



Gathering In Lake Morey, Vermont –1992

By: Raj Christ Jesus -

PAUL TUTTLE OPENING COMMENTS: I'm experiencing a lot of feelings tonight and I have not prepared anything to say. And so there are some things that I know I need to say. So I'm going to ask you to bear with me as I maybe awkwardly share them.

Some of you may not be aware that we live on the island of Kauai, in Hawaii, where hurricane Iniki just came through seven weeks ago, yesterday, and literally turned our lives upside down, and altered the face of the Island beyond recognition.

What I want to say is that, all of us have come to the gathering here this week from some experience of life, some context, some frame of reference that we're familiar with. And that frame of reference is either happening at the moment to express a reasonable amount of harmony, or an unreasonable amount of inharmony. But nevertheless, we have all arrived here trailing along behind us a mindset that colors the way we experience whatever's going on in the moment.

We will all get the most out of this week, if we are willing to set aside, or not emphasize the mindset or context that we're coming from. There's an old saying, "You can't solve a problem from the level of the problem." There's always a need somehow to stand and look at it from a larger standpoint than our current experience seems to allow us to do, cause it seems like our current experience requires us to be very focused in on whatever its characteristics are.

Now, you'll have to excuse me (here Paul got emotional) because personally I'm still very close to the experience of the hurricane, which in spite of the fact, that we went through it with a great deal of peace and ability to have a level head, it was still unsettling; it was still draining and so on. But I'm just going to be me.

A lot of you call and talked with Raj and you've just been you with Raj, and so turn-arounds fair play.

Whenever we pray, or whenever we seek council of someone, it's always a means that we're using to somehow step out of context of the problem, so that we can see it with a broader perspective. But there's something about the experience of a problem, that I don't think I could have come to the realization of without having had the problem—meaning having gone through the hurricane. In some ways I have known what I'm going to say, but not with the clarity that I can say it now.

When you're in the middle of a crisis, it doesn't matter whether you've been a member of A Course In Miracles group, or whether you've been a good church member, or doesn't even matter whether you can remember the things that you're supposed to have been able to remember, and it brings you to a place of honesty just within yourself.

If you sit for six hours with disaster occurring all around you, at least in my case it was like, "am I... do I really believe there's a God, or is this truly just some physical freak of a material world, that there is the planet, and there is us and so on?" Because everything that's happening around you says that it's all physical, and it's all destroyable, and all of this wonderful stuff about the perfection of Being, is bull shit. And so, I stood at a point where I could say, "yea, I'm making a commitment that there's no God, or I could make a commitment to whether or not there is a God."

Throughout the hurricane I was talking with Raj. There were times that I said to him, "Hey, if you are who you say you are; you stilled the waters when you and the disciples were out in the fishing boat. This is not helping anybody still the storm." And nothing happened. And I did that, and he responded to me as though he would, but the storm wasn't stilled and would even seem to get more intense.

And I stayed calm and I asked again two or three times. And finally when nothing happened that I perceived as improvement of the situation, I just caustically said to him, "Well, no wonder the people aren't getting their healings, it's like you're powerless." I was pissed off, I mean under the circumstances, because there were two or three times in spite of the ongoing peace that the four of us who were sitting in this bathroom were... we were experiencing peace, relatively speaking.

And there were two or three times where I lost my peace, and I was so positive that the roof was going to go off the house that every fiber of my being was just waiting for the sound of timbers breaking, or whatever the sounds would be like, I knew it would be... it's like I knew it would be something tremendous. And then it would last a couple of minutes, and I would catch myself and get back in my peace and stayed with Raj.

But there was a point at which I had to make a choice. And I think—I mean, this was my experience—but I think at the bottom line it's the same thing with every single one of us... there's a point at which you have to make a choice for peace or chaos. We have to make a choice for: Is there some divine Principle behind everything that we're seeing, or is it just purely a temporary apparently harmonious organization of chaos?"

And again, the reason I'm bringing all of this up is because it really has nothing to do with the books that we study or the groups that we belong to. That essential choice that all of us arrive at, whether we're in a dire crisis or a mild crisis, is like they say, something that happens between you and your Maker, or it's

just becoming conscious of what your choice is, and having this honest experience of who you Are.

Now I don't mean for this to be a dramatic way of trying to make a point. It's just something that I needed to share with somebody, and so I'm sharing it.

