



Gathering In ISSAQUAH, WA –1990

By: Raj Christ Jesus -

QUESTION: I've had a difficult year with myself.

ANSWER: You are not the only one.

QUESTION: That's a relief. And my difficulty seems to be focused around employment. Due to unforeseen circumstances my nursing license is gone, and I can't make myself do what I need to do to retrieve it. And because of our financial situation, I have taken work that I find very boring. And I've been extremely unhappy to the point that I just don't feel I can do it anymore, and I'm feeling guilty about that; I'm feeling selfish that I'm not wanting to contribute to our income. I guess I would just like some direction.

I've had difficulty with employment in the past, in that I've gotten very ill [in order] to leave. This time I'm not as ill, but I'm very unhappy. Is it that I don't want to work and therefore this happens, or is it the employment that I have is not fulfilling to me?

ANSWER: I will be very frank with you: it is your ego throwing a temper tantrum. It is absolutely appropriate for you to retrieve your license. That is truly what you love to do. But there is an anger in you at the circumstances, which sometimes comes out directed to the one closest to you. But more than that it tends to be anger at God and a refusal on your part to express common sense because you or your ego are angry at God. If God is not going to express intelligence in a recognizable way in your experience then neither are you. That is really the bottom line of it.

What you must realize is that when you refuse to express intelligence, you are creating a closed door to the entry of the intelligence that God is—you are not being that place where God moves into expression. You are the threshold of the Movement of God. You are not the only threshold, but your very Being is constituted of the point of entry into expression of the Father/Mother.

And so if you are going to be, or if your ego is going to be willful, and it is going to refuse to express intelligence because it is pissed off at God, then you are going to find yourself experiencing a void—an emptiness of intelligence unfolding in and as your experience.

The call really is for the releasing of that anger—a little more Self-appreciation, with a capital "S", in the sense of appreciating that indeed you are

the place where God shines through, where God moves into specific Self-expression. And then on the basis of that Self-appreciation, let that Movement of God flow as intelligence expressed, as that love or willingness to recognize Reality or fulfillment right where you are.

I understand that the ego is getting quite a bit of satisfaction from attempting to create a stand off with God. But God is not standing off with you, or from you. And the moment you are willing to yield, to be humble enough, to be willing to let intelligence flow through you, in the willingness to let, what I'm going to call, your common sense, your clearest expression of intelligence to come into expression, you will begin to find yourself moving—moving in the flow of the clearer and clearer manifestation of fulfillment.

The suggestion that the ego gives is that you didn't get mad until after God shortchanged you. But the fact is that the only closing off that occurs is on your part, or on other people's parts. God is forever expressing Himself. And the expression appears as you, and you, and you, and you, and everyone. And if everyone from their tiny perspective claims a place that can stand in opposition to the expression of God, that one blocks the experience of the Movement of fulfillment—and then there is distress. But the blocking off, the closing off occurs first on the part of everyone of you, and then the distressing circumstance begins to, shall I say, congeal and manifest in one's experience. That is always the way it is, because the Father never withholds any of what He Is from His Self-expression.

And waking up is literally a matter of letting go of the resistance to this Self-expression of the Father that you are, and letting all that constitutes what God is be that which identifies you.

If you wish to indulge in the tantrum a little further, go ahead. But understand that the sense of limitation, of lack, of distress will not stop until you have had your fill of the apparent satisfaction of getting even.

And understand also, that no judgment is made upon you, and no penalty will be given for this temper tantrum. The suffering, or limitation that you are experiencing as a result of blocking is the only penalty there is. And it isn't inflicted upon you from outside of you, it is brought upon you by your refusal to be in your peace and to yield to the Movement of Intelligence as you recognize it as yours. The moment you begin to let that intelligence flow—the intelligence that is you—the frustration, the suffering, the lack, etc., will cease.

QUESTION: So am I to understand that if I begin to go back for my license that this will be yielding, and the suffering will decrease. And why am I pissed off?

ANSWER: If you go back for your license with willingness rather than a vengeance, indeed you will find the limitation and the frustration ceasing.

You are pissed off because you have seemed to experience a lack that you were unwilling to take responsibility for. And there was, early on, not a great deal

of anger but an insistence on your part not to bring your full expression of intelligence into play in your life until, shall I say, you had a sign from God, until there was some indication that you were cared for. And when that indication was not forthcoming, then you began to get angry, and more forcible in your stand off.

You, every single one of you, are the entry point of the presence of God. Now I do not truly mean that you are the threshold through which God manifests in the world. You are the threshold of Mind through which the conscious experience of the Movement of Creation flows into identifiable, experienceable form. You are the threshold of the conscious experience of Reality, of the Kingdom of Heaven. And when resistance to that flow is released, you find transformation occurring within you, and you find transformation apparently occurring within the world. But what is actually happening is—in Biblical terms—the scales are falling from your eyes that hid from view the experience of the Kingdom of Heaven or of Reality that you have forever been in.

In that sense, it appears as though God makes His presence known in the world. But the fact is that what is happening is an inner opening, an inner unconditional resistancelessness in which revelation, the revealing, the uncovering of the Reality that has always been going on occurs as your conscious experience. So, you are as Conscious Being the threshold of the conscious experience of Reality. The breakthrough and the entering of this revealed Reality is one of consciousness.

And so you are not responsible for allowing God into the world, and therefore responsible for the saving of all mankind. You are responsible for releasing the resistance to the conscious experience of the Kingdom of Heaven that you're already in. And in that way you will discover experientially what I am describing as you being the threshold of the Movement of God.

You see you get angry, all of you get angry at God or the divine powers that be, because you hold yourself apart, you feel separate and tiny, different from the Divine Presence called God. And then you attempt to bring about a reconciliation, controlling as it might be. And that still misses the point, because you are not relaxing into your essential Self, your essential Being, which is already constituted of the Presence of God.

So literally, when one stops bargaining with God, which is always a process of negotiation, which is always an exercise of control for your best interests, when you let go of the negotiating and bargaining and you become willing and yielding and nonresistant, you have the opportunity then to experience what feels like an infilling of the presence of love, and the presence of peace, and the presence of a sense of your absolute integrity. And then in that feeling and experience of safety you relax further, and you begin to find your world reconfiguring.

And it is because you have ceased to function at odds with your conception of God. And you have ceased to function at odds with yourself. And in that

congruence, in that inner integrity you find that you aren't separate from God and you aren't separate from the meaning of life, and life begins to be seen more clearly in its truth.

Indeed, when you do that, you do become an inspiration to others. It does seem as though you are a presence "in the world" that is of value. But it isn't that you are a presence in the world, it is that you are being the presence of Mind, capital "M" Mind, the presence of your Real Selfhood, the presence of God that has not been distorted into a tiny personal sense of self. And that inspires everyone to dare to yield into and explore their own divinity; because in your presence, because you are coming from that place, they feel no need for defense.

So if you are the threshold of the Movement of God into expression as your conscious discovery of Reality right where you are, of the Kingdom of Heaven right where you are, then of what value is bargaining, of what value is a temper tantrum? I know it's momentarily satisfying, but it is a shallow fulfillment, because it doesn't connect you with that which is truly fulfilling, and it does not allow you the feeling of unity with your world.

Waking up is a matter of letting in the already present, already existing capital "R" Reality that has also been called the Kingdom of Heaven, that is forever confronting you. If you are conditioned to think that you are not in it and that you are separate from God, then God easily becomes the scapegoat and you miss the opportunity to discover your own essential validity—Meaning, with a capital "M", worth; because you don't have the context, the concept, if you will, that allows for you to look right where you are for that which is meaningful, because that is where God is—the Movement of Conscious Being that is the undistorted experience of Reality.

And so in your discovery of your Self you are always discovering God. And in your discovery of God you are always discovering your Self. But that willingness to set aside the anger and the bargaining and the testing of God must occur, so as to unblock the flow of the Movement of Creation over the threshold that you Are, so you may experience the Kingdom of Heaven instead of a tiny, distorted misperception of it that occurs because of a sense of tininess, and because of the seeking of satisfaction as a result of throwing a temper tantrum.

QUESTION: Well I have a question about anger, also. I can be going along for a couple of days, and be at peace and feeling centered, and then something will happen, and just like that I'll be angry. And it's very clear that it blocks things up. And then I kind of get stuck there. It's like a hole with slippery sides; it's real easy to fall in and then I'm in there, and I don't know, maybe it's pride that keeps me from getting out. But I would like to know somehow how to get out of the hole.

ANSWER: It isn't pride, it is the sense of justification for the anger, and the promise of satisfaction that will be gotten if you hang in there with this point

you are angry about. There is not a complicated answer to your dilemma. It is ultimately simple. It is a matter of a little—I'm going to say, self-discipline, but I'm going to use those words cautiously—it is self-discipline in the sense of being alert: monitoring yourself enough to notice when you are losing your peace, so that you might consciously choose for your peace. The hooker is the justification for the anger. The justification is never, ever valid.

The only effect there is from anger is that you lose your peace. And yet your peace is forever available to you because it is inherent in you. Peace doesn't have to be generated, anger does. Peace is always accessible because it is always present, but you have to make a choice for it. And of course, the best time to make the choice for it is moments after you find your ego has been triggered by an event and anger has begun to operate.

The circumstances that create an angry response always seem more important than your noticing that you are losing your equilibrium, your peace. You must arrive at a point where you value your peace more than anything else, and where you are also able to acknowledge that the justification for anger or emotional reaction is always arising out of an ignorance—never out of clarity; therefore, the justification for it is always erroneous—always false. Then you will be able to see that the ego is suckering you—making a sucker out of you. It is distracting you from remembering that your peace is where you have your perspective that allows you to respond to any circumstance with appropriateness, and without being tied up in a knot.

Again, it is simple. Pay attention to yourself—be alert—so that when you begin to lose your peace you can say, “No, I don't choose to do that. I choose to continue to experience my peace, because that is where my intelligence is available to me, that is where my ability to be intelligent in the world is available to me. And I am no longer stupid enough to sacrifice my peace for a false thrill of satisfaction.” Then after having made that decision and having relaxed into your peace, deal with whatever is going on that your ego had chosen to be reactive about. But deal with it from your center.

QUESTION: So then is anger not like sadness? Some people say, “well, I think you have sadness, good to go through sadness or grieving to get to the other side.” But are you saying that that's not the case with anger? And that we need not experience it? Or are there times when it's necessary to go down in the hole for awhile and deal with that anger and express it.

ANSWER: Indeed, if you make the choice for your peace, and you sit and you attempt to meditate and to become centered, and you seem unable to get past the anger or the sadness, or the fear or the pain, whatever it might be, then indeed it is well to allow yourself into the anger.

Now I am talking about something that is going on within the interior of you. It is never a matter of getting into the anger and expressing it outwardly. If

you allow yourself into the emotion that won't seem to go away when you attempt to become centered, you will always find a feeling arising—a feeling different from the anger or the sadness—and it will be relative to you. It will be a feeling about yourself. And once you connect with it and look at it, you will almost invariably find that that feeling is not relevant to anything going on in the moment you are in—that it is an old conditioned response. And when you arrive at that clarity, it then becomes easy for you to set down the response because it is so incongruent.

But I will tell you something: If you begin to be alert so that you catch these emotional reactions at their inception and you choose to return to your peace, you will always be able to get back to the peace, almost instantaneously, within minutes, let us say. It is only when the anger or the pain, let us say, gets hold of you, and you feel it reactively for a period of time, that it seems to establish itself and becomes less easy to set aside.

If it doesn't subside, then pay attention to it. And pay attention to what this feeling is expressing about you. And then when you discover what it is you are feeling, then take a look at your actual circumstances at that very moment—the immediate actual circumstances at that moment—and see whether there is anything at all occurring that is justifying that feeling. When you discover the inconsistency of the feeling with the actual events occurring, you will then be able to let go of it because it won't make sense, it will not be easy to justify.

Now when I said to pay attention to your immediate circumstances, I am being very precise. You may have a daughter, or a loved one, or a parent, or a friend, or business partner elsewhere in your city who you know is very angry or upset with you who is feeling unkindly toward you, and you may say that that justifies the feeling you are having.

When I say be aware of your circumstances, I mean, let us say, within fifty feet of you. I encourage you to bring yourself very much into the here and the now. Doing this will provide a little, shall I say, reality therapy. And if you will acknowledge the fact that there is nothing going on in your experience at that moment that warrants the reaction you are experiencing, the break in the mesmerism—if I may put it that way—will be able to occur that will release you so that you can then choose for your peace and access it.

And then once having accessed it, you can deal with the partner, or the loved one, or the child, or the parent, that might seem to be behaving in a way that calls for a response—a reaction within you.

This is a very important thing to understand, and a very practical practice to engage in. But you must realize that there is never a legitimate justification for your sacrificing your peace. If there were, it would be like saying there was justification for being temporarily insane—and there is none. And the loss of your sanity, if you indulged in the justification, would simply be an act of will on your

part moving you out of your peace, and you would simply be left with the necessity of changing your mind and moving back into your peace. So you could say that the period of time that you engage in anger is a total waste of time and energy—always.

QUESTION: I am puzzled by the way we always blame the ego. Do we have to have a scapegoat?

ANSWER: Oh-h, a scapegoat implies an undeserving repository for judgment. The ego deserves the clarity of perception that we are engaging in, using, relative to it.

Now it is, however, important to understand that although we talk about the ego as though it were a presence, one that seems to act with some purpose and with some capacity to be affective, we are really talking about nothing more than an accumulation of beliefs and mindsets that cause one to misunderstand life.

The ego has no ability to express itself at all. I'm going to put it this way: It is always you who is doing the expressing—the activity, the action, the vitality, if you will—the force always comes from you. But you must understand that you all are the Christ, you all are the direct and full expression of the Father.

If, however, as this infinite capacity to be the presence of intelligence, you choose to only pay attention to certain data selected out of the infinity of what God is Being, and then you choose to treat that selected data as though it constituted all of the data, you end up with an incomplete picture being treated as though it were whole. And you are then in a state of confusion.

And if you operate on that basis, then we have what is called the ego state. Now the fact is that the Christ Consciousness, the Divine Mind that constitutes you hasn't changed one bit; all of what it is is still present. But you are selecting out a limited part of it to treat as though that is you. And so that sense of yourself is referred to as the ego. It would be much clearer to all of you if you used the words "ego sense of self," rather than just speaking of "the ego."

An ego sense of self is a limited self. The self is always the One and only Self—the Christ, literally. But when it is functioning on two cylinders instead of eight, it is not expressing itself fully. And if judgments and conclusions are arrived at on the basis that two cylinders are the maximum, and therefore represent the totality of what you are, you will behave unintelligently, you will behave incongruently with what is really true of yourself and what is true of the Kingdom of Heaven, or Reality, that is confronting you.

And so on the basis of an ignorant or limited perception of things, you trip over Reality. Reality, you might say, slaps you in the face, and you interpret it as an aggressive world that you must defend yourself against, rather than saying, "Wait a minute, maybe I needed that, maybe there is something more going on here than I am embracing."

So the ego is not a presence. It is not an intelligence. You might say that it is the presence of God being expressed through a knot hole. This is accomplished by what I have called selective seeing, where you pick and choose, for whatever reason, parts of Reality to embrace and other parts to exclude. But you know what? What you are selecting and excluding are all parts of you, are all parts of your conscious capacity to experience Reality.

So this ego sense of self is unintelligent, it really has no actual presence, it is an assumption to presence—it is a sense of presence based upon assumptions. And then you say, “that is me,” and it isn’t, because you are much more than that. But when you say, “that is me,” and then you behave on that basis, you are not in touch with your Self, and you are not in touch with life, you are functioning at odds with it—with life—and you stub your toe against Reality. And you say that this little sense of self that seems vulnerable truly needs to be even more defended.

So the ego is not a scapegoat. The ego is clearly a limited perception of self, a limited sense of self which is being treated as though it is the totality of self, and therefore constitutes an irrational act or action of mind that is not to be honored. Because if you honor it you will continue to deny the infinity of yourself in favor of this limited sense that you are affirming.

When you are willing to say, “I am not this bundle of reactions called a limited psychological process of synapses in the brain of this physical organism,” and you are willing to say, “I am an infinite presence of intelligence that expresses and embodies the Infinite Divine Mind of God,” you open up the door of your prison of your current limitations and give yourself the opportunity to access who you Divinely Are.

And so if you do not acknowledge the ego for what it really is, and acknowledge that indeed it constitutes a false limitation upon your experience of life, you will not ever try to reach beyond it.

Now we are not judging the ego, we are simply explaining what it is in very honest and real terms so that there is no mystical sense about it, no mystery to it that allows you to continue to stay in the dark about your divinity. You get the picture.

QUESTION: I think this question has to do with predestination. I have the feeling from reading The Course In Miracles that we choose God... He has chosen us first. Then when we choose God we make a connection, and from then on we have given up control of our own lives. And with the Holy Spirit we make decisions, okay. Is this predestination from there on?

ANSWER: Only in the sense that in having yielded to the Father, you are destined to be the forever fresh, clear, undistorted experience of the Movement of Creation. You are destined to forever be the conscious experience of the Movement of utter originality—the originality of the Movement of God. But that is not predestination in the sense of predictably determined futures. It puts you on

the threshold of “Behold I make all things new.” God never stops to repeat Himself/Herself.

QUESTION: The question about the ego has been bothering me. What is the right place of the ego then? I mean we have it, I don’t think that it’s an accident that we have it. As a mother of young children I’m aware of the development of their ego as a way that they function in the world, and paradoxically see that that’s also something they will eventually know its limitation.

But I’m trying to put together my knowledge of psychological health, and that includes this paradoxical relationship, and how children develop. And it’s hard for me to believe that there isn’t a rightful place for the ego, or is there? I feel at odds with this discussion of the ego, it makes me feel uncomfortable, and I want to understand why?

