know you haven’t rejected them. You know that wasn’t your intent. But the simple fact that you don’t really have a choice about going along with your transformation means that *that* better be your focus of attention, rather than what’s happened to everyone else.

Paul has friends all over the world. What I mean to say is that yielding into the Void and letting the infilling occur, opens you up to so much more of life than you were embracing before—in a more meaningful way, and with less fear—that if you look back, as Paul can, and think of those “friends” whom he still has no communication with, the loss of those friends is miniscule, is not as meaningful as the way he’s experiencing life

now and those with whom he *can* communicate. You see? Because there's been such expansion.

You gotta say "uncle," and go with it!

The way Existence—and "existence" can only really have a capital "E"—works, the way Being works, is beneficent. And so, you can dare to yield your control over to It. Allow loss of friends. Allow whatever happens in the process. Don't quibble if you don't have a sense of peace because things seem to be topsy-turvy. Because what's happening is—and I'm talking about when real transformation is occurring. I'm not talking about when someone's throwing a temper tantrum or acting spoiled, but when real transformation is occurring . . .

[At this point, the flow of words was lost and approximately ten minutes passed in silence while Paul struggled to recapture the continuity.]

RAJ: Paul lost the thought, the flow. And although I am not requiring that what I was saying continue, Paul has been, during the last ten minutes or so, having the conscious intent for the idea to be completed. He is experiencing a need to appear to be somewhat competent, but there ain't no such fella.

Now . . .

[More silence]

Paul is experiencing some self-consciousness. And yet, he's not committed to it. But he wishes that he *were* invisible.

In order for him to hear me at all at this point, considering the ego dynamics he has been going through, he has had to desire to be more in touch with his peace than to be in touch with saving face—to be in touch with me rather than in touch with his self-consciousness. Part of him still wants me to make him look good. And yet, what he is having to do is to value the Void more—that place where he, personally, egotistically, is totally incompetent—and to be incompetent without self-consciousness, to be incompetent without apology. That's called "being more real"—the kind of reality that others can't find a way to fit in with.

It is being a little bit difficult for Paul to let in what I'm saying, because what has happened here in the last ten minutes or so is *illustrating* what I was about to say [before he lost the flow], and he is being *the illustration*. And he is not sure, without knowing what it is that is being illustrated, whether he *wants* to be the illustration. Yet intelligence *is* being expressed. *You* are all understanding what is happening. Even a little humor has been expressed. And although some of you have felt uncomfortable *for* him, his letting himself into acknowledgment of his incompetence without apology has not made you uncomfortable, and *that's* an important point.

As one becomes more real, as one allows himself or herself to be genuinely present without a front, which will, indeed, always feel as though it's a state of incompetence as far as the ego is concerned, it never makes anyone feel uncomfortable. It may make some not know how to fit in with you, and as a result you may feel like you have become invisible, but that is not a factor that should be getting your attention.

I'll tell you something: As Paul has sat here, intent upon getting beyond self-consciousness, his peace has returned almost completely. His feeling of stability that he has been enjoying all this afternoon is returning. And the *interruption* of the flow of love has come to an end, even though it may be coming out haltingly. But this is okay. He knows I was just about to say something, which he blocked when he lost the flow.

Genuineness and realness, which can emerge into one's awareness when he allows himself to be in the Void, constitutes humility. And humility and innocence are inseparable. This is important. Humility and innocence are inseparable.

The reason you must allow the apparent frustrations, the apparent loss of friends or associates, temporarily, as you yield to transformation is because in yielding to it, humility replaces arrogance that had once been there. Innocence becomes illuminated where you are, and that is, for lack of better words, "cleansing."

Everyone is blessed. But most of all, you come into the conscious experience of utter safety and invulnerability. As the Prodigal comes home through "the wasteland of the Void," not giving reverence to guilt and humiliation, the Father comes forth, the infilling begins to occur. And part of the infilling is the experiential assurance which you receive of your utter innocence.

So, don't quibble about the apparent dynamics that attend your yielding to your transformations that might seem like losses. If you seem to be invisible, let it be that way.

I will tell you something: As you yield to the transformation that is occurring, rather than resisting it, you will find that you are being led by something. If transformation is happening, there is an intelligent "end" toward which the transformation is moving. And instead of looking at what you seem to be losing, if you will pay attention for That which is leading the transformation forward, you will feel loved. You will feel comfort. And you will find yourself able to look at the things which your ego had called distressing with compassion and without judgment.

Does that answer your question?

QUESTION: Yes, it does. Thank you very much.

RAJ: You are welcome.

Paul, during the last fifteen minutes or so, has been the literal expression of what I have shared, and does not at the moment grasp the meaning of what I said. He will have the delightful opportunity, upon listening to it later, of seeing that more happened than he bargained for, and that a learning has occurred for everyone that could not have been better promoted than by Paul's being exactly what he was able to be.

I am making him a little bit uncomfortable. And to him it seems as though I am speaking nonsense at the moment. That is okay, and he is willing to let it be okay, even though the longer I speak, the more he feels as though I am making a fool out of him, since "nothing meaningful is happening at the moment." You see?

Now, what he doesn't realize is that the transformation is going on for *him*, and he is daring to stay with his eyes focused on Home from the not-knowing place. At the moment he is not comfortable. I mean by that that he is not at ease, even though it might appear and sound by the tone of his voice that he is as much at ease now as he was earlier in the afternoon.

What I'm pointing out is that letting yourself be in the Void, where there is no feeling of competence, whatsoever, and not resisting being there, allows infilling of love and clarity that you, yourself, will not be responsible for, and yet which you cannot be separate from. And whether you are feeling uncomfortable about it, like Paul has, or whether you are feeling uncomfortable about side-effects—loss of friends, this, that, and the other thing—you, if you will dare to stay there, will find the fullness of the transformation registering with you. And this is where Paul is at right now.

I will not prolong this for him. It has come time to end for the afternoon.

I love you all. And—Paul thinks my next words are nonsense again—if you have learned something in the last twenty minutes, I invite you to share what it was with Paul after we have finished. What seems nonsensical is that he cannot conceive that you have learned *anything* from the nonsense that has occurred. You see?

So, we will call it a day. I have enjoyed being with you all.



AN EASTER DIALOGUE

Kingston, Washington
April 12, 1998

B- 10

RAJ: For how many of you is today a special day because it's Easter?

[Many hands are raised.]

I want to share a poem that epitomizes the meaning of Easter:

Humpty Dumpty sat on a wall.
Humpty Dumpty had a great fall.
All the king's horses and all the king's men
Couldn't put Humpty together again.

Surprised you! Now, here's another phrase that epitomizes the meaning of Easter:

"If this cup can pass from me, let it. But, nevertheless, thy will, not mine, be done."

It's Humpty Dumpty that says, "Let this cup pass from me." It's the built-up sense of self, the ego sense of self which has lifted itself up into an arrogant self-satisfied position, that says, "Don't let me fall." And yet, until it falls and can't be put back together again--which is the meaning of crucifixion--resurrection can't occur. Everyone is grateful for the meaning of resurrection, but you cannot forget that it's the flip side of crucifixion.

I'm so glad there is a nursery rhyme like Humpty Dumpty to convey the meaning of crucifixion, because it's funny. It's not serious. Crucifixion really means that experience which one has when (s)he has arrived at a point where

(s)he values her opinions less, her best judgments less, her sense of her goodness less than what the Father's Will for her is. Crucifixion is simply arriving at a point where you're able and willing to rely upon a source other than your own best thinking.

"Oh, well, there are lots of things I *can* do, but when I do come to something that I know I can't do, I'll listen for Guidance."

Well, Humpty's still up there!

Crucifixion doesn't mean being killed. The meaning of crucifixion is not heavy, dark, sorrowful, grievous. It lies in the phrase, "Nevertheless, thy will, not mine, be done." Do you see what I'm saying? The crucifixion happened in the *garden*, not on the cross!

I will be perfectly frank with you: I said those words for the benefit of you. I said those words for the benefit of my disciples. I *had* no doubt, because that is not the point at which I Awakened. Full Awakening occurred when John baptized me. But, there was a purpose to be fulfilled in what you have come to call the Passion of Christ. And the purpose was *illumination*. Illumination (the light dawning in the world) of not only the eternality of Life, but of the nature of every individual human consciousness that each of you calls your "self"--the path Home, if you will.

It starts with each of you arriving at a point where you are not so self-satisfied with how you are able to cope with life, and you choose to *embellish* your ability to live well by *taking on a partner* in "the business of life," *the Father*--letting the Father back in, and asking for His guidance, for His wisdom, instead of relying entirely upon your own.

Now, many of you pray, and many of you understand that prayer means *listening*, not petitioning. Prayer means being still and listening for an answer. And this is the beginning of crucifixion/resurrection. What's happening when you do that? You're beginning to glorify God *in the world*, because you are letting God in and letting what you learn find expression in your daily activities. When you listen for the Truth, you are listening for "the Father's Will," and when you hear, and live according to what you hear, the Father's Will is expressed on earth "as it is in Heaven," and the Father is glorified. Not just you.

Humpty Dumpty glorifies only himself. That's why his wall is so high.

Glorifying *God* isn't singing praises. It's being the place where the meaning of God's Will finds expression *in you*.

I said many of you are beginning to do this from time to time, and that's the beginning of crucifixion. The *end* of crucifixion comes when you are willing not to hold out even a minute in your day to do what *you* want to do. When you sacrifice the *last* second out of every twenty-four hour period that you want to take to do what you want to do--to be Humpty Dumpty--then the capacity of

Humpty Dumpty to be put together again is forever lost, and resurrection is your experience.

How many of you watched the movie, *Air Force One*? Paul watched it last night and, as it turned out, it would not have been a movie he would have normally picked for the evening before a Gathering because there is not a lot of peace in it. It is a story about the President's plane. The President and his wife and daughter are on the plane, and it is hijacked.

For Paul, there was a key line in the movie, and it's one that helps in understanding the meaning of Easter for each and every one of you. The President was held hostage, not just by virtue of the fact that he was not free to act on his own, but he was also held hostage by threats to his wife and his daughter. The vice-president and part of the White House staff had to decide whether or not the President was in a position where he was able to act as President, fulfill his function as President, which really has a global frame of reference to it. And it was suggested that he was acting as "husband" and "father" because of the threat, and as a result "was *not* able to act in the capacity of President." An interesting thought!

As an ego, each of you is a mother or a daughter, or a father or a son, or a brother or a sister. *This is Humpty Dumpty*, because you are the Christ *not* conscious of your capacity to act as the Christ in the context of Heaven right here. And as long as you identify yourself as father, mother, daughter, son, brother, sister, with allegiances to your family at this level, you are incapable of acting relative to the Brotherhood--the Sons and Daughters of God--in the context of God being All. You are not able to act as the Christ. You are not able to feel yourself in your Christ-hood. This is very important.

As part of the "Passion Play," if you will, Mary was present, and I was asked, "What about your mother?" And I said--[you see how this fits in?]"Who is my mother, and who is my father," because I wasn't there as "son." I was there as the Christ. I promise you, if I had been there as a "son," causing grief to my mother, there would never have been a resurrection. You see? Like the thief, like Humpty Dumpty, I would have simply died like everyone else.

Who is my mother? Who is my brother? My mother *is* my brother. And my sister is my brother. The Brotherhood of Man, all of the Sons and Daughters of God are my equal. And my relationship to them is in a *universal* sense. But the point of it is that *so is yours!* The experience of your relationship with everyone else on this planet, awaits you in its Reality *as a universal experience in the context of the Allness of God*, and not in the context of well-decorated Easter Humpty Dumpties.

When the President can function as President, rather than as father or husband or a relative of someone that there's a personal attachment with--which

can be used as a means of threat and control--then, if he is a good President, the *whole world* is blessed, because that's the context of his function. And it's the context of *your* Function!

This is good news. Smile! It is a happy thing! Don't ever again let the topic of crucifixion be an agonizing thing for you to think about. All it is, is you, arriving at a point where you're willing to say, "Beyond what I already know, I have some *curiosity*. I want to know more than I already know." The minute you become curious, you become, you might say, a pregnant question mark. And if you stay silently in that state, you will find yourself filled with the Truth. You will find revelation occurring.

Now, is it going to be revelation about the unknown? Yes. But it's also going to be revelation about how to be the Christ--about how to be the *President*. It's about being able to be appropriate in the moment you're in *with your brothers and sisters* in a way that is transforming for them. It is the President, being able to perform his function, and it blessing everyone. It is you being able to be the Christ fulfilling your real Function, and blessing everyone in the most practical of terms *right here*.

I want you to think about it for a moment.

When I was on the cross, I was taunted: "Look at him! He says he's the Son of God. How ridiculous! The Son of God on a cross with nails in his hands." They taunted me. But who did they taunt? The taunted Humpty Dumpty! They taunted the ego they thought was there. You see?

The quickest way to get any of you to abandon your clear connectedness with your Knowing, where you are experiencing how to be the presence of Love and extend It, is for somebody to attack you *personally*! "You idiot! Who do you think you are?" "Don't try to tell *me* what to do. I challenge you!" And if you're not securely grounded in your connection to the experience of how to be the presence of Love, you will kick into old habits of reaction as Humpty Dumpty. And you will feel, if nothing else, offended. "How could you do this to me when I've been doing such a good thing?"

Paul has said many times, "I don't expect people to respect me, but I do not expect to be put down. I do not expect to be spoken ill of." Well, Paul has to learn, as you have to learn, that you have to let go of *both* sides--let go of having people respect you, but also let go of it mattering whether people *disrespect* you, because either of those two will effectively hook you into your habit patterns of reaction.

The minute you become a little bit indignant, or have a little bit of hurt feelings, you've lost your connection with the experience of how to be the presence of

Love. You become the "father" or the "husband" who can no longer fulfill the function of President, or the mistreated human being who can no longer function as the Christ, which would bless everyone *and* secure you in the true experience of Who You Are so that you can get closer to the point where you're willing to abandon the last millisecond of having the right to do what you want, thus making full commitment to the experience of God's perspective and Who You Are. You see?

The "Passion," as it has been called, illustrates all the elements of waking up. It certainly does it in *stark* terms that did register with everyone, and registered significantly enough to stay alive down through the centuries. But the Love that I expressed in uncovering to everyone who would come to hear the story, held the promise, you might say, of everyone's Awakening if they heard the real meaning.

There could not have been a resurrection without a crucifixion. And there won't be a resurrection of any one of you without a crucifixion. Thank God there are both sides of the coin! Thank God there was a crucifixion and a resurrection!

No one needs to feel guilty that there was a crucifixion, because it was essential. It still *is* essential with each one of you, as an element of coming back into your right Mind, regaining your Sanity. And there's nothing horrible about it at all, except that we did it in a way that got your attention, and kept your attention where the elements of Awakening could be seen.

There is one other point, and it has to do with listening for Guidance. And I want to make something really clear today: Paul is not *channeling* me. And when you are listening to the Voice for Truth, and you are hearing It, you are not *channeling* the Voice for Truth. You're doing something fundamentally Sane, because you are letting something else into your very private and apparently sovereign sense of who you are, and you are breaking the separation. You're letting God in! You're not *channeling* God. You're becoming Sane again, because your mind is not compartmentalized to the point where there's only one compartment you're aware of, and you call it you, and there's nothing else but you that's important!

Now, why am I saying that Paul isn't channeling me? I'm saying it because as long as you think that Paul is channeling me, you are able to think that there's something special about Paul. "Well, *he* knows how to channel! What hope is there for me? I don't know how to channel." "If I want to hear Raj, I've got to go where Paul is. If I want to ask Raj a question, I've got to go where Paul is."

No. You have to arrive at the point where you have a need to know something. You call this being at the end of your rope. You call this a crisis, because if it was something you knew how to handle, it would have been handled and you wouldn't call it a crisis. What you call a crisis is a place you

have arrived at where you don't have the answer, and you are sure you can't possibly have the answer.

The thought of this scares Paul shitless--that someone will think, "Here I am in the middle of a crisis. I'm at the end of my rope. I do not know what to do. I've *got* to do something, and therefore, I've got to get Paul, because he talks with Jesus, and Jesus is my answer." You see?

No. Paul is not *channeling* me.

Paul has said, "I don't care to have anything to do with my best judgments. I don't care to have anything to do with my strongest beliefs. I don't want to have anything to do with my highest sense of what's right, because in the middle of not knowing how to resolve a problem, all of these things have not transformed the problem." And then, because he didn't know anyone he could run to, he said, "Help!" In the absence of being Humpty Dumpty, in the emptiness, in the void that he was experiencing, he said, "Help," and then he listened.

Now, the thing is, he listened with commitment! *Because* he didn't want anything to do with his own best judgment and best thoughts, he was willing to abandon any capacity he ever thought he had. Do you know what that means, when you actually get to that place and do it? You're laying your life on the line! *It's real basic!* And that's another part of the lesson of the crucifixion and resurrection--"Nevertheless, not my will, but thine be done." You could say I put my life on the line. I made total commitment to "Nevertheless, not my will, but thine be done."

When you arrive at the end of your rope and you give up, and you say, "Help!" and you have in your mind no other resource you can go to--no psychic, no channel, no priest, no counselor, whom you *could* blame if, after taking their advice, things didn't work out well--you lay your life on the line. You take responsibility for the step you're taking. You see?

Do you see that when you take responsibility for giving up totally and listening, without having any alternative or backup plan in mind, in effect you're saying, "This is worth it to *me*, no matter what happens, no matter what anyone thinks! I'm willing to take responsibility for this very radical step." You see? You're laying your life on the line, and you are validating it with your complete willingness.

This is all very important.

You will miss out on so much. Yes! You *can* come here on Sunday afternoons when we have a Gathering, and whenever we do it I *will* talk with you. We will *be* together actively. But what a shame if, in between, you're saying, "I can't wait for the *next* Gathering when I will be able to get a little insight," when--if, at that very moment, you were willing to sit down and ask, and listen about

something that you were experiencing a real need for, and put your life on the line--you could have it any moment, every moment, all day long, every day.

So stop thinking about Paul channeling Raj, or the Christ, or Jesus, and stop thinking about *you* channeling Raj, or the Christ, or the Holy Spirit. *It's not channeling at all!* What it is, is Humpty Dumpty falling, breaking apart, and not trying to reassemble itself, but saying, "Help" beyond itself! You see? And remember, this is the meaning of crucifixion. It's the shell of who you think you are, and who you have built yourself to be in your own mind--and who maybe a number of other people have helped reinforce--it is *that* getting cracks in it! Little pin-peck holes where something beyond it can penetrate. And then it's you making commitment to Who You Are *beyond* that shell.

When you begin to do that, when you will make commitment to hear the Father's Will, and to let It find expression through you because you have listened and heard It, and you are willing to be from the clarity that has unfolded to you, then you begin to function as the Christ, just as the President who can manage to dissociate himself from a personal sense of responsibility to "daughter" and "wife," so that he can move into his capacity to act as President, in which not only those two people *are* embraced, but the whole world.

Then you become a transformational presence in the world. But more than that, *you* experience what it means to be the Christ. And you know what it means? It doesn't mean that wherever you move, bugles blow to announce you. It doesn't mean awe and respect and honor. You know what it means? It means, first of all, being in perfect peace, where even the *concept* of fear is meaningless.

Have you ever looked at or heard a word over and over until the sound is just a sound, and it doesn't mean anything? That's what I mean. Fear becomes meaningless. The word has no associations with it. And all that's available to you is peace. Perfect relaxation, where when you breathe out, you let *all* of the air out, and you are in bliss.

What does it mean to be the Christ? It means--these are poor words--it means that you can look at any situation and immediately grasp it in its entirety, so that you are able to be perfectly appropriate. It means that there is utter orderliness to everything you are experiencing.

It means that even though everything you are experiencing is the manifestation of Creation, and is therefore continually unfolding anew--even though everything you are experiencing from moment to moment is something you've *never experienced before*--you immediately grasp it in its entirety and are able to be utterly appropriate relative to it. Why, confidence isn't even needed! Inner strength and fortitude aren't needed. To experience everything with

freshness and vitality does not enervate you, because you don't have to react to it. You're able to be with it fully.

I could go on, but this is Easter and three days ago was "Bad" Friday, and *these* three days embody all of the wonderful elements relative to Awakening! I trust that I have conveyed it in a way that takes the heaviness away from it, but doesn't take away its Meaning. It's time for all of you to be able to act in your capacity as the Christ.

Paul wants to put a sign across the top of the TV that says, "TODAY'S BEST PERCEPTION OF THE KINGDOM OF HEAVEN." And today's best perception of the Kingdom of Heaven is pretty lousy. But if you remembered, every time you looked at your TV set, that you were looking at someone's best perception of the only thing there is available to have an experience of, which is the Kingdom of Heaven, you wouldn't *believe* what you see on the screen. You would recognize that all it was was someone's best perception.

It's your birthright for you to act in your capacity as the Christ and see the Kingdom of Heaven--not a "best perception"--and by virtue of your capacity to do that, and your remembering that that's your Function when you see the images on the TV, you will *bring* healing to everything you see, rather than turning on the TV to see "what's going on in the world."

It doesn't tell you what's going on in the world! It tells you someone's best perception of what's going on in the Kingdom of Heaven! And if all you're seeing [there] is a momentary best perception, then you'll be more willing to bless the perception with your willingness to see *more clearly* than the best perception that's coming across the tube. You'll act in your capacity as the Christ.

So: "*Nevertheless, not my will, but thine be done.*" It requires listening deeply, without having backup plans or alternate sources to go to if what is revealed to you is not to your liking, where you lay your life on the line and are willing to stand with whatever happens. When you do that, whatever happens will be glorious, but you will not be able to find it out until you're willing to lay your life on the line.

You know what? *This* is why I suggest that you try this on things that don't matter, so that you aren't called upon to discover your capacity to function as what You truly Are in the middle of a horrendous crisis. You *can* do it in the middle of a horrendous crisis, but it's not necessary to wait until then to have a little curiosity that causes you to invite something else in, break the separation, experience a joining, experience the influx of wisdom, enlightenment, and the experience of Truth, and then live It, whether anyone else agrees with you or not. You see?

It's all nitty-gritty stuff, but it isn't truly heavy, heavy, heavy, . . . grievous. You see?

If Paul were to disappear today, many people would probably feel at a great loss. And the only reason they would feel at a great loss would be because they hadn't heard what I had been saying, and they hadn't been paying attention to what Paul's life meant, because Paul has been doing what I have been expressing--except that he's still holding out for a millisecond each day to do what he wants. Nevertheless, it's inappropriate for anybody to ever feel at a loss if suddenly Paul disconnected his phone, moved, and didn't tell anybody where he moved to. You see?

I'm pushing today! I'm pushing for all of you to stop putzing around, and playing with "spiritual" things, and dare to make commitment to your Awakening--not by buying all the books you can get about it, but by going into that place where you feel a need and you don't have the answer, and saying, "I am going to seek no further than this emptiness in me. I'm going to look nowhere else but in this void in me, where there seems to be no answer and just a problem. I'm going to ask for clarity to be given, and I am going to listen, and I am not going to act until I've heard."

*And be sure you're being honest when you say these wonderful things that I've just said to say, because if you're just giving them lip service, you're not putting your life on the line! You've got to put your life on the line if you want to see it transformed back into what you have always divinely been. The crucifixion part of it must occur! And it won't occur if you're not putting your life on the line, if you're not *standing* there with your decision, rather than wanting to go to someone like Paul because *he* has done it, or he does it--at least when you are there--and something meaningful occurs.*

Hell! Come on Sundays, where we can talk this way. And on all of the other days, do it in the withinness of yourself, so we can be together every other day. But understand what it takes. *It doesn't take being nailed up on a cross, but it does take stepping into the unknown, stepping into the void, abandoning all backup plans, and trusting into God, because that's the only way you'll find there really is a God as an experience! And the experience of the Fact that there is a God constitutes an experience of Who You Are--the Christ. This is your Birthright! This is what it's about! So, Happy Easter!*

All it is, is the means by which you come back into your right Mind. It's just the means by which you wake up to the fullness of You, the fullness of Being, . .

. . . where you never again feel like a father, husband, son or a daughter, trapped by obligations to the roles that have been assigned to you in your best concepts of who you are when you've forgotten that you are the Christ . . .

. . . and that you have no "special" relationships with "special" people, but you have the fullest of all relationships with *everyone*, including the ones you would have called mother and daughter and wife, and so on.

[Break taken.]

RAJ: Who has a question?

QUESTION: Thank you, Paul. Thank you, Raj. Could you explain a little bit about those beings that are with us on the other side of life--I've heard of a term, "Consortium"--how we can learn from them?

ANSWER: First of all, I want to make it very clear that "on the other side of life," as you termed it, there are no organizations. Eggs--eggo's, or ego's--have cartons, in which they *feel* organized, but Reality is not compartmentalized.

I have just spent perhaps an hour telling you how to avail yourself of Truth. It is well for you not to conceptualize the *source* of Truth.

When Paul sits down--and I've said this before--he says, "I allow only for that which expresses the Christ consciousness, and only that which is in harmony with the Purpose of Being." And the word, "Being," as he is using it, is a verb, rather than a noun. That's about as nonconceptual as you can get, and still provide some sort of definition.

Do you want to amend or change your question in any way? Because, regardless of the context in which you expressed it, you had a question. You experienced a desire to know something.

QUESTION: Well, I guess I'm tied up in my intellect right now, and all I can think of is, I've heard . . .

ANSWER: Well, come back when you're Awake! [Said facetiously.]

QUESTION: Okay.

ANSWER: Do you see what I'm saying? I'm saying, "Who cares if you're tied up in your head? Go for it! Come from *wherever* you're coming from at the moment. And don't analyze and evaluate where you're coming from. *How do you know where you're coming from?*

You do know, regardless of how it's managing to be formulated in order to be expressed, that there is a movement of curiosity. Let it come out *however* it will

come out. And don't any of you wait to talk with your Guidance until you're *not* coming from your intellect. You'll be stuck in your egg cartons forever!

I'm loving you. So, wherever you *think* the question is coming from, it's coming from a movement. It's coming from something emergent in you. Let it find expression. I won't have any problem understanding you.

QUESTION: I guess my question would be, "When will I hear? When will I listen?" I ask for help constantly, and I wait at least a millisecond before going on. And I've heard that a lot of this would be coming in as a feeling, and I can't attach anything to that. I have to hear. I have to be able to verbalize, at least at this moment in time.

ANSWER: I want you to loosen up about the whole process of listening. It is true that it is distinctly helpful to learn how to meditate, and to meditate regularly, so as to have the recurring experience of quiet in your mind, and peace in what you call your body. But, the shell of self-definitions which each of you have built around yourself, thinking that that was your task in this life, is permeable. What is on the inside of the shell is the real You, and what is on the outside of the shell is *all the rest* of the real You.

You--the real You--because you are Integrity, Itself, insists on being Whole, not compartmentalized. And as a result, that of You which is divine, inside the shell, and that of You which is divine, outside of the shell, *because* of Its unseparated Integrity, you could say, is constantly insinuating Itself against the permeable shell. It's inevitable that connection will occur, and what you would call inspiration, insight, revelation. It's inevitable.