How many people here are students of the Course? And how many are not? Okay.

What I would encourage all of you to do as you go through this week, this gathering, is to set aside what you study and what group you think you are part of, and be that individual who is there in that time or experience that calls for the honesty with yourself, because that's what's Real about us. And that's the point at which you know whether you think you're divine or not. And my experience is at that point, that I'm divine. And that's where our common ground is.

And as I said when I started, all of us have come here in a certain context in our own mind—the context of our experience. The saying is that we're creatures of habit, which is another way of saying that we're creatures of context. And if the context changes, we move to a new town. Or if the context changes, we quickly try to grasp the new context, and then we expect that context to persist so that we can relax and be comfortable, because there aren't any surprises. But the process of learning, the process of education is one of boundaries to be broken, of contexts not being honored, and as a result we have new contexts.

Many of us, or many people have had a context of traditional Christianity, Catholicism or any various church. And they have expected that context to persist and be the context for their whole life. And something happens, it seems to become limiting, and then when they finally have to break out of it they feel very guilty.

I wasn't a member of the Catholic Church, I was a member of the Christian Science Church. And when the time came I felt very guilty for stepping outside of the bounds. Until one day, somehow it dawned on me that there are more people in the world who weren't Christian Scientists who didn't give a shit whether I was in the church or not. Excuse me. After you've been through a hurricane you don't put on a front.

When I realized there were more people who didn't care one way or the other, I was able to let go of the feeling of guilt and pay attention to who I was and what I was feeling and what was of value to me and what was nurturing my ongoing growth.

I'm sure there are people who have picked up A Course In Miracles simply because they were at that kind of threshold. So what I want to convey is, if indeed the belief is that we are creatures of habit, or let's say, creatures of context, then one of the things that is likely to happen is that you are liable to take the Course and glom on to it because it is so wonderful and it is so nourishing to your continued expansion that you say, "Ah, now I have a new context, and I am going

to become devoted to that context” just like you were a devoted member of the Catholic Church, or the Christian Science Church, or Women’s Club, or whatever.

But you know where the marvel of it was was in the transition, was in the place where you weren’t devoted to the old context, and you weren’t even sure there was a new context really to be had that would be identifiable. That’s where you were experiencing your freedom, and it’s important not to let go of that. It isn’t just a vestibule between cars, it’s the place to stay. Because if you realize that there were more people who could care less whether you are studying A Course In Miracles or not, than there are those who do care and would have a lot to say about whether you were studying it or not, you have the perspective not to be owned by a book, not to be owned by a teaching.

And this is very important. This is very important to me, and so I’m just sharing it. I’m sharing it so you know where I’m coming from.

We went to England this summer, and there were some individuals who were having difficulty letting themselves listen to Raj because they didn’t know where I fit into the picture. And when I say fit into the picture, they wanted to know where I stood relative to Ken Wapnick, Helen Schucman and in the hierarchy, so to speak. And once they knew that then they could perhaps go ahead and listen to Raj. So I’m letting everybody know like Mr. Stockdale said, in the Vice Presidential Debate, “Who am I? And why am I here?”

I was thinking about that the other day. And at the bottom line, I don’t know why I am here. And I’m hoping by Friday I’ll know why I’m here. Because being here is a miracle in itself. And I don’t understand it, with the hurricane and clean up and managing to leave right after that to come here. And I’m just being very honest with you.

Obviously I’m here because I value all of you, but I also value what Raj has to say. And obviously all of the things that I have shared with you, and the feelings are not the evidence of a stable, spiritual Being. And I’m looking forward to having some time this week, coming from a place of spiritual stability, because I do have to be willing to go there rather than value and hold on to the meaningful things that I’ve already shared, even whatever meaningfulness there was of the hurricane.

So I’m here, like you are, to have a chance to hear what Raj has to say, and be in that place where my balance is available to me. But which at times it seems valuable to me not to experience so that I can feel the richness of horror, and feel a little self-pity and hopefully get a little bit of nurturing.

For those of you who are new to a workshop and are not familiar with Raj and are not familiar with me and so on—my wife has asked me to be brief, she’s heard this story many times, she lived it, but I will be brief.

In 1981 I had a business in the Seattle area. And we arrived at a point where a person who I did work for wanted me to work exclusively for him. He became

very controlling and domineering. And when I said, “no, I would not work only for him,” he said “well, then I’ll squeeze you out of business.” And he proceeded to do it. And there seemed to be nothing I could do about it.