ANSWER: You are speaking here of ego as a clear sense of identity, a definite clear sense of one’s own presence. And indeed it is imperative for this to develop as children are growing up and becoming familiar with their world. It is not, however, absolutely essential for a sense of conflict to accompany a clear sense of one’s identity. It is not necessary for there to be competition. It is not necessary for the presence of a clear sense of one’s identity to involve contests. Polarization is not an essential aspect of what you would call a healthy ego, or a healthy sense of one’s clear present identity.

However, because adults have acquired as an inherent part of their sense of identity a conflicted and defensive attitude, they pass this on in the education of their children. And it is carried out in the educational system—competition: doing better than Mary or Johnny, excelling beyond what someone else is doing, getting the best grades so that one can go to the best college, so that one can have the greatest amount of clout in the business world. All of these things create a sense of getting the competitive edge, and it becomes an inherent part of one’s ego sense of self.

Now this can be changed. There are those who are standing on the leading edge education wise, who are attempting even globally to introduce more sane, more humane practices that will evolve, you might say, egos that are indeed healthier, who will not engage in the competitive edge as long, or through as long a period of their life before they arrive at a point of realizing that they can let go into even deeper levels of integrity within them.

Mind you the ego is a sense of self that is acquired. It is, you might say, acquired by the self that is there. But the ego is a definition of self, an intellectual definition of self. While the experience of self, you could say, constitutes the Reality of Conscious Individuality.

Children inevitably, as they newly experience this world, develop an intellectual experience of themselves. But I will tell you something: At the same time these children—including every single one of you when you were children—also had an undefined sense or experience of yourself that you placed a great deal of trust in, but the education of those around you squelched it.

I will tell you that the children who are being born at this time are less willing to let go of that honoring of this nonintellectual, nonconceptual experience of themselves. Some of them are being interpreted as problem children, because they are not getting into the competitive game in elementary school. And it is not being recognized that they are expressing a more fundamental level of innate intelligence, and that they are indeed the leading edge of what you might call the new wave of individualities who are not releasing their clarity as a result of the process of birth.

One must arrive at a point of clearly identifying one's self; because it is within the safety of that clear self identification that one can have the nerve to let go into his or her greater capacity to be aware, if I may put it that way.

Now if you understand what I have said, you will find that there is no inconsistency. You will also find yourself able to approach your children with an intent not to create, as an integral part of their ego, the sense that competition, of bettering oneself, of becoming better than someone else, of putting another down and being more righteous.

You will be able to help that child develop a clear sense of himself or herself without bringing those things into play and implying that they are part and parcel of clear self-identification. And you will also be able to support in them the willingness to continue to honor the inherent fundamental sense of worth that they experience without defining it conceptually, so that they do not sacrifice it in favor of being totally intellectual, and then have to at a later time in their life reverse that process with a great deal of guilt, because of a great sense of disobedience and disrespect to their intellect.

QUESTION: First of all I want to thank Raj for The Course In Miracles, which changed my life. And to Paul and Raj for the conversations with Raj that make that change consistent.

ANSWER: You are welcome. But I also want you to thank your fellow man, because the Course could not appear until the students were ready. It was not an outright overt gift to unworthy, puny little egos. It came into expression because you and others were ready to embrace it and to be defenseless enough to allow the influx of enlightenment to occur.

So thank yourself, and thank all of those who were ready to grasp the truth, and in this way you will feel a greater unity between us.

When the student is ready, the teacher appears. And so here are the students, here is the Course, here is the one who, shall I say, dictated the Course.

It all expresses a oneness, and not a hierarchy from greater to lesser by means of an intermediary called A Course In Miracles. All of us together are expressing a fundamental unity—Brotherhood, Sisterhood, which necessarily means Sonship and Daughtership—which necessarily leads one to the inevitable awareness that it's all God disclosing His/Her infinity more and more specifically within the limits of current ego frames of reference.

It is as though we are all at a party enjoying the surprises of Awakening together. It is not me being gracious to you, poor thing. All of this is uncovering our equality, our original and untarnished divinity, and our unity with the Father. You know what that means? It means unity with that which is Real rather than unity with that which is false, and doesn't really have anything to do with abiding with the "great one." It is abiding in clarity rather than in ignorance; that is unity with the Father, that is "coming Home"—Home with a capital "H"—coming back into your Right Mind. All of us coming back into the infinite conscious experience of being in our Right Mind where none of us, none of the brotherhood experiences separation from any part of itself. Continue.

QUESTION: My situation is that I don't have many people to share these great feelings with—some, but they're not close. And at times I know I'm just doing great developing, but lots of times I feel very dense...

ANSWER: I'm going to interrupt you here. Do you think that the great thing that is happening here today is the information that I am sharing with you? Or might it not be the simple act of togetherness, the simple being together and sharing without my experiencing you with any illusion? Many get hung up because they cannot share the words. But every single one of you can be the love that allows itself to be humbly and genuinely present with his or her fellow man.

Do you not think that two individuals, two incarnated human beings, apparently not free of the ego, who manage to be defenselessly with each other, unguardedly with each other, sensitive to each other, without masks, without roles, whether they are sitting across the room from each other or whether they are engaged in intimate sexual experience with each other, that there is not something ultimately and profoundly holy about it, even though not a word of the Course is being uttered, even though not a word of the "Bible" or the "Koran" or any other spiritual work is being discussed.

No matter what one is doing, if there is one of the two that is present with the other defenselessly, humbly and genuinely, a divine experience is occurring that is felt. It feels like simply being loved; loved in such a way that it inspires a greater joy within oneself about oneself, and a freedom from any need for the expression of pretense. I will tell you that the words that I am using, and the words that are in the Course, and the words that are in the "Bible," are there to trigger not intellectual processes, but your arriving at the point of daring to be

defenseless with another. To just be with each other, and experience the fundamental love of being, of existing.

Mothers who have nursed their newborn child in the middle of the night, or fathers who have given their newborn child a bottle in the middle of the night, who have experienced in utter silence the intimacy of undefended togetherness are aware of the profoundness of simply being with someone else. It is your letting yourself into that experience with your brother or your sister, your fellow man, that all of these words are calculated to bring about.

It isn't that the words are there so that you can talk a new language and still not learn how to be with each other. Because it is in the being with another undefendedly, with the willingness to just experience that the opportunity to discover your divinity and their divinity occurs. And it occurs in the utter simplicity of the profoundness of not trying to be someone special; not trying to be one who speaks glorious metaphysical words of truth, not one who can quote chapter and verse.

If you tell me that you feel alone because you have no one to talk to, I am afraid that I cannot feel sorry for you, because you are not minus people to be with, unpretentiously and unconditionally. And you see this is what the Course is talking about when it speaks of joining. Joining is the unpretentious, nonconceptual, being with—being present with another.

And I have said it before: everyone recognizes what love is, and it isn't a bunch of words. It's in the utterly undefended sharing of you without any pretense. That's what it's all about. That is the joining that spontaneously reveals the divinity and the magnificent profoundness of existing. It is what begins to uncover your divine being and the divinity of all that you are experiencing.

Don't get hung up on the words, but do pay attention within you to what the words are doing in terms of moving you to a willingness to be present with another, with an expectation of discerning something quite divine in that experience of joining, just as it occurs in that quiet experience of simply being together that occurs between a mother and a child in the wee hours of the morning.

QUESTION: The concept of undefended oneness touched me very deeply. I feel that that's all I've ever wanted and all I want now. And yet it's caused me so much pain in my life, because of not having boundaries and taking on other people's problems, even overweight and cancer and all kinds of goodies. It's still all I really want, but I don't want all this other stuff.

ANSWER: Undefended does not mean to become stupid. It does not mean a willingness to join with other's unintelligent behavior. I will tell you that you come into a sense of oneness not by becoming undefended through space, but by becoming undefended against experiencing your peace, by becoming undefended against yourself, by becoming undefended against your utter divinity and your utter guiltlessness—your utter innocence.

If you want to be at one with your brother, you start by being at one with yourself. It is not as though you throw open the doors and the windows so that the horrendous noise of the city may reach your ears, and then somehow you must find your peace in the midst of such chaos.

By virtue of becoming undefended against your experience of your peace and your divinity, you put yourself in the position of experiencing your invulnerability, your stability and the fact that defenses aren't needed at all. And then when the defenses come down, you begin to discern your brother, your fellow man, with new eyes. You unavoidably begin to know, not through reasoning but through knowing at an experiential level, that your brother is divine also.

Two things happen. I will say two kinds of respect come into play at that point. One is self-respect that stops you from joining with or agreeing with an ego presentation that your brother is putting forth as though it is a true expression of himself. And in your refusal to join with your brother in confirming his ignorant sense of himself, you are expressing respect to him. Thus, you find yourself saying, "no" and you find yourself saying, "yes."

But it is because there is this peaceful, innocent clarity within yourself that recognizes the innocence of your brother and says when he is acting guilty: "This doesn't make sense. Your behavior doesn't reflect you. What you are saying with your mouth is not reflecting what is true about you. And I want to join with that which is true about you, and not this other garbage." And because you recognize what is true about your brother, and the fact that what he is expressing is incongruent, causes you to know that what is incongruent does not deserve a reaction from you, because it is literally meaningless. And so then you relate to your brother without reaction and without defense.

Now that is being unconditionally present with another. Understand that discernment does not go out the window when you become unconditionally loving, or unconditionally aware of what is true about your brother. You are even more able to experience the disparity, the inconsistency between what is true about your brother and a current ignorance that he might be expressing. But you—because you do not take the ignorance seriously—do not find a reason to react to the ignorance, and that supports your brother's ability to see himself differently.

So do not think that becoming defenselessly and unconditionally present with another means simply embracing everything that might come forth from your brother, whether it is pleasant or unpleasant, kind or hateful, and then listen for all of the crap together with all that is wonderful that comes from your brothers as though you are the repository for it all. Don't let it all in, because some of it isn't Real. Some of it doesn't reflect the genuineness of Conscious Individuality that really is what is true about your fellow man. And to become unconditional does not mean embracing that.

Again, be unconditionally present with yourself and with your peace, because that is what will disclose to you what is appropriate and what is not appropriate relative to your fellow man. And always what will be inappropriate is your joining in agreement with an expression of unintelligence and not naming it for what it is, so that it might be seen and easily released, because in your making the discernment and expressing it you are not doing it with reaction.

Oneness... The experience of oneness starts within you and grows so that it embraces all. I encourage you to continue to desire the experience of unconditional oneness. But instead of embracing everyone out there in your world and drawing them into your circle, unconditionally go within. Because the oneness is already a fact, you do not have to create it by inviting everyone in. And the fact of it becomes apparent when you connect undefendedly with yourself within. And that's when the oneness that is all inclusive becomes apparent. Then you do not go out and gather everyone in, because they're already in.

And because you are feeling your wholeness, you are in a state of equilibrium that allows you with balance, and with a certain artistry, to be able to express yourself without confirming their ego sense, and with an obvious confirmation of their divinity so that transformation can occur. But in that process you do not accept and validate behavior that doesn't express their divinity.

Remember you are not here to be a doormat. You are not here to sacrifice your simple intelligence in favor of unconditional defenselessness. And if you want authority for that, remember me and the moneychangers. And if you want further confirmation, remember me and the diseases and the "devils" that I dismissed. This dismissal was a result of the capacity to discern between truth and illusion, and not validate illusion. But, also, the refusal to not validate illusion did not involve emotional reaction.

When you are in your clarity, that which is illusion is absolutely ridiculous, and it doesn't require a strong, emotional, forceful dismissal. I was not angry when I overturned the moneychangers' tables. I was simply appropriate.

You are not here to be a martyr and take on everyone's "sins"—ignorance's. You are here to be the clarity that recognizes these falsities, and as a result, doesn't give them the time of day, doesn't energize them with a response. You must be willing to say, "this doesn't reflect Reality, and I do not invite it into my experience." Turn your back on it, and give your attention to that which is Real, whatever it might be.

And if it is another's thoughtless, unloving behavior that you are unwilling to validate, you must say, "I do not embrace this behavior in my experience, and if you wish to behave this way, you will need to go somewhere else to do it." When you find yourself inundated, apparently with unpleasant thoughts of others—I will give you a clue—say, "this invasion of my mental household was not asked for. I will not cooperate with it. And if you want help, you call me on the phone and

let's do it upfront and direct. These are the terms under which I am available. I am not available to be harassed.”

You do not have to simply sit there and exist in the presence of confusion and conflict and unkindness, and put up with it. It doesn't reflect the truth. And if someone is going to be in your experience expressing conflict—let us say, problems—be clear within yourself that the only circumstances under which you will allow that is in a context of doing something about it so that the conflict is relieved, else you can find yourself being constantly visited with those who will simply come and dump their shit, and leave you to clean it up, and come back the next day because it feels so good for them to be themselves. And you must say, “This doesn't represent who you are. Your expression of your joy would. Your expression of curiosity to have a new viewpoint would. And if you want to explore those with me, I will be glad to have you here, otherwise I really have other things to do. And you need to go somewhere else to find somebody to simply commiserate with you about your ignorance, about your illusion.”

Don't be a doormat. It isn't part and parcel of unconditional love. If you really love someone, you do not join in agreement with them relative to their ignorance's and support it. So don't labor under the false idea that if you are going to open up and become unconditionally loving, that you must simply take whatever comes without any act of discernment, any act of recognition of that which is Real and that which is illusion, and without any act of separating the two, so that what is Real stands forth, and what is illusion is no longer around to disturb the experience of Reality. Don't be afraid to do this.

QUESTION: I'm having difficulty trusting to the future. This year's been really great as you know, and you keep telling me next year is even going to be better. I think I'd have an easier time if you told me it's going to be just as difficult as the past. You know, struggling is so much easier.

ANSWER: Because it doesn't require as much trust.

QUESTION: That's true. So how does one become, or how do I—selfishly speaking—how do I become more trusting?

ANSWER: You simply have to dare to explore the irrational act of trust. Now you are not completely devoid of some understanding of the existence of a God, or the existence of God, a Life Principle that in itself is Life-affirming by nature, and which is indivisible and therefore incapable of being conflicted, which therefore means that the life affirming nature is absolute and unvarying.

You must simply choose what you are going to occupy your mind with—that which does intelligently support the investment of trust, or that which supports justifiable fear and the anticipation of a great deal of labor.

I encourage you to dare to risk the chance that God is All and trust. That is like saying that I encourage you to dare to risk the chance that you exist and breathe. You simply must do it. In doing it, and finding that your trust was

justified, it will begin to be less and less of a risk. But there's no way you can get around it; initially it is going to seem to be a risk.

As I said though, you do have some education and some belief in the existence of God and the Life-affirming nature of the presence of God. And that will support your daring to risk the chance and trust.

You are like the child who has been taking swimming lessons and has held on to the side of the pool and kicked her feet, and who has been supported by a mother or a teacher in the water while you practiced moving your arms and kicking your feet. But now comes the moment when there will be no hands there, and everything in you says, "But I will sink! But I will sink, and I will drown!" No! No! No! There comes that point when you risk all; you risk the chance, and in risking the chance you find that you do not sink. And in discovering that, you open up your freedom to enjoy swimming.

It may take two more wonderful years before you dare to sigh a sigh of relief and say, "It is not unreasonable for me to expect a fourth year." And that is all right—plug away. Bring whatever degree of trust you can into the picture.

I also encourage you to pay attention when you are employing doubt, and see what it does to you. Pay attention to the drag. Pay attention to the degree to which it depletes your energy. Pay attention to the manner in which it causes you to be fearful. Just pay attention to the difference you feel between doubt and trust, because that will provide you with a perspective that will allow you to more intelligently and more reasonably choose for your trust.

Trust isn't always easy, but it is inspiring. It does elicit a certain amount of joy, even though it may be very small. And it does make you happy. And it doesn't deplete your energy. And it's easier for your husband to be with you—and your children, and your co-workers.

So just pay attention to these little intelligent things that I have shared with you, and they will help you to dare to engage in the unreasonable act of trust, and contribute to that act of trust becoming easier and easier. You are doing well.

QUESTION: I wanted to make a comment about joy. And speaking of having a good year—this has been a marvelous year of delight and joy, and I just wanted to claim it and name it. And I thank you. And I thank all of you for all the work that you do for yourselves, and the work that I do for myself.

And I have felt this week, in particular, coming to a vista, a place that I hoped existed. And there is a real feeling in me now that it exists. I'm standing there, powerfully being who I am and delighted by it, and surprised, and having a good time.

ANSWER: Don't let go of the view. There is no requirement. Continue.

QUESTION: Part of the joy for me this year has been being reunited with my son, and living with him, and finding myself, truly who I am, most of the time, me—not "parent me"—me, Joyce.

ANSWER: In other words, you your Self, rather than you as a role.

QUESTION: Yes, yes. And that was rough getting to that place. But I am very grateful for my own work, because I see the effect it has on this boy, and also my joy in acting as parent. This situation is unusual, in the sense that I have no model for these circumstances.

ANSWER: Do you realize that anything that you do that is original will never have a model? What you have to do when you are not following a model is pay very close attention to yourself; not a self you ought to be, but who you Are. Now this is not just double talk. Every single one of you in this room plays roles. And at the same time you play the role you also know exactly how you feel. Who you are and how you feel at any given moment is not generally hidden from you. And you are completely aware of the incongruence when you say one thing and feel another.

As a result of attempting to squelch how you really feel and disconnect, your behavior becomes altered, biased in an unhealthy manner. You feel anger a great deal of the time, because you are not being true to yourself. And you are playing the game and most of the time not quite sure whether you're winning, and therefore whether the playing of the role is worth it.

The fear is—from this biased, distorted place—that if you become genuine you will be nothing but an expression of anger and harshness. But that is because in already denying yourself in favor of the role, you have created a frustration within you and an anger, and you think that is what constitutes you. And so whenever anyone decides to let go and be Real, one of the first things that comes out is inappropriate behavior—is that anger, is that frustration.