Learning how to be still makes it easier, in the beginning, to have the penetrations register with you. But you must also understand that your divinity, which is inside as well as outside of the shell, is able to take and make use of every opportunity of connecting with you consciously. So, let us say that for a millisecond you do listen . . . seriously. Okay. Then, for the next twenty-four hours, listen un-seriously. Your enlightenment might come from a very dynamic movie. It might be in the words of a song on the radio. It might be in the smile of somebody that you look at, who smiles at you.

Loosen up, because your divinity has the means of registering what you need to know with you in uniquely creative ways. So, lighten up.

QUESTION: I've been listening to your tapes, and I've written down a number of questions.

ANSWER: Pick one.

QUESTION: One is the meaning of a saying that was given to me many years ago, and I don't know the meaning of it, but I keep repeating it because it was given to me during meditation. [Verbalizes the saying.] Does that have any meaning?

ANSWER: Pick another question. [Group laughter]

QUESTION: When we pray . . .

ANSWER: No, no, no. I was joking. It does not have a translatable meaning. It has a function. I'll put it that way. When you say it, it almost immediately moves you to a different space--a different inner place. And that is its purpose. It triggers a spontaneous movement into a place of greater peace and receptivity. Now you can share the second question you began to ask.

QUESTION: Thank you. When we pray to God/Goddess, are we praying to the spirit within us?

ANSWER: I hope not--only because when you say "within you," it is impossible at this point for you to comprehend that the within-ness of you is without limit. And so, you will conceptualize the God or Goddess within you as being less than infinite, and perhaps partaking of certain of your own limited characteristics, although it would be greater than you.

As I said earlier, prayer is listening to God. And as I said a moment ago, it is important not to conceptualize the *source* of the answer, because when you don't conceptualize it, it allows it to be maximally infinite.

When you are praying to God, when you are listening for God's voice, you are listening for Love's voice--the voice of divine Love--which you cannot imagine, but which you can feel as a result of listening for It. It will infill you. I would encourage you to substitute the word "Love" for God or Goddess, and don't say that It's "in" someplace or "outside" of someplace. It is omnipresent, which is a difficult thing to conceptualize--and it's a good thing that it's difficult to conceptualize it.

God is Love. Love that loves you. Love that has you as the object of Its affection. Love as that which consciously cares about you. Love that is ultimate Love. Love that nothing more perfect than exists. Because you are the object of Its affection, It draws you toward the experience of Itself. And as you allow yourself to be drawn toward It by listening for It, you find ultimately that Its reason

for drawing you toward It is to dissolve all sense of limitation that you might be experiencing which is blinding you to the Christ that you really Are--to Who You Are in your total Sanity. It's drawing you to wake up. It's drawing you to let yourself be so filled with It that you cannot imagine or describe "two" of you any longer.

QUESTION: Good afternoon, Raj.

ANSWER: Good afternoon.

QUESTION: I'd like to ask about integrity. I think actually what I want to ask is, what is it, because I have an idea about what it is, or I have been brought up with an idea about what it is. And in your last newsletter and in many of the tapes that I've listened to, you talk about my own personal integrity as a being. And I feel that I don't know actually what that is, and I'd like you to speak to that.

ANSWER: Integrity is what you will be when there is no inclination on your part to be something in particular for someone else. Integrity, as an experience, is you being perfectly honest.

Now, if you're upset, you are not in a place where you can be perfectly honest. So, honesty will never be a matter of saying, "You dirty so-and-so, you're out of my life forever!" even though that might seem to honestly express what you're feeling.

Honesty is something you are able to express when you are in your peace. And if you're in your peace and someone attacks you to one degree or another, you will not move into a state of self defense. You will not become defensive. And, like someone said the other day, you will say to that one, "You are going to have to find someone else to be unreasonable with." It is a statement that makes no judgment. It is a statement that simply expresses your peace and the helpful truth that's needed, together with your unwillingness to join in confirming the state of mind that the attacker is coming from. You see?

So, everyone tries to live up to someone's expectations. You try to live up to parents' expectations, you try to live up to your boss' expectations, you try to live up to the creed in your religion, you try to live up to the position you hold. You try to live up to other people's expectations of whoever you have said you are. And there's very little honesty, because there's very little connectedness with your peace. Everyone walks around in a state of "holding your breath," in a state of tension, trying to keep straight what all the different ways are that you are

supposed to be in order to live up to all the different pictures everyone has of you. You see? There's very little honesty, and very little bliss.

Integrity? Integrity is what is *underneath* all of your busy attempts to live up to other people's expectations. Now, what that really means is that you are trying to live up to the standard *you* have set for yourself in responding to and living up to everyone else's expectation. And *you've* got to let *yourself* off the hook. You've got to dare to find that when you aren't being competent in holding the image together, that what will be there in the peace of you that you're experiencing, will always be "equal" to every situation. But it will be equal to it in a context that is harmonious and harmonizing, so that what you say in response to what is happening will be benign but illuminating without your having to try to be an illuminating presence.

Paul, right now, *as Paul*, is being totally incompetent. He's not trying to be anything. And that's why I can talk about him and he's not becoming self conscious. How he appears to everyone else is meaningless. You see? And as a result, in the peace, Integrity can find expression that specifically answers your question in a way that has meaning for you.

So, you won't become meaningless, but the *meaningfulness* will arise out of the Integrity that you're not responsible for, an Integrity that you haven't nurtured or created or developed or finessed into a certain means to control your world. You see? And so you will be in a way that is harmonious and harmonizing. It's what's there when you let who you think you are be totally incompetent, and you don't try to engage it.

If you want to know what it is, you're going to have to *do* what I just said, so that the experience of your Integrity can register with you. It can't be explained to you. But It's there in Its fullness in the middle of you, being the real Presence of You, in spite of the fact that you and everyone else spend so much time developing and nurturing a capacity to fulfill other people's expectations, *or* not violate them, not upset them, not make waves. You see?

To borrow a phrase from Maharishi: When you do less, you accomplish more. When the competent you--Humpty Dumpty--falls, and you don't try to put it back together again, what has happened? If you would imagine that the egg is an egg *shell*, without a yolk, there is a volume of air inside the shell, and a volume of air outside the shell. When the shell--and the particular identity of the oval shape, and the marvelous packaging that Nature has evolved, which are all the ways you can *think* about an eggshell--cracks and comes apart, you seem to lose the identity that the shell gave you. But You--the volume of what is Real inside the egg--is now joined with the volume of what is Real about You that was outside. You are *being on a new basis*, and you can feel the undividedness of You in your entirety.

As I said earlier, it is an experience of Peace. It's an experience in which fear is absent. And in the absence of fear, your Integrity is obvious to you--not as an explanation, but as a way of *being with* everything in which there is no defense, no manipulation, no game-playing. You see? And so, you become benign but transformational, because you are acting in harmony with the divine Purpose that God has given everything--the Wholeness of You. You see?

For a nation of "do-ers," what I'm saying is a hard thing, because you want something you can take hold of that will help you "do" things better. Be willing to conceive that the ultimate answer really doesn't lie in that direction--of being able to take the Truth, and get a handle on It, so that you can make a better life for yourself. If you allow the Truth to register with you, and you abide with It, It will reveal the Life God is *being* right where you are, in all of Its "pre-existing" Integrity--an Integrity you will never have to be responsible for, an Integrity you never have *had* to be responsible for. But It's an Integrity that has remained hidden from you because you thought you had to create your integrity--schooling, certain grades, certain educational institutions, some giving you a better identity than others, and so on.

You get the picture.

QUESTION: Absolutely.

[Break taken.]

RAJ: I just want to say to the last questioner: You wanted a definition of Integrity so that you could *act* like you had it. [Group laughter]

QUESTION: You're right.

ANSWER: And the fact is that you reek of It. All of you do. And you'll begin to really feel It when you really begin not to give a damn what anyone else thinks about you.

QUESTION: Thank you.

ANSWER: That will not give you the freedom to act without It, but that is it in a nutshell.

QUESTION: It's good to be with you again. Along the same line, for the past six months . . .

ANSWER: I want you to be with me at least once between now and the next get-together.

QUESTION: Yes. Thank you.

ANSWER: . . . at home. Just you and me. At least once.

QUESTION: Okay. I will welcome that.

ANSWER: But you will need to welcome me in order to welcome the experience. I am saying, "Let me in, on purpose. Welcome me. Invite me."

QUESTION: I am feeling as though I've been doing that in my morning studies. Have you not heard me? [Group laughter] I don't mean that facetiously or disrespectfully. [More laughter]

ANSWER: I want to have a conversation with you.

QUESTION: Okay.

ANSWER: I don't want you to just have the pleasant experience of feeling my presence. I want more.

QUESTION: So do I.

ANSWER: Good. Continue.

QUESTION: For the past six months or so, I have had specific guidance that it was time for me to dissociate from things of "specialness," things that created the image of specialness about myself to myself and others. As part of that process, I have been in a fervent activity of review and release.

ANSWER: That ought to keep *you* in the picture for a little longer.

QUESTION: And I'm aware that that activity has been "outer." I guess I'm wondering if I need a correction in my path in this process right now to get at a deeper level of this. It's feeling very good, what I'm doing. And I'm doing it with . . .

ANSWER: It is sort of like a coffee purge, isn't it?

QUESTION: It's quite wonderful, really. And I'm feeling a lot of release. And, of course, the temptation, then, is to feel special about how well I've done this.

BNSWER: Indeed!

QUESTION: So, I think if you could talk some about specialness, and . .

ANSWER: Well, let me put it this way . . . I've said it before: The one thing the ego cannot defend itself against is disregard. So, I encourage you to give yourself a little *less* attention. But how do you do that? It's easy. You ask for someone else's point of view. You ask the Father. You ask me. You ask your Guide.

The best way to purge you of you, the *specialness* of you, is to have something to do other than give it your attention. Neglect it . . . because, I promise you, the ego has, like the cleaning establishment that has all of the blouses on the conveyor belt, an endless string of skeletons that it will bring forth and say, "Here's the next one in your closet to clean out." But it's got an infinitely *endless* chain of skeletons. You will get to purge yourself forever, until you finally realize that you've been hornswoggled into a "spiritually progressive" process that is nonsense.

Now, that's the simple wonderful answer. Don't go through your day without reminding yourself that you're not alone by inviting a response from the Father or from your Guidance. It's when you're all alone that you are *especially* special, you see, because you are distinct from everything else. So, even if you do nothing more than say "hello" to your Guidance once every fifteen minutes, stop long enough to hear your Guidance greet you back, and then go on about your business, *that* will purge you more of your self than any of the practices you have been doing. Because at least once every fifteen minutes you will not be claiming distinctness from everything else. You see?

QUESTION: Yes.

ANSWER: So, it's not hard work . . . which is why most people don't take this route, because, "No hard work, no specialness," nothing to be proud of.

You know, there's no way for Paul to be proud of what's happening right now, because he knows he's not responsible for it. He knows he's not responsible for

it! He's not different from it, or separate from it. He's obviously fully involved. But he's not responsible for it. You see?

QUESTION: Yes.

ANSWER: Incompetency is bliss. Personal incompetency is bliss, but it doesn't make anyone meaningless. It's just that the *meaningfulness* can't be taken credit for from a private separate standpoint.

I said to one of my disciples, "Why callest thou me good?" I knew I wasn't responsible for the goodness that he saw. And I was trying to point out to him that he had his attention in the wrong place to call me "good." But, at the same time, I am Good embodied, because I am not maintaining a distinct place in the allness of God. You see? I'm not holding myself separate in any way.

You glorify God by letting God be all there is there, right where you are. That amounts to neglecting the ego. And that's the one thing the ego cannot defend itself against. And when it cannot defend itself against it, it dissolves. It disappears. You come back into your Sanity. You rediscover the Christ that you are. So . . .

There used to be an old radio soap opera called, "Just Plain Bill." You, *Awake*, are "Just Plain You." Nothing special. Except "Just Plain You" is the Christ . . . and that ain't special! It ain't special, but it is utterly Meaningful. Its Meaningfulness consumes everything! And yet it isn't special.

Your process of purging is your ego's best way to keep itself alive--everybody's.

QUESTION: Thank you very much. May I have . . . I just have a short specific related to this, and that is: Was my loss of the photo album in any way connected with this specialness idea?

ANSWER: Yes, it was. And when that form of specialness is meaningless to you, you will rediscover the album.

QUESTION: Hallelujah! Thank you.

PAUL: You don't have your hand up, but he's picking on you.

QUESTION: Me?

PAUL: Uh-huh. I don't know why.

QUESTION: . . .

PAUL: He says he doesn't want you to make up a question. He wants you to ask the question you have.

QUESTION: It seems all my questions have been answered. I guess not.

RAJ: Like someone said the other day, "If you knew what the question was, what would it be?"

QUESTION: My question is about resurrection. My question is about what was happening this morning when I was listening to a tape, and this cry, this moan, this cry that comes when this point is reached about a part of me that needs to die. And it's a part that I'm resisting because I know in this cry that this is ongoing. It keeps coming to this point, and then there's this cry, and then I retreat. And it's a place where there are no words, there is only feeling. And I would like to know, how can part of me die?

ANSWER: You are--and everyone else is, too--almost totally unaware of the capacity to feel that you have. This moan is you, coming in touch with the depth of your capacity to feel. It presents itself as though it's grief. But it's your capacity to love, beginning to touch the surface of your awareness so that it registers with you. Neither you nor anyone else wants to feel grief, and so you stuff it. You run away from the feeling. You are afraid you will be consumed by it. You are afraid you will be governed by it. And you are also afraid that there is so much grief that you will never get beyond feeling it. When you run away from it, you stuff your capacity to feel.

The word "Soul" is often confused with the meaning of the word "Spirit." Soul is your capacity to feel Truth. Soul is your capacity to feel Love. Soul is your capacity to feel Life, to *feel* It. Soul is like a sensing organ, if I may put it that way, as opposed to your Individuality. Okay? Your conditioned thinking, the ego frame of reference, would have you keep your Soul buried out of sight. That is why the intellect is so highly prized by the ego.

The only thing that can die about you is that which never was you, but which you believed was you. This moan is the aliveness of You. It is your Soul. It is your capacity to feel the meaning of Life emerging into your awareness. I will be even more precise: It is the experience of you regaining your Soul, if I may put it that way. Because of that, I encourage you to endure the moan as long as you can.

I say "endure" because that's what it feels like it calls for--*enduring* something you would rather avoid. Abide with it. Let it come forward a little more each time. It will not forever feel like grief if you let it come forth, even though it feels like it will take a century to feel the depth of the grief, the fullness of the meaning of the moan. It will only last five or ten minutes, and you will find it changing into the experience of Love that it really was all along. And you will come alive to yourself more fully. You see?

As I said, Paul still opts for a few milliseconds . . . actually more than a few milliseconds . . . of his day to do what *he* wants, because it gives him a sense of personal identity to do some things "on his own." You see? But when he does that, he runs away from the fullness of Who he is, which he will come into the direct conscious experience of when he lets go of the option to run away from the experience.

It seems to him that he might as well say good-bye to Susan, and good-bye to everyone else, because who Paul *thinks* Paul is will be gone, and everyone's just going to be left with *Raj*. And he hopes they're happy! (Said sarcastically.)

It feels as though letting go of the last little bit of the "right" to do something on his own constitutes *Paul dying*, in exactly the same way that you experience this question about a part of you dying--which this moan seems to create a fuller experience of for you. But if Paul will *abandon* himself to an uninterrupted experience of being unself-conscious, free of fear, and every good thing, he will find that he hasn't disappeared, that everyone will still have him, but who he is and what he is will have been fully illuminated by virtue of his being willing to abandon himself to "the end of existence." His capacity to function as the Christ will become fully realized.

It's the same with you. The language of the process is different, but the process is the same. Embrace the moan. Don't run away from it until you absolutely have to. Each time, hang in with it a little bit longer.

Crucifixion feels like a loss. But it's the loss of that which blocks you from experiencing your Soul. That's the best way it can be said for everyone. It's the loss of that which blocks you from the experience of your Soul--your capacity to feel the Truth about everything! You see?

Here, in very practical terms, you find yourself at the point of putting your life on the line. It's a point of becoming serious about this, and not having the option of running away. Paul is listening to me say this, and he is relating it to himself, and he is realizing, by virtue of being present with me, how easy it is to do what I'm saying, because he's looking at it *with* me. *He's* not so sure how easy it is [from his own "private" standpoint], even though it's obvious to him at the moment that it *is* easy. But he's not going to do it yet.

I share that with you so that you might understand that yielding to it without reservation, and not having the option of running away from it, really isn't difficult. Be too lazy to run away. That's how easy it is. But the main thing you need to know is that the moan is really your divine capacity to feel Truth. Don't be afraid of it.

Don't *anyone* be afraid of whatever the equivalent of "the moan" is in your experience, because it's where you stand at the threshold of putting your life on the line. And until you put it completely on the line, *it's not available to be completely transformed!* Do you get it?

You see, it's wonderful! Smile! [Group chuckles.] Lighten up! This is not a heavy subject!

"Humpty Dumpty . . ." Let's say it together:

[Everyone]

Humpty Dumpty sat on a wall.
Humpty Dumpty had a great fall.
All the king's horses and all the king's men,
Couldn't put Humpty together again.
Hurray!

Easter Story! [Group laughter.]
I love you all. *Get the point!*



Gathering In Kingston, WA –08/01/1999

By: Raj Christ Jesus -

QUESTION: Hi. How are you today?

ANSWER: Excellent.

QUESTION: Good. I made the decision that either I wanted to be well or dead. Is that a legitimate wish?

ANSWER: It all depends on which of the choices you are favoring.

QUESTION: I don't care. Just don't want to stay in this position. I'd rather be better, for sure. But not stuck. Stuck in one position.

ANSWER: I understand. Choosing for Life, choosing for healing is what will allow for healing. Choosing for death will not actually kill you although you might succeed in appearing to die as far as everyone here is concerned. But making that choice will not automatically heal you. And whatever you need to learn here to experience healing, you will need to learn there. So, the choice for death will not give you a leg up.

It is good to have your dander up, and with your dander up, choose for life, and choose for healing. And I'm telling you that it's not an unreasonable thing to expect. I don't care who says otherwise. At the bottom line, you're the one who is going to say the word. You're going to check with the doctors, or with your friends or ... or even your enemies. And you're going to listen to what they say, and then you're going to make a decision. None of them are going to make the decision for you.

Your decision will absolutely govern what they think won't mean a tinker's dam. The validity or the weight you give to what they say is the weight you give to it. And your choice will govern.

”Well, how do I know? They've got more experience. Hell some of them don't

even want me around anyway. I'm nothin' but a pain in the ass to everyone.”
You're saying that! Not them. They can say it, but it will have no effect whatsoever on you. What you say, will, does, and is having its effect at this very moment. And that's the only thing that's having any effect.

Now, the key here is that when you with your dander up, choose for Life and healing, the healing is not going to be up to you. You are not going to have to make the healing happen by your choice and by the strength of your choice and by the force of having your dander up.

This may not sound reasonable to you but ... and this is important for everyone because it's the underlying fact of every moment of your life. It's the underlying healing transformational fact underlying your lives. You are neither behind the point of perfection nor advancing toward it. You are at that point and must understand yourself there-from. In other words, your starting and ending point is that you are at this very moment exactly what God expressed of Himself that looks like you. I'm not talking about the way you appear to be. I'm talking about the divine One that you are; and God did not create you with any imperfections.

Any imperfections, any dramas or traumas that you are experiencing in your lives are a result of having forgotten that you are and never can stop being exactly what God expressed Himself as that's called you ...which was flawlessly perfect. You forget that, and in having forgotten it, you believe your ignorance, and you argue against your experience of healing whether it's of a physical condition , whether it's a mental condition, whether it's a relationship, whatever. So because you can't stop being or alter in any way what God has expressed Himself as, then at this very moment you are not advancing towards perfection. You're not behind it. You're at that point, and you must understand or conceive of yourself in that way. You see what I'm saying?

You must say, “In spite of what's going on, in spite of my immobility, in spite of all of this, this cannot be what God created. Therefore, at this very moment, this is not what God is creating, and so, I am going to stop using my physicians' opinions, my own opinions, I'm not going to validate what my eyes say. I'm going to start in my mind with this clear point. I—at this very moment—am exactly what God is perfectly expressing of Himself.”

”Whatever I thought the future ultimate of me was is the fact right now, because there's nothing that can alter what God is being,” right there where you are, right

here here where I am. Now whether your rational mind thinks that's reasonable or not is absolutely irrelevant because your rational mind is not what is in charge.

If you will acknowledge this about yourself: that you're neither behind the point of perfection nor advancing toward it. But you're there. While you're considering that, you will not be arguing against it by saying, "The doctors say this, I see this, I see what this condition is causing in other peoples' lives." And on and on. And what can happen?

In the absence of your arguing against your healing by confirming that you have an irrevocable problem, God has a chance to illuminate His perfection right where you are. In the absence of your commitment to your problem, because you're acknowledging something beyond it—you're acknowledging your God-derived presence - there's no longer present anything to distort, in your awareness, your apprehension of what God is being right there. And God can reveal Himself because you're not in the way, arguing against what He's being by claiming that something else is true ... and that you're stuck with it.

Perhaps that no-one else has ever recovered from it. Well they're waiting. Those who haven't recovered are waiting for you so that they can say, "Well, he recovered from it. So can I." And they stop arguing against their commitment to their entrapment. You see?

So, I dare you to be unreasonable in the sense that you make a claim about yourself that isn't based upon physical facts and physical interpretations of everyone who's ignorant of the divine one that you are . You need more of Me around you, confirming to you a different point of view. And everyone else needs more than Me, they need You. And everyone needs all of you experiencing healing because you stop arguing in favor of your problems. And in the absence of arguing in favor of the way things are, in the silence of your own voice claiming your imprisonment, there's space for God to illuminate your health, your healed relationship, your ... sprained ankle your ... whatever it might be.

You can - with your dander up—make commitment to Life and to the prospect we'll say of healing, but that doesn't mean that you will then become personally responsible for healing yourself so that its all up to you with your ... the power of your mind. Make that commitment.

And then you know what? And I've said this before: You know what true prayer is? It isn't asking for something. It's saying "Yes!" to God.

Thy will be done. That's prayer. Yes, yes, I am willing. I am willing to experience myself the way You are seeing me and being me. You see? Make the commitment to Life, and then say "Yes." to God — and do it and do it and do it and do it. Because the only thing that has created your problems is that, for one ignorant reason or another, you've said 'no' to God.

You may not have realized it, but one of the ways all of you say no to God is—you say: "I'm just a human being, I came from a sperm and an egg. I'm a physical entity. I'm made of stuff that can be injured. And if it's injured seriously enough, I can die because I'm just a physical being and the physical part of me has nothing to do with God." You can conceive that your soul may be divine. But when you say: "All I am is a body, And all I can expect is an increase of vigor and vitality and life that reaches a peak and then begins to fade."

When you say this, whether you're on the upside of the hill or the downside of the hill, you're denying God. You're not saying yes to God because you're eternal. You're not going to be eternal. If you're ever going to be eternal, you're eternal at this moment. You're at the point of perfection, not advancing towards it But you've got to embrace yourself in that context in your mind.

And you've got to stop making excuses for the hip that doesn't work as good as it did or the joints that just aren't what they used to be. Or the stamina that the kids have but, you know, that's beyond you now. These are all the ways you say no. And you say no and argue yourself right into the very thing that you're claiming that is the truth about you as a body, you know—that you will hit a peak and you decline and what can you do? - but thank God your soul lives on.

I'm here to tell you and I've been saying it, and I'll continue to say it because you need to hear it. The infinite manifestation of God is not nebulous and intangible and non-experienceable. The infinite manifestation of God is not some etheric, boundaryless, undefinable Presence of Love—like ... endless pink fog, The infinite manifestation of God is very specific and very experienceable and it's all of this— water, paper, cloth, skin;

What I'm really saying is that what you experience as paper and cloth and skin is energy—and it's the energy of Spirit, and God is Spirit — right now!

And if you could see you as i can see you, you are all ageless. You might call it, if you want to judge by appearances, you might say that you are at the height of. I'm going to say, physical perfection, and beautiful, absolutely beautiful, in

countenance as well as in the substance of your countenance. I'm telling you that although you can look at each other and Paul is looking at you with me now, but seeing through his eyes and you all appear to be different, short, tall, skinny, fat—happy with your looks, unhappy with your looks.

There is an evenness of appearance. Everyone of you,—absolutely individualized—but beautiful—right here in this room—and I'm talking about **you**, too.

The question is: How do you let in? How do you let in the experience of something that is happening right now because you're not behind the point of perfection or advancing toward it, You're at that point. How do you let that in? Two things: you stop arguing in opposition to it, with all your judgments and reasons; and you stop believing them—all of your reasons and judgments; and the other thing is—you say "Yes." to God.

You can't let in a new experience if you're not saying yes. So why will you experience healing? Why will any of you experience unending improvement well say, until it's a constant experience of bliss. Why? because that's actually what's going on every moment.

You're not struggling up toward and gaining something that isn't yours. You're letting in something that has been from the beginning and was never altered.

Now you may argue with me, but you're much better today than a year ago when I saw you.

QUESTION: You're right,

ANSWER: And you're still kicking against the pricks.

QUESTION: And I've got a lot more to go yet.

ANSWER: Well ...

QUESTION: I want to be up walking.

ANSWER: You have your nose pointed in the right direction. And what I encourage you to do is that at the same time that you recognize there's more improvement needed, that you acknowledge that the improvement that's needed is

available to you.

QUESTION: It is.

ANSWER: It is. It's available to you because it's sitting there fully capable of standing up and walking at this very moment, because I can see it. If I wasn't so damn scared, I probably could stand. And stay up.

ANSWER: Yes. All of you say, "I don't want to have my problems." but all of you who are still experiencing the problems are scared to death to be without them. Why? because you're going to have to change; You're going to have to be, without the problem. And your problems are habits and you know how to be with your habits. You don't know how to be free -because your habits give you a sense of security.

You say I don't want to be with my mate, with my mate being withdrawn and incommunicative. [sic?] I don't want to have an empty relationship. I didn't ask for this. But, if you want something else, you're going to have to be with that person in a new way. You might actually get dragged out of your comfortable habits of propriety and reserve. You might have to kick up your heels and make a fool of yourself, having fun.

The freedom of the fullness of a relationship, the freedom of the fullness of being able to move and do whatever you want—climb a mountain, chin yourself 56 times. The freedom to do that will mean ... you know what it'll mean? A hell of a lot more responsibility than you have to bear right now.

Oh, but I ... I want to be responsible. Yes and no. And you know what I mean.

You're neither behind the point of perfection, nor advancing toward it, and you must conceive of yourself in that context. Every single one of you. Even the ones of you who think you're just fine.