I had three children who were early teenage years, and the same kind of expenses and responsibilities that all of us have. And things just went down the tubes.

And there was finally a point that a very good friend said, “Why don’t you go talk to this lady who does automatic writing.” Well, being raised in a Christian Science background, that kind of thing was not acceptable. But at that time, again, I was in dire enough straights that I thought it won’t hurt—and so we went.

To this day, as I said before, I don’t remember what it was she said to me, except that when she was through I said, “Where are you getting this information from?” And she said, “I’m getting it from my guides.” And I said, “Guides, what are guides?” And she said “Well, we all have guides and they’re available to help us deal with our problems.” And she implied that they were spiritual in nature, and not an occult sort of black magic thing.

And so I went home. And for another month I tried to cope personally with the situation, and couldn’t—I mean, things got worse. And so finally I decide that I would sit down—and I had practiced Transcendental Meditation for three years at that time—so I decided I would sit down and meditate and become very, very quiet, and then just simply say, “If I have a guide, and if you’re out there, will you please say something.” And then I would spend maybe another forty-five minutes just staying in the quietness of the meditation listening.

And so I did this every night for about two weeks faithfully, genuinely—as genuine as I could. I mean part of me did a tongue in cheek, because it was a strange thing for me to be doing. And finally at the end of two weeks I sort of gave an ultimatum, it was like, “Well, I have better things to do than this. So if you want to talk to me you’d better do it now.” And as I’ve said before, the only better thing I had to do was worry.

So nothing happened that night either, except that from somewhere I got a very clear awareness that my trying to strong arm the universe, was an expression of willfulness that would get in the way. And so the next night I came back and I was truly genuinely ready, and in so many words I said, “Hey, if this takes another year before I hear anything, I am going to continue because I need help.

And I didn’t hear anything that night or the next night, but on the third night there was just a—the only way I can put it is—there was a flow of thoughts through my mind, words, that said, “My name is Rajpur, and I’ve been awaiting the right time to speak to you.” And I literally almost laughed out-loud. And my feeling was, “Oh, yea.” And my second response, which was almost instantaneous was, “I could have come up with a better opening statement than that,” because it was so regular. I mean, like I said before, it would have been Charlton Heston’s

voice, or the voice of God, it would have been recognizably not me, you know what I mean—to help me know that it was a real experience.

Anyway, that night I had sat down at the typewriter, because I can type about 100 words a minute. And I thought, if there was automatic writing maybe there's automatic typing. I was really getting nervy. And so since it wasn't coming as automatic writing, and he was speaking this way, I just proceeded to transcribe what he said, and ended up with about 10 pages of single spaced typing in which he shared some valuable information.

What I'll share right now is that I asked whether this was really him or whether I was making it up? And he said, "Both." And that was my first introduction to confusing answers. Except that he did proceed to say that he was providing the meaning and my mind was providing the words. And it was like, if I show you a picture of a door and you would say "door," but if I show it to someone in Mexico he'll say, "la puerta." And so the meaning is being conveyed, but my mind is providing the words. And he said the only thing that would limit our conversation would be the extent of my vocabulary. And I found through the years that he can manage to get around that, within reason.

So that was the way it began. About nine months later somebody handed me—at that time the Course was only in three volumes, and we gingerly let a few people know about Raj—and this person brought the text over of the Course and asked if we had ever seen it. And we said, "No." And she said, "Well, I'll leave it with you." And for the next three days or so I browsed through it and found places, references that made it obvious that the speaker was referring to himself in a way that could only be identified as Jesus, because the references were made to his life as Jesus.

So the other thing was that as I read it it was like, "Oh, I know this." Not meaning that I grasped everything that was in the book, but it spoke in the same way Raj had been speaking to me—it was like meeting an old friend, it wasn't unfamiliar.

So anyway, I finally asked him, "Who wrote this?" And his answer was, "I did." What I had meant was, should I believe that this really was authored by Jesus, or is it just another crack-pot thing that really sounds great.

And so when he said, "I did," it conveyed two things to me. One was that yes he wrote it and that he wasn't just Rajpur, he was Jesus. And my immediate response then was one of gratitude, but my gratitude was expressed in the words, "Well, I know you." It was like I had had nine months of relating to Raj, without any concepts about Jesus.