But if one has truly let go of the role, one begins to connect again with how one really feels and that one expresses it on the spot, which doesn't have any frustration or anger with it because it hasn't been squelched. And so you are simply able to say, "No, that won't work today. No, I can't do that. Yes, that sounds terrific. No, you can't leave your room a mess." But there is no emotional charge to it. And it comes out as an expression, a genuine expression of you, and a genuine expression of what you feel.

If you will dare to trust you, in the moment, without preconceptions as to how you ought to behave under certain circumstances, and you will just dare to express yourself in the moment, you will manage to be original in an appropriate and intelligent manner.

I cannot give you a model to follow in order to be original. I can only tell you to pay close attention to yourself. Do not squelch yourself, and your innate ability to be appropriate in the moment will emerge. But that involves risk taking. And again, the taking of a risk, no matter how assured you are of the outcome will not be easy until you have done it and discovered the reasonability of it by virtue

of what has intelligently happened. And then you will begin to dare to be spontaneous in the moment, with trust.

QUESTION: I really wasn't asking for you to provide me with a model.

ANSWER: You asked for some help, after indicating that you had no model. And the help I am giving you is telling you to pay attention to yourself in the moment and you will not need a model. And you will be able to be appropriate without confining your actions to memory and past experience.

QUESTION: I hear you. What I'd like is to have you help me identify what it is that I'm becoming aware of. There is a discomfort around the specific circumstances that I did not feel before. I don't feel insistent that he either go to school or do what might be seen as ordinary. But I'm not comfortable with so much inactivity. I also don't think it's healthy for him. And I'm not sure where to go with that. I'm not sure if this is a bottom line for me, if I have to state it in such clear terms—or what?

ANSWER: I would encourage you to embrace the simplicity of your present awareness; not as an incomplete awareness, but as one that is absolutely appropriate to express. Just as you expressed it, express it to him. You are not only not comfortable with the inactivity, you will not tolerate it indefinitely. You are very clear. Now it's up to him to figure out what he is going to do in the face of this utterly simple clarity on your part. Don't you take on the figuring out of it for him. He insists upon his independence, well, give him some parameters that reflect your genuine feeling so that he may have the opportunity to express his independence and come to a conclusion as to what he needs to do.

QUESTION: What a great idea.

ANSWER: Indeed.

QUESTION: I think a lot of questions have been answered for me today, on anger and trust and appropriateness and becoming a beacon to our fellow man, etc. So I have a very immediate question, and one that concerns me a great deal.

I have a daughter, Kirsten, who's heavily into drugs. And I was very concerned about her five years ago. I spent a lot of sleepless nights and this type of thing, and then I kind of dropped it. Now I think, well, maybe I've dropped it too far. But I've had a lot of things going on in my own life. I am thinking that perhaps I might look back someday and say, "well, I could have done this, or I should have done that," or something along those lines. And I was wondering if you would think of anything that might be appropriate for me to do right now?

ANSWER: I will tell you that she is quite a determined young lady, and nothing you might do would change her course of action. And so I encourage you

to release her to her course of action. Now I am very well aware that as a parent it is scary to release your children from your beneficent control. But I will tell you that it is absolutely essential for you to realize that it is absolutely impossible for her to get outside of her divinity.

If there is only one thing going on, and it is God being All and looking like this, then it is only in the realm of imaginative belief that any of you think you are self-directed and self-determined.

Every single one of you is and has been held in the grasp of what you divinely Are. And what you divinely Are has penetrated at every point along your imaginative sense of life that you have created for yourself, and has, shall I say, nudged, pushed, cajoled you into an awareness of the fact that you cannot operate independent of God. And the same thing applies to your daughter. And you must dare to trust that. She is not able to escape her capital “S” Self, and actually put herself in a place that is not contributive to her Awakening, even though you would avoid that place at all cost.

Now there is a specific reason for engaging in this practice that I have described—of entrusting her to her divinity. You’re going to be thinking something, you are going to be having some thoughts; you are going to be having some feelings. If those thoughts and feelings are based upon your fear and your limited appraisal of her, then indeed you will be joining with her and strengthening her in that ignorant state.

But I will tell you, that when you embrace and acknowledge her as being the direct expression of God, not the direct expression of you or her human father, but the direct expression of God, then in that acknowledgment, you are joining with her at the level of what she divinely is, and this constitutes a strengthening of that—a strengthening of what is true about her, shall I say, an emphasizing of it—even if you do not open your mouth or say a word to her.

In your acknowledgment of her essential divinity you happen to be consciously in perfect alignment with the truth about her, this seems to give your thought more potency. But it is not because of any power you have personally, as a little human being or mother. It has potency because you, by virtue of your thinking, are not in opposition to what God is Being. And in your open acknowledgment of the truth about her, you function as an agent for change, an agent for healing.

Again, this does not mean that you as a puny little ego have power to change her. It simply means that since one with God is a majority, you’re standing firmly and consciously in the truth—you have withdrawn your energy from the illusion. And this is always transformational. This is always healing.

Now I understand that you want to do more. But you cannot. Your standing firmly in the conscious acknowledgment of truth, and being in absolute

harmony with the intent of the Father, IS the ultimate. You do not need to be able to do more than that.

Now you need to be very practical here, because there comes a point when each one must choose for life, or for resistance to life. Your daughter has to come to her choice for her reasons.

And I will tell you that you can count on it, that the Holy Spirit, that her divinity will unerringly provide her with the experiences that will uniquely lead her to the choice for life.

QUESTION: I haven't really gotten my question together. I've been very much enjoying what has been happening with me in the last several weeks. I feel much better and more open...

ANSWER: And you know why? Because you have been daring to honor yourself more without any hoopla, with just a simple acceptance of your integrity and a certain fearlessness when it comes to expressing it. You are daring to just be genuinely you more than you have before. Continue...

QUESTION: It feels very good.

ANSWER: That is because you are feeling integrated, you are feeling the unity, you are feeling your integrity. That always feels good. And it also is proof that you always have the capacity to recognize truth. It always feels good. Continue...

QUESTION: I did have one question involving my family. There is a bit of a feud going on there, and I put myself in the middle, hoping to be the voice of reason. Only I'm not doing such a good job of being reasonable. And I'm wondering if you could give me any advice, or what I could have done differently last night.

ANSWER: You could have stayed out of the middle. I will remind everyone: The only way to win the ego game, is not to play the game at all. Remember that.

QUESTION: It's so nice to see you in person after hearing you all of these years, just your voice.

ANSWER: Do not be so sure you have seen me in person.

QUESTION: Very good. I'm having a little trouble seeing the truth too, and I'm feeling uncomfortable about a situation I have in my company with sales. It seems I'm having a plethora of what might be called opportunities all at once. And I'm trying to find the truth to the situation. And I'm having a great deal of difficulty. It seems like maybe I should be out of the sales end of it, or I should be selling that part of the company. It's just part of the rebuilding process that is going on. But I'd appreciate a little guidance in wanting to point my nose in the right direction.

ANSWER: The necessity is to hang in there. The necessity is not to run from the “opportunities.” If there is movement at all, whether your conditioned thinking is judging it positively or negatively, it is the Movement of Being, with a capital “B”.

And so instead of jumping to the conclusion that there is something out of order, I encourage you to observe what is going on with a curiosity to see what is going on that is in order, but beyond your present sense of order. And if you withdraw from the opportunities, you will miss the fruition. Following through to the complete healing, following through to the complete revealing of order is not always fun. But it is an essential part of coming out of ignorance, coming out of the sense of limitation.

Now it is true that there are circumstances where it is appropriate to move on to something else, but that is not the case here. And I encourage you to plant your feet firmly and take one step at a time, utilizing your clearest intelligence at each step, and let each step be solid—not aggressive, but solid, weighted, if you will—so that the winds of ego dynamics have little effect on you. Persist here.

QUESTION: I think during our last conversation you were talking to me about emancipation, and I realized when I hung up that I wasn’t quite sure what you meant by emancipation. I didn’t know whether you meant it in the universal and cosmic sense, or in the sort of mini boundary sense.

ANSWER: Well, I meant it in the mini boundary sense.

Emancipation... The ability to be without concern. It is not so much the ability to be whatever you feel like being. It is not a matter of being able to be anything you want to be. The focus is never on a goal. It is the freedom to be without concern, without a sense of obligation to be different. Emancipation is the experience of freedom that requires no display or exercise of freedom to prove its presence.

Specifically, relative to you, it can best be described as the freedom to be without concern. That is specifically what I meant when I was speaking to you.

QUESTION: I have a follow up to that. And that is: what does this have to do with my concerns—which I think I’m handling fairly well—about the move that we’ve made, and the fact that at some point our livelihood will manifest, and my sort of desire to see it faster than it’s actually happening. Does that make any sense?

ANSWER: Oh, it does. It has everything to do with it. The move has been made with a great deal of trust, and relatively speaking, a low level of concern. But your impatience relative to your income is definitely willful, arising out of a sense of lack that creates a sense of urgency, that causes you to tense up and not be attentive to the flow of the Movement of your fulfillment. And thus, you are not experiencing emancipation.

I want, if you will, to have you consider life to be a Movement of God, which you have the opportunity to ride in—that is another way of saying flow with. Freedom is existing without distractions from simply abiding with the Movement, so that you might forever be present with the fulfillment of that Movement.

In other words, at this moment when you are experiencing concern about income and its timely appearance in your experience, you have the opportunity to experience even more of the freedom that it is your Birthright to experience. You will call it letting go of control and being more patient, which seems like a task rather than an enjoyable exploration of your freedom.

Now you are caught in your head, because this flowing with the Movement of your Being, with great trust, is something that you have brought into play quite significantly in your life. It is not new to you.

Now you really don't need the thrill of the fear. It is creating a little bit of interesting dynamics. But you don't need it. And it would be well for you to have a continuity of experience of peace as your fulfillment unfolds.

And so I encourage you not to play with this sticky potato of the excitement of fear, because it might stick to you longer than you want. Your concern is a matter of playing with a hot potato. You literally are toying with the fear. It isn't really deeply ingrained in you. You are not crossing a threshold of trust. You are instead standing well on the other side of that threshold of trust that is called for in this situation, and you are reaching back and getting your fingers dirty, playing with a little bit of fear for a little bit of stimulation.

Stop doing it.

QUESTION: I hate to do this, but I'm going to do it anyway. I have been given two gifts. One was the gift to be able to be here, which I knew was available to me but wouldn't allow it to happen until I got the call from Marion.

The other one was in reaching back and playing with the hot potato. I genuinely asked for relief from that, and a phone call was made, and I made contact with someone who could very easily provide me with a nice job for the time being. I want to know what that meant, because they were both almost instantaneous in my asking for clarification or relief.

ANSWER: It simply manifests the inseparability of giving permission to yourself to experience your good, and the manifestation of it. It is that simple.

QUESTION: Several months ago I had the herniated disk complete with paralysis. At that time I was listening to some tapes of yours where you mentioned, don't acknowledge it as real, or don't acknowledge it as being significant, or it's illegitimate.

Well, I was alone in the house one night, practically bedridden, in a great deal of pain. And I think I spent most of the night saying, “this is not legitimate, this is not legitimate.” The next hour I was walking. Within a week you’d never know I had any herniated disk, and I haven’t had any recurring of it.

But, now I have some sort of eczema on my legs and my elbows, on my buttocks that is ungodly itchy, and it’s a weeping type. It’s almost as though because I can see it, I can’t get past the seeming realness of it. Why can’t I dismiss this too? That’s my question. I need help, I need a healing session.

ANSWER: Indeed, you will have it this evening at 1:00 am.

Now when you have a condition that is visible, the sight of which is distressing and causes you to lose your peace—cover it up, and then address its illegitimacy.

QUESTION: Well, it’s the itching too as much as anything. That is more real than pain. I can handle pain. Itching I can’t.

ANSWER: I understand. It is very distracting. Also, you at any time can simply ask your guide to have your healing team address this issue.

QUESTION: I’ve been doing it almost constantly.

ANSWER: Yes. Now, the other thing that it will be well for you to do is to make the acknowledgment that right where the appearance is and the sensation is must be the presence of God being perfect, else you couldn’t possibly have a distorted or distressed experience of it. Then you sit with it. I’m not saying that you sit with the itching, you sit with that acknowledgment.

You see this isn’t a contest, because that which is illegitimate is that which is sourceless. Therefore, it cannot stand consistently in the presence of consistent acknowledgment of your perfection, and that your being and everything about it is derived from the Father.

Now you have been doing very well. It has been difficult for you to get past the sensation. But I will talk with you tomorrow after you have had the healing session this evening. Again, realize that this is not a contest, because there is no legitimate opposer or antagonist. And you are the one with the authority to acknowledge the truth and see the manifestation of it. You simply must stand with that unequivocally. You will see it.

QUESTION: Okay, thank you. Oh, one other thing. I have a cousin in California who calls me one of God’s lunatics. Is there some Biblical thing regarding that? I was just curious where that phrase God’s lunatic came from. I think it’s kind of a compliment myself.

ANSWER: It is well that you have taken it in a positive light. No there is no Biblical authority for such a statement. And neither you nor anyone else in this

room needs help getting into the Kingdom of Heaven, because you have been there all along, whether you have been ignoring it or not.

Indeed, from the standpoint of the ego frame of reference waking up is a matter of becoming insane, because it is a matter of accessing Reason, with a capital “R”, Reasonability, with a capital “R” that goes beyond the limits of the ego’s frame of reference.

But do not enjoy the phrase too much. And simply continue in your greater embrace of your divine sanity. That is a better phrase to contemplate and use. You are accessing your divine sanity. Let the ego call it whatever it wants. But that is what it is.

QUESTION: My question: I’ve been planning to get involved in a business venture, coming up soon. But recently I’m getting the sense that it might be more appropriate for me to spend the time in some other areas that I’m getting interested in, and doing some research in. And I don’t feel I can do both. I’d like your comments on that.

ANSWER: It is a good idea not to become distracted from this business venture. These other interests are the ego’s way of helping you avoid a very practical and wonderful avenue of fulfillment. And I encourage you not to play into it. I encourage you to, shall I say, forge forward with this venture. It holds a great deal that is meaningful for you, even monetarily.

PAUL: There is an image accompanying it, and that is of little dogs nipping at your heels—at your Achilles’ heel, sort of—and distracting you from moving in the direction you are headed.

QUESTION: I’d like a reality check. I have been hearing and paying attention to inner guidance for awhile now. And I want to check on that. And in particular with regard to my husband Rob’s and my life’s circumstances. Both of us are feeling really wonderful. And there’s no outward reason that that should be so, in fact quite to the contrary.

My own guidance is saying that this will pass very quickly. It’s given me a number of specifics, even specifics with regard to my husband’s embracing a new consulting business here, that he’s trying to build up since we’ve arrived here. And with regard to family—my father; with regard to some investments we have. All of these things and more, I have been relying on this inner guidance for. I think I just want to know, am I hearing correctly? I just want to check on what’s happening.

ANSWER: Indeed, there are no serious or, what I will call, significant minor misperceptions that have occurred. You are hearing quite clearly. What is beautiful is the degree of trust, and the degree to which you are letting go of a personal sense of control in this process. It is beautiful because, the only way I can put it is, the light of you is glowing more brightly, because there is a more

conscious connection with your own integrity. How wonderful that you feel good for no good reason.

QUESTION: This is a mystery to me that I love.

ANSWER: I am glad that you love it. It is important to appreciate a mystery. It is only a mystery because it flies in the face of reason, and yet it is very real. I encourage both of you to embrace this unreasonable experience. In abiding with it, you will find your world reconfiguring; not because you are experiencing it to make your world reconfigure, but because you are just willing to experience it for its sake.

I will say that what is transpiring with the two of you now, and also what is transpiring with you relative to your listening for guidance, is the beginning of the culmination of the whole reason you moved from the East Coast. It is the beginning of the gelling, or congealing, the clarification of a rather major shift of consciousness that both of you have engaged in, which I'm going to tell you is literally going to extend your lives. Because the only alternative you had was to not engage with the original Movement of Life and remain in a pattern that had been established.

And if you had done that, no matter how comfortable and secure it seemed to be, you would have been squelching yourselves. You have dared to engage in the Movement, and the newness, and the insecurity, and the undependability of the Movement of Life. I say undependability because you cannot depend upon it to conform to what it was before. And so you have revitalized yourselves. And I know it hasn't been easy. But one doesn't break old habits easily. Old habits are habits because they have been held on to and are familiar.

Now mind you, I said this is the beginning of the evidencing of the whole reason for your move from the East Coast. So there is more for you to be curious about. But I do want you to understand that what you are to be curious about is something that will identify fulfillment of purpose, and will not identify ongoing reconfiguration of yourselves.

In other words, for the past two years the appropriateness of the Movement of your lives has involved transformation—the shifting itself of the transformation. Now you are entering the point where what the old is being transformed into is becoming identifiable.

And I say to you bravo! You have hung in there. Your ego has been humiliated, but your being has been exalted. More correctly, your experience of your being has been freed up to stand forth more clearly as what it is.

And in terms of the overall picture, you really did do this gracefully. Your previous habit patterns, your previous, shall I say, emotional behavior patterns would have ordinarily created a much more strenuous transformation, but you have brought an unbelievable amount of trust to it, even though to you it seems as

though there was a tremendous amount of doubt. And so you have moved through it with quite a bit of grace.

QUESTION: I'm determined to ask just this question about myself. It has to do with credentialing, in the religion of education. I have had an opportunity lately, the last few years, for many skills, techniques, insights, all of that, coming my way. And also a lot of change. And there seems to be a lot of change right on the edge of economic events. I think that I will be seeking employment, besides our own small business.

And the conflict has to do with where I have felt effective in the past working with people, helping people, has to do with always... I've been most effective with what I needed to learn. It seems that if I enter into seeking a higher degree, I wouldn't be in the same place helping the people that... I mean, I'm beginning to sound scrambled here...