You can look at him, or at someone you know who has a problem and say, "Yes, I see that. Plain as the nose on my face. Yes, but, uh, gee whiz, my life's going pretty well. I'm not caught in any habits. I'm not trapped."

Well I'm here to tell you that there's a freedom available to you that you haven't begun to tap into. So don't be so sure of yourself that the opportunity doesn't stare you in the face, for bliss, for happiness, for joy, that you don't have to account for.

for freedom that you don't have to be able to claim responsibility for because it's your birthright. For health, joy, happiness, freedom, that's yours. I'm going to say, just because.

How can it be yours 'just because'? Because God is Love, and in His expression of Himself/Herself, He/She has withheld nothing of what He is, from what He's expressing. And so, just because—just because God is Love—you at this very moment, each one of you, are the absolutely perfect, flawless expression of God. And the only thing standing between you and your experience of that is the word you're giving. the decision you're making. And you only have two choices. This is all ultimately simple. The two choices are to say "yes" to God or to say 'no' to God.

Now when you say 'no' to God, it does absolutely nothing to Who you really are, or God. But it creates a hell of an experience for you. And then you wrap this hell of an experience around you, and you use it as a means of getting a means of self worth.

'I ... Damn it! I'm going to overcome this. I am going ... this thing is not going to get me down!' What thing? The fact that you said 'no' to God?

'No! That's not what I'm talking about. I'm talking about this thing, you know, the Problem: my quiet husband, my talkity-talkity wife, my body, my boss, my dog.'

No, that's not the problem. The problem is that you've said 'no!'

You see? And you've used the result of the 'no', which is tension, distress, and you've said, "Wow! I've got something to rise above and when I do it, wow! you know, I will have said to the devil.'no'. No! Cause there ain't no devil. There's just you saying "Yes" or 'no'.

Saying "Yes." is not assertive is it? It is not an expression of personal power because you're saying "Yes." to something else. Saying "yes" is yielding to something else. 'No!' is what is an assertive self statement of power and supposed force. You see? Resistance is what the ego does. Yielding to and saying "Yes." is what you in your divine right do. It's the nature of being.

The true nature of being is one of constantly yielding to what God is Being, forever new. You see you want things to change, but you're afraid to change yourself.

Because God is Love, whatever degree to which you say "Yes.", you will be met

with agreement. You will be met with acknowledgment. You will not be met with a judgment that says, "You've got to say 'yes' better." You see?

So you don't have to scare yourself with the prospect of change. You can say "yes" and let change in slowly. But please understand that more is available to you and no-one is withholding it from you, just because you're chicken. And don't want too much of your good, too fast.

What I've shared with you is not too simple. The ultimate answers are always utterly simple. And even though your thinking mind says, 'there's got to be more to it than that!' there's nothing more to it than that.

It is good to see you. It is good to see you with you having said "yes" more than the last time I saw you.

And it is good to see you in the absolute perfection of your being that I can see you in. And it's not my sight that makes you look better than you are.. It's the fact that I'm saying Yes to God that allows me to see what God is being, right there, right now in its utter perfection, cause It's there right now.

And you might be inclined to say after the next two or three weeks, Well, I've done what He said, I've done what I said. I've said yes, yes, yes, yes, yes God, yes God, yes God .and, uh, there's been a little improvement but not as much as all the yesses I've said should've brought!" [laughter] Habits die hard. Habits never have you, but you hold on to habits, all of you hold on to your habits. And so, if there isn't more progress, it's because you're holding on more than you need to, so you persist, not because God is answering you slow, but because letting go of an old habit and being in a new way is something you will do, something you will give permission for on your own terms, and in your own time. And if you're doing it slowly, persist anyway. But be aware that it's not because your healing is being withheld from you, but because this is as fast as you can go in the face of your fear of what your good is going to require of you. And then, knowing that, you will know why it's worth it to persist. You won't be deluded.

You'll say, "I know God isn't withholding it. I know I'm embracing [*sounds like I missed something here?*] more any faster than I'm embracing it, but because I'm the one withholding it from myself, I'm also the one who can keep his dander up enough to persist in letting go of a little bit more of my habit."

QUESTION: Can it be that I got the problem because I needed to learn

something new and better and I wouldn't get it any other way?

ANSWER: We need to be very careful about this. It is never a matter of God or the divine wisdom setting out a path for you, for your own good, to help you learn what you need to learn. Rather, it is that you might say as you began to say no to God and you began to go down an independent path based upon things you chose to believe, that you created a path, as it were, and when the time comes that something in you decides to return home, you can't come home on someone else's path. You have to come home on the path you left your perfection from.

And so each step back home uncovers and nullifies by proving its nothingness, whatever the beliefs were that you took hold of on the way away from home. And so [it?] gets undone, and so it's always specific to you because it's specifically undoing a mistake that you did on the way out. Do you see what I'm saying? So this is perfect for you because it will uncover to you the misinterpretation or the misunderstanding that you embodied on the way out.

And so you will be able to say "Yes, this had great value for me. If I had been sick like Aunt Clara with whatever she had, it wouldn't have done it for me. Heck, I could've handled that, because that's not one of the misunderstandings you embraced and embodied on the way out. You see? And so it will always be perfect, and everything you're met with will be right on the nose for you because it's your mistake that's being undone and released as you come home. You see? So it will be perfect for you. But not because God set up the situation for you because He knew this would help you best even though it hurts. You see?"

QUESTION: Thank you.

ANSWER: You are welcome. I'm always so happy to see you here

QUESTION: I sometimes am and sometimes not. But I am really good right now. I think it's wonderful.

ANSWER: Yes.

QUESTION: I hope you stay here. [Paul, on the cd it sounds like he is saying "I hope you stay here on earth." That wasn't clear on the tape. Is it correct?] That's all I wanted to say. Thank you again for much for what you said. Wonderful people here and you gave me too much time, but that's all right with me.

ANSWER: [Laughter] You are welcome. I do want to add to what I was saying to you - that although I said that habits don't die easily, that doesn't mean that should not always include the possibility of instantaneous healing.

QUESTION: I want that!

ANSWER: Then you must allow for it. You must let it happen. You cannot demand that it happens. You cannot, so to speak, put in your orders to God. Quick healing please! Because you're the one letting it in. You know what? You all think that your mind sets are real solid. You all think that what you believe is real firm, but it isn't true. And that's why an instantaneous healing can occur.

The only reason you ever seem to be stuck in a situation is because you can't justify not being in it. That's very important. The only reason you ever feel stuck in a position is because you can't justify not being in it. And the moment you can justify it, you'll let go of the reasons for holding on to it. Your beliefs are fabulous. And what I mean by that is that they don't have much substance. Fabulous and fable go together. Fabulous means 'of an illusory nature'.

All of your beliefs are fabulous. They don't have the substance that you think they do. And the only thing that seems to give them substance is the force you bring to holding on to them, and the moment that you can justify not holding on to them, at that moment, they'll be gone and you will have instantaneous healing or instantaneous resolution of whatever was going on. You started out by saying, "I either want to be healed or I want to be dead." Well I didn't believe you for a minute.

You will find, all of you, if you will pay attention to yourselves and others, that when a person make a declaration that seems to be negative, they are really saying, "Give me a reason not to believe this way."

What happens though, is that when you hear somebody come on to you in a very declarative way and a very negative way, you feel a need for self-protection and defence. You feel challenged because they seem to be saying, "This is the way it is, and this is the way you've got to see it too. But the fact is that whenever any of you come out with declarative statements like that, you're really hoping that the person you're saying it too, will be able, in a few words, to declare that the way you're seeing it isn't valid, and that there's another way to see it. But if you become defensive, you've missed the point and the opportunity.

A Course in Miracles says that everything is either a call for Love or Love. Love is obvious to everyone. A call for Love looks like hate. It looks like negativity. It looks like jealousy. It doesn't look like love. And so when you're confronted with somebody who's in a state, and they're aggressively negative or they're aggressively declaring something that you wouldn't want to believe, and it looks like hate — either mild hate or severe hate being expressed - if you're not careful, you'll miss that instead of it being an attack for you to cope with, it's a call for Love. Which means a call for a perspective that could release them from whatever they are so boldly declaring. You see?

The Christ of You, if you're willing to be in touch with it, is able to respond to the behavior as a call for Love, and respond with Love that proves that whatever was said doesn't have to be committed to any further by that individual, whether that individual recognizes it at that moment or not, the Christ of You can respond with clarity and Love that heals. You see?

I am not suggesting that you are obnoxious here, but obnoxious people are people asking for release. They're asking for somebody not to react to their obnoxiousness, but to be the Presence of Love that releases them from the discomfort of their state of being that they're currently experiencing.

And you know, sometimes its as simple as Paul's relationship with his son. There was a point at which when his son was being obnoxious, that Paul realized that what was needed was a hug. It was like, "Oh, you need a hug." And he gave him a hug and that was the end of it. Whereas before that Paul was trying to be appropriate —fatherly appropriateness you know. And all that was needed was a hug. Sometimes it's that simple. That's a simple expression of the meaning behind the expression, "Looking in your brother's eyes and remembering God. You see? Okay.

There seems to be a small gap here? When I get the tapes, I'll fill it in. the beginning of the piñata lady from Port Townsend.

EXTRA LINES REMOVED FROM HERE TO THE END

You know, there are only two voices you can hear: the Voice for Truth and the voice for illusion, the voice for the ego. Is the Voice for Truth, is the Holy Spirit going to whisper in your ear things that cause self-doubt and suggest to you that you should withhold your gift?

Well, then, don't, under any circumstances, validate the whispers in your mental ear that undermine your ability to appreciate yourself; because, you know what, and I don't mean this - I mean this in the most practical sense, not in an absolute sense. You know what, no matter how clear you are, there's always someone who's going to be less clear than you, who can appreciate and benefit by whatever degree of clarity you have to share that's greater than theirs.

What I'm trying to say, rather than setting up an hierarchy of superior and inferior, is the fact that there's no point in any of your lives where you're not valuable to someone..

And you may have people around you, or an ego of your own, that want to say 'You're not good enough. You're not good enough to open up your mouth and say anything meaningful to anybody.' That's a lie. There's someone who may only be a foot behind you, but they don't see how to traverse that foot, and you do. And your ability to share with them how to traverse that foot makes all the difference in their life.

Every single one of you at every single moment is in a position that is meaningful and helpful to someone else. Find that someone else and make the gift.

Now Paul's voice has been sweet and gentle, but I am really meaning to be very firm with you on this point. Find someone else and make the gift. And pay attention to which voice you're inviting into your mind.

ANSWER: There's a little bit of manipulation and control there. For righteous reasons. Well, there's no love in righteousness. There's no love in right-eous-ness. So I hope to hear you say that you are really enjoying Port Townsend.

QUESTION: There are aspects of it that I do enjoy -

ANSWER: But I said really enjoying! You know, what you appreciate, appreciates, like money in a savings account appreciates. What you appreciate grows. When you're engaged in appreciation and gratitude, the things to be appreciative and grateful for increase. And many times the increase does include the things you didn't find yourself able to be grateful for and called a problem in the beginning.

Go on a diet of gratitude, and cut out the constipating practice of stifling yourself and withholding the gift because ... dot, dot, dot. Okay.

A lot more fun is right there all around you. You just gotta stop lookin' at the hole and start looking at the doughnut. Okay.

QUESTION: Raj. About 8 years ago I talked with you and I'd asked you why I was here at this time, and in this body, and in this situation and you told me that a great deal of preparation and thought had gone into this incarnation and that the purpose is yet to be unfolded and at that time it was not appropriate because I would become so focused on ta-da I'm going to be doing such and such and unfocused on what I needed to be studying that it would be a while before it would be revealed to me. Well eight years is kind of a while. I'd like to check in again.

ANSWER: I still cannot share with you the purpose itself, but what I can share with you is that by your very being, which you are being, without thought. In other words, you are just being it, without having reasoned out why you're being it. You are, for lack of better words, holding a tone. The name Christopher means 'Christ-bearer'. Well, that is sort of the meaning of holding the tone. You are, your very presence is holding a tone that stands in support of awakening, and is having a stabilizing effect which is allowing the energy of awakening to increase without being upsetting in the world. You are not the only one. But it's important for you to know that you're not doing nothing until you find out what your purpose is. Okay. That's the end of the answer.

QUESTION: Is there anything I can do to expedite it?

ANSWER: No, and that's why it's not something you are consciously aware of, so that you will not try to expedite it. Evenness is the nature of Being. There is in you a commitment to that. You are not inclined to be uneven, - I will put it that way - so you become a natural supporter of the evenness, and therefore, a carrier of the tone, you might say.

You don't want to mess with it. You don't want to crank the volume up. Just say o.k. to things as they are. There is much appreciation for what you are doing, but not doing on purpose, willfully. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello. My question is, I went to Peru to study a very powerful healing system. And at that time, I made a commitment and dedicated myself to that to come to fruition in the States in helping people. And I found a vision - I never really knew you could be so dedicated to something and feel so wonderful about it. But in the interim, professional and personal things became chaotic around it and I feel as though I've lost that. And I'm even wondering how I should ... should I pursue this?

ANSWER: You should pursue it, but not with a vengeance.

QUESTION: To exclude everything else. Is that what you mean?

ANSWER: That is exactly what I mean. And to pursue it not with the force of will, but the energy of allowing. After all, at the bottom line, it's an expression of Love. And there's just no way to force Love on anyone, and there's no way to force Love to do Its work.

You must become the handmaiden of Love. Isn't that what saying Yes to God means? It's saying, Thy will be done. If you will just allow Love, the Love that you have to share to find Its way to those who are able to stand in receipt of it, rather than trying to get it to those who might be ready to stand in receipt of it, you will find the turmoil leveling out. It's that simple.

EXTENDING LOVE VS. SELF DOUBT

QUESTION: What about this self-doubt that has come to bite me on my 'piñata'?

ANSWER: [Laughter] Self-doubt. What that really means is the suggestion that you need to stuff your love. Right? Self-doubt says, 'maybe I shouldn't be doing what I was willing to make commitment to. Maybe my motives were wrong.' Self-doubt always causes you to withdraw your gift. Well, if Paul wishes to feel the Love of God, he has to let the Love of God be extended to someone else, and in the process he gets it. So, you must let the love that you have to give, that you feel there, you must extend it if you are to be blessed by it, as well as another.

QUESTION: And the self-doubt I'm referring to is my own critical self saying, You're not good enough. You know, you forgot to do this part of it. You forgot to ...' You know. That's what I mean

ANSWER: Yes. Self-doubt always causes you to arrive at a conclusion that you're not equal to something. And if you're not equal to something, then you'd better not - you'd better not step out and extend. You see?

It says to you, you must stuff it But what that means to you is that you block yourself from experiencing God's love because you have decided not to extend it to another and thereby stand in receipt of it yourself.

You want to know something everybody. You can't really feel God's love until you're willing to pass it on. And the willingness to pass it on has to come first before you're willing to feel it yourself.

God's love is always embracing you. It's the very substance of you, of your being. But when you don't extend it, you're stifling it in you. And you won't feel it. And if you're having a down day, if you are miserable with yourself, find someone to love. "I don't feel like loving any one. I'm miserable! There's no love in me. Well you're right. Find someone to love and make the gift and find that it's in you. You can't have a private relationship with God. You can not have a private relationship with God where you pal around with Him and get all the goodies and your poor sister-in-law, or your bastard husband are losing out - miserable souls that they are. No, you can't have a private relationship to God. If you want to feel His love, you've got to be loving. You've got to extend it. There has to be a willingness to give. And although you can play it safe and find lovable things to love, the greatest

gift you can give yourself is to love the unlovable. To find a way to love the unlovable. But either way, you're not going to feel well. You're going to be miserable as long as you don't make the gift.

And as long as you don't make the gift and you have turned into a piñata, then you can count on it that your door will be knocked on and knocked on and huffed and puffed until it blows down. And your gift is made in spite of you. But that's the hard way. And there's no requirement, especially since you know the answer now.

***** You know, there are only two voices you can hear: the Voice for Truth and the voice for illusion, the voice for the ego. Is the Voice for Truth, is the Holy Spirit going to whisper in your ear things that cause self-doubt and suggest to you that you should withhold your gift?

Well, then, don't, under any circumstances, validate the whispers in your mental ear that undermine your ability to appreciate yourself; because, you know what, and I don't mean this ... I mean this in the most practical sense, not in an absolute sense. You know what, no matter how clear you are, there's always someone who's going to be less clear than you, who can appreciate and benefit by whatever degree of clarity you have to share that's greater than theirs.

What I'm trying to say, rather than setting up an hierarchy of superior and inferior, is the fact that there's no point in any of your lives where you're not valuable to someone..

And you may have people around you, or an ego of your own, that want to say 'You're not good enough. You're not good enough to open up your mouth and say anything meaningful to anybody.' That's a lie. There's someone who may only be a foot behind you, but they don't see how to traverse that foot, and you do. And your ability to share with them how to traverse that foot makes all the difference in their life.

Every single one of you at every single moment is in a position that is meaningful and helpful to someone else. Find that someone else and make the gift.

Now Paul's voice has been sweet and gentle, but I am really meaning to be very firm with you on this point. Find someone else and make the gift.

And pay attention to which voice you're inviting into your mind. And keep out the

rif raf because you're always going to have to clean up after it. Okay.

QUESTION: Thank you very much.

ANSWER: You're welcome.

GOD'S DEFINITION OF YOU

QUESTION: Okay. Let's see if i can do this without my throat chakra closing. Like the gentleman to my right, I kind of want to update. At one point you told me that it wasn't a vocation or a location i was looking for in my life, but it was the purpose of fulfillment. That purpose of fulfillment appears to me to be staying in touch with Guidance, with clarity and my peace, because I want. Now situations have unfolded in my life where it's obvious to me that i can't choose from my ego point of view because they're too much from that point of view. I become too overwhelmed. And when I reside in my peace, I feel that these situations in my life are - how should I say it - available to me. An understanding. A choice. So I would like guidance. I'd like to understand more clarity. I don't know if you need specifics

ANSWER: But you're being very clear right now.

QUESTION: Yeah. (laughing)

ANSWER: You've pegged it for what it is. You recognize what works and what doesn't work. You're clear. So what is the problem?

QUESTION: One thing is that I compare myself desiring to have some sort of physical purpose or focus

ANSWER: I'm sorry. Did you say your Guidance told you to do that?

QUESTION: No, no.

ANSWER: I didn't think so.

QUESTION: No.

ANSWER: I'm just reminding you that your question indicates that you've

abandoned what you value so highly in order to have the problem to ask a question about. laughter.

QUESTION: Yeah, that's why i was so nervous about asking a question.

ANSWER: Would you like to go back and dilly-dally with the ego for a while?

QUESTION: No.

ANSWER: Then don't. How many times do you have to get burned before you say no!. I'm not going to do that again. You're going to choose whatever you choose, no matter what I say. But I encourage you to choose to continue to listen for guidance. And if your Guidance doesn't say to compare yourself with anything else, don't do it. And if other people say to you, or compare you to someone else, don't take the bait. Unless you want to lose your clarity and burn yourself again and realize "Oh! I did it again. And I didn't want to do it. Peace always has a partner. And the partner's harmony. What do you want? Harmony or agony? Harmony or distress?

QUESTION: My ego's very upset about there not being some sort of defining Principle and, as I feel consciousness expand, and as I open up to more of myself, I feel ...

ANSWER: I'm going to be very blunt with you. If you find out what your spiritual purpose is, and you declare it, you will have a world who will hold you to it. That says, you're responsible to us to live your purpose.

The minute you can define it, you will succumb to every means of control that everyone else can bring to bear to get you to fulfill it, because they don't want to have to fulfill it for themselves.

It having been such a long time since a Gathering - thirteen months since the last Sunday Gathering - Paul went through, during this past week, some self-doubt and uncertainty. He wondered, 'why does he do this? Why does he work with me? Why do we have Gatherings?' He can't see in everyone who comes to the Gatherings., any well defined benefit. You see what I'm saying? He says to himself, 'I've been listening to you, Raj, for 18 years, and so what.?' What has it gotten him. He doesn't know what the reason is for getting together in a clearly defined intelligent form. You see? However, he is aware that as the years have gone by, and people have begun to have a concept of Who I am, many have begun to feel that Paul is

obligated to let Who they think I am fulfill the purpose they think I have for them, and they have become somewhat demanding. To fulfill this concept they have.

Do you see what I'm saying? Definitions will get you into trouble. Paul still does not have a definition. Paul does not know what's going on here today. Paul's fully conscious of what's going on, but he doesn't know what's really going on. But healing's going on. The leaven that leavens the whole lump is leavening the whole lump. But he has no evidence of this. Heaven help him if he ends up being as certain about what he's doing as others are about what they think he's doing and what he ought to be doing, because then he'll become entrapped and will not stay in the fluid Movement of the Father's Love that transforms. Don't you do it either. Don't let a definition come in.

You see, Paul knows that many people who listen to me are students of the Course, but he's also intimately aware of the fact that Course students, Christians, Jews, atheists, Buddhists, are nothing other than my Brothers and I make no distinction whatsoever. And I speak to all and for all. Not on the basis of the definition they define themselves with. Not to promote Buddhism or A Course in Miracles, but because I'm just the Presence of Love. And I'm awake. And I know Who You are. And I need You to know Who You are so that We may be Brothers consciously. Peers, equals. With none of you feeling unequal. You see?

The only way this can happen is as the expression of Love, allowed to move into expression, which is what Paul is doing right now, even if he can't define it. He is doing it. You all are participating. Don't let the need for definition trap you.

QUESTION: Okay. Just one point of clarification. In my thinking which I think is happening/[happened] here, is in all the possible scenarios, the little dramas in my life that are presently occurring, am I to understand that what you're saying applies to those? The situation in Taos, the situation in Portland? The situation with my need to understand career vocation, location, all these things. Are all those grouped in the answer that you've given me?

ANSWER: Absolutely.

QUESTION: Okay. Gotcha.

ANSWER: See. Pay attention to the obvious. Paul cannot tell you what it is we're doing. There isn't any neat little definition that can be applied to it. But what he's doing is being recorded on a video camera and on audio tapes. There's definition,

isn't there? There is something happening. He hasn't become a blob that just sits in the middle of his living room floor, and that's all there is to his life. There will be definition to your life. But you don't have to be able to explain to someone else, or to yourself, what it is you're doing. You see, it isn't what Paul is doing that is meaningful to him. It's what he's being. Your answer will come in what you are being, not in what you are doing. And you will take what you are being into everything you are doing, but the doing won't be the point.

If you get sucked into thinking that your doing is the point, and the definition of the doing is meaningful, you will stop being. And when you stop being, your life will lose definition unless you, through your own will, manage to keep a definition alive. And then you're going to end up fulfilling a role that you have in your mind that has nothing to do with who you are and what you are. And that's when you're trapped, and that's when the world will set your schedule and set your responsibilities, And it's a downhill road from there, because, again, what you're doing is stuffing yourself. And you're not making the gift because you're out of touch with your being.

Your life will have definition. It will be describable, but let others do the describing and then don't get caught up in their description.

QUESTION: Thank you.

ANSWER: Paul surfs the web and runs across people who call themselves teachers of God and teachers of A Course in Miracles, and he wonders where he fits in. He doesn't fit into definitions. When you're be-ing from the impulse of God in you, you won't fulfill definitions, but you will be a fulfilling presence. And what you do will tend to be fluid and change, because what fulfills God's purpose always accommodates the need. And someone watching you will say, 'Oh, he wears many different hats.' And you'll say, 'Hat's.' And it won't make sense to you, but it'll make perfect sense to the person who's living still in the realm of definitions. You see? If you're looking for a definition of you, it means you also naturally look for definitions in others. And if you look for a definition, a concept in them, you'll miss the Christ that they are.

Oh let me get out your business.... what's your definition? Here's my definition. You can trade cards. Isn't that funny. [laughter] and you go on your way to trade cards with someone else. And the two of you don't have the slightest idea who the other encountered. What a waste. Because what was really there was the opportunity to look into each other's eyes and remember God and wake up, instead

of playing definition games. You see? Oh, well, I'm a student of the Course, or, I'm a devout Catholic. Do you realize that if you give that definition, well, a student of the Course, if he's going to listen for the Voice of God is going to expect to hear the Course.. Well maybe that day God is responding to that individual right where that individual needs to feel love, and says "You know. You need a good cry." 'Where's it say that in the Course? You can't be God! You're telling me to feel emotion?' "You need a good cry. You need to do that which gets you out of your head and into your heart. Go ahead and cry. I'll be with you." 'Well you can't be God because you know nothing about the human condition because of Your Nature. Therefore, you can't be God, you see!'

So the minute you give yourself a definition of any kind, what you've done, what you've done is that you've defined that you are this and you are not that. And it's a trap. I don't mean that it ensnares you. It's just that it's a dead end road that doesn't allow—it doesn't allow for insight or revelation unless it comes in a specific language you're willing to listen in. It also means that you can't enjoy the brotherhood of man unless mankind approaches you in the language of your willingness to listen. You see? Everybody's got to get past this.

This is the part of the freedom. This is the part of the change that comes when there's a willingness to say Yes to God. Territories, boundaries, false definitions that simply serve as a mask to the Christ that you are. These all need to be abandoned.

'Well I can tell who you are by the mask you wear.' No. No-one can tell anything about you on any basis other than their willingness to look at you and be willing to see beyond whatever their current mindsets are, beyond whatever their biases are, whatever their preferences are. Because until their presence is clear of their definitions, there's no room for something new to register with them when they look at you.

Your quest for a definition is one that will never lead you anywhere practical or fulfilling, even though everyone around you can show you their definitions, which they call their credentials and claim that you're nothing because you don't have a definition, or it's not a good enough one.

You're understanding what I'm saying?

QUESTION: Thank you. ANSWER: You're welcome.

QUESTION: For years I've been without definition. Lately, I've been giving

definition about myself even when I'm not asked by people to do so on the assumption that it's coming from a purpose that I have allowed to arise from within me, but I'd welcome any comments regarding a trap I'm falling into in this regard.

ANSWER: It is temporarily serving a purpose, but you can't afford to take it seriously. And the fact is that you are not. You're having fun with it. I don't mean you're being misleading, but it's more honest not to give a definition. That's the end of the answer. If you want to pursue it further, you're welcome to. that's me , Paul, talking.

QUESTION: No I think that's ... what I hear is that I'm to take it lightly but that, however, does not mean that I cannot speak about what I'm doing in concise ways. to have fun with it.

ANSWER: Paul is perfectly able to describe what happens. He is perfectly able to say that he holds Gatherings in which he sits down and becomes clear, still, in his mind and listens and hears a voice, which he shares. So he can describe what happens, but he can't say that he's a teacher of A Course in Miracles or that he's a teacher of God because he has no concept of what those words would mean. He cannot say how it fits into an overall scheme of things. He can say that he knows that when he does what he does, it's blissful. There's an experience of fearlessness, an experience of groundedness. In other words, there is no experience of vulnerability and that when he just allows what happens to happen that his world reflects back to him that it was meaningful for them, so he can talk about what happens. You see what I'm saying. But he cannot give a definition to it. He can say, "Here is what I am being when this is happening, but I can't tell you what I'm doing in the sense that doing leads from point A to point B to point C to a conclusion that is describable.