I seem to remember seeing an old television show, where some very wealthy man, nobody would relate to him in a real way because they just saw his position of power and wealth. So he dressed up like a bum and would go sit on a park bench, because people would then come and just relate to him as a human being

without their preconceptions getting in the way. That was the feeling I had, if you're Jesus fine, but I know YOU, I know your nature, I know how we have related together.

So, I didn't get hung up on this statement that meant that he was Jesus. And I tried a few times to address him as Jesus, and really funny things happened in my mind, and I couldn't be genuine, I couldn't get perturbed with him, you can't get perturbed with Jesus—I can't. But I can get pissed off with Raj, if that's what I'm feeling. I mean, I'm using that word on purpose because I can even be crude with him, if that's what I'm feeling, and I'm not always hunky-dorey, cotton-candy, perfect.

So when I found out that I couldn't call him Jesus and continue to be real, I just decided I would continue to call him Raj, and he said that that was just fine.

Everything I am saying has a purpose tonight, as far as I'm concerned. I'm not rambling.

In ten years now of dealing on a daily basis with Raj, and all of the workshops that we have done, and all the people who have had private conversations with Raj, the thing that has stood out is the fact that he is never the focal point—I am, you are, whoever he's speaking to. And always the message is, you're my brother, you're my sister, we are alike. The cultivated sense of your being less equal, less worthy is false. And I am here to confirm to you that it is false, so that you don't labor under that idea and refuse to allow yourself to experience your Birthright.

You know what I'm trying to do tonight? I think that what I'm trying to do is to help all of us arrive at a point where we're not caught up in spiritual fantasy and a great high that—and pardon me if I offend anybody—but a great high, like some people feel when they see some gigantic crystal, and they're into crystals. I'm not being judgmental. But one of the things about going through the hurricane was that in the moment of honesty there's a clarity about who we Are that's experienced inescapably. And there's no spiritual high to it.

And so I come into this workshop from a context in which the great value of a grounded spirituality has become very clear to me. Not one that lifts us out of an experience, but one that we experienced in the middle of any experience that allows us to endure and persist.

If I'd been on a spiritual high, I might have been like the fellow in the Hotel who was drunk and leaned out a window said, "Look, the wind is holding me up." And he was out at an angle and the wind stopped and he fell and broke both of his legs. You understand what I'm saying? Our spirituality relates right here. And so at the risk of everybody thinking, "Well, we're sure starting this workshop with a downer. Boy, he sure didn't buoy me up." Somebody said earlier, you know the gathering tonight will be a tone setter. Yes! Fortunately for the rest of the week you only have to listen to Raj.

But if you understand, if you can approach this without valuing your context that you've come from too much, and without a spiritual fantasy high, "Oh, my God, we get to talk to Jesus," that attitude will not allow you to be real. It will not allow you to be upset with an answer that he gives you that is upsetting, because it pushes your limits and causes you to shift your perception, and then you will really be miserable.

But if we do start out with a willingness to realize that being and talking with Jesus may be hard, because it allows for spontaneous shift of perception that you didn't think would happen that spontaneously, and you would have liked to have it happen a little bit slower so you could do it gracefully. Then if that happens, you'll embrace it in a very real way. And you won't run out and say, "Boy, this was a shitty workshop. I don't know how anybody could have ever said it was any value going there."

I'm saying, come on let's all be real, let's find our divinity right in the middle of our humanity. When it comes down to the nitty-gritty, all of this spiritual crap isn't there. It isn't there in your mind. You're making life decisions. You are either going to give up the ghost, or you're going to say, "Even though everything is collapsing around me, I am going to persist in Being—I'm going to persist in Life." And we can have that kind of clarity without going through a hurricane, if we'll dare to just be Real.

Okay, I think I have said what I felt, and it's been my intent—it wasn't thought through—but the intent that I feel around what has been expressed was indeed to set a tone, or perhaps a new context in which we can approach these five days with Raj with enough humility to allow for the maximum amount of transformation. So that's my gift to you tonight.

Now, shall we see whether he has anything to say?

I will take a moment to let those of you who have not been to a workshop before and are not familiar: when one becomes still and listens for guidance one does not have to sacrifice his presence one does not have to go into a trance and have something happen that they're totally unconscious of. I have always felt that to be in a trance was like trying to become more spiritually conscious by becoming less conscious. And it doesn't make any sense.