ANSWER: You are being very clear. Let me ask you this? Let us suppose that you had been working very hard doing things for other people—and I am speaking of physical labor—and because of the hard work you stunk to high heaven and were most unpleasant to be around, you would tend to scare off those who would really like to approach you to see if you could help them. And you could say, “Well, taking a shower and cleaning myself and smelling sweet isn't helpful. It doesn't get any of the things done that the people need.” But part of what the people need is to be able to get close enough to you to ask you to help them.

Now you need to lighten up. You are far too serious. Go to school and enjoy the exploration, the examination. Enjoy the process of fresh ideas. Enjoy the triggering of insights that will occur. The people whom you would help will benefit from your being happy. And where is the joy that uplifts and inspires another going to come from if you are so busy helping them that you don't have time to be joyful.

Again, lighten up. There is no call for such intense, serious helpfulness. There needs to be a little bit more spirit to it. And you're not going to get into the spirit if you don't allow for a little bit of fun. And I am saying that your continuing your education should be fun, and should be for you. If you don't take care of yourself, there will be no one around to be helpful. And so part of your functioning in a meaningful way in the lives of others in your world does involve respecting yourself enough to take care of yourself. That is one of the ways in which you love others, just as bathing regularly is a way of making the world a more pleasant place for everyone else.

QUESTION: All I have to do is take a bath, huh?

ANSWER: All you have to do is go to school and have fun.

QUESTION: Do I have to go to school to get a higher degree, can't I just go and have fun?

ANSWER: Why can't you go and have fun, and at the end have a higher degree? Just for the hell of it!

ANSWER: I am glad you asked the question. I have one more thing to say. Why do you equate, why do any of you equate having fun or enjoying life with meaninglessness?

QUESTION: Well, I've said a lot that we're the working Johnson's: we just work and work and work. We're the people that just work and work and work. And where I'm balancing that, you're right.

ANSWER: Having fun, doing that which is enjoyable, again, is like taking a shower—it makes you much more fun to be with. And it means that there is more of the gift of you that can be made.

QUESTION: Can I just ask a follow up question, because I mean I have so many obligations. If I was going to help anybody go to school, it's my children. And when I'm talking about getting a job, and you're saying go to school.

ANSWER: Put yourself on the list too.

QUESTION: I guess this is where the faith comes in? I can do this?

ANSWER: Well, I will tell you something: If you don't think you can do it, what do you think you are teaching your children about whether they can do it.

QUESTION: Okay, right.

ANSWER: And if you deprive yourself for no good reason, except your unreasonable belief that somehow it isn't meant for you but it's meant for them, what makes you think that they are not going to glean from unspoken feelings and actions that what they are getting is not really deserved, but is because of a sacrifice that you have made.

QUESTION: Oh, yea, I don't want to do that.

ANSWER: They deserve it and you deserve it. Again, lighten up, embrace more, include yourself on the list of the candidates for a degree. There's no reason to exclude yourself. But if you do, you will experience that limit as though it were a fact, and you will also tend to even become more serious.

QUESTION: So I'm the serious one?

ANSWER: You got the picture. You call it being conscientious, but a little dash of joy in your conscientiousness, three tablespoons of fun and a half a cup of pleasure will make all the difference.

QUESTION: You and I have talked about joy before, and it's wonderful to experience great joy.

ANSWER: Sometimes.

QUESTION: Sometimes?

ANSWER: Sometimes great joy is avoided, is squelched, because it moves one out of control and can feel overwhelming. Sometimes one wishes to enjoy “a little more misery.” Joy is not always willingly embraced. Continue.

QUESTION: It’s really great to be “willing” for all the changes in my life to occur as they manifest themselves no matter what they are. And some of these changes or happenings have been perceived by me as interruptions in my state of joy. And I think to myself, “Well, this doesn’t feel too joyful, and yet yesterday I was very joyful.” So I feel resistance here and there to some things that happen.

ANSWER: But you see, what is needed is for you to bring that joy into the interruption, rather than trying to set the interruption aside. It is the nitty-gritty of daily experience that needs joy brought into it. You are simply faced with the opportunity to bring your capacity to be love into that area that seems unlovable, so that that area may become illuminated and everyone may experience joy. Continue.

QUESTION: When I do experience this interruption, so to speak, it isn’t very comfortable.

ANSWER: No it isn’t the interruption which is uncomfortable, but the resistance to the call for attention that has been made. Continue.

QUESTION: So is there a way to be totally nonresistant, 100% of the time to feel joy and peace always in whatever is going on or being said in any given situation? So if everything is really joyful, and then something’s pop up that are said that really can be sort of jangling to the whole thing, how does one approach those things, to be unaffected by them, to retain the joy? And I haven’t been able to get over that little stumbling block there, I don’t know how to handle it.

ANSWER: As I indicated earlier in answer to another question, the necessity is to pay close attention to yourself, and not play into the apparent justification for sacrificing your joy, and becoming angry or upset.

If you are being in touch with yourself, you will recognize the incongruence of what is occurring with what you are feeling. And you will say, “If this behavior is not going to stop, you will need to take your behavior elsewhere. Because I have learned that there isn’t any justification for letting go of joy. If you wish to be happy with me, if you wish to move through what is causing this unpleasant behavior, in an expectant way—expectant of resolution—so that we may enjoy that process, you may stay, and let’s move through it and get to the joy. Otherwise, I don’t have time today for anything except my joy.”

You don’t have to become the doormat for other’s lack of joy, for other’s inconsiderateness, for other’s insistence upon grinding their own ax in front of you, in your presence.

At one time Paul thought that he ought to be able to be in touch with me and be able to answer questions or relay answers to questions provided by others no matter what was going on in the environment.

At that time all of his children were still at home, and the two older children were especially enamored of hard rock music. And he was feeling guilty for not being able to remain centered with this music blaring. He expected that ultimately he ought to be able to be centered no matter what. It was necessary for me to make clear to him that he must honor what worked for him, and not make unreasonable demands upon himself; that it was necessary for him to say, “No, this is not congruent. It cannot go on while I am doing my work. If you want to listen to the music, put on headphones.”

So, you must set the limits, so that you do not find yourself successfully distracted from experiencing your joy and your peace. Everyone is making choices constantly. If you choose for that which is natural to you—divinely natural to you—you will be advancing in your spiritual growth. And you will also be contributing to your world by being able to be present out from joy and out from your centered perspective. So you must call a stop to these distractions, if those that are introducing the distractions do not want to modify their behavior.

Now how does that constitute bring love into that spot? Well, as I said earlier, it amounts to your not joining with that one who is insisting upon expressing ignorance and therefore strengthening their sense of the appropriateness of conflict and the expression of it with no desire to get out of it. It sets the tone, so that they know that when they are with you they had either better leave their garbage outside your front door, or they had better be willing to move through it, so that they don't carry it any further with them, and it can be released. That is love!

That is love! Because you are then joining with them in terms of their healing. If they refuse it, if they are not interested, for whatever reason, it is not your task to convince them otherwise. It is just necessary for you to state your limits, to state what kind of an environment you choose to operate in.

QUESTION: I'm grateful to be in conversation with you again. And I'm grateful too for discovering again, as I do in these group settings, that sense of oneness as I hear how everyone's issue is my issue. A lot of what I brought with me today has already been addressed.

You told me several years ago that by this time I was going to be feeling a much greater sense of security in the world, a feeling of safety and certainty. And I can certainly say that that's the case, at a basic level. And there have been many moments of joy and delight in these several years of staying in the adventure, and doing the trust walk. But I feel quite taken aback at times, like the present, when I'm not experiencing the joy.

I just heard you talking about making that a continuous choice. But I find myself tripping into these emotional states, where from this perspective things seem bleak to barren. And I'm wondering if in addition to the issue of my exercising my choice, you would address the possibility that I am also perhaps experiencing energies from outside myself. Could this have anything to do with what we hear of earth changes and with other influences around me? I'd like the highest perspective on this I could get.

ANSWER: I will tell you that the only influences that can actually, shall I say, influence you are those that are constituted of the clarified conscious experience of Being. And the only effect they can have on you is to inspire you to joy, not depress you.

Now almost inseparable from joy is gratitude. If you are experiencing joy, you are also finding yourself experiencing gratitude. And if you are not experiencing joy, but you do begin to find places in your experience where you can honestly, genuinely express gratitude, you will begin to find joy re-appearing.

And so if you are not experiencing joy, then begin to express gratitude—not for unreal things, but for actual things—whether it is your health, whether it is that you have a roof over your head, whether it is that you live in an especially beautiful place, whether it is the cozy feeling that a rainy drizzly day like this provides, when you would just love to have some chili and cornbread and snuggle up in a blanket. It is these kinds of expressions of gratitude that reverse the process of depression and open the door for your joy to once again register with you.

When you begin to think in terms of earth changes, of things occurring globally, as though they can be affective to your joy or your experience, you begin to give your power away and you neglect to remember to be grateful.

I'm going to put it this way—this is not an absolutely true statement, but it expresses a meaning—your light begins to go out when you forget yourself and begin to think relative to events out there in the world. When I said to find something to be grateful for, I was saying do something that brings your attention back to you and your immediate experience. Because this is where you re-access your power and the experience of your presence, because you are not giving your power away.

Far too much fearful thought is given to “earth changes,” catastrophes, even though some of these changes are presented in a way that seems positive.

I will tell you something—and I will say this as many times as I need to—the transformations associated with the Awakening of mankind are always healing, never traumatic. The Movement of Creation only hurts when it is being resisted. And it will only be resisted when a negative point of view is projected upon it, and one becomes fearful of that negative view and begins to brace himself or herself against the Movement.

We are not entering into a time of Armageddon, of cataclysm, of great horrendous traumatic earth changes, or changes of human nature. But every single one of you does stand at the threshold of great change. And that great change is going to be the result of direct revelation, the uncovering in you of your conscious experience of your divinity and the divinity of the world, and the fact that it is all the direct expression of the Father; and that indeed your sense of being able to have a mind separate from the Father's, with its own personal, private viewpoint, is the only thing that gets in the way and creates disturbance.

This private sense of a personal capacity to have your own perception of things is what is going to be yielding. And I will tell you that this yielding of the limited or finite view is not all going to occur by direct personal effort on your part through correct thinking. That is going to play a part in it, but greater than that is the fact that Awakening of the Brotherhood of man is proceeding at a rapid enough pace that there is no longer enough joining and strengthening of the illusion—more are Awake than are asleep dreaming dreams. And thus, there is what you would call a natural support for your experiencing enlightenment, your experiencing unfolding clarity that isn't a result of your personal effort. And it will seem to happen, just because.

Again, indeed, you are moving into a period of great transformation. But it is a transformation of healing, not a transformation, the characteristics of which are trauma and suffering. And when you hear stories, when you hear words that express a negative future, be very alert and be unwilling to swallow it hook, line and sinker. Because if you do swallow it, you will inevitably become resistant. You will do everything you can to protect yourself, and you will engage in a denial of life, a denial of a Movement of Healing. And that will not be comfortable. But the discomfort will only be the result of the resistance, it is not because healing hurts.

And I cannot say this strongly enough, and although you may hear other channeled information that seems to confirm catastrophe, great struggle, etc., I will not yield in this statement of truth.

These are great times. It is the time of the end of illusion. And only those who are valuing the illusion and deriving a sense of identity from it will seem to move through the enlightenment ruggedly.

But I encourage all of you not to proceed with reluctance. I encourage all of you to be curious to see the clearer and clearer manifestation of the presence of God right where you are—the presence of harmony, the presence of truth, the presence of intelligence, the presence of uninterrupted life, the presence of principle, the presence of order, the presence of Soul that does not need to be exalted because it never was something limited. You have heard this before, but you need to hear it again, and again and again.

QUESTION: For awhile now I see the future. It comes in different ways, and sometimes it's a solid little ball of information, it might take 10 seconds, but it seems like everything's there—a movie. And I have a lot of confirmation all around me; I've seen them come true, like the San Francisco earthquake, I predicted it that morning.

But on the other hand, what's bothering me is I'm an accountant and I'm losing my ability to function in the world. My short-term memory is just horrible. I lose things, like keys. I run out of gas. I forget things.

And I just recently found out that I'm sitting in an office that goes off the dial with ELF's—or it goes up to about a 10 in that machine—electromagnetic frequencies. And I know that that also disturbs people. But I also know that it doesn't have to disturb me if I don't want it to.

Most of the people I know just accept it as a truth, and nobody thinks I'm crazy, except me. I don't think I'm crazy about that, I just wonder why I am so unable to just function anymore in the old way?

ANSWER: Because you are growing. And there is a necessity to rely more consistently on, what I will call, intuitive perceptions—awareness that is not the result of memory, awareness that is not the result of reasoning. There is simply a need for you to notice that indeed your short-term memory is not functioning as it used to, and then listen more deeply than your short-term memory—“What do I need to know today”—expecting a response, because the knowing is embraced totally within you.

It is not that you are losing a capacity and becoming incapacitated, it is that you are graduating. And so instead of depending upon short-term memory, begin to lean into your deeper capacity to know what is needed.

Now as regards awareness' of events. In many instances, the reason you know the event is so that you may bless it rather than simply notice it and expect it to happen. If you find yourself aware that there is a tendency for an accident to happen, a tendency for someone to be hurt, or a likelihood that they will become ill, you may know that this is a tendency that is in motion, but it has come to your attention so that you may consciously acknowledge the Truth about it—that the illness is illegitimate, as I mentioned earlier; that it is absolutely nonsensical for that one to have to experience the illness; that the tendency toward an accident has not been set into motion by the Father, and therefore does not have a divine source or a legitimate means for manifesting itself.

So instead of just noticing the little blocks of information that you are experiencing, take the little blocks of information and bless them with your clearest sense of what the truth is. Then, so to speak, the transaction or involvement will be completed.

QUESTION: It's interesting that you talked about accidents, because I think my original question was going to be... I see more accidents than anybody. I see at least one accident a week. No matter where I'm going there's a car turned over somewhere, and there's an ambulance. And I drive by and I don't like to look at it or anything. I mean I don't know why I see so many... One week I saw three.

ANSWER: It's no accident that you are coming across these accidents. These repetitive experiences are making a statement to you about the nature of life—a negative statement; a statement which if reversed expresses the truth. It is a call for you to acknowledge exactly the reverse of the impression or feeling you are finding arising in you as a result of seeing these scenes on a repetitive basis.

Now you will have to pay attention within yourself to see what the negative is. Once it is recognized and the lie of it is clear to you, these series of repetitive experiences will cease. It is a call for you to move beyond a point in your current frame of reference.

I'm going to let Paul share an experience that he had. I cannot appropriately identify the specific thing to you, because you need to pay attention and recognize it yourself. And that is part of the learning of it, if you will.

PAUL: Okay, and this is me, Paul. It's been twenty year ago or so, that I went through a period where squirrels, and cats and birds would all run in front of my car, and I would hit them. Prior to that I would have occasions where rabbits or something would run, but they would always scurry through somehow, but all of a sudden I was hitting everything. And I love animals. I should have a bumper sticker that says "I swerve for animals." I mean I would swerve, and I hit them.

Finally one evening I went out to the store, and I was driving on an expressway, and a black Doberman Pinscher ran in front of the car, and it was night time, and I was in a Volkswagen bug at the time. And he just came out of nowhere.

Now the point, and this is awful, but the point of it was that when I stopped the car, the dog had totally ruined the front end of my Volkswagen. Okay, this was where my mind was. I couldn't find the dog anywhere. I don't know how it could have still been alive. But I looked for it and couldn't find it.

And I was left with a severely damaged car. And it was like that's what got my attention. I mean that's when I started to say, "Wait a minute, what's going on here?" Unfortunately, I wish that I could say that my compassion for the dog caused me to ask the question, but it wasn't.

Anyway, when I started to pay attention to it, I realized that a very solid conviction that I had that all life was an expression of God and that God was eternal and uninteruptible, all of these experiences were challenging that, and causing me to believe—because it was at my hand, or I was responsible for it—that indeed life could be cut off.

And so for me it was a realization that I needed to more consciously embrace the fact that the uninteruptibility of God had to mean the uninteruptibility of every expression of God. It came as an intellectual realization and it moved into a feeling. And never again has anything even run in front of the car. Now I beg your pardon, there was one occasion a year ago where a black cat ran in front and I did hit it. But within the last twenty years, that's the only time. And so, I mean these things had been happening for once or twice a week over a period of three months. So when it stopped it was very abrupt.

QUESTION: I need a reality check. I've really been depressed lately, I guess. I've got insomnia, so maybe I must. I feel like I can't get straight what's going on. My Mom has Alzheimer's. I've been trying to go back to Virginia every month, because pretty soon she won't know who we are.

There's seven kids. And the family is falling apart fast. It used to be that I was the only one that everyone spoke to, but now my sister is totally pissed off at me. One brother pulled a stunt where I don't even want to speak to him anymore. And I'm not in the habit of writing people out of my life. I think my life would be a lot less stressful without my siblings, but that doesn't seem like a fair option.

I broke up with a guy six weeks ago. Which I guess on the one hand I can congratulate myself that I figured it out in five months, where it's the same thing that I had with my husband, and I was with him for twelve years. So I guess I should give myself credit.

You know I don't know if it's a time for drugs or what, I mean, sometimes I wish I could be an alcoholic, I'm envious of those people; it just strikes me that they get to slip away, and all I do is go to sleep.

ANSWER: Indeed, everything that you have described has constituted an attitude of self-respect, which you are not tending to validate because it doesn't meet the criteria of your concept of who you ought to be.

You know that you have difficulty avoiding being your family's savior; but indeed in order for you to fulfill that role you do have to sacrifice yourself. And self-sacrifice of that sort, which constitutes the withdrawing of the gift of you, is unintelligent, uncalled for—and I'm going to be very strong—a form of self-hate.