He can say that he experiences being on the beam, being on purpose, but he cannot tell you what the purpose is.

QUESTION: I need to be a little more specific, I think. When I talk about my purpose, I talk about political restructuring in the country and I have an idea about how that should occur. And I claim, when I'm speaking about this that we need new models for governing agencies.

ANSWER: But there you are describing what you're doing, but I haven't heard you describe who you are in those words. That's not a definition of you.

QUESTION: On occasion, lightheartedly, I say I'm a revolutionary, but a . . .

ANSWER: And Paul says on occasion when there's not time to go into any detail, that he channels Jesus. Or he channels someone who's totally awake. And yet that's not really the appropriate words to use; those are not really the appropriate words to use.

As I said, don't take it too seriously. And, as I also said, you don't take it too seriously. You You are more than what you're doing. You are not caught in a very limited definition that will determine your success or failure as a being. You are not caught in a trap and this is not what the first question was really aimed at. My answer to him was an answer to a different question where he was looking for a definition that would allow him to feel at peace about himself in the world because he could in so many words, provide credentials. And that's not the reason to be at peace with himself.

And what you're talking about has nothing to do with providing a definition so that you can feel at peace with yourself in the world.

QUESTION: Thank you. I understand now.

ANSWER: Okay.

SEEING THE FACE OF GOD

QUESTION: I'm not sure it's appropriate to ask about somebody else, but I have a brother, and I've been working with him. And I heard about what you said about justices and injustices, And I'm wondering if you see him out of the institute?

ANSWER: There is a lot of stubbornness there that will delay his coming out. But don't you give up on him for a moment. Don't you believe his presentation of himself. But also pay attention to yourself to your limits, so that you don't exhaust yourself in the process of hanging in there with him. He needs someone who doesn't believe what he believes about himself. But you are not to sacrifice yourself in any way in the process of being there for him in that way. Do you understand?

QUESTION: Yes..

ANSWER: It's not up to you. It's up to him He's got his hand on the switch where he says "Yes, I'm going to be stubborn." or "No, I'm going to abandon being stubborn." He's got his hand on the switch. So never think it's up to you. Use your common sense. Honor yourself, and don't override your integrity for him. I'll say this to everyone, "Don't any of you override your integrity for someone else That is not Love.

You will be able to be there for him much longer than if you sacrificed your integrity and tried to be more for him than you have energy for. Or if you try to be more for him than you can be because your hand isn't on that switch. It will be a while before he's out as things stand now.

But, you never know when the clarity and Love that you share with him will be what it takes for him to justify looking at it a different way and releasing his willfulness, his resistance. You see? It's tricky.

At the same time that you know another doesn't have to be caught for a moment longer, because what's binding him is fabulous in the sense that I used that word earlier. At the same time that you know that, you can't afford to want him to see it. Knowing that it's possible for him to have instantaneously healing that would promote his release, doesn't involve willfulness in any way. It doesn't involve assertion in any way. It's like knowing the Truth. You just know that it's true. It's a knowing that abides in you and doesn't require any action to make it true. And the knowing that it's true, and you carrying that knowing with you in your involvement with him, is a non-coercive environment that you bring with you that doesn't cause resistance because there's no coercion on your part. And it makes healing more possible. But the minute that you want him to see it, you've shifted into a willful, assertive, coercive frame of mind. And you will defeat yourself. Because not even you will change for someone else. You understand?

QUESTION: Yes.

ANSWER: It's an important thing. Don't want something for somebody else because then you will involuntarily slip into the role of teacher, which really means coercer. I'm telling you that so you don't get caught in it and deplete your energy.

As I said earlier, no matter where you are on your path or in your growth, no matter where you are in your return to home, to being fully enlightened, there's always somebody for whom you can be a meaningful presence. Put that way, you

are exposed in a positive light. Now I will reverse it and I don't mean negative, but just 180 degrees. No matter how deeply you're caught in ego dynamics, no matter how badly you're hurting, you and everyone else are always standing at their leading edge. They're standing as far forward in their clarity as they can bring themselves to be at the moment.

So even though your brother may be in circumstances brought on by ignorance of his divinity, he is standing as far forward as he can stand, and therefore, is standing on the threshold of enlightenment, and therefore, you can honor him for where he is even if you cannot honor what he's believing at the moment. And if you honor him for standing as far forward as he is able to stand, he will feel that acknowledgment of his integrity even if relatively speaking, it seems that he's illustrating very little integrity. Do you see what I'm saying.

So there's no need to judge him for being in an ignorant place. Every single one of you are standing in some level of ignorance at the moment, because you're not totally awake. That is not a judgment. I recognize that, and I respond to each of you at your threshold of discovery, and I invite you to come a little bit more forward.

I honor you where you are, and I invite you to come a little bit forward of that point. Not enough to overwhelm you. I inspire you to feel like you can dare to move forward a little. And because you experience no judgment from me, you feel no need to project yourself against my wanting you to be something you can't be yet. Even though I've told you from the outset to~day that you're neither behind the point of perfection, nor advancing toward it, but you're already there. Do you see what I'm saying.

When someone feels that you recognize their integrity, even though, relatively speaking, by some measuring sticks, they seem to have very little, they feel loved. And when someone feels loved, it's easier for them to feel safe. And when they feel safe, and when they feel safe, there's more courage to step forward a little bit. You see?

It's almost time to end. And I want to say something that embellishes on what we've been talking about, but especially for everyone. There are those who call themselves teachers, spiritual teachers. And some of them speak of highly complex processes of awakening, and complex rituals or behaviors that must be practiced obediently. And others who say that awakening comes through a greater intellectual understanding of Truth. And other who manage to talk a sort of

spiritual double-talk that causes you to feel that something has been said, that you almost understand, but not quite, and so you feel thrilled by the supposed disclosure of something just beyond your grasp. And there are others who say you must turn your back on the world, it's all an illusion. It has nothing to do with God.

And what I want to say most clearly is that the only teacher you need is right in the middle of You. And it's not you, it's God. Because God is all there is of you; and God's Presence is your constituting Presence. And ... the way Home, the path, if you will, is not through the intellect; it's not through understanding. It's not through practices or rituals. It lies only in, as I've said to Paul, keeping your feet on the ground and your head not too far away.

And how is it embodied, or how can it be described? It can be described in moments of caring for whoever it is that's next to you, no matter what his leading edge is. Whether it seems to be one of profound ignorance or great enlightenment.

Recognizing that one's essential value because you know that he's neither behind the point of perfection, nor moving towards it, but is at that point. And therefore, not wanting anything for him that would cause you to try to coerce him into being better and abiding with that one, in that moment, with appreciation, rather than judgment or criticism or anything else.

How does divine Love register in the world? By the meeting of the human need. Not by rising above the human need. Not by calling the human need an illusion. Not by saying offhandedly, "Well, it isn't true." As I said, in the Presence of Love, another feels no need for defense, feels safe. And in that safe environment is able, for his own reasons, to step a little bit forward, further past his threshold, current threshold of his awakening.

Any time, any place, where you can bring Love into the picture, you are engaging in the essence of that which will promote awakening. And in effect, this is all we've talked about today. But remember, no matter what anyone says, your awakening is going to be experienced as human needs met. Not human needs discounted nor talked away, but human needs met.

Standing up without a wheelchair; climbing a mountain; being the helper instead of the helpee. Being the husband or the wife or the partner whose presence illuminates and makes bright everything that happens in the relationship. Human needs met. Which means you've got to be willing to look into your brother's eyes

instead of into a far off into God know what. You see? Keep your feet on the ground, and your attention not too far away. And your attention will be where God is appearing and can be recognized. I love you all.



Gathering In Kingston, WA –08/08/1999

By: Raj Christ Jesus

QUESTION: Hi. How are you today?

ANSWER: Excellent.

QUESTION: Good. I made the decision that either I wanted to be well or dead. Is that a legitimate wish?

ANSWER: It all depends on which of the choices you are favoring.

QUESTION: I don't care. Just don't want to stay in this position. I'd rather be better, for sure. But not stuck. Stuck in one position.

ANSWER: I understand. Choosing for Life, choosing for healing is what will allow for healing. Choosing for death will not actually kill you although you might succeed in appearing to die as far as everyone here is concerned. But making that choice will not automatically heal you and whatever you need to learn here to experience healing, you will need to learn there. So, the choice for death will not give you a leg up.

It is good to have your dander up, and with your dander up, choose for life, & choose for healing. And I'm telling you that it's not an unreasonable thing to expect. I don't care who says otherwise. At the bottom line, you're the one who is going to say the word. You're going to check with the doctors, or with your friends or ... or even your enemies. And you're going to listen to what they say, and then you're going to make a decision. None of them are going to make the decision for you.

Your decision will absolutely govern. What they think won't mean a tinker's dam. The validity or the weight you give to what they say is the weight you give to it. And your choice will govern.

Well, how do I know? They've got more experience. Hell some of them don't even want me around anyway. I'm nothin' but a pain in the ass to everyone. You're saying saying that! not them. They can say it, but it will have no effect whatsoever on you. What you say, will, does, and is having its effect at this very moment. And that's the only thing that's having any effect.

Now, the key here is that when you with your dander up, choose for Life and healing, the healing is not going to be up to you. You are not going to have to make the healing happen by your choice and by the strength of your choice and by the force of having your dander up.

This may not sound reasonable to you but ... and this is important .for everyone because it's the underlying fact of every moment of your life. It's the underlying healing transformational fact underlying your lives. You are neither behind the point of perfection nor advancing toward it. You are at that point and must understand yourself therefrom. In other words, your starting and ending point is that you are at this very moment exactly what God expressed of Himself that looks like you. I'm not talking about the way you appear to be. I'm talking about the divine One that you are; and God did not create you with any imperfections.

Any imperfections, any dramas or traumas that you are experiencing in your lives are a result of having forgotten that you are and never can stop being exactly what God expressed Himself as that's called you ...which was flawlessly perfect. You forget that, and in having forgotten it, you believe your ignorance, and you argue against your experience of healing whether it's of a physical condition , whether it's a mental condition, whether it's a relationship, whatever. So because you can't stop being or alter in any way what God has expressed Himself as, then at this very moment you are not advancing towards perfection. You're not behind it. You're at that point, and you must understand or conceive of yourself in that way. You see what I'm saying?

You must say in spite of what's going on, in spite of my immobility, in spite of all of this, this cannot be what God created. Therefore, at this very moment, this is not what God is creating.& so, i am going to stop using my physicians' opinions, my own opinions, I'm not going to validate what my eyes say. I'm going to start in my mind with this clear point. I – at this very moment -- am exactly what God is perfectly expressing of Himself.

Whatever I thought the future ultimate of me was is the fact right now, because there's nothing that can alter what God is being, right there where you are, right here, here where I am. Now whether your rational mind thinks that's reasonable or not is absolutely irrelevant because your rational mind is not what is in charge.

If you will acknowledge this about yourself: that you're neither behind the point of perfection nor advancing toward it. But you're there. While you're considering that, you will not be arguing against it by saying the doctors say this, I see this, I see what this condition is causing in other peoples' lives. And on and on. And what can happen?

In the absence of your arguing against your healing by confirming that you have an irrevocable problem, God has a chance to illuminate His perfection right where you are. In the absence of your commitment to your problem, because you're

acknowledging Something beyond it – you're acknowledging your God-derived presence – there's no longer present anything to distort, in your awareness, your apprehension of what God is being right there. And God can reveal Himself because you're not in the way, arguing against what He's being by claiming that something else is true ... and that you're stuck with it.

Perhaps that no-one else has ever recovered from it. Well they're waiting. Those who haven't recovered are waiting for you so that they can say, "Well, he recovered from it. So can I." And they stop arguing against their commitment to their entrapment. You see?

So, I dare you to be unreasonable in the sense that you make a claim about yourself that isn't based upon physical facts and physical interpretations of everyone who's ignorant of the divine one that you are. You need more of Me around you, confirming to you a different point of view. And everyone else needs more than Me, they need You. And everyone needs all of you experiencing healing because you stop arguing in favor of your problems. And in the absence of arguing in favor of the way things are, in the silence of your own voice claiming your imprisonment, there's space for God to illuminate your health, your healed relationship, your ... sprained ankle your ... whatever it might be.

You can – with your dander up -- make commitment to Life and to the prospect we'll say of healing, but that doesn't mean that you will then become personally responsible for healing yourself so that its all up to you with your ... the power of your mind. Make that commitment. And then you know what? And I've said this before: You know what true prayer is? It isn't asking for something. It's saying "Yes!" to God.

Thy will be done. That's prayer. Yes, yes, I am willing. I am willing to experience myself the way You are seeing me and being me. You see? Make the commitment to Life, and then say "Yes." to God -- and do it and do it and do it and do it. Because the only thing that has created your problems is that, for one ignorant reason or another, you've said 'no' to God.

You may not have realized it, but one of the ways all of you say no to God is -- you say: "I'm just a human being, I came from a sperm and an egg. I'm a physical entity. I'm made of stuff that can be injured. And if it's injured seriously enough, I can die because I'm just a physical being and the physical part of me has nothing to do with God." You can conceive that your soul may be divine. But when you say: "All I am is a body, And all I can expect is an increase of vigor and vitality and life that reaches a peak and then begins to fade. "

When you say this, whether you're on the upside of the hill or the downside of the hill, you're denying God. You're not saying yes to God because you're eternal. You're not going to be eternal. If you're ever going to be eternal, you're eternal at this moment. You're at the point of perfection, not advancing towards it But you've got to embrace yourself in that context in your mind

And you've got to stop making excuses for the hip that doesn't work as good as it did or the joints that just aren't what they used to be. or the stamina that the kids have but, you know, that's beyond you now. These are all the ways you say no. And you say no and argue yourself right into the very thing that you're claiming that is the truth about you as a body, you know -- that you will hit a peak and you decline and what can you do? – but thank God your soul lives on.]

I'm here to tell you and I've been saying it, and I'll continue to say it because you need to hear it. The infinite manifestation of God is not nebulous and intangible and non-experienceable. The infinite manifestation of God is not some etheric, boundaryless, undefinable Presence of Love --like endless pink fog, The infinite manifestation of God is very specific and very experienceable and it's all of this. --water, paper, cloth, skin;

What I'm really saying is that what you experience as paper and cloth and skin is energy -- and it's the energy of Spirit, and God is Spirit -- right now!

And if you could see you as I can see you, you are all ageless. You might call it, if you want to judge by appearances, you might say that you are at the height of. I'm going to say, physical perfection, and beautiful, absolutely beautiful, in countenance as well as in the substance of your countenance. I'm telling you that although you can look at each other and Paul is looking at you with me now, but seeing through his eyes and you all appear to be different, short, tall, skinny, fat -- happy with your looks, unhappy with your looks.

There is an evenness of appearance. Everyone of you, -- absolutely individualized -- but beautiful -- right here in this room -- and I'm talking about you, too.

The question is: how do you let in? How do you let in the experience of something that is happening right now because you're not behind the point of perfection or advancing toward it, You're at that point. How do you let that in? Two things: you stop arguing in opposition to it, with all your judgments and reasons; and you stop believing them -- all of your reasons and judgments; and the other thing is -- you say "Yes." to God.

You can't let in a new experience if you're not saying yes. So why will you experience healing? Why will any of you experience unending improvement well say, until it's a constant experience of bliss. Why? because that's actually what's going on every moment.

You're not struggling up toward and gaining something that isn't yours. You're letting in something that has been from the beginning and was never altered. Now you may argue with me, but you're much better today than a year ago when I saw you.

QUESTION: You're right,

ANSWER: And you're still kicking against the pricks.

QUESTION: And I've got a lot more to go yet.

ANSWER: Well ...

QUESTION: I want to be up walking.

ANSWER: You have your nose pointed in the right direction. And what I encourage you to do is that at the same time that you recognize there's more improvement needed, that you acknowledge that the improvement that's needed is available to you.

QUESTION: It is.

ANSWER: It is. It's available to you because it's sitting there fully capable of standing up and walking at this very moment, because I can see it.

QUESTION: If I wasn't so damn scared, I probably could stand. And stay up.

ANSWER: Yes. All of you say, "I don't want to have my problems." but all of you who are still experiencing the problems are scared to death to be without them. Why? because you're going to have to change; You're going to have to be, without the problem. And your problems are habits and you know how to be with your habits. You don't know how to be free – because your habits give you a sense of security.

You say I don't want to be with my mate, with my mate being withdrawn and incommunicative. [sick] I don't want to have an empty relationship. I didn't ask for this. But, if you want something else, you're going to have to be with that person in a new way. You might actually get dragged out of your comfortable habits of propriety and reserve. You might have to kick up your heels and make a fool of yourself, having fun.

The freedom of the fullness of a relationship, the freedom of the fullness of being able to move and do whatever you want – climb a mountain, chin yourself 56 times. The freedom to do that will mean... you know what it'll mean? A hell of a lot more responsibility than you have to bear right now.

Oh, but I, I want to be responsible. Yes and no. And you know what I mean.

You're neither behind the point of perfection, nor advancing toward it, .and you must conceive of yourself in that context. Every single one of you. Even the ones of you who think you're just fine.

You can look at him, or at someone you know who has a problem and say, "Yes, I see that. Plain as the nose on my face. Yes, but, uh, gee whiz, my life's going pretty well. I'm not caught in any habits. I'm not trapped."

Well I'm here to tell you that there's a freedom available to you that you haven't begun to tap into. So don't be so sure of yourself that the opportunity doesn't stare you in the face, for bliss, for happiness, for joy, that you don't have to account for.

for freedom that you don't have to be able to claim responsibility for because it's your birthright. For health, joy, happiness, freedom, that's yours. I'm going to say, just because.

How can it be yours 'just because'? Because God is Love, and in His expression of Himself/Herself, He/She has withheld nothing of what He is, from what He's expressing. And so, just because, just because God is Love, you at this very moment, each one of you, are the absolutely perfect, flawless expression of God. And the only thing standing between you and your experience of that is the word you're giving. the decision you're making. And you only have two choices. This is all ultimately simple. The two choices are to say "yes" to God or to say 'no' to God.

Now when you say 'no' to God, it does absolutely nothing to Who you really are, or God. But it creates a hell of an experience for you. And then you wrap this hell of an experience around you, and you use it as a means of getting a means of self worth.

'I ... Damnit. I'm going to overcome this. I am going ... this thing is not going to get me down!" What thing? The fact that you said 'no' to God?

'No! That's not what I'm talking about. I'm talking about this thing, you know, the Problem: my quiet husband, my talkity-talkity wife, my body, my boss, my dog."

No, that's not the problem. The problem is that you've said 'no!'

You see? And you've used the result of the 'no', which is tension, distress, and you've said, "Wow! I've got something to rise above and when I do it, wow! you know, I will have said to the devil.'no'. No cause there ain't no devil. There's just you saying "Yes" or 'no'.

Saying "yes" is not assertive is it? It is not an expression of personal power because you're saying "yes" to something else. Saying "yes" is yielding to something else. 'No!' is what is an assertive self statement of power and supposed force. You see? Resistance is what the ego does. Yielding to and saying "Yes" is what you in your divine right do. It's the nature of being.

The true nature of being is one of constantly yielding to what God is Be-ing forever new. You see you want things to change, but you're afraid to change yourself.

Because God is Love, whatever degree to which you say "yes", you will be met with agreement. You will be met with acknowledgment. You will not be met with a judgment that says, "you've got to say 'yes' better." You see?

So you don't have to scare yourself with the prospect of change. You can say "yes" and let change in slowly. But please understand that more is available to you and no- one is withholding it from you, just because you're chicken. And don't want too much of your good, too fast.

What I've shared with you is not too simple. The ultimate answers are always utterly simple. And even though your thinking mind says, 'there's got to be more to it than that!' there's nothing more to it than that.

It is good to see you. It is good to see you with you having said "yes" more than the last time I saw you.



Gathering In Kingston, WA –09/12/1999

By: Raj Christ Jesus

PAUL/RAJ. Good afternoon. Well. Who has a question?

ANGER IN YOUR FACE? EXPRESSING LOVE'S GRACE

QUESTION: Hello Raj.

ANSWER: Good afternoon.

QUESTION: I listen to tapes, Gatherings quite a bit, and they are mostly very helpful in reminding me where I want to be and what I want to see in the people around me. However, I'm have some difficulty in staying with that in that face of some of these people who are really insistent and in your face about their negativity, their anger, their 'oh, woe is me'.

I have a couple of people in my life like this. One is my brother who I don't see very often so it's not a large problem. But I have a woman that I see, oh, three times a week for a few hours, who is quote unquote mentally ill. And I know it's not

ANSWER: Like you, but more severely.

QUESTION: Oh, yes! Yes!! [laughter] I do understand that it's not up to me to heal her, to make her life better for her. And I also think I know that she's doing the best that she knows how. But it just gets so incessant. You know, her, her ... "My life is terrible, nobody likes me. What am I going to do?" And of course my impatience flares and that doesn't feel any good. I don't want to be doing that. So can you talk a little bit about how to be with somebody like that and even the appropriateness of loving and caring about somebody like that from a distance? Rather than being there to feel like I'm being hit over the head with her club of confusion, as it were? Thank you.

ANSWER: I agree that some people make it very difficult for you to look into their eyes and remember God. I'm going to encourage you to shift your attention from her to you. She may be making it difficult for you to look in her eyes and remember God. But, if you will remember that your function is to do just that, no matter how she's behaving. And that doing it will be your salvation -- whether it's hers or not, you will be able to find the energy and the impulse to hang in there with her. It's not about her and putting up with her. It's about you learning how to stay on the beam, no matter what is going on.

'Well, she's not worth the effort.' But are you worth the effort? Is your learning that there truly is no legitimate distraction from your attentiveness to remembering God in your face. You are worth it. And where you might not do it for her, you will do it for yourself. And if you do it for yourself, you will have done it for her.

You've got to have a reason for doing it. One could say, 'Well that isn't very loving. That sounds very selfish.' I'm doing it for me.' Well let's put it this way. You're doing it for you, for her. Do you enjoy being miserable? Would you like to discover that you don't have to feel miserable when you're with her and when she's complaining? Would you like to discover that there are some places in your world that you don't have to avoid?

The key is don't allow yourself to be drawn into a contest with her. A contest called 'top this!' 'My life is rotten.' 'Oh well, my life's really pretty good at the moment.' 'You have no idea how rotten my life is. No-one loves me.' 'Well I love you. Don't you come and see you often?' 'Yeah, but that doesn't count! So and so and so and so. 'And my money situation.' All my money....' And the ball is in your court to top that.

At the bottom line, what she's complaining about is not any of the things, any of the people, the money, any of the things. It is that she doesn't feel loved, and safe. And she isn't going to feel loved and safe until she is willing to let love in. But if you will remember to stay on the beam, you will be being the Presence of Love, and you won't do anything that will reinforce her conviction that she's unloved. And at this point, that's the only thing that you can do is not reinforce her conviction, even though you can't force her to become unconvicted by her determined belief.

You've got to remember that you're worth it and she's worth it.

'But it's so difficult!' If it's on your plate, you're ready to deal with it. You're ready to become free of feeling that the situation is difficult for you.

You don't wear much makeup. But what little you wear, when you put it on in the morning, everyone else is blessed by it, whether you think about it again or not. And the attitude you bring with you into a relationship blesses everyone throughout your day as you meet one and another individual. You say, 'This morning I don't feel like putting on any makeup. Too difficult. It's not worth it. The world's not worth it. I can get along without it.' Well, it's not really that difficult. And once you've done it, it's done for everybody. It's not really difficult to be with someone who's unpleasant and not be upset. It really isn't difficult.

It's just that you have a little self-righteous devil sitting on your shoulder, and it says, "You don't deserve this! You don't have to take that!" And of course, the attention is on her, the difficult woman...

>From your other shoulder come the divine words. "This isn't bothersome at all. There's nothing for you to do except just be. There's nothing for you to do except to recognize she's in a shitty frame of mind. Poor dear. I wish she wasn't. And I know she doesn't have to be. Nevertheless she deserves my company; she deserves my help, and I'm going to give my company, and I'm going to give my help. You see?

It's rather like having a snake. If you have a friend who has a snake, being with your friend and her snake might be difficult. But for somebody else who loves snakes, it's not difficult at all. You see? I'm trying to convey to you that what this little voice says here – the voice of self-righteous indignation - what it says is telling you a lie. 'I don't have to take this.' Well nothing's really being dished out to you that requires a reaction. There's an unhappy lady who needs company and help. A miserable old lady who needs company and help. A lady who doesn't have to be miserable. Someone for you to have compassion on.

Whether you like or dislike snakes is a choice. And it's just as easy to be free of the fear of snakes, as it is to choose to be afraid of them. And I'm trying to point this out so that you can see that the flip flop from being distressed to not being distressed is not hard.

And if you will bring the attention back to yourself and your task, of being willing to look into the mad lady's eyes and remember God. If you will remember that's your task and that's your salvation, then you'll say 'okay' to this opportunity, even though this little voice here says, 'You deserve better opportunities. This is an awful opportunity, Get out of here and go find a pleasant opportunity. Okay?'

QUESTION: Thank you.

ANSWER: Everybody has to stop finding justifications for not hanging in there with a brother or a sister. So persist. Now I know someone is going to say - and it actually was part of your question - 'Well what do you do when that person is abusing you, actually abusing you?' Well when that person is actually abusing you, you say "Stop."

You know the old saying, "Sticks and stones can break my bones, but words can never hurt me." Well kids have got it, and you grow up and you then say, "Sticks and stones can break my bones, and by dammit, words can hurt me too.." And you lost it.

When that person is actually abusing you, you say stop. If something's being done that can break your bones, say, "Stop." and leave. But words - I'm not going to say 'Grow up' but "Grow young!" And remember that words can't hurt you. And be the Love.

The more people you leave on the outside as people you can't love, the more people are going to feel left out. And then they will begin to band together and form a new militia group to change the system. Because the system of exclusion is shitty. Same with kids in school. They're left out because they seem to be slower than another child or this statistical group. They begin to feel left out. Come on people. Start being inclusive. Your brother's worth it. But more than that, your decision to stay on the beam and be willing to see in your brother's eyes the Face of God is your salvation. It's the way you wake up.

The way you went to sleep was: there's a single mad idea that says, "You look like Groucho Marx, not you. And you know what? I'm going to have fun thinking of you as Groucho Marx. I'm going to have fun thinking of you as what my imagination wants to see, rather than what God is being there.

And you separated yourself out and you separated that one out from the conscious experience and fulfillment of Reality.

What's happening here is that there is an increasing demand for more brotherly love, for more genuine caring. I want all of you to think about this. I want you to think about or contemplate how seldom you even look into another person's eyes for more than a fraction of a second, much less look in them long enough to be able to remember God. It's the way you maintain privacy. One of the things that Paul notices when I'm talking is that I look for long periods of time right into your eyes. And he's aware - although he's improving on this - one of the things he was aware of how much he never did look in people's eyes for any length of time. So.....