To listen for guidance is really a very natural thing for all of us. It's just that we insist on saying everything ourselves and not really listening. I find that when I don't really want to hear, I'll ask the question over and over and over without a break, so that anyone answering can't get a word in edgewise.

So when I am relaying to you what Raj has to say and I have my eyes closed, I only have them closed because at this point it's easier to listen without the distraction of nods, or shakes, or tears, or smiles, or whatever. But I have not gone into a trance. And whenever I'm speaking, I'll have my eyes open like this, unless he tells me to open my eyes, and one way or another I'll let you know that he's

having me do it that way. So I want you to know that when I have my eyes closed, it's simply because it's easier to pay attention when he's speaking.

So let's just take a moment to be quiet.

PAUL: This is me, Paul. We're having a little argument because he wants me to tell you something, and I wanted him to talk. He wants me to share something that I didn't share.

For those of you who are not familiar with the Course, there is a lesson, one of the lessons in the Course which is sort of like a sentence, or it's like one or two sentences long, that you utilize throughout a given day. And it says, "Today I will make no decisions by myself," (old text, p.581; new text, p.625) which obviously means you're going to rely on something other than yourself, or in addition to yourself. And in terms of the Course, not making these decision by yourself means that you are asking the Holy Spirit for help, for guidance, so that a joint decision can be made, where you do not win and the Holy Spirit does, unless you happen to want the same thing the Holy Spirit is telling you is appropriate.

Because I've talked with so many people, because we've done so many workshops, I am aware that people very often have the idea that Paul's lucky because he's in touch with his guide, and not only that, his guide is Jesus—how lucky can you get. And they also sometimes feel that I must have a special talent. And all that does is make whoever's feeling that—whoever's thinking that—feel that they have less opportunity than I do to have the same experience. And there's an assumption that it's easy for me, as I said, because there's guidance.

Now, I encourage every single one of you everyday to—no matter what you're doing, whether you're grocery shopping, whether you're driving someplace and you have alternative routes that you can take—that you begin to ask under the simplest circumstances, the most uncharged circumstances, begin to ask, "Is this appropriate? Should I turn here? Where should I turn?"

In the beginning ask your questions so that you can get a "yes" or "no" answer because you'll allow that, because a longer answer might seem complicated and maybe you'll goof-up. And so do whatever makes it easiest. But, begin to ask as though maybe even the simplistic human thing you're doing might fit into a divine context and in traditional terms would say, "reflect the Father's Will," a divine order of things. And do it with curiosity, and do it with things that are not major.

Just because I get answers apparently easily does not mean I can digest the answers any better than any of you can. And he's constantly pushing my buttons. I mean, I don't need to grow in the areas that I'm comfortable, do I? And neither do any of you. And so I'll tell you that it's damn hard sometimes. And there are times that I've sworn off of him and I've said, "Don't call me, I'll call you."

But you know what? When the 11th of September came and the hurricane was starting, I was glad I wasn't asking guidance for the very first time in my

whole life. Not that I don't think somebody who might have chosen that time to ask for the first time wouldn't have gotten it. But when he said to stay in the house rather than go to a very sturdy concrete and iron pillar reinforced building—when he said to stay in our house, instead of going someplace—I knew it was safe.

It wasn't easy advice for me to take, except that I have had ten years of having validations of his guidance. And when we asked him why, he said, “because the atmosphere in your home during this hurricane is going to be more nourishing than in the Hotel.” I didn't give a shit about a nourishing atmosphere. I wanted steel and concrete. I mean it wasn't a comfortable answer. But we stayed. And as it happens, it was quite an experience, even though I was in touch with him and there was peace among all of us there, it was scary.

Now afterwards I was very curious to find out what happened at the Hotel that was structurally sound. Part of the roof was torn off, and the sprinkler system broke, and water flooded into the 11th floor causing it to collapse into the 10th floor, causing it to collapse into the 9th floor which was where the lobby was and everybody was in the ballroom one floor down. And nobody was very comfortable in that secure building.

And then, as I said, this fellow let the wind support him and after he had broken both of his legs he was brought into the ballroom where everybody was. And I don't know that he was screaming in pain, but I gather that it was a different kind of terror than what we experienced in our bathroom very quietly with only minor senses of experience of our home being violated—like windows exploding. And afterwards we were very glad to have been in the house, even though there was no way to know for a fact that that really would be a safe place to be.