Now don't get too excited. But understand that you are not here to sacrifice yourself in the sense of withholding the gift of who you are from the world so as to somehow be meaningful to everyone else. To be truly meaningful, you will honor yourself. You will do what you need to do so as to not override your own integrity, and you will let the chips fall where they may. And you will let the others come to terms, instead of trying to develop the terms for them.

All of the things which you are feeling it is appropriate to do are expressions of freedom, and do not embody a false sense of responsibility. But

you feel obligated by virtue of your conditioning to falsely obligate yourself, and that is what you think should provide you with a sense of worth and of being worthy of self-appreciation.

Well, how much longer do you want to be the puppet of your family members—being dangled around while you are trying to be helpful? I have made it very clear here today that being unconditionally loving does not mean becoming the doormat of everyone else's ego. And the fact that you must dare to set your limit, and operate within that framework which allows you to experience your peace and your joy. If you are going to squelch yourself in favor of others, you will be depressed.

I encourage you to try being consistent with you, and do it with a certain carefree abandon. Because there is much peace that it is yours to experience right here and now. Don't be so quick to judge yourself for not being what you ought to be for everyone else. And also, I encourage you to stop putting yourself down when your deep feelings of self-respect do not match your concept of who you ought to be.

QUESTION: Well, let me just check something then. So the reason my sister isn't speaking to me is because I finally told her what was on my mind, which was saying what I thought was the truth.

ANSWER: Indeed.

QUESTION: And so I'm depressed about that situation because I'm the one that caused her to stop speaking to me? I mean is that where I'm getting off track?

ANSWER: That is true. Let her not speak to you. And let her go through the inner changes necessary for her to be able to reconnect with you.

QUESTION: What if this takes years?

ANSWER: What if it does? Now it makes a difference if you are going to feel responsible during those "years."

QUESTION: No, I'm trying not to.

ANSWER: You must face the fact that you are fundamentally intelligent. You do not seem to be fundamentally spiteful. And when you do express yourself it is with a conscientious intent to be an agent for change, constructively. Now you must honor that and you must just be present and be you, and let the chips fall where they may.

Do you think... No, in fact, you yourself are living proof of the fact that not everyone is always happy with the answers I give. If I felt responsible for conveying the answers in a way that wouldn't make you upset, I would have to pay attention to you very carefully and avoid doing what would upset you, and then I would simply be reflecting back to you your present limited sense of yourself—and you might as well talk to your brother.

Sometimes you are called upon to say the truth, and it will not make another comfortable, because it confronts them with an inconsistency within them. And you must let them work it out.

QUESTION: You know actually this doesn't upset me. It's like it gives me permission to not talk to them, which is fine.

ANSWER: Indeed, it is fine.

QUESTION: How does the insomnia fit in?

ANSWER: It is simply a result of the distress you are feeling because you are being so responsible for everyone else's misery. And you are also feeling that a simple expression of you amounts to inconsiderateness. And that is not an easy belief to embrace, because it undercuts and undermines whatever sense of integrity you might have been experiencing.

I do encourage you to honor yourself a little bit more. Don't be afraid to express the truth as you see it. Again, you are not spiteful; you are not vengeful.

And I will tell you something else: It is completely inappropriate for you to be judging yourself because you have strength and don't fit into the typical role of delicate, sweet, feminine womanhood. You do not squelch your strength—your strength does not undermine your femininity. But because you are as forthright as any man around, you tend to disqualify yourself; while at the same time you are absolutely unwilling to give up the experience of your strength, and that is very wearing. And so again I say, embrace your strength, realize that it doesn't undermine your womanhood and forget about feeling guilty.

QUESTION: For the last year I have been working at a job which has a little carrot of great possibilities around the corner that's been hanging out there for next month. And that next month is now kept being next month, and next month, and next month.

And so I have been struggling with whether or not it's appropriate to stick with this longer. So my question is—because some other opportunities have come up—whether or not I should stick with it? And is the carrot really just around the corner, or is it an illusion that I have created?

And more importantly during this period of time I have felt like there's a veil between me and my inner knowing, which I have had before, so that I haven't been able to bring forth any knowing about what to do about this job as well as other things. So I guess the real question has to do with how, at times when we feel that veil is there, can I remove the veil and feel more connected with my own inner knowing?

ANSWER: The necessity is to redefine the veil. You are speaking of a veil because it feels like a haze. What you must dare to assume is that there is something absolutely orderly here. And the fact that you do not have the answer

means that it is not at that moment appropriate to have the answer, because fulfillment of purpose is not occurring in a manner that calls for action at that time.

You see, you have been willing to listen, and you have been willing to persist. And along the way you have had clear guidance. No guidance when you are open and desirous of guidance, no answer when you are desirous of an answer, is an answer. I encourage you to let there be no answer until there is an answer.

I will clue you in: No answer is keeping you from engaging in arguing. If the answer “no, it is not time,” were given, you would argue—you would attempt to weasel an answer. No answer leaves you without grounds for taking steps, and does not engage you in argument, because there is no one there to argue with. And it saves you the grief and the loss of energy that would come from the argument.

Your guidance is always two to ten jumps ahead of you and your ego, and therefore is always able to respond in the way that leaves you most clear as you move along—as it was put earlier—this walk of trust.

Don't be so sure anything is out of order here. And by all means do not take a step just for the sake of having some activity. That which will identify fulfillment of purpose here will come forth. But I encourage you to trust that it will come forth in its perfect timing, which will indeed constitute real fulfillment for you, even though it is not happening at the pace that your ego thinks it should. You are safe. You are not at a point of great vulnerability.

QUESTION: I'll try to be brief, but this has triggered something that has happened in the past year. Before then it seemed that I always had knowing down to the detail of where to go for the day in terms of survival—to get my goods, to know what's coming next. I noticed in the past year I seem to have been wiped out. I can't function in terms of, let's say, a certain psychic ability to know beforehand, again in terms of survival. And I'm wondering is it going to continue that way of seeming to have a totally blank mind? I feel I've stepped backwards.

ANSWER: I know it feels that way, but it is a moving into a more spontaneous response to the moment with freshness without bias. It feels like a loss of a capacity, but it is really the loss of a hindrance. You are literally finding yourself choicelessly being present in the now, on its terms. Which means being in the experience of the Movement of Creation on the terms that God is unfolding it.

Now there is a fuller experience of this that awaits you, but that will not come clearly into focus until you have released the sorrow at the loss of the psychic capacity to know that helped you feel in charge. This is a progressive step. You do not yet gather from the experience of it a feeling of your integrity and safety, but that will come.

You and everyone else have an innate capacity to be absolutely appropriate in the moment, responding to the moment, without preconceptions. And you are beginning to learn what that feels like.

I know that it feels like being completely out of control. And always in the past being out of control has meant being at the mercy of something. If you are at the mercy of something, it is the presence of the Father's love and the Father's exquisite expression of life and its perfection. In spite of your seeming loss of an overview that gave you a sense of having things pegged, that gave you a sense of being secure, you have found your life itself being quite remarkable. And your ego says, "Yes, but I didn't know it was coming." Now look back and see that it came. It was what happened without it being pegged.

And I will tell you something: Although you have been fretful because you couldn't embrace what was happening intellectually, you have moved through this year almost totally free of fear. And you are losing the compulsive need to have things psychically pegged, and you are moving into a new level of freedom, of emancipation, of less bondage. It is a beautiful thing that is happening.

QUESTION: Also, in April of '91 I have some orchard property that I want to sell to pay off some taxes and my home, to bring my home out of debt. Will that happen and is it appropriate that I do that?

ANSWER: It is appropriate to do it, but it is not appropriate to put all of your eggs in one basket. In other words: do it, but do not make everything dependent upon it going through. Be aware when you take this specific step that your Being is not limited to that step in order to identify fulfillment of purpose. So take the step, and also be fully open to other avenues of your need being met in the most practical terms.

Understand that that does not constitute an expression of doubt regarding this particular step. It simply means that you are not selecting that step as the only means of identifying your fulfilling.

Remember, your Being, with a capital "B", has infinite resources with which to identify your fulfillment.

QUESTION: Recently, for a couple of months, I went on an emotional roller coaster, which is quite unusual for me. But I was grateful for it, because it forced me to look at some of my ego garbage. And I'm wondering if there's anything there in that experience that needs a little more light shed on it?

ANSWER: Literally, you are standing in the clear, and there is no further illumination on the subject that is necessary. I will simply say, don't be afraid of the experience of being on an emotional roller coaster—that is like being afraid of being afraid. And there is a part of you that can stand observing the emotional

roller coaster; as unbelievable as it might seem, it is possible to observe it from a vantage point that is not particularly moved by this display of the ego.

Learning to stand in that observing place, noticing what is happening without hooking into it, is part of accessing and establishing for yourself your permanent ability to stand in balance—to have your equilibrium, even when your ego is doing everything it can to hook you. It is possible for you to say, “There goes my ego again.” And the part of you that can say that is the part of you that is not your ego; it is You.

This period was a period of cleansing and release, which you yourself, from a controlling standpoint, were not creating. It was a part of, what I will call, spiritual growth, or a process of maturity. As I said, you are standing in the clear; there is no unfinished business relative to that roller coaster ride.

QUESTION: I have a comment to make. You gave me a great lesson yesterday, or all you people did.

The lesson was that everything has meaning, everything is of importance. And I was so struck by the fact that Raj pays close and exquisite attention to each instance of difficulty that one has. And the reason I was struck by that is because I’m pretty judgmental about such things: I think something’s are important and something’s are not. And I caught myself right in the act yesterday. As Raj showed forth his love, I sat there saying, “Well I don’t know if that’s important or not.” But it was a great lesson, because it did go deeply. And thank you, thank you all for that.

ANSWER: It is wonderful that you noticed. And indeed it can be helpful to you in not assuming that your judgments are valid. And if you do not assume that your judgments are valid, it will allow you to become curious with fresh eyes—curious to know what is the truth here, rather than what you think the facts are.

And I will tell you that this willingness and this capacity to assume that your spontaneous judgments are conditioned responses, rather than a connectedness with what is Real, is what will significantly help each of you to get past your inability to connect with your fellow man when your fellow man is apparently, obviously, being unreasonable, being unkind, being stupid, and by virtue of their continuous unreasonable behavior, causing you to engage resistance to them.

When you make a judgment and create in you a resistance to your fellow man, you have no idea what impact that has in terms of holding that one in his or her place of ignorance. You have no comprehension of how it is experienced as an unwillingness of others to see that one in a new light. And from that one’s stand point they feel unloved, and disallowed of respect, even when they are trying, or even when they are just beginning to screw up enough courage to try to change.

Literally, your spontaneous confidence that you know what a thing means is what keeps you from the experience of revelation—the revealing of Reality, the Kingdom of Heaven right where you are, and the Christhood of that individual that you create a resistance to. Healing occurs when perception is released from preconceptions.

Now indeed, if you are all existing at this moment in the middle of Reality, with a capital “R”—the Kingdom of Heaven—then everything you are experiencing is Reality seen through a glass darkly, or Reality seen clearly without any interfering lens, if you will. And so everything is of meaning. Everything expresses the intent that the Father has set into motion by the act of being, which is called Creation.

And so there is nothing too inconsequential. And wherever there is an ignorance that one is suffering from, it is the opportunity to see right in that spot, Reality. But judgment and resulting resistance blocks one from cutting through to the experience of what is Real.

And of course, this is where love comes into play. Because love is the willingness to recognize that which is Real in each and everything. And, of course, that means recognizing what is divinely Real in the places where that which doesn't seem to express God is going on. That is where the love is needed, and that is where it is deserved.

And let me ask you something: Who is it that is seeing something unlike the Father going on? It is always you. And then, if as a result of your ignorance of the presence of God in that spot, you make a judgment on that spot and become resistant to it, you are substantiating, solidifying your ignorance. And you are also engaged in an act of denial of that spot. And if that spot is another human being, it is—I'm going to say—hurtful. Or if it is an animal or a tree or any other life form. And there is always the possibility that that other one will believe your judgment, and believe that your resistance is valid, and they will be discouraged from opening up to their own Christhood, their own value.

It is important to discover that every single aspect of your daily life is, if I may put it this way, some essential thread in the tapestry of the Movement of Creation. All of it is the Father embodied for you to experience for what it is, rather than what you believe it to be, judge it to be and condemn it to be.

All of you, in one way or another, by virtue of your judgments, hold your world in a state of less than desirable, and then feel frustrated because it is the way it is. Your willingness to acknowledge what is Real is what will release the static, immovable nature of life and allow it to open up and reveal itself to you as the presence of God, as the presence of good, as the presence of that which has capital “M”, Meaning, the experience of which will always be fulfilling for the one who is not defended against experiencing it.

Do not let any part of your world be too inconsequential to look for the presence, the full presence of God expressed, and the joy of experiencing it.

And also do not feel that any ignorance you might be experiencing, any doubt you might have, any concern you might have is too inconsequential or bothersome to bring to the altar, if you will; to bring to the threshold; to ask for guidance about; to be open to experiencing revelation about. Do not assume that God, or the Holy Spirit, or your guide will be bothered by your puny little problem. Because it is our pleasure, and it will become your pleasure to acknowledge the presence of God right there, so that it will no longer be experienced as an absence of God, an absence of good, a concern.

QUESTION: May I ask one question then, in the light of what you've just said. How can I regard, or how can we regard this threat of war that we see in the Middle East, where Bush and Saddam are posturing?

ANSWER: Good choice of words, posturing. First of all, do not jump to conclusions based upon your conditioned thinking, and do not jump to conclusions based upon what your media is presenting, because they are not really asking what is truly going on. They are observing and perceiving through their mindsets also.

The simple fact is that this is simply an additional outbreak of intelligence in the world. The others—the changes in Russia, the pulling down of the Berlin wall—have all been relatively easy to recognize as outbreaks of intelligence. This one is an awkward outbreak of intelligence.

And I will tell you that it doesn't really have anything to do with oil, and it is not really a power play in the world. It is an uneasy process of unification of the Arab states. And as I shared a couple of weeks ago, you are observing the birth of a nation—a process of conscious unification that is indeed occurring with great posturing, and great expressions of threatening movements.

But it is at the bottom line, a process of a coming together of a people who for centuries have been experiencing a dissociation. Don't worry, your President will not be able to inadvertently start a war, because that is not what this is about.

QUESTION: Can I just ask how far the unity extends? Does it extend to Israel? Is that the whole situation?

ANSWER: That I will have to say is the tendency, that is the likelihood, but at this point it is not a great enough likelihood to allow me to say it will happen. It is part of the gathering picture, if I may put it that way.

QUESTION: I've sensed that Saddam is the catalyst which around which or whom the unity will begin to take shape. Is that correct?

ANSWER: He is the Judas in this drama.

QUESTION: So we should bless him as well?

ANSWER: You must understand that Judas was the Christ also. And indeed that is true in this particular human drama. That which promotes change, that which promotes the substantiation of Reality is always the Christ, whether it is perceived to be an enemy or not. I have indicated before that divine love always registers with those in a dream, in language of the dream—and always in language that promotes a rousing from the dream.

This is the current language of the penetration of divine truth causing chemicalization, purification and the uncovering of the unity that is inherently natural, where unity has seemed to be absent. Very often calm, quiet, intelligent approaches to Reality are ignored, because everyone is so conditioned to high degrees of stimulation.

And so you can see that it is important not to jump to conclusions based upon appearances without daring to listen more deeply, with the assumption that your spontaneous judgments are likely to be based on conditioning, rather than a true attentiveness to what is really happening, and then daring to be curious unconditionally to discover the unexpected.

QUESTION: Raj, I want to stand and proclaim that I received a healing last night that confirmed for me the reality of what you are teaching us. So I just want to share that. I'd be willing to hug and leap with anybody who wants to, in celebration of the clarity that came and joy and gratitude. And I have more work to do and I have more healing appointments.

My question is we are told by the Tara Center that Mitreya is appearing to world leaders. I'm wondering if you can say anything more about that? Or please just tell us anything about Mitreya.

ANSWER: Indeed, the source of information about Mitreya is through Tara Center, and we will let that be the continuing source.

I will simply, once again, confirm the fact that Mitreya is here; that he is fully Awakened. And it is important to understand that although he is present in a perfectly tangible and apparently dense form as all the rest of you, he is not functioning as a personality, but as the presence of capital "M" Mind, that is the Mind of God—therefore, being absolutely appropriate and expressing the Father's Will in the language of present perception for those on the face of your planet.

He is at work; you can count on it. And his interface, if you will, with the earth—I mean by that, the mankind on the earth—is occurring at levels other than just communication and personal interaction. I mean by that, face to face interaction.

There are a great number of us who are actively working to facilitate the willingnesses as they appear in mankind to consciously embrace a clearer view of Reality and the true meaningfulness of life, right where mankind is living and experiencing being.

I know you would like details about Mitreya, but it is not my function to elaborate on that. It is my function to relate to each of you in the manner of uncovering your divinity and inspiring your greater embracing, acknowledging and owning of it. When the student is ready, the teacher appears, as I said. So I am working with your readiness, and promoting it so that Mitreya will not have followers, but co-workers, if you will.

To be a follower does not express your integrity. To be Christ's with the Christ's—to be Christ's with the Christ Mitreya—is expressive of your integrity and your dignity and your Birthright. And so although you may be intensely curious as to other physical manifestations of the presence of God in the world, do not let it overshadow your interest in discovering the concrete manifestation of God right where you are standing.

That is the area of my work. And that is what we will attend to here. But continue to be curious about Mitreya and all other evidences of the Christ operating in the world, transforming the world and bringing out the wonderful nature of life on your planet that becomes obvious to you when you get a million miles away, or even as far away as your Moon and look back at this jewel of a planet. It conveys to you that it is meant to be a happy place, a place of beauty and harmony, naturally.

QUESTION: Thank you, I just wanted to hear you say Mitreya's name.

ANSWER: I will say it again, Mitreya. A rose by any other name is still a rose. The Christ by any other name, whether it is your name, whether it is Saddam Husseins name, whether it is George Bush's name, is still the Christ. Don't be fooled by appearances.