So just even looking in someone's eyes for ten seconds whether you're trying to remember God or not, will be a very powerful way in connecting more with each other. And to that degree, the ones with whom you're connecting will feel more included, more involved. It feels good to be acknowledged by having someone look at you. Not your boobs, not your toes, not your fingernails, but in your eyes. I'm glad you asked the question. Thank you.

QUESTION: Thank you.

ANSWER: You are welcome. Hands.

QUESTION: Thank you Raj. It's a pleasure to be with you again. I have been having an ongoing conversation with my guide, and I have usually come to you for a kind of 'cover your ass' kind of question, but I'm in a

ANSWER: What covers your ass is you putting your ass on the line.

QUESTION: It's sitting there right now. [laughter] but I have been asked to by my guide, that there is some writing that needs to be done, through me. Now I have been resisting this for a number of years, and I asked you one time, and what your comment was "Listen a little deeper." Well I have been listening and it has become more and more difficult to believe that this is still not my active imagination.

So the question being is: Is the writing I'm being asked to do viable? Or is it just something I'm making up?

ANSWER: If you had been making it up, the impulse to do it would have left a long time ago. Now your motto needs to be, just do it. To hell with whether you're resistant. To hell with how you feel about it. Risk the chance and just sit down and begin.

That's what putting your ass on the line means. It's risking the chance that it's not you. It's risking the chance that there's a God. You can be stubborn as long as you want, but you're missing out on some meaningful, enjoyable hours of communion and expression. Go ahead.

QUESTION: Is it my guide?

ANSWER: It's not you.

QUESTION: That's what I wanted to hear. Thank you.

ANSWER: And the only one who can speak to you is one who is Awake. That's the end of the answer.

QUESTION: I certainly do thank you.

ANSWER: You are welcome. Hands.

QUESTION: Two and a half years ago I talked to you Raj ... I talked to you about my husband who has had a stroke and his non-appreciation of being with me, his not showing any gratitude. And, after listening to your tapes, I'm not sure I'm even really clear on what you said. But what I feel at this point is that I've come to the place where it isn't the highest thought for either one of us to be living together any more, and I've asked to have him placed in a home. And I would like to ask what your take is on that.

ANSWER: It's right on the beam. It is exactly the step that needs to be taken. It identifies fulfillment for you, and it identifies fulfillment for him.

QUESTION: Thank you.

ANSWER: You're welcome.

VOICE from the audience. What is it that you're talking about?

ANSWER: Could you repeat your question? Just a moment. I'll give you some time to be still. Just a moment. I want to say something further to you. It doesn't matter what other people's opinions are. If they differ with the decision you have come to which is from a very deep, attentive place, which is where you've come to the decision from.

QUESTION: My husband had a stroke 2 ½ years ago.

ANSWER: Can you hear her all right?

QUESTION: And he's able to talk and walk. He's unable at this time to be in gratitude of any kind, although I know that it's there. He never says thank you or please, not even the basics of any gratitude is there. And that's basically the bottom line for me.

ANSWER: Would you explain to him what steps you've decided to take? He missed that.

QUESTION: I've asked to have him put in a home.

VOICE from the audience. I hope that never happens to me.

ANSWER: The statement was made, "I hope that never happens to me." That is not going to happen to you. And if your wife asked me the same question as she asked, I would not tell her the same answer. This is specifically appropriate for her husband.

VOICE, same one. Sorry[unintelligible] very important
.....[more unintelligible]

ANSWER: I understand. [to QUESTION:] Did you have anything further?

QUESTION: That's it. Thank you.

ANSWER: Okay. Hands.

QUESTION: Thank you Raj. In the last few years I've been basically ...

ANSWER: Excuse me. Just a moment. I want to address a point here. Her husband is actually capable of expressing gratitude. He is actually able to be kind in thought and actions, but is using his infirmity as an excuse for behaving badly. And in effect, for his sake and for her sake, she has to say no. And she has said no verbally, but he does not choose to honor it when he has the capacity to honor it.

VOICE. [unintelligible ...]

ANSWER: Okay.

VOICE. Thank you.

You are welcome.

THROWING THE OARS OVERBOARD

QUESTION: Thank you. The last three years, Raj, I've been consciously Downsizing my life. I've sold my house. I've been practicing getting out of my own way ...

ANSWER: It sounds to me like you're downsizing the distractions to your life

QUESTION: Fair enough. And I have been working at allowing "Thy will to be done." And I was wondering if you had any observations, comments, cautions for me at this point, and could see, perhaps, areas that I need to be focusing on in this process, for lack of a better word.

ANSWER: No. Just pay attention to what's in your face. The things that are in your face that you didn't manipulate in your face. The things that are in your face that life is presenting. Because I'll tell you something. What life presents you are the easiest opportunities to remember God with.

The things everyone manipulates into their lives are the things that make it most difficult to remember God. You are like a person in a boat, on a river, a rowboat. And you've been throwing overboard things that you accumulated in your boat. Things that made it heavier, less flexible, less movable. And you've been throwing them out. And you're getting close to the point that what's left to throw out are the oars.

I'm just going to clue you into the fact that when you throw the oars overboard, you have nothing left to do but pay attention to the scenery, which is a wonderful way to remember God, and it's the easiest thing to remember God when you finally don't have any capacity to control things yourself, any longer. I'm just going to say, "Keep up the good work."

Fulfillment is the nature of Being when you aren't attempting to be in charge. It's God's gift to you. God never said you have to go out and earn your fulfillment by the sweat of your brow and your ability to think. Keep up the good work. Hands.

QUESTION: Thank you Raj.

Paul, I don't know which Q this Q & A belongs to?

ANSWER: You are welcome.

GIVING PERMISSION FOR YOUR GOOD

QUESTION: First I would like to take this chance to express my deepest gratitude for divine guidance all through my lifetime. As I reflect back, even to childhood, there were those moments when I was aware that there was something other helping me, directing me.

About two years ago I recognized, however, a pattern in my life that I would now like to change. And it is indeed getting lesser and easier. But, the pattern is that when it was time for change, I seem to have to have the situation get so horrible before I have permission to leave it.

ANSWER: Before you give yourself permission.

QUESTION: Yes. Yes. Yes. And there was that...I don't know. I don't know what the cause of that is within me. As I say, those periods are getting shorter now, but I just have experienced, I'm in the process now of making a move in where I live. And I see how... all the benefits that are going to be there, but it took, it took another explosion to blast me loose to where I could see that, where I could understand. I was prepared to stay and suffer through in my small little apartment and now I'm getting a larger one for less money.

Why? What can I do to recognize that and honor myself enough to make those changes before it all has to be so awful?

ANSWER: I want you to write this phrase down on a piece of paper and put it on your refrigerator. "I deserve fulfillment for no good reason." You simply do, deserve it. It's your birthright. You don't have to earn it by suffering first.

Good has a bad rap, you know.

QUESTION: Yes.

ANSWER: They say if it tastes good, or if it's good it must be illegal, immoral, or fattening.

QUESTION: Exactly. Yes.

ANSWER: Good has a bad rap. Take it to you. Say okay rather than waiting till it's so miserable that you say you don't have any choice.

What makes you think when fulfillment, or your good, presents itself to you in the beginning, what makes you think you really have a choice there? You say by your actions that when your good is presented to you, when the opportunity for it is presented to you and you've done nothing to earn it, that you must go through a process to become worthy of it. Who gave you that choice?

QUESTION: Me.

ANSWER: It really is much easier to be happy all the time. It really is much easier to be happy all the time. And all of you would be happier more of the time if you would say yes to the Good that presents itself to you, instead of saying, "Oh, I'm too old to change and let it in." Or "I've got important problems that I've got to get taken care of, and then I'll let It in. These other things are more important." Mmm hmmm. At this moment, every one of you is right smack dab in the middle of the Kingdom of Heaven. Nowhere else.

The fullness of the Kingdom of Heaven is the gift that is given to you. It's your birthright, and you're all saying, "Well, I haven't earned my way in yet. My soul has a little more growing to do, a little more refining. My psychic told me so." [laughter] "My mother made it very clear when I was a little girl that it was so." And so you let it in slow. But the gift is freely made, and it's sitting in front of you every moment to simply say 'Yes.' to.

"Well you know, I gotta work on this problem of why I'm so slow in saying 'Yes. Then I'll say 'Yes'. I know it has some deep psychological root, and if i don't get that dug out, then if I say 'Yes.', I'll probably lose it because I gotta get this worked out first, you see."

It's asinine. It's a ridiculous distraction from waking up. So don't ask me why you take so long to say yes. Just say yes. Just begin to say yes. Risk that chance that you won't be struck down by God by saying yes. And the angels will sing in joy with you.

QUESTION: She finally got it. [laughing] Thank you.

ANSWER: You are welcome.

QUESTION: May I add on a question that may be answered quickly. Since beginning the study of the Course, I have very much recognized the idea that life is simply remembering, if I've gotten this correctly?

ANSWER: If you have forgotten, life is a matter of remembering. Once you've remembered, then life is a matter of paying attention. Just paying attention to reality, to creation.

QUESTION: Okay. Well this seems as though my life is a matter of review. And for the last few years, consciously review and release.

ANSWER: Just don't get in the habit of reviewing.

QUESTION: Well ...

ANSWER: I'm just saying you may have noticed that this is what it has been, but be flexible enough to let it be over when it's over.

QUESTION: Yes. Well there seem to have been these chapters that I have been...captured all of my interest and energy. And I've focused on that, and okay, that's going to be my life. That's what my life is going to be about. And then suddenly, there's not painfully, but just, it's over. I've closed that page in the book, and now it's on to another area of interest, and everything goes into that, and there's not a sense ...

ANSWER: I'm going to put it this way. I'd rather not have you think in terms of chapters and books as though it is set out in that format. As each of you left home, your process of forgetting Reality involved the adoption of this belief and that belief, and this conclusion, and that assumption, followed by figuring out that ended up with another decision. And as you've gotten further away from home, all of these misapprehensions and poor decisions have accumulated into a denseness of mind that causes you not to be able to see reality for what it is, right here where you are.

As I mentioned the last time we were together, waking up is retracing your steps, because at each place where you made a poor decision, or a false assumption that you became convinced of, you buried the truth relative to that assumption, right there on your path. So you must come home on the same path, and on the way, you have to uncover the truth that you buried there so that you can feel it and experience it as your nature again.

So, indeed, it would feel as though there's some order to it. But the reason I'm saying not to use chapter and verse and book is because you usually think somebody else wrote the book. You're simply coming to those places where you buried a little bit of truth out of sight, and therefore, out of mind, so that it may be rediscovered and experienced once again as your nature.

QUESTION: Okay. That's really what I was wondering. It's as if I were revisiting a time of life, a form of expression that perhaps for some reason - from another life if you will - that I'm revisiting in order to perhaps make correction or to further learn the lesson ...

ANSWER: To reincorporate an ignorance that you had embodied. Something you had chosen to become ignorant of. Uncovering it so that you're no longer ignorant of it, and experiencing it yourself more fully. Yes.

QUESTION: Okay.

ANSWER: Now I just don't want you to get hung up in a process and try to

hold on to a process of review. Whatever you are thinking of when you use that word 'review'.

QUESTION: Well, I'm definitely ready to give up that process. It's getting very old.

ANSWER: You will not be, you will not avoid uncovering further and further jewels of truth that were part of yourself that you hid. You're on the way home. So keep saying 'Yes' to the forward movement, the retracing of the steps. Okay.

QUESTION: Great. Thank you very much.

ANSWER: You are welcome. We will take a break. Okay. Hands.

QUESTION: Raj, I'm aware of a pattern that I'm seeing myself alternately running and thinking I've broken. It has to do with the fact that I spent a good portion of my children's life as a single parent, taking on the responsibility of mom and dad. They're all adult children now, adults - my youngest just turned 37 - with children. So I have about ten grandchildren. And what I'm noticing is that I keep falling back into this sense of having to be involved in their lives and in a sense, still playing out the father role. Parenting. And I see a lot of it inappropriate. In some senses, it's, you know I feel like it's - at one level I'm justifying it in being caring and compassionate which a lot of times it seems like that's what I'm doing. At other times I'm just seeing that the futility in my thinking that I know what's best. I mean part of me knows that I don't, and many times I don't know what's best for me, let alone them. And, but I seem to use this pattern as a barrier to me, in a sense seeing myself getting on with my life, independent from what's going on in their life.

ANSWER: Independent. Independent from the role you have conceived actually created for yourself.

QUESTION: Exactly.

ANSWER: You are experiencing what I will call the 'mother half' of parenting where being mother is what gives one's definition to one's life. And then, when the kids grow up and leave, she wonders, "well who am I

now?" It's a wonderful place to be although most women who experience it don't see it that way. It's wonderful because it's the opportunity for them to become free of a role which they have given themselves so they might discover who they are ... who they are.

I would wager to say that when you do this over-extended parenting, it isn't always well received.

QUESTION: No. I don't think that ever happens. [laughter]

ANSWER: Get a life, Dad. [laughter]

QUESTION: Wow! Thanks! I was just waiting for permission.

ANSWER: That is my profound answer to you. Who are you? I'm not going to answer the question. That's in you for you to discover. But I give you permission to go ahead and explore. And your children do too.

"Oh, but that's a little bit more of my good than I'm willing to accept right now. I have a few things to work on first." No you don't. You don't have a big problem, and you don't need a deep answer. You just need a real practical one. You write a note and put it on your refrigerator: "Get a life, Dad." Just to remind yourself that it's your right to be engaged in exploring the possibilities of that which is meaningful to you. Not so that you can be a better dad!...but so that you can have a more enjoyable experience of being yourself.

It's time to nurture yourself. Real simple.

QUESTION: Thanks. Thanks for reminding me.

ANSWER: You are welcome. Hands.

I'm just going to mention that many people who listen to the tapes, and one in particular, have never understood what I was saying when I said Hands. And they thought I was saying a person's name, Hans for Hands. And they always wondered, "Who's Hans?"

QUESTION: I've been experiencing a lot of peace recently. And I'm more and more clear that what happens it not up to me. But I have two questions.

One is that although I experience this peace, I am aware that my life is less and less peopled. And so I wonder if I'm listening, and what I'm missing.

ANSWER: You're not missing anything except the irrelevant. The irrelevant. In other words, irrelevant people are not in your life. You are not becoming like an ostrich with your head in the sand. You are not withdrawing. It is just that only those things which are particularly meaningful or fulfill purpose are knocking at your door, so to speak.

QUESTION: I won't 'yes, but' you, but I'll listen to that. My second question is somewhat more specific and in the two things that have been going on in my head lately have been "It is the Father's good pleasure to give you the Kingdom." And trust. And I ...I'm in the middle of selling my home and I have some fears around that and am trying to stay at peace and remember those things and also I'm aware of these fears going round and round.. So I wonder if you could give me ... I think I want reassurance.

ANSWER: Fear is never useful. Fear is never productive. So when you find yourself experiencing it, catch yourself because you would really rather be engaged in that which is productive and meaningful. Fear doesn't help you be more efficient. You lose efficiency. Fear doesn't make you become sharper. It dulls your capacity to respond appropriately. So when you recognize fear presenting itself to you, tell it to shut up! If you have to, say out loud, "Shut up!" The ego is whispering enticements in your ear to lose your peace. To lose your capacity to be simply clear. Refuse its invitation. Tell it to shut up, and then immediately give your attention elsewhere.

I will tell you that the selling of your house embodies no legitimate reason for fear whatever. Therefore, any fear you're feeling is illegitimate. Don't legitimize it by giving it your attention, by entertaining it. Fear always comes as a niggling at first. It sort of knocks softly at your door. Refuse it entrance. It's simple. Once you invite it in and it's messed up your environment, it's much more difficult to kick it out.

If it's useless, you have no need for it. In fact, you have a need for it not to be a part of your experience.

QUESTION: I think i needed to hear that it... there was not validity for the fear.

ANSWER: There isn't. There is not even a need for you to be alert for something that might be lying in wait. But what I want you to understand is that whatever might transpire in the selling of the house, or any other venture you might be engaged in, it's your peace of mind that will allow you to deal with it very practically and not the presence of fear. You see? It's simple.

QUESTION: I have no trouble intellectually believing your words, and I feel like I've been in a process of saying those words over and over to try to stay centered. The difficulty comes when the experience enters in that ... the fear ... that interrupts the experience of those words [unintelligible]

ANSWER: Your experience is, however, that fear disrupts your ability to think clearly. That's not words. That is your experience. So you have an experience upon which to base a decision to not engage fear consciously.

You might find yourself unconsciously engaging it, but you have a basis for changing your mind about it when you realize that you are indulging in fear. And you have a choice. It's useless, don't do it. If in the presence of your peace, you have an ongoing capacity and natural alertness to be able to cope with whatever happens, then why do you need to employ fear? You need to write on your refrigerator, "If it's useless, don't employ it." Fear is not an instinct; it's a choice. Be a little more discriminating about whom you or what you invite into your mind. What you allow in to your mind.

QUESTION: Is there anything I should be doing differently around this concretely than what I am doing now?

ANSWER: Only what I've just said. Be alert, and when you recognize that fear has taken hold, change your mind. If it's useless, don't use it. Don't employ it. If you have to, take five minutes to breathe deeply and meditate, with the purpose of feeling your peace. Just catch it and stop it when fear has presented itself, and you're beginning to be caught. And if you're in the thick of it, do a twenty-minute meditation.

You'll find you can become quite good at recognizing the first niggling presence. You say, "Oop! Not going down that road!" Peace or fear, the choice is yours. One feels good and one doesn't. One nurtures your ability

to be appropriate, and the other destroys it. It's very black and white, and you need to become very black and white about it.

Nothing mystical or spiritual. It's just the use you put your mind to. Don't do what doesn't feel good. Stop doing what doesn't feel good.

QUESTION: Thank you.

ANSWER: You're welcome. I meant that. Stop doing what doesn't feel good. You asked if there's something practical you can do? That's it. Okay. It is crazy isn't it. The indulgence in fear is used by most people as a means of feeling that they're being responsible, as though being in your peace was being irresponsible. As though being where you can be clear is irresponsible.

"I've worried a lot about that. I've worried a lot about that." "Oh, well, you're a very responsible person. I give you credit. You're the kind of person I'd like to have in my ballpark, on my side. Because I know you would never willy-nilly accept your good, and therefore you would keep me in check as well."

There's a gentleman here in the third row. Yes"

QUESTION: Hi Raj.

ANSWER: Good afternoon.

QUESTION: I'm presenting myself much as a player would to his coach, or a car to an automobile shop.

ANSWER: I'm sorry. Do you want to start over?

QUESTION: I'm presenting myself as player would to his coach, or taking a car for a check-over, tune-up, overhaul. [unintelligible] In my life I feel that I have many wonderful abilities I'm thankful for, and many wonderful dreams. And I seem to have got mired down in the muck, and amazingly peaceful.

ANSWER: You sound pretty good to me

QUESTION: [laughter] Well, I'm amazingly peaceful in what I've created for myself. I think some people would slit their throats if they were in it Themselves, but I'm pretty okay with the way everything's going. And I'm sort of like going, "Father, is there something more I could be doing here other than playing in the sandbox on this planet?" And also to make it a little more ...

ANSWER: I tell you what: you get together with her and you can do her worrying for her. That'll give you a little definition. And of course it will make you appear to be more responsible. [laughter] Why, is it just a little too easy for you?

QUESTION: Here, now, or my life.

ANSWER: Your life.

QUESTION: No. It's quite difficult actually. I'm looking for words. Not quite messed up, but quite....I've over-created a lot of stuff to handle, I think. And that's ... I'm fine. I keep feeling that there's a lot more for me too. That I'm way off track. So I'm just looking for someone who's a little more awake than me, who can see if I'm off track, and what I could do, or not do to...

ANSWER: Well, you see, I don't have a measuring stick and therefore, I find you quite acceptable; quite wonderful. You need to talk to the gentleman in the row ahead of you, in the blue top there, because he was discussing the same sort of questions at the last meeting.

Neither one of you are particularly in control of your lives. Therefore, you happen to have in your lives the things that are the easiest for you to deal with, the ones that are most appropriate for you to deal with; and that will help uncover the clarity you have buried on your way away from home. The problem is using a measuring stick. "There's more I could be doing. There are more important things I could be doing." You know, you spend what could be called quality time with those you are with. You make yourself available, you allow yourself to be present with them. I will tell you something There's not anything more important in this world than that, for them or for you.

***** complete 1st half

"They don't give me any credentials for them. And certainly there must be something more important, more complicated, more complex". Well, where're you going to get the measuring stick from that'll tell you what's more important?

You know, you're free, and you don't even know it. And you're in the best - I'm going to say - the best frame of mind to live your freedom. But somebody from your past, in your memory, is dangling bait, and that bait is like a cloth ruler like seamstresses use. It's a measuring stick. "How are you measuring up?" I'm saying you haven't been taking the bait. Don't take it now. And let your life be utterly original. And stop fussing about it. Does the lady next to you understand what I'm saying?

QUESTION: I think she hears it, but I think she disagrees with it. Do you?

WIFE of QUESTION: I think he's stuck.

QUESTION: She has a very pretty measuring tape.

ANSWER: [laughter] Well I don't care if it's her measuring tape or your measuring tape. The gift you have to bring isn't going to measure up. And the gift she has to bring, and the gift any of you have to bring...if you're letting it come without putting it through a process of gaining control, will bless everyone, but it won't equal anyone else's definition of what success is.

Do you feel stuck?

QUESTION: I can't say that I do, and I can't say that I don't. I don't know enough to know what stuck is.

ANSWER: If you can't say if you do and you can't say that you don't, you're not feeling stuck.

QUESTION: That's why I'm asking my mentor 'Am I stuck?'. That's why I'm asking am I missing something? I mean I could basically ask 'Am I doing wonderfully or am I doing crappy? I don't know.

ANSWER: You're doing very well, thank you.

QUESTION: Thank you. By earth definitions - the measuring tape you mentioned - sometimes I could look there and suggest to myself that perhaps I'm not doing so well because look at all this mess and poverty, and complications I've created. And yet I know inside myself that that's not the purpose of Life. There's something else going on here, and maybe on that definition I'm doing fine. So I'm basically trying to clear up my own lack of knowing how I'm doing.

ANSWER: I'm going to ask you this. Are you messing up someone else's life? Anyone else's life?

QUESTION: They're not happy ... my spouse, beside me. She's not happy with what I've brought - some of the things that I've brought into her life.

ANSWER: I will tell you - his spouse - that you would not be able to tolerate him if he was actually better in control of his life. So be careful what you ask for. I can't put it any straighter than that. That's the end of the answer.

QUESTION: Thank you. May I ask one thing on her behalf..

ANSWER: No.

QUESTION: May she ask it?

ANSWER: If she has a question, she needs to raise her hand.

QUESTION: Thank you very much.

ANSWER: You are welcome. Hands?

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I'm dealing with a loneliness in my life that I've never dealt with before, and I need some guidance.

ANSWER: A loneliness in your life that you've never dealt with before? Go on.

QUESTION: And I need some guidance on how to deal with it.

ANSWER: I'm going to ask you to point it real close and say it one more time.

HEALING LONELINESS [WITH LOVE]

QUESTION: I'm dealing with a loneliness inside that I've never dealt with before, and I need some guidance in how to deal with it. I can't seem to find it. I can't seem to heal.

ANSWER: There is only one way to heal loneliness, and that is to give Love. You've got to find someone to give to.

QUESTION: I'm surrounded by love.

ANSWER: I'm talking about you giving love to someone else. I'm glad, and I'm sure that those who are loving you are not feeling lonely.

QUESTION: True.

ANSWER: Now I'm not going to encourage you to try and find out why you're isolating yourself. Why you aren't finding ways to extend love. I don't want you to try to find out why. I want you just to find ways to extend love, to express care, caring, thoughtfulness. Find someone. Find many 'someones' that you can be thoughtful about. Find a way to be of service.

Find a way to give something of yourself.

QUESTION: Thank you.

ANSWER: That's really the answer. Do you know that you don't have love to give? What I'm saying that you - all in your puny little selfhood - do not have an ounce of love that you can give to anyone. Not anyone here has love that originates in them. But when your or anyone else finds an object of your affection, where you desire to care, you know what happens? The Source of Love, the Father, extends the love. Or let us say the Love that He is always extending finds an avenue through you out to the object of your

affection. The love that you have to give is derived from the Father. You see?

When you let the Father's Love move through you because you have chosen and object of your affection to shower love upon, or caring, you stand in receipt of God's Love, and you are blessed. And you will not feel alone. You might say because the big connection has been made - you and the Father.

You've gotten plugged in. But the only way you can get plugged in to the Source of Love is by having an object of your affection – finding someone for whom you can do something. The one you do it for isn't the one who's going to make you feel not alone anymore. It's the connection with the Father that's going to make you feel not alone anymore. But you can't have that connection until there is a desire to share something meaningful with someone else here. You see what I'm saying?

QUESTION: Yes. Are you saying I'm disconnected?

ANSWER: I'm saying that you're ignoring the connection and that's why you're feeling lonely.

QUESTION: Thank you.

ANSWER: You're welcome. That's not a serious problem.

QUESTION: It feels like it is.

ANSWER: I understand. But the reconnection isn't difficult. And that's why it's not a serious problem. Okay. Hands?

QUESTION: I've received guidance that I need to disengage myself from a life-long business. And I feel like I've given myself permission to do this. I've done this, butsomething in the process is just taking interminably long, it seems to me, if this is to be so. And I'm wondering if there's something I'm hanging on to that doesn't let it happen. If I need a refrigerator or something like that. [laughter]

ANSWER: No, you just need to yield to the timing of the movement. No there's nothing wrong with you.

QUESTION: [laughter] Okay.

ANSWER: You're not bollixing it up. Just don't become impatient.

QUESTION: Okay. Thank you.

ANSWER: You are welcome. Hands?

QUESTION: I lost my husband [unintelligible] two months ago after a very long, serious illness. And I'm tied up with many emotions which come and go. Some days I'm fine. Other days, the least little thing turns me on. Since I came in here today, I've been turned on, most of the time, with tears which are a mixture of relief, love that he's not suffering any more, hurt that I'm alone and anger that he didn't take better care of himself. And I don't know where to go from this point on.

ANSWER: Mmmmm.

QUESTION: I should sell my home and get something else smaller and easier to take care of.

ANSWER: Pardon?

QUESTION: I should sell our home and get something easier to take care of, and get out more socially. I've [?] in for years...

ANSWER: I want you to dare to trust the way you work. I want you to dare to trust that there's something utterly beautiful about the way your being moves you kindly and thoughtfully through a trying time. I want you to dare to trust the tears when they come. They are cleansing. I want you to dare to trust the angry feelings. I want you to dare to trust all of it. Because you know what? You're going to survive this.

QUESTION: I know that.

ANSWER: But you're going to survive it because there's something utterly wonderful about how your being works., including the tears, including all of it.