Afterwards, when we had a chance to see the devastation on the island, because every square inch of the island was hit equally. And I found out that only two people had died. It was an incredible, it's an impossible thing that only two people could have died.

And I'm just telling you it may be my own accommodating my need to have a belief. But when I asked him, when I said, “you can still the waves and stuff, make the storm subside,” I could believe that although the storm didn't subside maybe something had been done so that only two people died. And one of them was from a heart attack, not literally from flying timbers or anything else. That was a miracle.

So, I'm going to stop there. I just want everybody to know that you and I are all in the same boat when it comes to listening for guidance. And I don't have a special “in.” And the thing that links us all together is, the degree to which anyone of us is truly being honest at that inner point where our context fails us, or our group, or our teaching, or whatever, and we're having to make that choice for truth, and find out what truth is for us.

So, if you think it's easy for me, then know that it's easy for you, even if that seems unreasonable at the moment. And don't make it hard for yourself by thinking, "it really is easier for Paul than it is for me." And then go ahead and dare to enjoy this aspect of being alive, where each day you do not make any decisions by yourself, and have the marvelous experience of finding out that you're not alone.

RAJ OPENING COMMENTS: Good evening. Paul can welcome you to Vermont, but I can welcome you to the Kingdom of Heaven, and they both occupy the same space. And I will tell you that during the coming week I will be encouraging you to give yourself permission to see Vermont, or New York, or New Jersey, or Florida, or Hawaii with new eyes. Because it is only the withholding of permission to see it in a new context that keeps you from seeing it more truly as it is.

Paul's point was well taken. If there's one thing all of you need to know it is that when you take a real close look at yourself you will find something essentially marvelous, and not something pitiable, or judgable, or condemnable. And so I will also be encouraging all of you to dare to give yourself permission to see your faultlessness, your guiltlessness. The fact that at the very core of your Being it is already—I'm going to put it this way—indelibly, substantially, a flawless expression of Integrity that gets its integrity from, shall I say, the divine powers that be, from the Source of divinity.

It is going to be an outstanding week, and that is not meant as a pep talk, it is a statement of fact. And indeed, if any of you, at any time, find yourself offended by what happens, sit with your offendedness for awhile. Go out and be alone and sit with your offendedness for awhile. But do something in addition to that, feel for what is underneath that reaction of indignity, because there's a jewel underneath it that's being covered up by your reaction.

Now I do not encourage you to expect a strenuous week in which 50 or 60 of you might be sitting on a rock outside feeling your indignity. But there is going to be Movement, there is going to be grounding, grounding in your divinity that is relevant to your world, and a loss of, what I'm going to call, spiritual irrelevancies. And I encourage you to at all times dare to be real with me. You can't really do much more to me than put me up on a cross, and we've done that. So I can take anything you can dish out in your process of arriving at a point of giving yourself permission to believe what you already believe.

Spiritual teachers are very often challenged so that the challenger can see whether or not the teacher can demonstrate the fact that his spirituality leaves him free of the very hooks that the challenger is providing. Why? Because the challenger already knows the answer, but can't embrace the answer one hundred percent, and wants a proof of the justification for embracing it.

Now, if you want to elicit from me whatever will allow you to give yourself permission in a gentler kinder way, we can do it that way too. But what I want to convey to you here is that you do not have to be nice to me. If you are awkward, or ungraceful, or down right obtuse in your process of arriving at a point of just believing what you believe—believing what you deeply believe—if you want to do it in an awkward way, we can do it that way and it is all right.

I will tell you that Paul is not too happy about what I'm saying, but at least you will not be asking him or challenging him. He wonders about sitting in the middle of tension.

What is love? Love is the willingness to recognize that which is Real, with a capital "R", in each and everything. At the bottom line each one of you wants to know whether there is truly justification for recognizing that which is Real, with a capital "R"—that which is divinely Real—in the middle of that which is unreasonable, unlovely, like a hurricane, a disaster, an accident, an illness, a difficult child, or sibling or parent.

Everyone wants to be able to give himself or herself the permission to do that, make a commitment to it, and simply be that way. Now let's dare, all of us, to be Real with each other during the next five days. And let's discuss what you find yourselves experiencing. And let's move through in the process of finding the diamond in the middle of the clod of dirt—that which is Real in you and of your capacity to love, to love the love that transforms the world.