Now we must be wise. The necessity is to recognize the Christ everywhere as the identity of every single individuality. But if an individuality is claiming for himself or herself anything less than his or her Christhood then also use discernment, so that you may separate illusion from Reality and not end up as a doormat to other's egos. Recognize the illusion for what it is—pure nothingness parading as somethingness.

If you are clearly seeing that a thing is illusion, you will find no call for an inner emotional response to it. Energetically speaking, you could say, you are then left free to engage in recognizing the truth—the Christ that is there. And that recognition will come with a Soul response, which is not an emotional reaction. And that Soul response is what can cut through the illusion causing it to seem to no longer even present itself.

QUESTION: Recently some of us here at Sky Song received a gift. And I have gotten out the Bible, but I can't really find it or understand it. I was wondering if you would like to tell the story of the nine gifts of the Holy Spirit, and what went on and what they are and how to use them?

ANSWER: Not at this time. We are here to talk about the gift of you, that you make when you are not covering yourself up. And the gift that you give, you give to yourself first, by daring to go against all of your conditioned thinking, and acknowledge yourself as sinless, guiltless, pure, innocent.

Under all circumstances it is your conditioned thinking and the conditioned thinking of everyone else that holds you unreasonably and unjustifiably in a sense of guilt—certainly in a sense of lack of innocence, and therefore forever in a state of potential punishment. Such a frame of reference, such a concept is absolutely false, no matter how justifiable it seems. And until someone comes along and totally challenges that belief or suggestion, and dishonors it and dares to feel his or her innocence, there will continue to be a process of Awakening, rather than the spontaneous experience of it.

The time will come when your question will be answered, but that is not, let us say, what is unfolding today.

Do you think I am in charge of what is unfolding today? And if I am not in charge of what is unfolding today, then why would any of you attempt to be in charge of what is unfolding in your day. We are simply illuminating. I mean you and I are simply illuminating by virtue of becoming as defenseless as possible. The Movement of God, the Movement of Light, the Movement of capital “B” Being, that is what is unfolding today.

And I must flow with it as much as you must flow with it. All of us must come to a point of comfort and security in yielding to the fulfillment that the Father is unfolding that constitutes the conscious experience of “day” that is happening.

QUESTION: I want to first of all thank whoever or whatever nudged me into being here, because I’m really kind of surprised at myself. And I also want to thank you for all the assurance you’ve given me this morning to go ahead and say what I wanted to say. Because part of my mind’s telling me it will be so petty and selfish, and that I’ve already heard the answers.

ANSWER: If you still have the question, then the answer has not yet fully registered with you, and there is one thing you can be sure of: the answer will be provided to you as many times as you need to hear it until it finally registers.

QUESTION: I have the thought that I should be married again. And what really seems to happen with me is, if any poor fellow tries to show any interest in me, I become furious—it’s like I hold him in contempt. And I do things about working with forgiveness and so forth, and the truth is I haven’t forgiven. I seem to be really stuck in this. And what I want to know is, if you can see through some of this mud and give me a hint as to where I should go to try to solve this problem?

ANSWER: Indeed, it is important for you to find someone whom you can trust. And naturally, at this point, it will be a woman: someone with whom you can work in accessing the anger that you are feeling, and finding, what I'm going to call, exquisite forms of expressing the anger in a setting of safety and intelligence. There is a need for an opening, and there is a need for some physical expression of the very great feelings that you have bottled up in you.

There are very creative and nonharmful means of expressing anger that indeed extract and express, as I said, all of the exquisiteness of the anger. You may be surprised at my words here. But at the bottom line, we are simply talking about not squelching yourself, not squelching the feeling.

It is very possible to sit with a telephone book and take it page by page, and tear each page very, very slowly, listening to the sound of the tearing. It is an exquisite way to destroy a telephone book. It is also possible to take aluminum foil pie tins and bend them slowly, listening to the sound of their destruction. There is great value when there is this degree of, what I will call, bottled-up anger to employ sounds. It hurts nothing, it hurts no one to tear paper or to crush an aluminum pie tin.

Now I would suggest to you that you not do this all alone, but in the company of someone whom you can trust. You will find that you will thoroughly enjoy the sensory experience of the expression of your anger. And you will be surprised to find that you will not want to do this forever. There will be indeed a sense or feeling of satisfaction, and then you will find a release—a breakthrough—occurring.

I will tell you something that is very important for you to understand and for everyone to understand, and that is that bottled anger is corking your love. When you find a way to express the anger in a way that is not harmful, and it begins to come out, it feels as though there is an infinite amount of this anger, and it will pour forth forever. But it is just a little cork, you might say, sitting on the top of a magnum of love.

As the cork begins to dissolve, by virtue of expressing it safely, it pops out. And then the love that is you can bubble forth and flow freely. And so you are likely to find yourself feeling this anger greatly. Then you will watch it change miraculously and speedily from anger to this love that you don't know where it came from, because it felt like all there was in you was anger.

You are not permanently stuck. And you are not just filled with hate; although, because it is what is right at the surface, it does seem to mask your infinite capacity to love, which can never be taken away from you, which has always been present with you. So I encourage you, as I said, to find a woman, a "therapist" whom you can trust, who can help you explore in actions the expression of the anger that you are feeling.

Feel it without judgment, because it isn't the anger at the bottom line that is the focal point; it is not squelching your feeling that is the issue. And once it becomes fluid enough to flow, you will find the cork exiting and the bubbly of you emerging, and thereby bringing into the arena of your life your capacity to respond to the overtures of men with kindness and sensitivity and willingness to allow relationships to grow.

If you could get just a glimpse of the beauty of the love that you are, you would not hesitate a moment to engage in this process that I have described. You would not for a moment even judge it. There is too much of the beauty of you, and of the love that you Are, to allow it to continue to be covered up or squelched by this puny little cork.

QUESTION: I have a two-part question on bumps in the road. It seems as though most of the time things go great, and then once in awhile on a particular day something will happen or a couple of events will happen of what I call bumps in the road, and they really have a tendency to foul up your day. And last Monday was particularly notable, because there were so many bumps at the end of the day that I wrote a list of them. There were 14 that had been really bothering me. So I drew a card from THE Course IN MIRACLES box, and it said something to the effect, that you could see peace here instead of this. Which was a good message.

I'm wondering about that day in particular, and if it were an example of the kind of thing that Paul was talking about yesterday with all the animals?

And then the second part of that is that when these bumps involve individuals, what's a more appropriate way to work with the individuals and not let them be so intruding on my peace? I deal with people all day long, and some of their personalities are more pleasant to be with than others.

ANSWER: The fact is that Paul does the same thing. And literally, you're making the same choice that Paul makes all day long, as different people call with different points of view and different degrees of distress. This applies to you as well, and everyone else, because it involves a choice not to be totally attentive to and sensitive to the other individual and the manner in which he or she is presenting himself or herself but while being aware of them, also being attentive within to whatever clarity is present within you to be aware of.

If you give your full attention and sensitivity to the one you are with, and especially to what is being said, the feelings that are being expressed, etc., you are likely to begin to have an investment in that one's point of view. And if they are being unpleasant, you are, as I indicated earlier, likely to begin to be resistant to them. And in your resistance you become tense, and unable as a result of that tension to feel your peace and access your ever present clear perspective.

So when you are dealing with individuals who obviously will approach you from different vantage points because of the way their day is going, and what they are believing, and their problems, etc., always keep your ear to the ground, as it were. Let one ear listen to the ground of your Being, with a capital “B”. And let the ear that is listening deeply within be the one that you favor.

You are the embodiment of intelligence. You are the embodiment of wisdom, because in fact you are the presence of the Father in expression. I encourage you to practice this; it will express an intent on your part to always be in touch with fundamental sanity, an intent to recognize the truth, when ignorance seems to be presenting itself. No matter what you are confronted with, whether it presents itself as ignorance or not, you literally are confronted with Reality, and there is a truth that goes beyond the limits of the ignorance that is present to be discerned.

I will tell all of you, that to the degree that you have a conscious intent to listen for answers that resolve ignorance’s or problems, you are expressing a confidence that you cannot have a problem without an answer. You are bringing into play a practice that could be called—taking a problem, as the indicator of an answer that is present, seeking your recognition. The problem becomes a dinner bell calling you to move right past the dinner bell on into the dining room for the feast.

This can change the nature and the tone of your day, especially when there are bumps. And I will also tell you that that day—even though there were a significant number of bumps—did not stand as any particular form of learning for you. It was just another typical day, with typical opportunities to be the transparency for truth, to be the threshold of love. You just had many opportunities to see peace, instead of something else.

QUESTION: My question is pretty similar. For the most part I’m a pretty happy guy, and I always have been. But on occasions there’ll be two, three days in a row where I don’t particularly feel happy. And I could probably best describe it as losing my passion for life: just sort of an overall depression, despondency with my life and how it’s going. Now can you shed some light on that?

ANSWER: Always, when that happens, it is a manifestation of not being in touch with yourself. Because whenever you are in touch with yourself, whenever you are not blocked off from yourself, you feel energy for life.

Literally, it is like a muscle that you use, without a break in its use, that finally says, “I cannot continue further. I am exhausted.” And no matter how hard you try, you cannot tense it up. Prior to these days of no energy for life, no enthusiasm for your life, you have, without being in touch with yourself, activated such a level of ego activity that you have become exhausted. And this quiet time that you unavoidably end up experiencing is simply the opportunity for you to

connect with yourself again, and hopefully not repeat the intensity that brought you to that point of let down.

Again, if you are not feeling the vigor and vitality of life, it is because you have become disconnected—out of touch with yourself in your simplicity—and therefore the call is for reconnection.

Now this is what applies specifically to you. For the sake of the rest of you, there are other circumstances in which you find yourselves not feeling the vigor and vitality of life, and what is actually going on is that you are experiencing peace and not knowing what to do with it, because the stimulation of ego dynamics are not hooking you.

QUESTION: May I take this to mean that we need to play more, and take ourselves a little less seriously? Sometimes it's hard to make yourself go out and play, when I know quite well that I should. It's easier to find excuses to do something serious.

ANSWER: Something productive?

QUESTION: Um-uh.

ANSWER: Indeed, yes.

PAUL: The feeling is that he's throwing the ball back in your court. Do you have a "yes, but," or anything?

QUESTION: Nope.

QUESTION: In three years of counseling, I've pretty much learned that I have a right to be who I was in the first place. It's a hard-won right. I also have a right to be treated with respect.

And I am at a crossroads, Michael is at a crossroads; our relationship is in a crossroads. The love between us is very strong and very deep, and I believe that we are good for each other. But he has low self-esteem and he has a knee-jerk reaction to try to control me. And he does it in the way he talks to me, and it hurts.

So about three weeks ago we decided that we were driving each other nuts, and we decided to go our separate ways. And I heaved a big sigh of relief. He went on a cruise to Southern California to deliver a sailboat. And I think in that time I've done some serious growing up. And I have chosen to be whole. It's not just a head choice; I think it's from deep inside of me, and I've chosen to be who I am. And I see this choice in me as an opportunity for Michael to also choose. I can't ask him to change, or expect him to change, but my choice to be different may be a door to him.

I don't know why I'm crying?

ANSWER: We will wait.

QUESTION: So anyway he's coming back, and he's done some thinking and he wants to stay with me. And we're going to do some talking, and I'm obviously scared. Do you have any comments?

ANSWER: Do, indeed, talk, but remain in touch with yourself, remain in touch with this feeling that you have the right to be who you were in the first place, and that you deserve respect. That very acknowledgment within you is called self-respect. It is not appropriate for you to override your own integrity by behaving in a way that is inconsistent with it.

And if you will stay in touch with yourself, it will become obvious to you whether or not Michael is willing to respect you in the context of the manner in which you are respecting yourself. Also, to the degree that you do remain in touch with yourself, you will obviously convey to him, naturally, that you are not vacillating, you are not unsure, and this will thereby not open up for Michael the opportunity to get in there and help make things clear for you, which is experienced as attempts at control.

You are here to be you and let the chips fall where they may. Be true to yourself; it is a part of your growing up, yes. And it is time for you to dare to be you and rest with it, even though you will grow, and being you a year from now will not be the way you be you now. But honor you as you are now; that is the way you get connected. And then you present a clear self to Michael that makes it easier for him to know what he needs to do.

QUESTION: When I was out to dinner with you and Susan and we were talking about surrendering, and it just seems like this last four years with Michael has been so much hard work. And you have kept saying that this is a good relationship, and I see that the potential is for that. But I was thinking while we were talking that perhaps the relationship is at that point of surrender—of making a commitment and surrendering into it—and not having to work so hard at protecting myself so much.

ANSWER: You're not here to surrender to Michael. You are here to surrender to you—to your essential divine Self. And that will always feel like a surrender, because you will have to give up the sense of yourself that you have created. And so you surrender into your essential being. It always feels like a loss of control, and it is. But in surrendering to who you are, in surrendering to self-respect, you then have the balanced, clear perspective that allows you then to make a commitment to another—not a surrender, but a clear commitment.

And yes, indeed the real nature of relationships is that it promotes surrender. That is its purpose—surrender to one's essential being, surrender to being Real, because that's when the gift of you is made. And when the gift of you is made, the relationship ceases to be a special relationship and becomes a holy relationship. A relationship where the fundamental common denominator is wholeness—not a

fragmented sense of identity, an incomplete sense of identity that is getting its completeness from the relationship.

QUESTION: I've been wondering about dreams that I've been having. And they were about my husband, Bob. And in those dreams I expressed an anger that I didn't know that was in me. And even though I have a sense of what it means, I would still like clarification about it.

ANSWER: Literally, the dreams are registering with you at, the conscious level of awareness, a release of anger that has been occurring while you have been sleeping.

Now, you are likely to have two or three more dreams like this, because you are engaged in a spontaneous release of anger while you are sleeping. And there is a little bit more to release.

Now, what I wish for you to understand is, that having the dreams is an indicator of an already existing release having occurred. It is not appropriate for you to become overly interested in what the anger was or why you were angry. What is important for you to, shall I say, focus in on is the fact that release is occurring. There is a spontaneous healing occurring, and I encourage you to embrace that and appreciate it, and dare to feel relief, instead of assuming that you now have a task before you to understand what this anger is. Let it simply go and be grateful that it is going.

QUESTION: You mentioned to Nancy about clear commitment. For me right now—I don't know if this is for everyone or what—but what is the commitment to? For me I can only see committing to be who I am and tell the truth. So could you talk about that in terms of a relationship, a love relationship in particular?

ANSWER: It is a commitment to specifically be who you are, with one other individual on an enduring long-term basis. Now why would one do this? The answer is, because it is too difficult to do it with everyone at once. The time will come when all of you will become so defenseless, so free of any need for self-protection, that such commitment will be made to everyone.

That is the way unity of the Brotherhood is experienced; where one is not guarded in any way against his brother or his sister. But you get practice at developing the experience of safety with another, with one person. In this way you do not bite off more than you can chew and overwhelm yourself.

QUESTION: I come here today or this weekend, in a state of exhaustion. And my question to you is perhaps giving me some insight on how to prevent exhaustion, and maybe what the exhaustion is, and how to prevent it from coming into my life.

ANSWER: Well, there is a great need for a better expression of common sense. There is a need for R & R, if you will. There is a need for balance, so that

you are not intensely applying yourself, whether the application is physical or not. You can exhaust yourself by intense mental application, by constantly being mentally active in, as I said earlier, productive ways, where there is no frivolous use of your mind.

You need a little frivolity. You need to value a balance between, let us say, work and play; between being productive and having fun, where there is no obvious product other than the fact that you have experienced some joy. You keep yourself on the hook all the time—and you need to let yourself off. And you need to recognize that that is as absolutely essential as the work that you do.

QUESTION: I have a personal question for you this morning. I come from a family of four siblings, and we're very, very close and always have been. And for the first time I'm experiencing a great deal of anger from my sister. I wonder if you could tell me why and how this will end or persist?

ANSWER: Whether she will admit it or not, she is experiencing jealousy. She feels a lack of something that you have. Allow her to move through this. Do not be upset with her, do not rile yourself up. But, also, as long as she is in this process that she is moving through, it is wise to give her space and not be in it yourself.

PAUL: This is me, Paul. The picture that he's giving is that it really is not appropriate for you to know the specific dynamics. Sometimes he refrains from answering a question, if having the answer would be the equivalent of being a mental Peeping Tom. And evidently this is something very private with her, and it's not appropriate for him to explain the specifics of it.

ANSWER: It could well be November of next year before she comes to terms with this. That is not an absolute prediction; I am simply saying that at this time point the likelihood is that she will enjoy her distress, her jealousy for that period of time before she tires of it. I mean by that that she will feel that it is a valuable and meaningful thing to engage in.

Absolutely none of you does anything for no reason at all. And when you are angry there is a reason, there is a justification, there is a pay off, if you will, else you wouldn't do it. Not one of you does anything idiotic, for no good reason. You always do it because it seems completely justifiable.

Indeed, everything we are talking about this week-end is a matter of beginning to discern the difference between what is really justifiable and what is not. And what unjustifiable things keep you from experiencing your peace and your joy and your integrity.

No matter what you do, your sister is likely to find her expression of jealousy and her feeling of jealousy justifiable and satisfying to her for approximately a year. Let her have her rough year.

It is very much like when Paul felt like he was growing up and becoming more mature, and decided one Christmas that he was going to acknowledge that

there was no Santa Claus. He would have nothing to do with that nonsense, and let everyone know that there was no Santa Claus, and made it absolutely miserable for everyone else.

When the end of Christmas day came, he found that his day had been lacking the meaning, and the joy, and the fun that all of the previous Christmases had embodied. And so when the next Christmas came, he did not indulge in a seemingly satisfying expression of “grown-upness” called denying Santa Claus. He knew there was no Santa Claus, but there was no satisfaction from making an issue about it.