You're not stuck. You're not stuck in a process. But you're not going to be able to give orders to the process and say, 'Well I ought to be through this sooner' or 'If I were a responsible person, or if I were as spiritually advanced as I thought I was, I'd be moving through this much more gracefully.' Bull shit.

QUESTION: Amen. [laughter]

ANSWER: Dare to trust your very being. And don't you let some external measuring stick tell you where you ought to be in the process. When you get through this, all that will be left is the Love, and you will find yourself free, and able to embrace life with freshness, newness. But don't try to be where you're not yet.

I'll tell you something else. I'll tell all of you a little secret. When you let yourself succumb to just being however shitty you might feel, if you will give yourself permission to feel it, you'll get through it much faster, because your being is so dependably kind and loving. And the way it works brings forth your experience of joy and fulfillment. Measuring sticks are always unkind like the marks on the -- by the door jamb. Billy is 5 years, Billy 7, years, and Henry comes along, and he's only 2 years, and the other marks indicate he hasn't arrived somewhere yet. He's not equal to something yet. If the marks weren't there, both of the children would be utterly happy, having fun, being kids.

You need to allow yourself to be at peace with where you are, with whatever your feelings are today, tomorrow, and the next day. And the more you honor yourself, the more you'll be able to feel your dignity in your inconsistency from day to day. And the more you feel your dignity, the more consistent day to day will become. But you've got to honor yourself first.

There's something utterly divine about your simple humanity.

QUESTION: Second part of my question.

ANSWER: I'm sorry, speak up louder.

QUESTION: Second part of my question. Is my husband all right?

ANSWER: Utterly. Are you all right?

QUESTION: Utterly.

ANSWER: Yes!

QUESTION: Utterly.

ANSWER: Yes. Okay. You are welcome.

QUESTION: Thank you very much.

ANSWER: You are welcome. I want to give you a hug because I appreciate the fact that you haven't tried to be something you aren't here today. You let it all hang out.

Okay. Hands?

The gentleman in the back with his hand up just a little bit. mmm hmmm.

AUDIENCE VOICE. Which hand?

QUESTION: Thank you. Could use some suggestions on finding a good school for my son.

ANSWER: You want a name of a university?

QUESTION: Well he's not quite that old yet, but ... just the situation.

ANSWER: What are the choices that face you? What are the options that you are aware of?

QUESTION: To search for the school.

ANSWER: Let me put it this way: What is the dilemma?

QUESTION: It doesn't, does not seem appropriate for him to stay in public school. He needs a place where he can get good guidance - a place for him to heal.

ANSWER: Just a moment.

PAUL. This is me, Paul. He says this is not your real question.

QUESTION: Okay. I have another one. The first question that was asked today. You said some people ... you described a situation where a person might have a snake. What if they have a rattlesnake? What if they are aggressively hostile?

ANSWER: The snake or the individual?

QUESTION: Both of them.

ANSWER: Well you don't abandon your common sense in the name of spirituality. If they're hostile, and there is threat - as I said, 'sticks and stones', then you say "Stop," or you leave if they will not stop. Continue.

QUESTION: I'm ready to leave. I'd like to bring this to an end for this lifetime.

ANSWER: Then you must bring something new to it. You must be willing to make a gift instead of just receiving. To end it, to end it is never really done so as to embrace something new. To end it is always done as an act of denial of what you have, in the hope of something new. Uh uh. I can only be very simple with you here. As I've said before – whether you agree with me or not -- all of you, right now, are sitting smack dab in the middle of the Kingdom of Heaven with your eyes all squinted up saying, "I cannot see the perfection." There's only one available experience for you. And it's the Kingdom of Heaven. If you're denying it here, you're going to deny it there. Because dying isn't suddenly going to change all of the little decisions that led up to the point where you were saying, "I can't see the Kingdom of Heaven, and I want to go somewhere else."

You're—you are going to have to bring something new to life to see more of what it really is, here or hereafter. And what you're going to have to give to life is the idea, a thought, "Maybe, there's something more than I'm seeing here." I'll tell you, there is more than you're seeing here. And all I am ever doing is, in one way or another, attempting to inspire you - and each one of you - to become a little curious about the more of reality that is staring you in the face right here today on planet earth.

You know, it's like the old-fashioned records that had track1, track2. You know you can flip from track to track, to track, but you're still on the same record. You gotta put a new record on the record player. Not just jump from track to track. You see? And again, the way you get unstuck is by finding some way to give. Even if it's simple curiosity to see more than you're seeing. Not more difficulties, not more hell, but more of the fundamentally intelligent stuff that has to be here in order for there to seem to be unintelligent stuff to look at. Something real has to be happening in order for you to exist to see something unreal.

So you've got to give something new.

QUESTION: Okay, I understand. Thank you.

ANSWER: You do?

QUESTION: I think so. Thank you.

ANSWER: And what hasn't sunk in will over the next day. I'm not saying it won't continue, but the fullness of it you can expect to continue to unfold to you as you go through this day and this evening.

QUESTION: Thank you.

ANSWER: You just thought you could get away with [laughter] raising your hand.

We will take a break.

Hands?

TRUSTING YOUR SELF

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: First I have just a short small question. I'm wondering if it was you or somebody else who first gave me that message that they would always be with me when I was younger.

ANSWER: Who me? [laughter] Yes, it was me.

QUESTION: Thank you. I'd like to say that I'm having a really good time waking up and I'm grateful for how easy it is. I'm just ... I'm having a blast. Its ...

ANSWER: I think I see daggers [laughter] coming at you from all directions.

QUESTION: There's one area in my life that I'm confused about, and that's my marriage. And I recently moved to a new city, and ... 2,600 miles away from my husband, and took a new job. And I'm so happy with where I am right now. And it was really easy for me to leave him there - he's still there - and to come up here because I felt it was right for me. And I'm - I find it often is easy for me to leave something in order to do something that feels better, and I don't know - sometimes it concerns me that I don't feel concerned when I do that.

ANSWER: This is the lady's problem over here who has to wait until things get really bad before she can justify happily accepting what feels good.

I understand what you're saying, but you know, you're very much in touch with yourself. And what you've done has been honest, rather than dishonest. You have been true - not to any measuring stick - but to yourself, and the move has not been a means of escaping something that you should be paying attention to. It's that simple.

QUESTION: Can you tell me if - will we end up back together? Do I even need to think about that?

ANSWER: Are you inclined to think about that?

QUESTION: Sometimes, and sometimes I'm not. I don't know. I don't think that I trust myself enough. I don't want to be over-confident and say that I really understand what's going on with that. I feel like it's really different than anything that I've done before. It feels like it

should be more of a commitment, and I'm concerned that it would be too easy for me to say I don't want to be irresponsible, and when you say that we don't – I think you've said that we don't have to feel responsible? But I don't want to misunderstand that.

ANSWER: Your simple need is to keep the lines of communication open with him. You do not need to try to make anything happen. But with the lines of communication open, what needs to happen, what is appropriate will become obvious. And you will find yourself as freely embracing the obvious steps as you have been able to take the steps you've taken so far. You're not a thoughtless person. You're not an inconsiderate person. It's not your nature. It's not the way you behave. You just know yourself real well, and you're honest. Some people go through great processes in order to express themselves honestly, even though they knew in the beginning what was honest.

As I've said, keep the lines of communication open, and what you need to do will become obvious. What the two of you need to do will become obvious. Trust yourself. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You're welcome. Yes, go ahead.

QUESTION: I think I'm slightly confused between two questions. I think what I want to ask is: can I trust in an upcoming time in my life, that things around school and my [unintelligible] will unfold. Can I relax and let it come? Or do I need to be - that's not my question. Can I trust that things will move and are happening, and that my choices in the last year within my relationships ... am I within God's will or am I in my ego? ... Am I ... How much of this decision I've made with Kintry is fear-based and how much is...

ANSWER: You can dare to trust. Yes, yes, yes. And the decision was not made with trust, so re-look at that. You know trust is so elementary -- such an elementary -- elemental part of waking up because all of you have been taught to rely on yourself - self-reliance. Self-reliance practiced means no one needs to practice trust. The practice of self-reliance is what has separated you from God. And it's responsible for quote "the dream". It's responsible for your ignorance of Truth.

Paul walks into this room, gets up into the chair, and abandons himself to trust. Trust into God knows what. If you're not trusting into God knows what, you're trusting into things you're already confident about, and that's not trust. It's confidence. If you want to wake up, if you want to experience transformation, if you want to find life becoming something you don't want to get out of, you have to dare to trust into God knows what. But when you really do that - when you put your ass on the line - that's what that means - trust. And the other side of the line is God knows what.

When you do that, you experience exactly what Paul experiences, an influx of the awareness of Truth.

it is always relevant to where you are and in language that you can understand. And if you don't practice trust, you won't become better and better at it.

QUESTION: So does that mean I have to let go of every idea that I have about...

ANSWER: Not until it's replaced by what you find yourself knowing as a result of trusting. Never just blindly abandon anything. Don't abandon anything until it's been replaced by something better. Don't replace any already existing ideas, or thoughts, or concepts that you have. Don't just throw them out. Don't abandon them until something better has replaced them.

QUESTION: Can you apply that to this idea that I feel like I've created about being alone? Is that just silly? Is it just bullshit?

ANSWER: Is it? I'm going to say something that someone else said: "If you knew the answer, what would it be?" [laughter] Is it bullshit?

QUESTION: I guess I feel like saying yes.

ANSWER: You're thinking too much.

QUESTION: Oh, always! It's bullshit, but I don't know where else to go[crying]

ANSWER: Okay! Now we're being real. Yes, it's bullshit! And you don't know where else to go? How wonderful. Your ass is on the line. You're at the edge of God knows what. Now instead of tensing up and becoming self-protective because you're on the edge of God knows what, be curious. Be willing to listen for what the 'what' is of the God knows what. You see? This is where the wonderful part happens, and you find you're not alone, because you get an answer. It's called the pregnant void. It's full. It's full. It seems empty. I don't know! I don't know! My problem is I don't know!

The answer is that you don't know. Not the problem. The answer is "I don't know". And so, because you don't know, you can stop trying to know. You can stop trying to know something you don't know. You can be quiet, and you can say, "God, will you show me?"

You see what I'm saying? You cry because ... because you've got this problem that you don't know what the answer is. And all of you would benefit greatly by being willing to recognize the truth of the statement. I don't know. That's a truth, a positive truth. Not a problem. It's not a negative. You know the saying, you can't get blood from a turnip, or rather, from a stone. Right? Well if you don't know, you can't get an answer from the place that doesn't know. Can you?

So, you can give up thinking you ought to know. You can give up trying to know. You can give up acting like you do know so that nobody else will know that you don't know. And there is a freedom in being able to say to somebody, "You know. I don't know." Just like Paul told someone earlier; he doesn't know when the problem on the website will be solved. He could feel guilty for not knowing. And he could think he ought to be able to get it taken care of quickly, but the fact is, he can't, and he doesn't know.

There's great freedom from guilt, freedom from stress, in recognizing that the relieving answer is, you don't know. Because now you can stop trying to know, and you can dare to ask, and listen for the answer, which will be provided to you because the space isn't filled up with you trying to be something you aren't. You see that?]

When the you that is trying to be something it isn't stops trying to be it, there's a void in you, an openness in you that God can fill. And that's where the wonder of it happens. And that's the whole point of my talking with any of you through the years is to get you to value that place in you where you

don't know. And instead of feeling like a failure at not knowing, embrace that emptiness, without guilt, and say the only prayer that is worth saying, "Fill me today with all Thou art, God. Fill me with what You know. Fill me with what I need to know." And then listen, because in that empty space, it's easy for the answer to rush in. You see? But that takes trust.

I'm trying to explain to you why trust is a valid thing to employ. So again, don't throw anything out the window until it's been replaced by something better. Don't throw common sense out the window in the name of spiritual growth and do wild, exotic, metaphysical things. Don't throw anything out until it's been replaced by something better.

QUESTION: Does 'I don't know.' qualify in every regard for something better?

ANSWER: Absolutely. Always work, always work with what you're familiar with and with the rules as you know them. But always let there be a part of you that wants to know beyond the rules, beyond the present way of seeing things, so that you leave space for insight to occur. So that you then may use that insight as your new common sense.

Ultimately, ultimately why would you want to rely on anything other than pure - the pure infilling of God's point of view, in you, on an ongoing basis.

But until that's happening all the time, stick with your common sense. Just don't become trapped in it.

Paul listens or inquires of me frequently, but not all the time, and I am encouraging him to do it all the time. I have spoken about this before. He is unwilling to do it all the time yet. It feels frightening to him. It feels like he will lose his identity. Even though the fact that he is in communion with me at this moment, and stays in communion with me [Jesus] for 45 minutes to an hour at a time, and [gap in tape, probably 'doesn't lose'] his identity, that still doesn't convince him to let go and be with me all the time. So when he's not listening to me, he uses his best common sense. When he's with me, we flow in the movement of creativity, and he finds himself always appropriate, and always meaningful, whether he's being with me in a group setting or whether he's being with me driving a car. He finds that if he's being with me while he drives the car, he's always going the speed limit, without ever thinking about the speed limit. And he's always able to respond

to whatever is happening in the traffic smoothly, easily, flexibly. But most of all, he's not where great flexibility is ever needed, because he's in the flow of fulfillment for everyone on the freeway in his [?]

So, you see, use your common sense until it's replaced with something better. And let there be an ongoing curiosity to know the something better, the something more, so that you make room for influx of inspiration to occur. You see?

QUESTION: Should I specifically -- I'm a little thrown by what you said regarding my relationship with Kintry, and ...

ANSWER: I said that your decision arose out of fear.

QUESTION: Right. Now ...

ANSWER: I am saying now re-look at it without fear. It doesn't mean the answer will be different. You just need to be sure you're looking at it, but not through the lens of fear. And I'm going to let you just abide with that, and I want you to let inspiration occur. And I want you to leave a space in you for it to occur by recognizing that the solution to your problem of not knowing is that you don't know. Because now that you know you don't know, you can ask, and be open for an answer.

QUESTION: Thank you.

ANSWER: I will tell you something. Getting the answer is an experience of bliss. Not earthshaking. Not with choirs of angels singing, but with quiet, peaceful bliss. So you have something to look forward to. Okay.

Hands?

QUESTION: Thanks Raj. Every time I come here, I have a question, and then I was talking to somebody earlier ... it changes and evolves every time I listen to somebody's question and answer. So I want to thank everybody for answering a lot of my questions as we go through the day. What I'd like to know is: I've been having some events happen to me of recent, and I'm feeling okay with it. I just don't want my ego to get in the way. I'm having certain doors shut, as I make a decision to what I think ... make my worth known, and as my worth is, as I project

what I think I'm worth out there, the door shuts. So then, hey, I'm not supposed to be there. And I'm wondering, is that my ego? Or am I being driven to a particular place outside of my particular direction?

ANSWER: You are simply being provided with the opportunity to prove whether you mean it or not.

QUESTION: Whether I mean what I think I'm worth?

ANSWER: Exactly.

QUESTION: Ohh. Okay. So ...

ANSWER: Will you back down?

QUESTION: Will I back down? from what I'm worth?

ANSWER: Will you say you're worth less just so you can get approval?

QUESTION: I have in the past. And I think I'm getting to the point where I'm finally, hopefully starting to trust that if I do put it out there, that I'm either going to be given an opportunity to have what I think I'm worth, or have something new.

ANSWER: Exactly.

QUESTION: And I guess what I don't want to - where I don't want to make the mistake in this is my ... is making a decision that 'Gee, I'm going to be driven -- like for instance --back to the Island. And I don't want to be inappropriate in rushing that process, for ... specifically between Nick and myself. And ...because I don't think he's ready for that. He's finally starting to get to the point where he's comfortable, and I don't want to make a decision that cuts me loose from everything in town here that then would make me possibly want to go back to the Island, and then intrude on him. Yet I do feel that there's things out there that need to be cultivated. I just don't want to rush it.

ANSWER: That's why you're thinking too much, also.

QUESTION: Okay

ANSWER: You literally have no problem to discuss.

QUESTION: I guess it's not a problem, no. I just ... I guess when it boils down to it, I'm really quite open to do what's happening, because I'm finally starting to get a little more relaxed in the idea

ANSWER: I will tell you something. You're actually beginning to become a little humble, even though a statement of your worth seems to be the antithesis of humility. To know that you are valuable is an awareness that can only come in the presence of humility. A lot of arrogance has slipped from your shoulders, and you're benefitting from the loss of weight. Be patient as it transforms your world, because you're giving something new to the world.

QUESTION: Thank you.

ANSWER: You're welcome. Hands?

LOVING OUR WORLD

QUESTION: Thank you Raj. I want to thank everybody too, I have totally changed by question from the beginning. [laughter]

ANSWER: [laughter]

QUESTION: Could you please explain to me Raj - my greatest passion is this planet.

ANSWER: Is what?

QUESTION: This planet. I totally adore this planet, the forests, the oceans, and everything. Could you explain to me how it works. The spirit ... are there really fairies and [laughter] and elves? And I would love to talk to - not 'to' - I don't talk 'to' trees and animals, but how do I talk with them? Thank you.

ANSWER: Invite it. Be open to it, just like you would be open to listening to your guide. Yes, there are elementals. Yes there are those who are

awake, whose attention, whose attention, whose care is connected to everything on this planet, just like your guide is with you. The elementals can speak to you, but also, so can the plants themselves, the leaves themselves, the bugs themselves. Every single thing, even the artificial leaf on this tree has the means of conveying to you its meaning - its divine meaning, if you will open up to it. The Spirit of God is consciously connected with absolutely everything, even atomically and what you would call sub-atomically. And the connection of Spirit is always a Presence of Intelligence, which is capable of sharing the intelligence that it is. Are elementals ultimately real? Well, let me ask you this: Are you, as homo sapiens, ultimately real? No, because you don't exist as homo sapiens, an animal on this planet. You exist as the Presence of God, of Mind, in which the Presence of all things is embraced as a conscious idea, and to whom ideas are perfectly substantial because they are ideas in Mind.

Are guides real? No, because guides and guidance are a concept that makes sense to you, that bridges the gap between your current ignorance and your actual ability to be truly aware, without ignorance of any kind.*****

Those who act as guides are actually full-fledged brothers, equals. You might say brothers and sisters, whose existence in God's sight is not that of being a guide. And so the elementals in God's sight are not taking care of part of the material world, or parts of the material world. They are, in God's sight, and in actuality, inseparable from, and they know they are inseparable from every single object that you see in your world. But until everyone is awake, you will see the divine relationship between the Source and the manifestation of the Source, we will say, God and his infinite manifestation. You will see that relationship, which only seems to be separated into two because of your current ignorance; you will see that relationship as the presence of guides or elementals. Or the Presence of Spirit, which is Intelligence that is able to express and illuminate its intelligence in a manner that helps to bring the distance between the Source and the manifestation of the Source back together. Do you see what I'm saying?

QUESTION: Sort of.

ANSWER: God is infinite Mind, and God's infinite Mind, in order to function, must be aware of something. Being all there is, all there is for it to be aware of is Itself, infinitely. And so creation is Mind experiencing Itself infinitely—forever, you might say.

At the end of the first chapter of Genesis it says, "And God saw everything that he had made, and behold, it was very good. What that really means is that God beheld everything that he had made, and "Behold, it was verily Himself, God." That recognition - that self recognition - is what constitutes the conscious experience of being. And that conscious connection is a connection of Love, Self-appreciation you might say. Therefore, there is this constant interchange of Love between Mind and that of which Mind is aware, which is Itself, infinitely speaking.

Now, when you seem to have lost the infinite view, and you have misperceptions of Reality, it seems that things are divided up into 'me', and 'not me', this and that, distinct and separate from each other.

Well, what happens when that occurs is that this intercommunion of Love in the singleness of the Unity of God is seen as love from one thing to another, or from God to each thing, or as elementals to particular plants, and so on. The infinite caring and appreciation that is really Self recognition with a capital S is seen infinitely as fairies and the various elementals and so on.

So, I want you to know that you can - whether it's an animate or an inanimate object - you can listen for whatever it is to convey the meaning of its existence to you. You can listen for and hear the elementals just as you can listen for and hear your guide.

Now all of the experiences that you can have are valuable; but the most valuable is to hear your guide. Because it's not the purpose of the elementals to help you wake up, and it is your guides purpose to help you wake up. Yes?

QUESTION: I didn't mean that. Where I was aiming was that - am I with my love for the planet, am I helping?

ANSWER: Absolutely. Appreciation is so essential with everything. Earlier, a question was asked about feeling loneliness. One of the gifts you have to share is gratitude. Find something to be grateful for. That's a gift. That's an extension. The minute you actually feel some gratitude, it isn't because you have gratitude that starts somewhere in you. It's because if you're feeling gratitude, it's because you cared enough to let the influx of the Father's Love through you. So, I wanted to point that out.

Gratitude, appreciation, love for something, reverence for something, all of these things validate the worth of what is being appreciated. And everything thrives.

QUESTION: So am I helping deforestation by going and praying to the trees and loving them?

ANSWER: Every single thing you do that is an active gesture of love and appreciation and honoring helps immeasurably.

QUESTION: Thank you.

ANSWER: What I want is for everyone to dare to have a passion to do the same thing for the person sitting next to you. I'm not undermining or discounting what you're saying.

There is a lot of talk - a lot of willingness to scare yourselves to death around the Y2K issue. That shouldn't scare you nearly as much as loving your brother. And rather than there being increasing opportunities for economic collapse on your planet, you are going to have increasing opportunity to justify loving each other.

And what that means is that in some ways you will find more unpleasant people to deal with. And what that means is that there will be more unhappy people less hidden away, and you will be more conscious of them. And what you need to understand is that it's a call for Love and not a call for defense.

It's a call for you to be what you've already been wanting to be or you wouldn't be here this afternoon. So don't look at it as though the world's going to hell in a hand-basket.

Actually the world is coming up to the surface to be loved and healed. Because a call for Love isn't frightening any of you.

It's wonderful to be with you. And I look forward to the next time.

QUESTION: Thank you.



Gathering In Kingston, WA –10/10/1999

By: Raj Christ Jesus -

RAJ [A.] Good afternoon. It is good to see all of you here today. Who would like to start?

ANSWER: You are particularly radiant today.

QUESTION: Thank you. Thank you Raj, for your everlastingness, and for your guidance....

ANSWER: It is just as everlasting as your everlastingness.

QUESTION: But I didn't get that before [joyous laughter]. And for your guidance to Paul too.... for these three Sundays. For me, it's been really big breakthrough of - the three Sundays - and kind of a – you said to someone else last time to put a sign on your mirror to receive your good. And we did - it wasn't for us but - it was for us so we did, and it's just like ... I ...like falling off that wall, like Humpty Dumpty, you know? And ... and letting your good in, and being so good at seeing denial in other people, and when my own just ... [whoosh noise], you know. So I just thank you for that.

And part of the good - the question - is about just - part of the good is just like ... ah ... part of it's in my very foundation, and part of it is in ah ... possibilities for being able to live a different way through possible either expansion or sale of our business, which is just like a mind-blowing kind of thing, and [whoosh] is there anything?

ANSWER: Good. Good is always mind-blowing if it's really good.

QUESTION: Yes! Yes!

ANSWER: Because in order to let it in, you have to let go of what's in your

mind.

QUESTION: Ah yes!

ANSWER: You have to be willing to let something new take the place of what you have filled your mind with.

QUESTION: Yeah [whispered].

ANSWER: Continue.

QUESTION: Yes! That's it and ... okay, so asking for advice in - thank you for saying that part about the everlastingness that goes both ways, but - just whatever advice you could give to us during this time.

I called my sister-in-law after this operation, and - because I know she's going to say to me "Just don't get cocky." when I feel so great, you know, and I feel like I could just take off. And ... ah ... I kind of feel like maybe you have some words on that for us all ...

ANSWER: Well first of all, you say "some words of advice during this time"

...

QUESTION: [Laughing] Forever!

ANSWER: You see, when you say "this time" you are identifying a fixed amount of time in which - actually, you're asking for advice as to how to gracefully embrace your good during this time. And I want you to let it be timeless. If you let it be timeless, then it can't be special.

QUESTION: Ah.

ANSWER: If it's timeless, if you will allow, if you will not specialize it, then it will be natural forever. If it is not special, you will not get cocky. Who gets cocky over something that is utterly normal.

QUESTION: Yeah.

ANSWER: You get cocky over specialness - either your own or the time,

and there's always a flip side to specialness. There's always a flip side to that which you can get revved about. And that is often called disaster, suffering, it's the flip side of joy. One of the characteristics of the Kingdom of Heaven is that it's so damn natural.

And you know - I talk about this quite frequently - when you get to the bottom of the barrel, and you give up, that's where you get your first taste - I'm talking about genuinely giving up, abandoning all, all reserved feelings of a capacity you have to succeed at whatever needs to be dealt with.

When you totally give up, that's when you get your first taste of Heaven. And you get it in this way. You end up having an experience that's utterly genuine. When you give up, you end up being very straight. You don't mince words. Usually, it's because you're too exhausted to put on a nice front. But in the relief of having given up, you don't bring into play any grievance. You just say, "Here I am, take me, or leave me."

That's called groundedness. That's called sanity. You don't feel special. You don't care to feel special. You don't care whether anyone else thinks you're special. You just say, "[click, sigh] Here I am. I have no energy to be anything else."

Because this usually happens after you have sunk to the bottom of the barrel, which has been an unpleasant experience, your willingness to be genuine isn't always filled with joy. But the relief of no longer trying to be what you're not feels very good. That's your first taste of being real yourself.

There's nothing special about it, but there is an experience of the value, and, I'm going to say capital M in Meaningfulness of being able to be really you. And if you don't try to get out of that place. If you don't say, "Okay, for a day or so I'm going to be in this place, but as I get my energy back, I'm going to try to climb to the top of the barrel again."

If you will let yourself stay there, you will find your life being transformed. You will find things happening that you're not responsible for that are far more fulfilling than things you might have taken responsibility for. You will find things working well. You will find things unexpected - but fulfilling - coming into your life. And if you haven't left that place, it will all feel utterly normal.

This is what it is all about. This is why I am with you, is to help you daily, gently insist upon letting go of your capacity to authorize your good into your experience, and to say, "I give up, God. What is Your Will." You see?

QUESTION: Yes. Thank you.

ANSWER: You see, the barrel is full of your own garbage.

QUESTION: [Laughter]

ANSWER: And your own garbage pushes you to the bottom. It's not the world out there that does it. Okay.

QUESTION: Thank you.

ANSWER: You are welcome. Hands?

QUESTION: Thank you, Raj, for being here today, and giving me the opportunity to speak. I give particular thanks for what you probably just described, but I'm going to ask for further clarity.

Anne was admitted to the 'hutch' this week.

ANSWER: Pardon?

QUESTION: Anne, my wife, was admitted to the 'hutch' this week for ... with platelets of 1000...

ANSWER: I'm sorry?