Now you will hear me use words like that, "the love that transforms the world." You know what? Learn to listen to what I'm saying as though it's nitty-gritty, down-to-earth, and not some wonderful phrase. The ability to recognize what is Real in the middle of a problem, solves a problem, and transformation occurs because the tension and the difficulties associated with not having the answer have been alleviated.

So when you hear me speaking words or phrases that sound like grand phrases, be willing to look again to see in what way they are really grounded points that relate in the most practical manner to your everyday lives.

I'm going to tell you something: If grand ideas do not relate to your daily lives, they're worthless. The only thing is that many of you hear the words that express a grand idea, and you never anchor it where you are, you let it float in an intangible unrelated way in your mind, and therefore it never becomes translated into the language of everyday life.

Now I look forward to the next five days with you. I have helped set the tone also. And I do not want to distract you too much from what Paul shared from himself. Again, I welcome all of you. Good evening.

QUESTION: I hadn't prepared anything, but I have as a Catholic I had great doubts about Communion—Holy Communion. And I was wondering if you could

talk to me about those doubts, which I have had for a long time? If you could give me any window where I am about that?

ANSWER: I would appreciate it, for the benefit of the others in the group, if you would share perhaps what form those doubts have taken.

QUESTION: I would be happy to understand that it was not a sacrifice being repeated, that it was a memory of what was done. I would be able to accept that. But I cannot accept that I am receiving the body of Christ, when I now believe that I am Christ.

ANSWER: Indeed. It was a ritual. It was a ritual which expressed in the best conceptual terms that those of limited enlightenment could bring into a form that would register with the people. It had to be expressed in a language that the people in the beginning could understand. And you must remember that in that day God was felt by many to be related to trees, and rocks, and animals, etc.

The concept of God was very primitive, and you might say, very tangible. God was not conceived to be the infinite divine intelligence or Mind in which the Movement of Creation occurred. It was very much like the American Indians, who saw the lake as the smile of the Great Spirit.

It was necessary, shall I say, it was the function of the church to keep alive the fundamental truth that I taught: that you are my brothers and sisters, that if you have seen me you have seen the Father, and therefore if you have seen each other you have seen the Father.

Communion is the experience of the integrity of you. And in that integrity is included everyone that you know and everything that you see. Because that integrity is itself the presence of the Father, ACTIVELY BEING the presence that looks like you.

Now mind you, what I am saying to you right now, in the way that I am saying it, could not have been said in those days. And so you can say that the meaning that I have just expressed had to be couched in terms that would keep the attention down through the ages in that place where the meaning of communion—that I have just shared—could blossom when it fell on fertile ground, when it fell on a mind undefended enough to get past the symbolism.

Truth is simple. It is fundamental. And that is why when all the folderol of your ego sense of yourself, and all the folderol of the churches, and all the folderol of your political systems and ideologists, etc., when all of those things fall away or all of those things are released, and it feels to you as though you have nothing meaningful to identify you, you find that right in the middle of that emptiness of what has really been nonsense is the fundamental truth of you: that you are the presence of God, which means that God is what is being, right there where you are.

Communion is the undefended experience of that. Communion is not a connection of two things. That is communication. Communion is the experience of the Oneness of Being, the nonplurality, the undividedness, the unpolarized

nature of conscious existence in which you are no longer separated as an experience from anyone else or anything.

Sacrifice was common in the day that the tradition and ritual of the communion service was devised. Animals were sacrificed in honor of a god that was not understood, and therefore feared—whatever god that might be—because there was a desire on everyone's part to believe that there was something more than just the physical world. And the desire was there because deeply imbedded in everyone at the most fundamental level lay the fact, lay the experience which was only a distant memory that they are the presence of God Being what God is Being.

Because it was so deeply hidden, and they would not give permission for themselves to experience it, a ritual was needed that would occur regularly as a reminder—to the extent that they could embrace it—of their connection with God, through me.

It was impossible for them to believe that they had a connection themselves. That which was of the spirit had to be so other-worldly that there was no natural connection. But they were able to conceive of a connection through an other-worldly presence, called the Son of God.