All of you must arrive at a point where something seemingly justifiable is recognized not to be satisfying. And then it is easily released.

QUESTION: I’ve been doing quite a bit of writing lately, and I’d like to have a Reality check on that.

ANSWER: I will confirm to you that you have been doing quite a bit of writing. What is it you would like a Reality check on?

QUESTION: The Reality of it.

ANSWER: Indeed, it is valid and it is valuable. And you’re engaging in the writing needs to continue.

BILL HENLEY: I woke up at 5:00 this morning and it occurred to me that maybe it wasn’t a very good idea for me to be asking questions about yielding to someone who allowed himself to be crucified. And I thought this is not what I want from all my yielding. And it occurred to me that—wouldn’t it be better to be able to fix things?

And so my question concerns my life experience for the past few months, which has been quite difficult and out of my control, and tiring at times. And yes, I do what I can to see the perfection—see beyond the problem. But it still is overall quite a grind. I don’t know whether it’s purposeful to ask how long it’s going to be this way, because I know you might not answer it. And yet what is it I’m supposed to get from it so that it will be better. Because it really is almost to the point of feeling harmful; there are manifestations of it being harmful or unhealthy. I don’t have even that much control.

And I’m trying to see how God’s love can be manifesting this way. It’s like 5% of what I see is God’s love, and the rest is I don’t know what. I’m trying to see—“Yes, oh, isn’t that God’s love? Thank you, thank you, give me another one.” And I just find it too God damn hard to continue. And so whatever you might have to say would be appreciated.

ANSWER: As long as you are yielding with an ace up your sleeve, you will find yourself quick and ready to judge the things that happen. Because in effect, you are not yielding.

Now I am not saying that you have not been yielding. But the end of the yielding will come when you throw away the ace. And then you will find your world configuring in a way that not only you but everyone else will be able to recognize as fulfillment and as expressive of integrity. You are in the enviable or unenviable position of being stripped of that which is valueless.

BILL: Except for my ace, right?

ANSWER: That is correct; that you will have to throw away.

There is no way I can gloss it over, yielding is not easy, because all of your conditioning is geared to being in control. Yet every vestige of control that you still manage to save and employ acts as an absolute distance between you and your experience of your integrity, and your experience of your oneness—inseparability from the Father and the Movement of fulfillment—which is another way of describing the Movement of Creation.

You are being effectively weaned from your will. And the only reason that any success is occurring is because you have said “Yes” to it, even though you have brought along an ace. Because you have said “Yes,” the weaning will become more intense until you either say “no,” and then attempt to retrace your steps and become a little more ignorant and idiotic, or you say “yes” and let go of the ace and allow, as it were, Reality to pop into focus.

There is still a feeling that a little bit of will is of benefit. And you say, “I will give up that little bit of will when I have demonstrated proof that it will really be valuable for me.” Having that little bit of will means that you do not have willingness. And willingness is what we could describe as an untethered boat caught in the current of the river.

Now I am being very direct and straight with you; I am not saying anything new, and I am not suggesting that you haven’t been flowing. It is just that you have created a very long rope. And although your boat is floating with the current, it has not come to the end of the rope yet, and so you feel as though you have fooled the powers that be. This extended length of rope is under the water, and it is tied to the dock below the water level, and it is tied to your boat below the water level. And for all practical purposes your boat is totally free-floating.

Now you have gone to this great trouble of having a long rope and attaching it in this way, because indeed you want the experience of not being tightly tethered. And that is to be honored and credited. I am just letting you know that if you will go ahead and reach over the side of the boat and snip the rope—get rid of your ace—and totally surrender to the river, you will find your integrity manifesting immediately.

You are still testing. And it is excellent that you are testing, but it is time to give up the testing. You fully intend to go all the way. And to a certain degree, the having of the long rope is a bit of a charade. So I encourage you to go ahead and be totally Real, totally committed to what you are already committed to.

Your fulfillment, the fulfillment you are asking for is no further away from you than the thickness, let us say, of a sheet of paper. And the thickness of that sheet of paper is constituted of your ace. Give up—all the way! You are giving up into your Wholeness.

BILL: Well, this goes back to whether or not I feel comfortable trusting God's Will. I mean, since that is what one is yielding to, and as I mentioned flippantly about the crucifixion, I mean what if that pops into one's idea: "Oh, that's what God's Will is for me." It has to get worse.

ANSWER: If I had thought a crucifixion was what was happening, I would have died. Why are you defining the crucifixion in a way that I did not, and then using that as justification for not being willing now in your experience—willing to not define yielding as being an inherently traumatic experience.

BILL: Well, the crucifixion, perhaps, is misunderstood here, you see, and all the information we have on it is that it was sacrifice. Now I don't believe that. But for anyone other than you, maybe crucifixion would be traumatic, you see. So that's why we define it that way, because the truth has not come out. I mean we hear what you say, and this is new, but we have all of that programming. I don't even know why I'm saying this. But we have all this programming about what the crucifixion meant. And so we have become convinced that God's Will can have a lot of pain. I'm not justifying...

ANSWER: Even historically speaking, you have no great expose of some pain or great pain that I went through.

BILL: No, it's religious tradition. It's not what happened. It's how it's interpreted now, and the whole idea that somehow God's Will for us is arduous.

ANSWER: What did it say? It said that God's Will for you was Eternal Life. Now you tell me how on earth the illustration of Eternal Life could have been demonstrated without a resurrection from that which everyone unequivocally recognized to be what they call death?

BILL: Oh, I agree, I agree. But I'm saying that emotionally when one is under a lot of stress and pain and what their focus is is yielding, I mean—"By god, I'm going to try to do God's Will; I'm going to yield," and then things get worse and more difficult and more cumbersome. Then you begin to say, "What's up, Doc? What's the story here?"

ANSWER: What you are yielding to is not experiences of limitation; you are yielding to honesty, you are yielding to the genuineness of you, you are yielding into the essential you, and you are sacrificing or giving up a limited false sense of yourself.

Now it is not the demonstration of Eternal Life that is needed today. It is the demonstration of the fundamental, essential divinity of conscious human

individuality. What does that bring into play? That brings into play trust. The demonstration of Eternal Life brought into play, by necessity, an event called death.

Throughout what everybody observed, you could say that I stayed on the Homing beacon or tone of the emergence of the fact of Eternal Life. But that is not the dynamic involved in the uncovering and revealing of the essential divinity of conscious human individuality right here on this planet.

We are talking about coming into a deeper level of humility of which the holding of an ace behind your back is a denial. You have yielded almost to the bottom of the barrel, and I am saying yield all the way. Let go completely.

Now it is well for everyone to hear you say that it is a hell of an experience, so that when others in their process of yielding discover that they are holding an ace up their sleeve and they're experiencing what they might call a hell of an experience in the face of their conscious intent to yield, they will not feel peculiar.

Paul has been scraping the bottom of the barrel for eight years in his process of yielding, and then attempting to protect himself from time to time, and then learning to yield even more and not be in control. He is totally aware at this very moment of what is going on and is, at all times, in the workshop, but there is a part of him that would like me to spice things up. And he simply has to learn to yield. He cannot be in control. He cannot decide what is needed and what will best promote the work, and I cannot either.

When you see or experience divine Being present in your experience, you are observing no will but the Father's, being the absolutely perfect expression of divine purpose. You are not seeing an expression of great character or of great skillful control. And all of you will find essential and profound meaningfulness occurring and being experienced when there is a willingness to allow what will be to be. And that is not a matter of abandoning yourself to fate, it is a matter of abandoning yourself to the already existing Movement of divine Meaning, which is God Being and constituting you and constituting all that you are experiencing.

Now there is a part of you that sees this, and that is the part of you which is willing to yield further. But since you are not totally free of the ego, there is still part of you that wants to have an ace up your sleeve.

Now I want to home in on one other point here; it is important for you to understand. You have already made a commitment to go all the way. And so to a certain degree your expression of your concern is a farce. It isn't that you are trying to perpetrate a farce on everyone else. What I want you to understand is that you are unnecessarily frustrating and distracting yourself by something that you have no intent to honor at all. And if you are clear on that, you will not waste anymore of your time.

BILL: Thank you. I think I'll go throw some aluminum pie tins. I would like a follow up. Susan just reminded me and I forgot to ask, but would you tell me and everyone else what the ace is?

ANSWER: It is not a specific ace. It is an opting for safety in the face of feared danger, if you let go completely.

QUESTION: I'm glad that I got to ask a question after Bill, because it gave me some courage to expose myself for the flagrant back-slider that I am. I've had some tough times here recently, and the whole thing seems to center around my employment situation and my financial well-being. And I think it has quite a bit to do with my capacity for self-denial, and basically the same feelings that Bill gets, that if the willing God could encompass the crucifixion for you, then God knows what it could encompass for me.

ANSWER: Why does everyone insist on looking at the hole instead of the donut?

Well, if you are in the same fix that everyone else is in, then there is no specialness to your situation, is there? It is "the norm." And so "big deal." Now I say that because if it is "the way things are," then there is no need to give it any great significance and there is no need to, shall I say, give it your attention.

If lack is the norm, then don't waste your time energizing it. Give your energy to exploring its opposite. Give your attention to exploring what is beyond the limits of lack. Explore your potentials beyond the patterns you are already engaging in. Obviously not exploring new potentials leaves you sitting in things the way they are. Now to sit in "the way things are," and accept them—but also to grouse about them—is truly the equivalent of looking at the hole instead of the donut. You see, you cannot have a lack of nothing, just as you cannot have a hole without a donut.

And so there is something beyond this normal state of lack. Now one of the key elements that needs to come into play here is a certain element of fun at engaging in exploring beyond the norm. Exploration always involves abandoning the amenities and comforts of home. And if home is lack, then what's the big deal about abandoning "the amenities" and comforts of lack.

Too much is made about what needs to be gotten out of, and not enough energy, not enough joyful, lighthearted energy is put into exploring beyond the limits. And I will tell you that the withdrawal of the interests, and the motivation to explore, is the beginning of old age; it's the beginning of "dying."

Now you can never solve a problem from the level of the problem. So let's stop sitting in the problem—grouching about it, examining it, analyzing it. Let's do a little exploring. Let's let go of a few of the comfortable familiarities relative to the lack and be expansive, be open to that which moves you in new directions, new paths. And don't require that you know what's just around the bend before

you go around the bend. You'll have to go around the bend, and open up your eyes and see what's there. Now literally, all of you need to become adventurers, and explore purposely the unfamiliar.

Now relative to your work, I encourage you to be open to things that you have not been open to before, rather than making an assumption that you will have to move in a direction that reflects what you have been doing. Not only that, it is essential for you to dare to embrace the idea that the very essence of life, the very essence of having a conscious experience of existence, is one that is fulfilling.

Life is an energetic, active Movement of expression. It embodies the intent to be—to be something. That is the Movement of Creation: Mind, with a capital "M", meaning God, having the intent to be; that intent being a movement or action, which Mind then observes and recognizes itself in as self-expression. All that you experience is the visibility and tangibility of that self-expressing Movement of God, the infinite Mind.

Where do you fit in? You are, like the Father is, the observer of that Movement. And when you no longer define yourself in a tiny, separated way, you will also find that you are inseparable from that intent to be that constitutes the Movement that is rendered visible and tangible as All That Is—as the Universe.

With that in mind, you can dare to explore and feel safe. Certainly it will feel risky, because you have not explored for quite awhile. And when I say quite awhile, I'm not talking about lifetimes back, I'm talking about when you were a kid. Dare to think expansively. Dare to explore and know that in your exploration you are justified in expecting to discover something; that your work, shall I say, your gainful employment and your needs being met in the most practical ways is a reasonable expectation. But don't limit it to the means by which you have had these things in the past.

And above all, I encourage you to let go of the idea that you had them in the past, and you will have them in the future, because of your personal, tiny ego effort. You have them because it is the nature of your being to experience the fulfillment that is the result of God not withholding any of what He Is from his self-expression.

Although this doesn't happen to be the case with Bill, the ace that some people hold up their sleeve is a readiness to take control again if it turns out that God isn't really doing too good of a job. If the Movement of Creation isn't constituting as much fulfillment as one thinks he can create for himself.

I encourage you specifically to dare to be expansive, adventuresome, exploring with willingness, and being open to things that you would never have considered before relative to, shall I say, gainful employment.

There is a need to loosen up some with the expectation that, in your willingness to loosen up and look more unconditionally, there will indeed be something for you to see, because it is the nature of existence to be identified as a

conscious experience of fulfillment. Not what somebody else might find fulfilling, but what you will unavoidably find fulfilling. You simply need to give permission in a larger way than you have been giving permission.

QUESTION: One quick thing. You mentioned that it's been some time since I did exploring of this nature, and that it was when I was a kid. Could you relate that to some specifics?

ANSWER: No. I will only say this: Be willing to break a few rules—I did not say laws—but be willing to break a few rules. That was a means by which you explored potential as a youngster.

QUESTION: Raj, I'd like a progress report—sort of an assessment of my growth with oneness. And how my job at this time—the business that I started four years ago—continues to fit in, or doesn't continue to fit in?

ANSWER: It continues to fit in, but not in a fixed way, not in a fixed pattern. And there is necessity for you to be willing to let it grow and reconfigure. You have done that rather flowingly as time has passed, but I encourage you not to begin to see it as something which will settle down and become permanently identified without change. It is going to continue to develop and change.

There is a great deal more trust that you are practicing. There is some relinquishment of a compulsive need for control. Of course, there is opportunity for a more significant release of that, but as a general rule, you are breaking into new territory. You are, shall I say, staying as far forward as you are able to without overwhelming yourself in regard to practicing trust.

I do not usually do this, but if I were to give you a report card in this respect you would get a B+.

QUESTION: I've been finding that my business has been much slower than I've been wanting. And in listening to your responses to others this morning, I'm wondering if it's that I don't also recognize the time of quiet and peace. I wondered, in relationship to this, if doing socially responsible investing is still the appropriate path for me to follow? And if it is, is it time for me to be expanding my business, or enjoying the quiet?

ANSWER: Absolutely, socially responsible and environmentally responsible investing is wise and appropriate and meaningful. Now, indeed, you need to do both of the latter part of your question. You need to anticipate growth; you need to embrace growth—increased activity—at the same time you need to be availing yourself of your peace. Peace and activity are not mutually exclusive.

Now there is a need for you to give yourself time off from your “busyness.” Not so that you can become busy with other activities, but so that you can take time specifically to meditate, to specifically become still and reconnect with and remind yourself of what peace feels like. And then you need to reverse the tendency to be more aggressive—because business is slower and you need to do

something to make something happen—and attend to your business without letting go of your peace.

Now I have said it before and I will say it again: There used to be a time when it was appropriate to separate yourself from the world and go into a cave to become still enough to “achieve union with God.” But the day and the time in which you live is a day and a time in which you access your peace and live out from it in the marketplace—in the middle of your daily activities. Because, literally, it is time to discover God; it is time to discover the Kingdom of Heaven, Reality, right in the marketplace, right here on earth—not in the afterlife—right in yourself and right in your fellow man. But this takes, shall I say, a conscious intent to engage in your day from a place of centeredness.

Paul has experienced a great deal of centeredness in the rather nurturing and gentle nature of the Islands. He did not realize that when he came back to the Mainland and, you might say, entered the mainstream that it would be engaging, distracting, exciting. Now he knows. And when he comes again, he will be able to move into the marketplace and stay in his peace, because he will be aware of the tendency of the “busyness” of the marketplace to be distracting. I will tell you that it will not be wise for him to return to the Island and refuse to come to the Mainland again, because the marketplace is so boisterous and busy and noisy.

All of you need to have a shift in perspective, where in you accept that now it is not only appropriate, but it is possible to be centered right in the middle of activity. If you are willing to take that as a fact, you will begin to give your attention to it. You will give permission for it to happen, even though it seems not reasonable. And to the degree that you bring your attention to this, you will find that your sanity, and your peace of mind, and your wisdom, and your capacity to recognize truth is present, available and active in the middle of activity.

QUESTION: I believe I have learned to go with my feelings, and to make decisions based on how I feel about the situation, whether I know how we’re going to pay for it, or how we’re going to be provided for in that situation.

Now my daughter has a very expensive hobby, and hasn’t been doing well this whole season. Yesterday was the last time she was eliminated again, down in California. When I spoke to her on the phone, she said she wanted to go ahead and try again. And this felt very good to me. It felt like this was the proper thing to do.

My husband saw this whole thing as a failure. He said, “This hobby is too expensive, it has to go.” And I find this all very difficult. Am I guided correctly to allow her to go back down to California and try again?

ANSWER: Indeed. It is an important part of her growth and her development. And I encourage you to be very firm in your expression of your

confidence as to this being the right thing to do when you are speaking with your husband, and encourage him to relent, if you will. And I do not mind a bit if you let him know that I concurred that it is wise to let her continue.

QUESTION: I mean he actually called her a failure. And that made me kind of mad, even though I tried to stay at peace with myself. But I compared it to his business. And I said, “you have tried several times and haven’t succeeded.” And well this got him mad, of course, and he said, “that is a hobby and this is a business.” I find it very, very frustrating.

ANSWER: It is not that that is a hobby and this is a business. It is really that it is your husband’s leading edge and his point of emerging self-expression, just as it is with your daughter.

QUESTION: Am I not correct that if she wouldn’t be doing it—I know it involves an awful lot of money, it involves horses and all this—but he’s under the impression, I think, that that money will go into our savings account. Well I feel it is just provided, because we do allow her that.

ANSWER: That is correct. It would not go into a savings account, I will guarantee you.

QUESTION: When the business starts, I know it’s my guidance to work with him. And I know you said my enthusiasm isn’t too great about it, because I do not know that I’m going to be of value to that company. I mean he’s going to be the boss, he’s going to do it the way he’s conditioned to do it, while I will kind of try to bring in what I have learned, and to go out on the limb as I like to, and explore there.