QUESTION: Anne, my wife, was admitted to the 'hutch' this week with platelets of 1000. It can't be any lower.

PAUL. I'm sorry. This is me, Paul. She was admitted to the 'hutch'?

QUESTION: Fred Hutchinson Cancer Research Center..

PAUL. Oh, okay

QUESTION: I beg your pardon. It's a medical term. Today she woke up with platelets of 70,000 which is more than a half of average. I asked her before I came what question she would ask of you. She asked, what is it that she should, or could, be remembering at this time? As it would seem from the outside, she's looking outside, but obviously, she's searching inside. Then I would ask also of myself ...

ANSWER: Well, I'll let you ask for yourself in a moment. Who told her that she's looking for something 'outside'? Who told her there was an 'outside'. I'm not asking you to respond here. God is All. There is no outside to God. If she's in the 'hutch', she's in the middle of God. God is what is going on there. If she thinks she's in a body, she's in the middle of God because God is there. The care that is afforded her, the attendance that is given to her, is all God. Or, she can give it some other definition if she wishes, but her definition will be part of the garbage that will push her to the bottom, you see? That's ... that is the garbage that all of you bury yourselves in – are definitions you give to God that say it's something other than God.

I encourage her to honor everything around by acknowledging that if there's anything there at all, it must be the Presence of God, and not what she has been told it is, and not what she has imagined it is. I've said before that Love is the willingness to recognize that which is real in each and every - what? THING. [tapping on something] Not each and every idea, you see?

Bring God right down to earth, if you will. Love is the willingness to recognize God in each and every thing. If she does that, then there won't be any place for anything apparently unreal to reside. If it's all God, then obviously, the realization of the Allness of God in everything around her, the realization of it will appear to be everything configuring to identify the perfection of her being, and everything in her experience. And so it might appear that those attending to her do something utterly right. You see? Or she might do something utterly right. To think that there's an inside and an outside is the same as thinking that there's Spirit and matter.

A moment ago I said, "Love is the willingness to recognize that which is real in each and every thing. Not an idea, but a thing. I meant that in the sense of bringing your embrace of God down to earth, as I said. But the simple fact is that everything that you see is an idea.

It is Spirit. The substance of it is Spirit. If there appears to be anything going on here at all that you call form, it has to be God, and if it's God, it has

to be Mind experiencing Itself. And what Mind experiences are ideas. Every single one of you are an idea of God that embodies all that God is. So an idea of God is never a part of God, it's all of God.

So there's no hospital that is a material building with individuals who are practicing material processes. Certainly you can conceive that that's what it is, but if there's anything there at all, it has to be God. And if she will begin to define every single thing there as God appearing, no matter what ... If she says, "No matter what I think this is, it must be God appearing." Then she's going to begin to find everything beginning to identify Love in her experience. And Love heals.

I can't get any more practical than this, on a daily basis, relating to each other, there has to begin to be an increasing willingness to look at your neighbour, or your partner, or your boss, or your cat or dog, or the car. And say, "In spite of my experience of these people, these places, these things, and what I am sure they are, God is what is appearing here. God is what is being here. And I want to know what God is being. Not what I think is being there." That's what heals your vision and lets in more of Reality in your daily life. You're healed, and the one you have been willing to see God in is healed. You could call it a practice, but it's just really paying attention to Reality, with a capital R.

You've got to start doing this. You've got to start being this attitude, on a daily basis with each other. It's what's going to transform the world. It's what's going to heal your friend. You see? You had a second part to your question?

QUESTION: Yes. I wanted to first clear ... I thought the Course said illness was evidence of seeking outwardly rather than being at ease within, searching in? And that's what the confusion. I'm not sure I understand what the Course meant and what ... but I understood what you meant, and so that - we'll leave it at that.

ANSWER: No, let's not leave it at that.

QUESTION: If I quoted the Course right ... I don't know, but that's what my understanding ...

ANSWER: You are correct. Yes, you are correct. There is a difference

between looking at your world and saying, "I want to see God there." - there's a difference between being willing to see God in each and every thing, and going out to each and every thing to find out from it how you are.

In other words, someone gets up in the morning. He's married. And he waits for the first utterance from his wife to find out what her attitude is today, so he can know how to be. You see? That's looking out there—to learn about yourself, to learn about how you should be, to learn about how you ought to behave to save your ass, you see?

QUESTION: Oh, yes.

ANSWER: That's ... that's looking out there. But if you wake up in the morning, and you roll over in bed, and you look at your wife before and regardless of anything she says, and you are willing to gently and lovingly say, "If there's anything happening there at all, it must be the Presence of God being what God is. And I want to know what that is."

That's an entirely different thing. The tendency can be - if you're saying there's no world out there - you know, don't look out there, to discount everything instead of embracing it in a curiosity to see God there. And that's a very important difference. Okay.

QUESTION: That's very helpful. My question is: there's a strange peace within me that did not panic, and does not seem to panic when the doctor says, "Call your children. She's so close, it could go either way." My sense was, 'what does that mean?' I didn't panic. But my other voice, whatever, said, why aren't you panicked? What is it about you that ... are you so numb that you're not ... you know I'm ... you know ... I'm playing the game. So my sense ... my question is, is my sense of peace in this particular case and particularly with our relationship, quote unquote. Am I sensing it truly? Or am I numb and need to wake up or something ... I'll leave it at that.

ANSWER: I'm going to tell you something. If you were suddenly full of panic, I would suggest that you get a shot to relax you, because whether the relaxation is real or not, in that degree of peace you can access your real peace. If you're experiencing any kind of peace, it's extremely valuable. You're getting help with your peace. Peace is being given to you so that you

might be able to feel Love more fully, which is what heals. You see?

It's only strange to feel peace in what - in the past - you would have called tense circumstances because that hasn't become normal to you yet. But it's utterly normal to feel peace at all times, no matter what is happening.

In fact, it's essential to feel it, no matter what's happening because that's what allows you to have the capacity to recognize what is truly needed. That's what allows you to have the capacity to be the place where intelligence comes forth, which would have been blocked by panic. You see? Or worry. Or fear. Say thank you God that you are experiencing this strange peace.

QUESTION: Thank you God. Thank you Raj.

ANSWER: You are welcome. Hands? The lady without her hand up in the purple top. Yes?

QUESTION: How did you know? [laughing]

ANSWER: What did you say?

QUESTION: I said, "How did you know?"

ANSWER: [laughter] If you'll hold the mike up ...

QUESTION: Yeah. Sorry. My daughter Judy and I are knowing there's another step we must take together. We now have a center for A Course in Miracles We do not know what is next. You said it had to be something new and something different. I was wondering if we could get any kind of a clue from you.

ANSWER: Why do you say you must do something new and different?

QUESTION: Well, you just said it this ... in the last ... in the other question. You said when you get to the bottom, it's gotta be something different.

ANSWER: Ah. But the something different is what's left for you to do when you don't have any energy to do anything artificial.

QUESTION: Oh.

ANSWER: It's ... the thing to do is to be the genuine one that you find you are when you're all through with being something you aren't. It's you being the Presence of Love in whatever form, in any given moment, that it might take. Go on.

QUESTION: [laughing a little] I was waiting for you. I just wanted ... you been telling ... you've been telling me that we have to be patient; it's right around the corner, any time now. We have been patient for a long time. I just thought you might have some news for us.

ANSWER: Well, I'm going to be very frank with you. It's time for you to take off the shirt that says "A Course in Miracles".

QUESTION: That's what I thought you'd say.

ANSWER: You know what? If you do that, it doesn't mean that your presence won't express the meaning of the Course, but it will be ... it will come from the Love that is in you because God is in you, and not something that is in you because you got it out of a book.

ANSWER: Course in Miracles is not about A Course in Miracles. A Course in Miracles is about learning how to let love in by recognizing what the blocks to love are. You've got the Love. Let what you are being come from that which you are. And take off the identifiers. ACIM sweatshirt, the format as it were. Do you see what I'm saying?

QUESTION: Yeah, I do.

ANSWER: What the world needs is not A Course in Miracles. What the world needs is the Love that A Course in Miracles promotes the discovery of within each of you. You see? I know you know that.

QUESTION: Yeah.

ANSWER: But you need a little push to let go of the crutch - the sweatshirt that lets everyone know who you are. Well that's not who you are. Who you are is the nice lady underneath the sweatshirt. The idea of God that's

underneath - the Presence of God that is the Source and impulse of Love
Itself. And then, when you're coming from that Love, use the Course too,
but don't let it be what defines or gives identity to you.

It's who you divinely are. It's who you really are that needs to be let out.
Not a system of thought. The Course, if the Course works, causes you to
defend your own definitions of everything so much that the garbage gets
heavier and heavier on you till you get pushed to the bottom and say
"Uncle." Or say "God." [Softly] "Thy will be done." And then [sigh] in the
you that's underneath the sweatshirt you find your capacity to be the
Presence of Love that couldn't be taught to you, because it already was your
Self.

QUESTION: Thank you. I guess I already knew that.

ANSWER: You did, but as I said you needed a little ...

QUESTION: I needed a push.

ANSWER: Yes.

QUESTION: Thank you. [laughing]

ANSWER: You are welcome. It's appropriate for you to be feeling joy and
freedom in what you do. And there's really nothing stopping you from being
that and feeling that. I'm very glad you're here today.

QUESTION: Thank you. I'm glad too.

ANSWER: We're going to take a break. {end side one tape one}begin side
two

ANSWER: All right. Hands.

QUESTION: Hello Raj.

ANSWER: Good afternoon.

QUESTION: What I want to ask today ... the lady I had here with me last time, she's an angel, but we enjoy each other very much when we're together, but something always comes up when we have an arrangement to meet. Like today. Her family came from Florida.

ANSWER: [laugh] and she couldn't come to the Gathering. She is no stranger to me, even though I just met her couple months ago. I don't feel she's a stranger at all, and I just ... what is going on here. Why can't I get together with her?

ANSWER: This is just something about her that you're going to have to live with.

QUESTION: I kinda figured that. [audience laughter]

ANSWER: She doesn't like being pinned down.

QUESTION: I know that. [laugh] And that's all it is, hey?

ANSWER: That's it exactly.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: [Laugh] Okay.

ANSWER: Don't even think about trying to change her.

QUESTION: Well I haven't been, believe me.

ANSWER: [Laugh]. Good.

PEACE OR REACTION?

QUESTION: Hi.

ANSWER: Good afternoon.

QUESTION: I am deeply appreciative for more and more moments in

my life when I feel like I'm in my peace - very much so. So much of that comes from hearing you and perhaps having your presence in my life. But I continue to be disturbed by those times when this emotional stuff, this reactivity, this anger or ...

ANSWER: Spontaneous responsiveness!

QUESTION: Yeah. Just blahhh! And then there's ... I'm not in my peace any more. I am perhaps watching it but it feels like I lost it. And I'm asking for some help when those moments come - for how I can deal with that.

ANSWER: Well, I will tell you that your guide is always present with you, and others are present with you in conjunction with your guide. And I want you to daily ask, when you get up in the morning, of your guide, and those working with your guide, to help you recognize when you are engaging or about to engage responsiveness, so that they might help you spontaneously in the moment make another choice. The simple fact is that you won't stop being reactive until something else is more important to you than being reactive.

I know you feel a lot of satisfaction. You get a 'hit' from it.

QUESTION: Well, that's the way I've coped and survived in the past.

ANSWER: Yes what it's like is having alcohol. When you have alcohol, it disallows you from hearing guidance. It disallows you from experiencing your peace and your clarity. If you want clarity and if you want your guidance available to you, it will be no problem for you not to have a drink. If having your clarity and peace of mind available to you is more important, then you won't employ reaction.

You think reaction is something that happens to you, but it's something you employ - every single one of you. You employ it. And you won't stop until you stop.

Now, you can get help; as I said, you can ask for help, and the help will be given, but it won't be done for you. Nothing will happen until it's more important for you to have your peace and clarity. Until that's more important than the satisfaction you get from reacting. Sooner or later, you're

going to discover that reaction is a waste of time and energy. I'm sorry, there is no profound metaphysical or spiritual answer to this. It really, for all of you, is a behavioural thing, and it's based on what kind of a desire you have. Do you desire to be the Presence of Love? Do you desire to be clear? Do you realize the value of peace? Peace is the threshold of enlightenment. Peace is the threshold of fulfilment. Peace is the threshold of joy. Peace is the threshold of waking up.

I'm being real straight with you. You'll muck around in reaction as long as you want to, and when you don't want to, you won't do it anymore, and it won't take effort. That's it.

QUESTION: Thank you.

ANSWER: You are welcome. Help stands available to you constantly. It just can't do what you must do for you. Hands?

QUESTION: Thank you Raj.

ANSWER: You are welcome.

THE RESTS BETWEEN THE MUSIC OF LIFE

QUESTION: I wanted to say how much I'm enjoying being here today, and the last session when I came. I'm really enjoying your humor. And I have one question, and it concerns my wife and I

ANSWER: You didn't enjoy my straight talk?

QUESTION: [Laugh] I thought it was all funny. [Laughter] Okay. My wife and I have just started to -- what we thought we were being directed to do - to do some teaching. Started off marvellously, so we thought, but then it stopped. And my mind wants to get in there and try and figure out what happened and what should happen, and why and grrrrgrrrrgrrrr and I'm wondering if you have any words about that?

ANSWER: I would suggest that you don't take the bait. It's like the violas in the orchestra, and they play a long phrase measures, and then 32 bars of rest. Well, how come we can't play now? Did we do something wrong? We're being punished? No. It just isn't the time for that tonal quality to be

present in the full orchestra, you see? In the tapestry of the music, ask: What am I to be doing now? What's the Father's will in this moment? What identities fulfilment now? And don't try to hold it to the pattern that occurred before the 32 measures of rest, you see?

Gee. Are they paying me to sit here and do nothing? Yes, they are! You're here to ... to be what the Father wills you to be when the Father wills you to be doing - being it. And then you are there to be what the Father is willing you to be for 32 measures of silence. You see? Of course your ego says, "When this happens to other teachers, they do such and such and such and such, you know? They get in touch with their mailing list. They make some personal phone calls. They ... you see what I'm saying? And it says, "Get in there, and do something."

Well, if that's not what's written into this measure, and what's there is a full rest, if you don't want to mess up the symphony, you'd better shut up. You'd better sit there and rest, you see? This is important because it's uncovering to you the degree to which you're conditioned to be authoritative in your life - to be in charge. Don't do anything till the Father says, "Do it." And if the Father says, "Sit still. Shut up." Say "Okay." Until He says, "Stand up. Open your mouth," or whatever.

It's important to get the feel of being in the flow of the Movement of God. It's important to get the feel for being in the movement of your capital B, Being. So this is very helpful. Everything is perfect.

QUESTION: Thank you.

ANSWER: You're welcome. See, teachers know when to speak, and teachers know when to shut up. And it takes a combination of both to be a good teacher. So maybe you're learning about how to be a teacher, not an authority. Okay. Hands?

BE CURIOUS TO SEE WHAT GOD IS REALLY DOING

Or

CURIOSITY

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

QUESTION: I've been sitting on my questions, as you probably well know. I have the most burning

ANSWER: I hope it didn't hurt.

QUESTION: [laugh] The most burning problem that I have is a friend that owes me a lot of money and he's had all kinds of personal problems, ongoingly, stories. And I don't know whether ... I've been advised to turn this whole matter over to an attorney, and then I've flip-flopped the other way and think that, you, know, just leave it up to God. And I keep flip-flopping back and forth. And I really ...

ANSWER: Which of the flips or flops is more peaceful?

QUESTION: That changes too. [laughing] Sometimes I feel at peace with just letting it be, and know that he'll come through when he can. And other times I have actually felt at peace when I thought that I should call an attorney. So one time when I was advised to do that, I felt, "Okay." and then, when I was on my way home, it was like I hear this voice saying, "Crucify him, crucify him." I don't want to do that, you know. So I really can't seem to ...

ANSWER: Who? Who holds your welfare in His hands?

QUESTION: Who ...

ANSWER: Who holds your welfare in His hands?

QUESTION: Well, God holds my abundance in His hands.

ANSWER: Yes. So this gentleman, this person, is not withholding your welfare from you. And only if you felt he possessed your welfare would you need to take legal steps. You see?

QUESTION: I see. I think it's this feeling that comes over me, a feeling of being conned, and then I ... the ego ... [laughing]. When my ego starts

talking to me, then I feel like I should do that. I'll trust God in the matter then, which is really what I want to do anyway.

ANSWER: That's the way miracles happen. And lawsuits are not.

QUESTION: Yes! I believe that. The other burning question that I have is, a year or so ago, I felt very - it was very urgent for me to sell my house and move. And now it doesn't feel very urgent. I'm wondering if I should sell and ... like where should I go? Should I? When? Where?

ANSWER: Wait for the movement. The movement isn't there now.

QUESTION: It isn't there now. Okay. Good.

ANSWER: When the movement begins, you'll be able to see the direction in which the movement is moving. And you won't have to ask, "Well, where?"

QUESTION: I see. Okay the other thing I have is with physical ...

ANSWER: What I want you to notice is that the answer to both of your questions so far involve trust in the way things work - the way things work in Reality.

QUESTION: In the real Reality. Yes.

ANSWER: Yes. And of course, we're talking today about bringing Reality down to earth. The willingness to recognize your good in each and every thing, instead of pie in the sky after you die.

QUESTION: Right. Right.

ANSWER: Okay. Continue.

QUESTION: Okay. The other problem I have is with a lot of stuff I have going on with my body... And I told Frances Reiter [??] I was looking at it, and thinking, well what is it? You know, like my eyes – macular degeneration, hearing loss, allergies, sore throat, cough. And I thought, "Oh, well most of it's in my head." And I had to laugh because

that has such a double meaning But also with my right [laughter] - also with my right foot, with my big toe and my arch. So I kind of wondered if you have any advice for me?

ANSWER: Yes. As I said earlier today, look at and contemplate each part of your body, and employ the curiosity to experience the Presence of God there.

QUESTION: Okay.

ANSWER: Because if there's anything going on there called eardrum, or eyeballs, or big toes, or arches - whatever. If anything's going on there, it has to be God.

QUESTION: To recognize all that as God.

ANSWER: And God is the spontaneous expression of perfection - flawless. So what you want is the experience of the flawlessness of the Presence of God, right there where you are. What you're interested in is your body identifying the Presence of God - and therefore, you - perfectly. Right?

QUESTION: Yes.

ANSWER: Yes. So, have a curiosity to experience more and more and more of that, rather than occupying your mind with fretting about this and that and the other thing that's deteriorating, and wondering, "Is it going to get worse? Is it going to stabilize? Well, I hope that at least it will hold off a little while." And so on. All the thoughts that occur. That's not a good use of your mind, and won't lead to the clearer experience of your physical perfect.

Of course, you can expect 'physical perfection' quote, at your age, and longer. It's as much your birthright as it was when you were seven. And regeneration is as natural to you now as when you were seven, scratched yourself, and two days later there was nothing there to see.

QUESTION: Yeah.

ANSWER: You see?

QUESTION: Yeah. So just look at each thing that's going on, and experience it as the movement of God.

ANSWER: And be curious as you would as a flower is opening that you haven't seen before. And you pay attention because you don't want to miss a thing.

You don't want to miss a single part of its blossoming. Pay - you pay attention with interest.

QUESTION: Okay. I think I got that.

ANSWER: So you pay attention to your body with interest to see it fulfill its function, which is to identify you perfectly. And that will mean healing. That's what you will be interested in observing.

QUESTION: Yes. Okay. Well thank you Raj.

ANSWER: You are welcome. Hands.

QUESTION: Thank you, Raj. It's a joy to be here today, as usual. My wife and I have a business. A company we think has offered, or will offer to license the products. And, I guess I've probably gotten some answers today on this whole thing, but I wonder if you might ... if you have some thoughts on it, I would sure appreciate it. Whether we should – if the company is for real - you know that sort of thing.

ANSWER: Yes, it is for real, and it is worth giving your attention to.

QUESTION: Thank you very much.

ANSWER: You are welcome. Hands?

GROWING PAINS

QUESTION: Raj, I wonder if you could give me some insight as to what's going on with my grandson - why he's having the behavioural problems that he's having and what we can do to help?

ANSWER: What you can do to help is to provide on-going support, on-

going expressed appreciation for him, for who he is. He is feeling uncomfortable in his skin, so to speak. Changes are occurring and he's not feeling immediate confidence in himself. Transformation, you might say, is occurring. And he's not experiencing it gracefully. He's experiencing it with trepidation. He needs to have communicated to him a lot of love and a lot of support for who he finds himself to be at that - at whatever moment another is giving him support, because, under the circumstances, he doesn't feel himself as being lovable, and so he's not sure of himself.

PAUL. Just a moment. This is me, Paul. The picture Raj is giving is that it's sort of like a - it's sort of like a caterpillar who's made a chrysalis, and now it's time to emerge from the cocoon, or the chrysalis, and it's -- you know, it's like cramped quarters and ... and uncomfortableness with that, an effort, and so on, to emerge. And actually, it's like - it's part of a birth process, and he just needs to know he's in a safe environment while he does this, and that people aren't doubting him in the way he's doubting himself. He's - this is still me, Paul - he's emerging - he's in a process of emerging into a clearer sense of himself, and now Raj is picking up.

ANSWER: Which means that he is not going to gather his sense of himself from those around him. And to those around him, it might appear that he's becoming more independent, and so trust will be needed on the part of those around him. What everyone needs to know is that this is a natural, normal process that does not call for concern. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: I'd also like to ask: As a teenager, I felt a hand on my shoulder, and I've never forgotten that. It was wonderful. And I - could I ask who that was?

ANSWER: That was your guide.

QUESTION: Thank you.

ANSWER: Who still has his hand on your shoulder often. Okay. Hands?

JUST DON'T SAY 'NO' TO GOD ~~SEQUEL TO YES TO GOD

QUESTION: Hi. How are you? [this sounds like the same wonderful gentleman from Yes to God. Transcriber's note]

ANSWER: Well, thank you.

QUESTION: Good. I listen to you, and you say wonderful things. but then it's gone. And I have to do it again and again. Is it all right to – I can't keep - I can't keep all the things that you say inside without working awful hard.

ANSWER: Then I'll give you a simple direction, a simple task. Instead of practicing faithfulness to a lot of things, I want you to not practice faithlessness.

QUESTION: What?

ANSWER: Faithlessness. In other words, if you can't keep everything that I have said clear in your mind all the time, at least, in the absence of keeping them all clear in your mind, at least don't engage your mind in doubt, and fear, and frustration, and all of the things that undermine your healing. It's not truly up to you, with your mind, to create your healing. It's the Father's will for you to be experiencing absolute physical perfection.

The healing will be done for you because it's your birthright, if you neglect to practice faithlessness. I see a frown.

QUESTION: What was that last thing you just said?

ANSWER: Faithlessness. The absence - practicing the absence of faith. Faithlessness.

QUESTION: I couldn't do that. Right?

ANSWER: That's correct. I'm saying, don't do that. If you can't practice faithfulness, at least don't practice faithlessness.

QUESTION: Oh. Okay.

ANSWER: In the absence of doubt and fear and worry and negative - casting a negative shadow in front of yourself - instead of doing that, if you'll just be silent, and in your peace, God's will can enter. And you will experience healing.

QUESTION: How?

ANSWER: It's a miracle! How? Because of what God is, because of the nature of being. Even if you don't seem to see it around you all the time, the nature of being is Life-affirming, which doesn't mean lying in a coma on a hospital bed for years and years and years because of life-support systems. It means waking up from the coma.

It means healing. Life affirming means the coming to the full expression of perfection - like the opening of a flower to its fullness. It's your birthright. Each time I talk to you, I set your eyes in the direction of the way things really work. So that you can let go of all the arguments to the contrary. Practicing arguments to the contrary is practicing faithlessness.

That's what practicing faithlessness means. In the absence of that, in the silence of your being, God can enter. It's like once you sink to the bottom of the garbage can, pressed down by all of your definitions of how everything works, and you give up, what do you give up? You give up practicing the definitions, and all of a sudden, the garbage can is empty of garbage, and God can come in, and touch you right there in the bottom, and heal you forever of your need to create definitions that press you down and press you down, until you finally say "Uncle."

This is true for everyone. Do you know what practicing faithlessness is? It's saying no to God, instead of saying Yes! to God.

QUESTION: I don't have to remember everything?

ANSWER: No you don't. There's only one thing that I've ever been saying to any of you: Stop thinking. Start listening. Be still, so that God can come in to you.

The only thing that keeps God out is the chatter of your mind, your thinking, your confidence that you think you know how everything works. Curiosity can only occur in an empty place that isn't full of other things occupying

your mind. You know. If you're watching a baseball game on the TV and it's coming up to the ninth inning, and it's neck and neck, boy you don't have any trouble being curious and paying attention. And if somebody comes in and says something, you say "Shh. Shh. Just a minute."

You have no trouble - you have no trouble keeping your mind clear of distractions to the thing you want to give your attention to. Right? So no, it's not up to you. The only thing you need to do is - the only thing you need to do is to become humble enough to say, "Help." Yes. Saying "Help." is like saying "Shush." to all the distractions, and giving your attention to the Source of help. And not - not giving your attention anywhere else until the last play is made, and the game is won, and you know how it came out. Which is another way of saying, until God answers, and you have your healing.

But the healing comes because God comes in. Not because you did it. The healing comes because what you did was nothing. You said, "Thy will be done. Not mine. Help, God." [end 2dside, tape 1]

And I keep saying that the healing is inevitable. Why would I say that, besides the fact that it's true? Because, when I say it, and you hear it, you have an end of the game to give your attention to, to watch for. Don't you? Instead of what the doctors say. And you know .. your friends say, or your little old ego says. You see? Any healing you ever get is always a miracle.

Waking up is a miracle! And what makes it a miracle is because it's ... because it is the ultimate thing happening that you weren't responsible for. Anything you're responsible for is never a miracle, even though it might be spectacular, it will never be a miracle, because you had your finger in the pie.

God's gift of Himself, as the centre and circumference of you, His beloved expression, is a gift that is made to you because there is no other way for God's Love to be expressed. And so your experience of that will always be an experience of grace, not something you earn, by the grace of God. But the grace of God is part of every single one of you. If you're conscious at this moment, it's by the grace of God. It's because God is the only Mind there is, and is the only Presence there is right where you are right now.

And you know what, again, it's utterly natural and not special. You really have no other choice than to be the way God is being You. And as long as you try to be the way God isn't being you, you are creating more garbage that's pressing down on you, until you finally hit the bottom and say "Uncle", which means you say "Help!"

QUESTION: Uncle! [Audience laughter]

ANSWER: And what if you had to say "Uncle." seventy times seven?

QUESTION: Uncle. Uncle. Uncle. Uncle. Uncle. Uncle.

ANSWER: Yes. Cause you can't leverage God. You can't leverage your healing and say, "One way or another I've got to have the healing after seventy times three, instead of seventy times seven." There has to be a willingness to embrace your healing, your experience of wholeness. There's got to be a way for you to do it that involves abandoning the ability to leverage the healing completely.