ANSWER: I will be very frank with you: You already have a great deal of experience at bringing forth your point of view in a way that connects with him without him knowing that it connects with him. You let him be the boss, and work with him on his terms, but in your own inimitable style present what you have to present, until it occurs to him that it is his idea.

Don’t set up a problem for yourself by assuming ahead of time that it will not work. You will be needed. And I will tell you that once the business, shall I say, takes off, he is going to be more at ease, himself, and it will be easier to work with him. In the meantime, attend to the things you have at hand to deal with, and let there be some peace within you. Don’t imagine what will happen, and then react to what you are imagining before anything has happened. And know that you are playing a part in your family that is absolutely essential, and that you are fulfilling it well.

QUESTION: There are a couple of statements in A Course In Miracles—one is: “the whole reason for the world you see is that it is a place for you to express your anger at injustices that you perceive.” You started out yesterday with anger. And as I try to believe that statement, I watch

other people's little bits of anger justifying their stance in where they are. And I'd like some clarification on that one.

ANSWER: The whole reason for the world you see, as you see it at the moment is because, indeed, anger seems justified, jealousy seems justified, emotional reactions seem justified. And all of these things, as I have said, keep you blocked from experiencing the world as it is. It keeps you from experiencing the Kingdom of Heaven.

Now I use the words Kingdom of Heaven not as a religious description, but as a description of All That Is as divine, as having its source in God, as having its condition constituted of the nature of God, and therefore very different from the way you are currently experiencing it. If I only refer to All That Is as Reality, it is very easy to think of Reality as that which is Real, but which may or may not have anything to do with a divine, indivisible, harmonious, loving Source. And it is very important for you to remember that the very nature of the world is Love, because it is an expression of Love. And that is why I refer to it as the Kingdom of Heaven.

All of you are in one way or another slowly releasing the seeming need to be emotionally reactive—to hate, to be jealous, to fear, to suffer, to feel guilty, etc. When that seeming need is released, when the justifications for it are released, it will seem to you as though the world is transformed. Literally, visually some things will be seen differently—specifically and especially your bodies. And it is not really that the world will lurch and stretch and change shape, it is rather that your distorted perception, your vision, will clear and you will recognize everything in a new way.

It is obvious that anger is a rather dominant subject with this particular group of people in this room. And it has come up so that we might deal with it, and promote a clarity relative to its release for a number of reasons.

If you remember that your practice of anger causes you to be distanced from, separated from the experience of harmony and perfection and beauty and innocence, then it will begin to dawn on you that the expression of it is a luxury you cannot afford—it costs too much. And I am here to tell you that not only does it cost too much, it is utterly nonsensical. It accomplishes nothing.

The ego does suggest that it will promise you satisfaction; except that satisfaction doesn't mean a state of being satisfied, it means getting revenge. That is anger crystallized. But what gets crystallized? It's you! I mean, literally: hardening of the arteries, poor circulation, difficulty breathing, congestion. But oh, the apparent satisfaction of vengeance and justice—it never truly comes. But satisfaction is yours to experience. It doesn't come, however, out of revenge. It comes out of discovering the wisdom of not practicing, indulging, in reaction—the emotional response to your world when it doesn't conform to your expectation of

it, your concept of how it should be. Satisfaction is what you feel, the peace you feel, the joy you feel when you are not feeling at odds with your world.

What you see, literally, reflects what you are looking with. And if you are looking with anger, you will see that which justifies anger. And when you look with love you will see the Kingdom of Heaven. And the world that you saw through the eyes of anger will seem to be healed and transformed. But again, it will be a matter of the scales falling from your eyes as you stop looking for justice and revenge. Justice and revenge are aggressive acts of war, if you will, reflecting an inner conflict that you feel is fully justified.

Invariably, if you dare to look with the eyes of love, you will see the loveliness of your fellow man and of your world. And if some part of your world still insists upon acting as though it is less than the loveliness of God's expression, you will still find yourself feeling the absolute appropriateness of not forsaking your clear view of their loveliness and their divinity. And you will stand for that within yourself, whether the other one is receptive to it or not. And in so doing, as I also said, you will be exhibiting the fact that one with God is a majority. And thus you will be the inspiration for the transformation.

What is the second quotation?

QUESTION: The second quotation was: "If illumination could be continuously maintained, the body could not long be maintained."

ANSWER: Of course, the body as you see it, the dense body could not long remain unilluminated. In the experience of illumination, enlightened conscious awareness, where there is no suffering from a limited perception, one begins to become aware of the substance of all things as being Living Love, which is the illuminating light of All That Really Is.

And so the dense, dark, closed, defensive, tight, apparently organic, physical body will not long last AS THAT. And you will find it opening up. I mean by that, what could best be understood if you were to imagine that the atoms of the body were to move apart from each other leaving more open space so that, figuratively speaking, the energy of the atoms—the light—could break forth, thus causing the body of light that is right where your dense body seems to be, so that the body of light might be apparent, register with you and everyone else.

You see if you are going to express anger, you obviously have already accepted a sense of yourself as being tiny and vulnerable, capable of being hurt, and thereby needing protection.

Anger is a combination of fear and aggressive self-protection. The aspect of fear associated with anger is identified as a tightening up, a densifying of your body so that it feels more substantial and impervious. The anger then comes forth as attack, through space, outside of you, towards the source of the danger. Thus you tighten up your body—you densify it—you squelch the possibility of seeing the body of light that you are. And this is an act of aggression against yourself.

And then you use the body as a tool of aggression to protect itself and you from the enemy in the world. And that is an act of aggression on your world.

There cannot be illumination within or without when that is the way you are using your mind and your body. You see how much it costs you to indulge in this sometimes delicious luxury of expressing anger, jealousy, fear, etc. And all of it is nonsense. All of it is literal nonsense—an absolutely irrelevant waste of time and energy. It doesn't accomplish anything. You can do it as long as you want, but it accomplishes nothing. It is so much tinkling brass. And because it is tinkling brass, because it is nonsense, it doesn't even warrant a judgment by the Father against it.

And so although your ego and your religious teachers tell you that you are accruing guilt, the Father is watching that which means nothing, and sees nothing to respond to, and loves you. And you are free to stop anytime you want, without a reprimand, without any comment.

Nothing, as you are experiencing it in a limited way, will long last in the face of illumination. And Awakening is giving permission to let yourself become illuminated—filled. That is why the word “yield” is so important. Because yielding is de-densifying yourself; yielding is letting go, opening up. And when you open up you are spontaneously filled, and that which you Are is uncovered, that which you have always truly divinely been is uncovered, uncovered as your conscious experience. Not just an idea about yourself, but a new inner sense and experience of yourself, in which you are undeniably lovable, and you can spontaneously love yourself.

And so you see when one has an ace up their sleeve, when one is cautiously yielding, one is simply bringing into play another nonsensical, meaningless activity that simply delays the discovery of what I have been describing.

And again you must understand that it is okay; you can indulge in this nonsense without being judged. And then when you stop, you can once again enjoy the conscious experience of who you Are, the conscious experience of the Kingdom of Heaven, the conscious experience of the Body of Light—not only of yourself, but of all forms—and also a direct access, you might say, to the infinite conscious experience of All That Is, so that you are able to be simultaneously, specifically aware and universally aware.

QUESTION: I kind of need a Reality check. In the last month I've been experiencing waves of, I call them, little pin pricks in the body. And they're more so when I'm meditating or focused. Is that what you're saying, that the cells are actually becoming lighter or something? It's a wonderful feeling. I feel it more so in the morning and then at night when I'm meditating. Not so much during the day. And I feel it more in the chest and head, but I'm starting to feel it in the stomach and legs now. And is that the

same thing you meant when you said, “If thine eye is single, thy body be filled with light”?

ANSWER: Absolutely. Yes. Now the little pin pricks you are speaking of, these are not to be confused with occasions where there is a spontaneous release of tension—of energy—wherein there is also a similar sensation of pin pricks. But indeed, what you are asking about has a different sensation; similar, but different. And there is a great sense of energy associated, almost as though it is a little burst of energy which it is very easy to conceive of as a microscopic explosion of light; that is very often the spontaneous sense that one has when that happens. And it happens to be true, yes. That’s the end of the answer.

QUESTION: I’ve been having a lot of trouble lately making decisions. Well, I get confused, because there are the things that I want to do, and I have another set of ways of looking at it that I’m trying on.

My question is how to reconcile a couple of things that seem in conflict. One is my deep concern over the state of the eco system—the earth’s environment—and what I understand as damage to it, and my responsibility in that and how I make choices in my lifestyle that effect that; both the earth itself and the other beings, human and others that share the planet.

And growing out of that, a belief that at its crudest way of describing it is: “live simply so others may simply live.” And the belief that there is an order to this; that God’s order is in fact operating in this too, and that the limitations that I’m seeing may in fact not be limitations. And I want to know what the Reality of that situation is.

ANSWER: It certainly is possible to become quite complicated and complex, intellectually, so as to create unnecessary confusion. But if you are willing indeed to live simply, if you are willing to become simple, if you are willing to let go of arrogance—I’m not addressing this only to you, I am speaking generally of mankind—if you will become less arrogant, if you will allow yourselves to become humble, you will find it infinitely easier to feel at home where you are. And in the valuing of genuineness, not egotistical arrogance, but simple genuineness, you will in the most practical terms begin to be able to be absolutely appropriate relative to your planet.

So many of the destructive things that are being done on your planet, relative to the ecology, are done in the name of money. I don’t just mean in the name of making money, but I mean it in the sense that to alter what is being done that is unhealthy to the planet will cause a loss of money that can’t be justified, because money is the all-important god. To stop doing some of the things which are harming the planet would require everyone to become a little bit more responsible and not have things done for you that involve chemicals, and smoke, and other elements that are harmful to the ecology, as well as harmful to life.

Now it is not necessary for everyone to become farmers again, but it is necessary for mankind to arrive at a point of acknowledging that it is an integral part of life on the planet. Man is not the lord of the planet, he fits in—he has a place. As I indicated earlier, I am not in charge of this weekend, and I am not governing it and neither is Paul. We are fitting in. And we are allowing the Movement of divine intelligence to occur in language of present perception so that the greatest fulfillment is brought forth.

It is the same thing with mankind's relating to the planet. Man is not going to feel the unity of everything if he holds himself arrogantly apart and superior to it. And so there is a need for enough humility to pay attention to what really means something.

Now I could sit here and I could talk for hours, and sound just like your ecologists, your Green Peace, your people who are intent upon not continuing the wholesale destruction, not only of your Rain Forests around the equator, but your beautiful forests here in the Pacific Northwest. But you know what? Those things need to be expressed. But what needs to be brought out more emphatically, here and now, is the need for each of you to dare to humbly see that you fit into a Wholeness, and be willing to yield to it with honor and respect.

We have spent this weekend talking about yielding to the Father; yielding to your capital "B" Being; yielding to your Birthright; allowing; letting go of control; learning to operate at a level of genuineness and humility—all of this relevant to Awakening and your coming into your Right Mind, your natural Sanity, with a capital "S".

All of this is not just going to happen in your head, as I have also said, it is going to relate to the way you behave with others, and to the way you behave relative to your world and the way you treat yourself. And it is going to involve what will be radically altered perceptions and awareness. You are going to feel different about yourself, not think different about yourself.

Now if Awakening is a matter of yielding to that which is beyond your present concepts, and if in that yielding you come into a direct experience of unity with All That Is—meaning, let us say, God and the Brotherhood of Man—it is necessarily going to also be reflected in a willingness to yield to and fit into a larger whole called the infinite expression of God. And so it is going to mean treating your world differently. In fact it's not going to be a matter of treating your world at all, it is going to be a matter of no longer acting separately from it—treating it well or treating it poorly.

Your divinity is accessed right through the center of your humanity, not by rising above your humanity. Your divinity is going to be found at the essential core of your humanness, with all of the apparent flaws that you presently conceive your humanity to hold or embody. The reason is that, that's where the least amount of arrogance is. It is humiliating to get into your humanity, to be utterly

human. But that's where the essence of your divinity is. And every attempt to rise above your humanhood has been a denial of the very place where your divineness is deposited for safe-keeping for you to access.

The more Real you allow yourself to be as a human being, and the more Real you allow yourself to be as part of the flora and fauna of this planet, the more you are free of arrogance that would somehow set you apart from it all. And there is a peace there that is the threshold of your discovery of the unity of it all; not in a limited human aspect, but in its divine Reality.

So indeed, you have money that you can spend. And that is not a sin. And it is not something to be distressed about. But if you are willing to be genuine—humane—you will know how to spend it so that it stands in support of humaneness.

Stop dividing the experience of existence into divine—with a gold star, and human, with a black star. Stop demeaning your humanness. Being human is where you find yourself to be at the moment. You are not experiencing yourself in some marvelous light-filled divine sense. And if there is anything, it is my intent to communicate to you—by virtue of our being together—that this divinity that I have been talking about and encouraging you to embrace is smack dab in the middle of your humanity. It's right smack dab in the middle of your not knowing what anything means, really—which none of you like to say that is the truth.

But you see, when one is willing to let himself into a place where he doesn't claim to know anything about anything, he puts himself at the threshold of revelation. And when one let's himself be genuinely and simply human—as I said yesterday, willing to simply be with another without defenses—that's when the magic happens, that's when, what I will call the grounded revelation of divine Reality occurs.

And so let it start with the love for your planet as well as the love for yourself. And don't gripe if you have to separate the paper from the tin, from the food—it's an act of love.

There is indeed so much that you use to live that is not needed, and it does pollute. Use what you need. And the things that you need, let them be exquisite. You cannot afford to have exquisite things, because you must have so much of everything, when you really need so little of it. You would experience a much greater sense of wealth if you surrounded yourself only with what you need. And because you don't need as much as you use, you could afford to have exquisitely beautiful things, which in the long run would, shall I say, create a greater market for individual creativity—handwork, artwork.

And individuals would find themselves experiencing more fulfillment, because they could do those things which are truly beautiful, because there would be people who could pay for it, because they haven't spent it on so much that is nonessential.

And thus, you would find yourselves visiting with each other and enjoying each other's homes. And it would be, if I may put it this way, like walking into a museum. Which at the moment is literally the only place where utterly beautiful things are present to see. And these beautiful things should be in your homes, and should contribute as an expression of your value, of your divinity.

Now it is not appropriate for all of you to get on the bandwagon and get out there to create a raising of the conscious awareness relative to respect and love for your planet and a willingness to fit into the whole. But those of you who can raise a voice—do. And the rest of you live it to the best of your ability.

One final thing. Do not feel guilty if you have been arrogant. Guilt undermines your peace and your experience of your integrity. And without your peace and integrity you will not be available and present to be an agent for change in the manner that I have described, in terms of effecting changes in behavior relative to your planet.

If you are learning to look at your fellow man or woman with a willingness to recognize that which is Real in them—in other words, their Christhood, their divinity—extend that same willingness to everything in your world: be willing to look at it with a willingness to see God's expression of fulfillment of purpose. If you do both of these things, your behavior toward your fellow man and your world will naturally change. And that will be part of the transformation.

This is, indeed, the Kingdom of Heaven, and you are indeed Christ's. And we are brothers and sisters. And it is time for all of us to claim our Birthright, consciously and together, and behave as the Sons and Daughters of God. What does that mean? Obedient children? No. Truly it means claiming no other mind than the Mind that God Is that is expressed in you as You. Where? Relative to you and your fellow man and relative to your universe. This is where the joy of life awaits you: in that experience of being who you Are, Truly.

Love yourself, love your fellow man, love your planet and learn to be willing to fit in. Learn to be so unspecial that you can really feel your oneness with your fellow man, right straight through from whatever level of ignorance and incompetence you might be feeling now, to the full revelation and experience of your absolutely competent wholeness.

It might be insulting to your ego to acknowledge that you're in the same rotten place that the guy next to you is. But I'll tell you that when you don't have to put up the front anymore, it becomes possible for you to say, "I'm in a lousy position, but you know I know I'm worthwhile." And the person next to you will say, "Boy, you know I'm in a lousy position and I know I'm worthwhile. It's the shits isn't it?" Ah, and now you are together. And you are together in an acknowledgment that things are not so hot, but that somehow it doesn't make a statement about you—either of you. And there is a beginning of awareness of oneness with a positive sense, a divine sense.

And if there is that awareness coupled with an experience of union with your fellow man, it is as though you can link your arms together, not to overcome the world, but to simply embrace what is true about you together, without any sense of superiority or inferiority. Just an experience of lovingly being together without the burden of having to put forward a false pretense, a front. It is laborious to try to be something that you are not.

All of this ties into the process of yielding that was brought up earlier today. How far do you have to yield? Well, all the way to the bottom. Everybody wants to rise to the top. But you know what? It's at the bottom where the essence of what you truly are is. Being an ego is always an attempt to be more than you are.

Now if you existed before your ego—which all of you did—then you existed as the present and full expression of God. If the ego is an attempt to be more than you are, then the ego is an attempt to be more than what God is. And literally, when you begin to let go of the ego and sink back to the bottom, you're sinking back to the top. You are sinking into that humiliating place—as far as the ego is concerned—of your utter perfection and innocence; something that is constituting you just because that's the way being is. And that is why coming Home will be a relief. And that is why you always feel better and more congruent when you give up trying to be successful, trying to be better.

Again, your divinity is accessed right through the middle of your humanity. Your divinity is accessed right at the bottom of what your ego has been trying to be. So if you let go, you'll end up at the top of the heap. And the more you can let that register with you, the more you will be able to let go of the ace up your sleeve and the less you will be inclined to approach your spiritual path as a test.

I will tell you something: It doesn't take any skill to wake up. It takes giving up to wake up. And when I say giving up, it has no connotations of failure. It means allowing yourself to be human and loving it—humane, loving to be humane, letting go of preconceptions and judgments, and being willing to see that which is Real in each and everything right where you are today—now. I will get off my soapbox.