You've got to abandon any ... you've got to abandon any level of control that you might normally bring to bear in a transaction. And you've got to say, "If I have to say Uncle for eternity, I will say Uncle because I know that saying Uncle and yielding to the Father's will is the only way for me to get out of this illusion of partial perfection. I'm willing to glorify God eternally, no matter what."

QUESTION: Uncle.

ANSWER: And the way you can do that is by simply neglecting to practice faithlessness. Okay. We will take a break. *****

Okay. Hands.

YIELDING TO THE MOVEMENT THROUGH ART

QUESTION: Thank you Raj. I'm asking about doing art, but I also think it's about being real, more than doing anything.

ANSWER: That is what art - doing art - is.

QUESTION: Okay. I'm asking you if you could speak about the process and the product of that process. What's left. I don't know how to feel about it.

ANSWER: Art is very much like what Paul is doing today. You must abandon yourself to the movement of God. But you do it with artistic materials. You can worry about the product. Paul can't worry about what kind of an audio tape we will end up with at the end of a Gathering, or what it ought to say, you see.

He can have no agenda at the beginning of a Gathering, or at the beginning of any conversation with me. You must yield to the movement. You must sit down with your materials and let it happen.

The key does lie in the words you used, "being real". And being real is what is left when you have abandoned being a concept, fulfilling a role. You can't conceive of yourself as being an artist and actually end up with artwork.

QUESTION: Is it ever appropriate to want to show your work, exhibit you work, or in my case, is that going to be a working against my own real ...

ANSWER: Well let's put it this way. You will find yourself led to show the work that you are positive isn't yours. Do you get my point?

QUESTION: Can you ... would you like to elaborate a little more?

ANSWER: When you yield to the movement you will end up ... you will end up with a piece of art, and you will stand there like everyone else, and say "Wow." Not "Wow, I did good!" but "Wow! Where did that come from?"

You will not be able to say, "That's my creation."

QUESTION: What do I need to get to that place from where I am?

ANSWER: Abandoning yourself. Yielding to the movement and just letting it flow. Letting it come. Art is not about control. Art is not about plan. Art isn't about preconceptions. Real art is a happening, completely out of your control. Even if the finished product is full of minute detail.

I am encouraging you to dare to have the enjoyment of riding the crest of a wave, where you're always finding the point of balance in the movement, and not so concerned about where you're going because then you will end up with balance and symmetry that you could never have planned, but it's perfect. And if you had been able to plan it, you would never have done it that way. You see?

Art is the expression of Love. It is the movement of Spirit. It is a gift and a gift cannot be private. An ungiven gift is not a gift. So it will be shared, just as Paul is sharing today. And yet he goes home and listens to the tapes and gets as much out of them as you do. Because he didn't originate them. He didn't work out, work it all out ahead of time, and he has no idea until he listens to the whole Gathering whether any of it hangs together or not, or whether it is a number of discrete little instances that in and of themselves he recognizes are wonderful, you see?

And it won't be until you finish the piece of art that you will be able to stand back and say, "Wow. I didn't even realize how this part and this part correlate, and how there are complementary colors in just this balance. That's incredible." You will stand in wonder at what has happened. That's art. But as ... like Paul, you have to learn to abandon yourself to God knows what. [faint audience laughter]

I mean, Paul can have the microphone, and the flowers, and the equipment, and the room, and the chair, just like you can have the equipment you use. But you can't sit down, any more than he can, and know ahead of time what you're going to do, else it will be your creation, and it won't be art, no matter how good it looks.

QUESTION: Would you say being real is more important than producing, creating a painting?

ANSWER: Well, the result of being real will be art. Paintings are not necessarily art. Now if you want to be an illustrator, a craftsman, go ahead but that's not what we're talking about. You've got it. I mean ... I do not mean you've got the point of what I'm saying. I'm saying you've got the spirit, you've got the ability. Now abandon yourself to it, and do it.

QUESTION: I will.

ANSWER: Anything you plan and execute on canvas, or whatever the medium, will never leave you in wonder, or awe, or inspiration, afterwards; only what comes from being real, which you cannot be responsible for. Let me put it this way: would you come to the next Gathering here if you were going to hear a presentation by Paul of wonderful, spiritual truths that he has gleaned from the past? Put together and executed in an absolutely exquisite way? Or would you rather have the opportunity to talk with me, if you had the choice?

QUESTION: You.

ANSWER: Smart girl. [Laughter, laughing] You get the point. Okay.

QUESTION: Thank you.

ANSWER: Hands?

QUESTION: Thank you Raj. My question is regarding my relationship with my mother. Growing up, she and my brother and I - because my father was in the war when we were very young - were very close, and that remained all throughout my childhood. And as I became an adult - I think it's reasonable to say that she refused to give up on us kids as being her kids. And to this day, at my age, she still considers me her kid, and demands - or tries to demand to know what I'm doing at every moment. And last year, just before Christmas, my father died, and if it was bad before then, [laughing] it's really intensified now. And I'd like some clarification, I guess, on the appropriate way for me to be with her, rather than ...

ANSWER: I will tell you something that will perhaps reach her. The next time she does this, call her by her first name and say "Stop this." Talk to her as an adult, and tell her she must stop.

QUESTION: Do my brother and I have any responsibility - I mean, here she is, living in a house by herself at the age of 84. Do we have any responsibility to her to ... ? I mean, we're glad to help her if she wishes to make a decision, but she seems frozen in non-decision. "Well I can't do this until I do that. And I can't do that till I do this." And yet, this house thing is becoming insane ... well it will become - I mean she can't

clean gutters. She's got to have everything done. Do we have a responsibility to that?

ANSWER: Not yet. You tell her that we she knows what needs to be done, to let you know. And then, you may just hire someone to do it, because you're not her handyman, her handy sons. Or you may do it - but not out of obligation.

It takes two to tango, so you make sure you're not doing your part of the dance.

QUESTION: Thank you.

ANSWER: Oh, what about dutiful daughters? You might say thank you too because what I said is the truth about you as well.

VOICE from the audience.

ANSWER: Are you speaking of yourself? The question was asked, "What about meddling mothers?" God bless them. And to the meddling mother in you, I say "Stop meddling."

QUESTION: My question is "Am I meddling?"

ANSWER: You know damn well you are. [Audience laughter]

QUESTION: I knew you were going to spot kick! But you know, he's ... it's been so hard ...

ANSWER: The only thing you have a right to do is to see that your integrity is not imposed on and that you are not walked on and abused. Beyond that, nothing is any of your business. You stand in your integrity and you draw the line where abuse occurs.

QUESTION: I'm learning that.

ANSWER: Slowly.

QUESTION: Yep.

ANSWER: Reluctantly, and uncomfortably.

QUESTION: Yep.

ANSWER: And as I said earlier, you will do it as long as you do it, until you choose otherwise, so don't complain to me.

QUESTION: I'm not complaining.

ANSWER: I know, but there is a part of you that's hoping I would miss that and give you a little sympathy.

QUESTION: [laughing] I understand.

ANSWER: You do indeed.

QUESTION: But was I wrong, over this last year, to put into place a system where he could be supported financially without the drain on us?

ANSWER: Absolutely.

QUESTION: I was wrong doing that?

ANSWER: No, you were not.

QUESTION: Oh, thank you. That's what I've been real scared ... that those moves that I've been making ... and I can see him balancing, and I see light, and I also am very aware of when I'm manipulated. And thank you.

ANSWER: You're also aware when you manipulate, and so you have the tools necessary to become free of what makes you miserable. You're at least not unconscious.

QUESTION: I was.

ANSWER: But you're not ...

QUESTION: Not now.

ANSWER: ...Now. Correct.

QUESTION: And the healing that I experienced yesterday and today, is that because I'm letting go of that, that particular hook?

ANSWER: Yes.

QUESTION: Truly? Of that particular hook? It's hard for me to believe that I will ever be able to let go of that hook.

ANSWER: Well, now you're practicing faithlessness.

QUESTION: Well, you see, there are so many other hooks there that I'm not sure what the healing was. It was a definite healing.

ANSWER: But you know what? You can become disinterested in fishing. What I mean is, a fisherman can have a tackle box full of hooks collecting dust because he's busy doing other things, and has no time to give attention to the dangling bait, so to speak. Who cares how many other hooks there are.

Stop fishing. Stop being a sportswoman. You see what I'm saying.

QUESTION: I understand.

ANSWER: Instead of lopping off this branch or that branch or whatever, cut down the tree. And give your attention to what is fulfilling. Not satisfying, fulfilling.

QUESTION: Well the question that I came with was about being lost in this insane place, then the healing that happened, and the healing revolved around the work. I had decided that I was just going to get myself a little really simple low-paying job, and just, you know, grind it out. And at 3:30 on the afternoon on Friday, I'm driving to the grocery store, and something left me. And I realized that, no, I do really want to buy the camera and I do really want to do the things that give me joy, and it was like a marvellous healing that started then and continued on the way here. So I don't know whether it was the Jason thing or whether it was me taking back my integrity and saying "no" ...

ANSWER: The latter.

QUESTION: I need to

ANSWER: The latter. The latter. Continue to look forward ...

QUESTION: It was awful being without my integrity. It was awful being insane.

ANSWER: Thank God.

QUESTION: I don't ever want to go there again.

ANSWER: Don't then. But stay conscious.

QUESTION: I really thank you.

ANSWER: You're welcome.

QUESTION: You're a hard man! [Audience laughter]

VOICE from the audience. Thank God.

ANSWER: That is correct. [More audience laughter] I won't pussyfoot around with you, and because of that, you won't waste time. And none of your guides will pussyfoot around with you, because there's no need for time to be wasted. And yet, your guides will not pressure you to change or to move faster. You have to move because you want to move. And so we will talk and talk and talk until you are inspired to make new choices. Guides are not meddlesome.

QUESTION: But mothers are.

ANSWER: Mothers, fathers, brothers, sisters, children.

QUESTION: [Softly] Yeah.

ANSWER: The ego is meddlesome, yes. Okay. Hands?

QUESTION: Thank you Raj. My question has ... in the same direction that I started with last time. You talked to me about defining my worth, and so as I've been going on in the last month, I've been defining it, and again the doors are starting to close again. And I don't feel bad about it, but I'm ... I guess my question is: Are these allowing me to go in a different direction, or do I need to have some sort of compromise.

Because, for instance, a few weeks ago, I had a woman, one of my clients, tell me, "Now if you ever leave these people," that I contract for, "we want you. We don't want somebody else from their company to come in." And that's a conflict of interest for me, and that's what I told her. And, yet, rather than work for 50%, you know, I would just as soon have it all.

But that particular case scenario doesn't seem like it would work out. And so when I've talked to the owners about the idea of purchasing it from them, or leasing it from them, they say "No! Unequivocally no! You know. We're not going to do that." And so, I take that as though, well that door is closing because I'm no longer willing to work for 50%, and they understand that, and I'm just curious to, you know, where is this taking me?

ANSWER: It is taking you in the direction of the manifestation of your integrity. But you must stand with your integrity until you get to the destination.

QUESTION: Well, I guess that's what I'm curious, you know, only I can know where that destination is but

ANSWER: Only you? You? You have no idea ...

QUESTION: Well. Excuse me

ANSWER: ... what the destination

QUESTION: Okay. Excuse me. It's for me to recognize and I guess that's where I'm having a little trouble recognizing ... You know, if there's three avenues to go down, and

ANSWER: The destination is not what you're called upon to recognize right

now. What you're called upon to recognize right now is the demand to stand in your integrity as each instance comes up, and not... shrink from it, and not yield to the demand to - let us say, work for less.

QUESTION: Okay. So I've done that in another instance too. And, same thing .And.... ..

ANSWER: Yes, but you are looking at results instead of the experience in the moment where you are being true to yourself.

QUESTION: I feel that, you know, cause it's a big challenge to me to ask and say, "This is what I feel I'm worth, and if you're not willing to, you know, compromise with me, or meet me at least even half way, then I have to look for something else."

ANSWER: I know that's hard for you, but it's wonderful practice at standing in your integrity.

QUESTION: I guess I'm being impatient as I always am, but I guess this is ...

ANSWER: You've got your

QUESTION: ... these decisions aren't leading ...

ANSWER: You've got your attention in place. You can only be impatient for an end result. When you're baking a cake, and it comes time to beat the eggs, you've got to be with the beating of the eggs. And you can't then mix everything together fast because you want to get the cake out of the oven as soon as possible, especially if it were a chiffon cake, because you will ruin it by rushing. So give your attention to the step you're on.

QUESTION: So okay, if I've defined what I think I'm worth, and they've said no, is it appropriate for me to discontinue - in this case this particular account, and cause there, there I'm torn, not so much I have such a great attachment - it's like I feel that I have something that they enjoy and want. And if I leave, then, I lose it, and then they lose it, and then also the other people lose it. So three people are losing out just because I make a decision to say I don't want to be there any more for this amount of money.

ANSWER: I will give two illustrations here. There are situations where you have obedient people who take directions, like obedient sons. And the mother or whoever it is says, "Jump." And they jump, and on the way up, they say "How high?" Well you're saying "How low shall I jump?" You see?

The other part of this illustration is that many years ago, there was a need for Paul and Susan to get a new car. I won't go into the story, but they ended up with a very nice, brand-new car, where they had been driving used cars prior to that. And the way it came into their experience was miraculous. And within a week or so after enjoying seeing it in their driveway, Sue asked, "Why this car? I mean, why such a nice car?" And I said to her "What level of poverty would you rather have established? [Audience laughter]

end 1st side, tape 2, begin 2d side

ANSWER: You know, you're going to have to put your foot down, and stand with your full weight there. And let the chips fall where they may.

Instead of surmising that the result will be everyone losing. I don't know why you're not surmising that everyone will gain?

And there isn't a good reason. So how much longer are you going to sacrifice your integrity and lose out on the discovery that expressing your integrity blesses everyone?

QUESTION: Could I ask, is that some sort of compromise that is more appropriate in this situation or is it like you said, just to put my foot down and say, This is it, and thank you." And move to the next one.

ANSWER: There is no compromise that will reflect your integrity or that will reflect the truth of you.

QUESTION: That makes me nervous.

ANSWER: I understand, but I can't relieve you of it. You ... you were nervous the first time you tried to ride a bicycle.

QUESTION: Oh yeah, I remember that.

ANSWER: It wasn't a reason not to ride it.

QUESTION: No.

ANSWER: A father might say to you, "It's time to grow up and become a man. Now, I'm not saying that as a father, but someone needs to make it clear to you that everyone loses when you sacrifice your integrity. And everyone gains when you take hold of your integrity and express it, whether it makes you nervous or not. And today I want to leave you with that point, so that it doesn't become obscured by whatever else you would like to discuss.

QUESTION: Thank you.

ANSWER: You are welcome. Hands.

WATERING YOUR WORLD

QUESTION: Thank you Raj. In order to formulate my question, I think it has to do with - there's only the one question that I hear all of us asking and I hear you answering over and over. And I guess I need specific clarity for me.

Once having had that sense of listening and hearing Guidance and fulfilling what feels like a function to myself, by following my Guidance, and using the Course in Miracles to teach myself through my brother, with my brother, I have a sense of loss when I chose to not go down that path any longer a few as of a few years ago. And, it's a sense of a malaise ... or a discontent, and an awareness that no thing in this world can really satisfy me, yet not being able to be in touch with what I was once in touch with, whatever that was. My Guidance, or a sense of getting out of the way that you've spoken of, and letting it just flow.

So I guess all that comes down to what barrier ... is there ... I guess every thought I have about how to do this. I've tried to let go of, and not look at how it should look, how anything should look, or what I should do next. But ... I seem to have used the Course to beat myself up with, and I've lost the sense of joy and curiosity that you talk

about. Because I have had a recognition many, many times of how unreal this place is. And I guess ...

ANSWER: Have you had no experiences where the Presence of God is so obvious to you, right here?

QUESTION: Of course I have. Yes, I have. I have had that. And I guess I'm grieving the loss of that. I'm grieving the sense that I have had that and I don't experience it, or walk it, or feel it, or teach it, or be that, like I feel like I could or should or want to.

ANSWER: But what keeps you from making the gift of wanting ... wanting to see the face of God in your brother's eyes, or the Presence of God in your world?

QUESTION: I guess ... I guess I feel like I have failed even when I have done that. I have felt that, and I have felt that experience of that. I guess I don't know what my question - ... how to answer that. I don't know what is stopping me. That's I guess what I'm asking for is ... is there something that ... is there something that is there that I'm not seeing that I can step through.

ANSWER: The simplest way I can put it is is that just as a flower grows when you water it, the world becomes illuminated when you love it. And when you don't water it, it dries up.

QUESTION: Yes.

ANSWER: And you say, "Well, I have a I have evidence that none of this means anything, that all of this is an illusion. Look at this. And yet, in its dried out barrenness, it's perfectly capable of responding to the watering can and greening up. Because the world with reflect back to you what you're giving to it, or what you're withholding from it.

Now why not try loving your world for something other than an ultimate reason? Why not just love your world because - as with your garden - it's prettier when it's been watered, and everything turns green and begins to blossom?

Do you see what I'm saying? Everyone relishes - not everyone – but most

of you relish having complicated processes to waking up.

But there are such simple ways to wake up. Like just caring about your world enough to water it a little bit, without having a profound reason for doing it, other than, you know, it looks pretty to you that way.

And so if you water your relationships, and you water your associations, and you sit down with your paintbrushes, or the materials you use to do art work, as someone was asking earlier, for no other reason than it makes you feel good to do that. This will start you in the right direction without a heavy sense of obligation associated with it.

It's the beginning of an ultimate journey, and if you'll stay simple all the way, it won't get, it won't be exhausting.

Oh, I don't know how many husbands and wives are struggling with their attempt to have a holy relationship instead of a special relationship, when something as simple as a caress or a hand on the shoulder or a squeeze, or a smile, will provide the energetic environment in which a holy relationship occurs, because there is no manipulation going on.

It's just nice. It's nice not to be alone. It's nice to have someone to give attention to. Simple things. These are all ... these are all essentials of awakening. But everybody's up in their head; "Now what's the definition of a special relationship? I'm sure ... I'm sure I read somewhere that we're not approaching each other the right way. And ... no. Stop, stop, stop. Don't say anything yet!" [Audience laughter] and all the time, they could've been giving each other a hug, and letting go of the uneasiness of whether they're doing it the right way or not.

You see what I'm saying?

QUESTION: Yes.

ANSWER: Lighten up. Ease up. Be willing to be simpler. If you forget to water your world because it's not real, it'll dry up and you won't be happy. But it won't become ruined. The world will not become ruined by virtue of your neglect. It will simply wait for you to do something new, with Love. And then you'll begin to see its loveliness uncovered.

Love. Love. Love. That's all I'm every talking about, isn't it? 1001 ways to love yourself into the Kingdom of Heaven.

You know what? You ignore what Love means to you. To one degree or another, you all ignore what Love means to you. So not only do you not touch someone's shoulder, or look them directly in the eye and be totally present with them, while you're looking them in the eye. And a host of other simple things that connect you with each other, and feel like love. You tell yourself that you're really not bothered by not being touched by others ethers either. "I don't need that. I'm just fine without experiencing affection. I know he loves me. I know she loves me. I do real well without hugs". Except that if you were really to start saying out loud, "I really do quite well without receiving hugs, you would find yourself starting to cry, because you don't do well without them.

You don't do well without affection, and neither does anyone else. But if you say, "I do well without affection," then you always project yourself out on others and you say, "Well he really does well without affection too." And everyone ignores what at the bottom line they know, down inside.

You know, I just ... I can't put it strongly enough, that the second coming, or the 'end of time' or the millennium, or whatever you want to call a major shift in the conscious experience of being, that everyone - in one way or another - is looking forward to ... I can't put strongly enough that that shift is not going to be with blazing colors of light and clouds and hosts of heaven coming down in the sky in a spectacular display.

It comes when you're at the bottom of the barrel, and you decide to be real. It comes when you say, "You know, I don't ... I don't do well without affection. I need someone. And this is so clear to me that I need someone that I now know something about everyone else. They need someone too." And you reach out. And you just ... I sound like the Christian Broadcasting Company ... [audience laughter] System [more laughter]

VOICE from the audience. Amen!

ANSWER: You reach out and touch someone. See, that's being real. And when you're real, and you know you need someone and that everyone else needs someone, and you don't try to be autonomous and independent, un-

needy, something miraculous happens. That's the beginning. That's the happy beginning of Armageddon. But I'm not talking about destruction of anything other than what's -- all the garbage that's been pushing you to the bottom. That's the destruction you should welcome. Are you beginning to feel the fact that what's needed is utterly simple and something that abides in each one of you as a capacity to express right now. And there isn't anything in you that has to be improved before you can let yourself feel need and know that your brother needs too. "Oh well, I'm ... I'm a divine idea of God, complete in every respect." You know that God isn't complete without every single one of his ideas. God isn't complete without every single thing that is embraced in the infinite mind that God is.

God needs, but God isn't saying 'no' to God, and so God has. If everyone would come down off their high horse and all the bullshit and folderol and pay attention ... you know, you hear about what's written in your heart. What's written in your heart is ... is really, really, common sense. "I'm not happy alone. I need people. I need love." And as I've said before in the last couple of Gatherings, the way to get love is to give love.

Well, if you're really in touch with your need, then you're really in touch with others' needs, and the fact that they have them, and when you realize that they have needs, it's really easy to care and to give. And beginning to do that constitutes the beginning of waking up. You're welcome. Hands? [whispered]

QUESTION: Thank you so much for allowing me to ask a question.

ANSWER: You are welcome

QUESTION: First I want to say thank you for my wonderful gift of sending me my new mate. I'm so happy. Thank you very much.

ANSWER: It takes two to tango you know, so thank you for being willing to receive, because you haven't always.

QUESTION: This is true. Thank you.

ANSWER: You are welcome.

QUESTION: Well this weekend has been unbelievable. I can't believe I'm even here. [Laughing]

ANSWER: Practicing faithlessness, huh?

QUESTION: [Laughing] So it's

ANSWER: Believe it.

QUESTION: ... Wonderful, and I'm ... I have a desire to open up a spiritual center on Kauai, and I would like to know if I'm the right path in asking that question, and should I make a move back there some point in the near future?

ANSWER: This idea is in seed form, we will say, at the moment. And it needs to be planted and nurtured. It is not anywhere near the point of manifestation, where it would show above the surface. And so just nurture it within yourself and abide with it. Water it. You will begin to feel the impulse of its movement, when it begins to move, and then it will become time to listen for what steps to take.

QUESTION: Perfect.

ANSWER: Don't act prematurely.

QUESTION: Yeah. Yeah, I feel that too. That's ...that's perfect. Is there anything else I should be doing to prepare for that, at this time?

ANSWER: Just practice listening. Persist

QUESTION: Thank you.

A..... ever more consistently.

QUESTION: Thank you.

ANSWER: You are welcome. Hands.

QUESTION: Thank you. Actually I just wanted to hear my voice over the microphone. [Audience laughter] My life has changed completely

in the last two years - 100%. And yet there is nothing on the outside that has changed other than a few more friends.

Recently ... well not recently, I've just come into the place where wherever my face is turned, that's where my nose is pointed. So I'm just wondering if there's anywhere I should turn my nose?

ANSWER: Your attention is right where it needs to be.

QUESTION: Thank you.

ANSWER: You're welcome. Hands?

QUESTION: Thank you.

ANSWER: You

AWAKENING TO LOVE

QUESTION: There's been so much today about being real, that I hope this question isn't going to seem too lofty, but I'm sure that you asked me to ask this question this morning. And that is: is the awakening that you talk about the final act that brings us into the realization of conscious oneness with the Father. Or is it just - well, I don't mean just - the dissolving of the three-dimensional, material sense of Reality as the next necessary step to that realization?

ANSWER: It is actually both, simultaneously. I'm going to put it this way. The final act, as you put it, the experience of awakening, will seem to take time only because you can't absorb it all at once. The willingness to be open to it will be something you will ... will bring about the experience, but the experience is one that you will want to savour, thinking from past experience that perhaps it won't happen again, or the newness of it will fade, and so you want to get everything out of it.

The fact is though, that the experience won't ever be lost or forgotten. The other reason it will seem to take time is because your experience of who you are will ... will be transformed. And if it is transformed too quickly, there will seem to be a discontinuity between who you were - whom you believed

you were and experienced yourself as - and Who you really are. And there must be an unbroken conscious experience of identity all the way through the transformation.

Your capacity to love will always seem to start with one individual, or one thing that you've been willing to give your attention to undefendedly. To suddenly, consciously, experience that feeling of love with all of the brotherhood would seem very overwhelming. It would feel like too much love for you to endure because you are still letting go of a tiny sense of yourself.

And so the transformation will seem to take time. It will seem to be ... it will seem to have a duration to it. I do not mean it will take a long time, but just that it won't be instantaneous.

So, never undervalue the wonder of the experience of Love with one other person because that's what helps you feel secure enough to be even more defenceless, less self-protective, and therefore able to experience being the Presence that fulfils all experience of need in others.

Here's a way you might understand it. Some of you might have had the experience. You know how to swim and you enjoy swimming in your swimming pool, whether you're in the four-foot end or the eight-foot end. You just really love to swim and you feel great.

But then one day, you go out with a friend in a fishing boat, and you go out beyond the point where you can see land. And as far as you can see is water, and you decide you want to go swim. And so you step off the ledge on the boat and start swimming, and the minute you hit the water, you realize that although the principles of swimming are the same here as they were here in your pool, now the bottom is 2000 feet below you, and it becomes an overwhelmingly fearful experience - one that you don't feel confident in, even though your ability to stay on the surface of the water is equal to ... there, is equal to what it was in an eight-foot swimming pool.

And that you can turn over on your back and float and float and float. You're perfectly safe, you see. Swimming in a humungous amount of water doesn't have the same feeling it does in a small quantity of water.

Loving - experiencing consciously and loving and being in love with and

being loved by absolutely every aspect of creation, although it's basically the same experience, is a far cry from loving and being loved by and experiencing love with one other.

So, that's why there will be ... there will be a period of releasing of defences and increasing of your embrace of the Allness of the Kingdom of Heaven. So at one and the same time, the process is one of awakening, and it's also a process of releasing and abandoning the sense of everything being a material world and universe. You see?

Now, it's a wonderful experience. It's one that I'm ... I've been encouraging all of you to dare to let go into. And I ... I will end by saying that you will be amazed at how many there are of old [?] eternal friends who are awake who will be welcoming you as you do this radical irresponsible thing called letting go of control and yielding into the Father's will, which is - at the bottom line - the law of your being that's written in your very own heart, and therefore is yours. So ...

QUESTION: Thank you.

ANSWER: [Almost whispering] There's been much, much love in this room today. You are all quite radiant. And I always enjoy being with you, but you know what? You're enjoying being with me in a different way today than you have before. And I must share with you that it feels good to me.

I love you all. [Laughing gently] [The beaming love in the voice is so apparent on the tape]