And so this ritual served to keep that connection alive until maturity could occur to the point where it could dawn in human consciousness that God was infinite Intelligence, the infinite Mind, which by virtue of its Movement is the Movement of Creation. And that because every single one of you is conscious, you might just happen to be Consciousness Itself, rather than just a physical organism that you have determined yourself to be by virtue of observing, and coming to conclusions while ignoring the fact that it was Consciousness which was doing the observing, giving the definitions and coming to the conclusions.

And so now it is indeed time to doubt, as you have been doubting. Because it is time to make a shift away from connecting to God through another, and beginning to open up to the direct experience of God by being willing to be humble enough, and genuine enough in your humanity that you discover its divinity.

You know what communion is? It is you not claiming a different viewpoint from what you find yourself KNOWING when you are deeply and humbly in touch with yourself. Communion can best be grasped at the moment by you as being a clear experience of your integrity—integrity, integratedness, nonfragmentedness, your indivisibleness, not one that you've created, but one that is there and obvious to you when you are not thinking in a disjointed manner. It is the experience of your strength, a strength that is there when you have abandoned the false stance of vulnerability.

Again, the ritual arose in a time in which men translated God into a very literal and tangible form. And so it made utter sense to them to think that indeed the wafer was transformed into my body, and that the wine was transformed into

my blood. It did not seem gross to them, because it gave them a literal physical connection, as it were, and that was what had meaning.

For all of its apparent faults the church has served its most important function: That of keeping the awareness of God alive, and keeping “His Son” alive in the minds of people so that they might have a link that allowed them to not feel abandoned, or lost, or isolated.

There were comments last night that because of what Paul said in sharing himself, he seemed more real as a human being, and that meant to someone that if Paul could make it he could make it. That is the kind of connection that the ritual provided in more ignorant times.

But it is time to let go of the ritual. And it is time to honor the Awakening that is occurring in all of you, that you are not worthless and useless and guilty. But that you are indeed the active and vital presence of something essentially Real, and that something essentially Real is literally nothing other than the presence of the Movement of the Mind that is God being the only Mind there is right where each of you is. And because of that, you need not cover yourselves over with thoughts about yourself that demean you.

It was one thing to look at another human being, Jesus, and say, “He was born of a woman, but he’s the Son of God.” It’s one thing to do that, it’s another thing to make the connection of the meaning that if he is the Son of God so are you. That requires a willingness to embrace yourself differently, and to stop justifying your complaints and your justifications for suffering.

From your underdog status you perceive the claim that you are the Son or Daughter of God to be arrogant, even insane. But it is insane for you to deny that you are what you Are. But when you make the connection to the meaning that, if I having been born of a woman could be the Son of God, then you being born of a man and a woman are equally the Son or Daughter of God.

You see, that can be a very inspiring realization, or it can be a very frightening realization. After all, if you are something divine, which you perceive to be something very different from how you have defined yourself, there must be great responsibilities that come along with it. And, of course, some of those responsibilities will be to behave in a divine way, which you do not equate with Realness. And so in other words, you will have to begin to act in unreal ways. And most of you, at one time or another, have made some joke about sitting on a cloud, strumming a harp, in white robes for eternity. Indeed, that is not what it is about, and indeed that would be boring.

You tend to conceive of divinity as being unfulfilling, and in that way you justify delaying waking up and experiencing your divinity.

But I will tell you that the moment you all begin to be more genuine in your humanness, without trying to rise above it, the more you connect with your integrity, with humility; the more meaningful a presence you will find yourself to

be in every transaction of your day, in every involvement you have with your neighbor, your friends, your relatives, your business associates.

And you know what? The more everyone will feel loved, even if love or an overt expression of it doesn't occur. And everyone will feel less need for defense. And as everyone becomes more undefended, they begin to be more genuine, and the fabric of relationships is enriched.

Now according to Christianity and according to A Course In Miracles you open to the experience of communion by desiring not to be alone, and desiring something of the Holy Spirit, or of the Father, and I will say, or of Me, and I will also say, or of your guidance. Whether it is the Father, whether it is me, whether it is your guide, or whether it is the Holy Spirit, we all serve the same function—we express the Father's Will. In other words, we are not expressing a will of our own. Therefore, our expression is the Father expressing Himself and nothing else.

It would seem that reaching out to the Holy Spirit is reaching outside of yourself, but that is only because of your limited definition and understanding of who and what you Are. All you are truly reaching outside of is your current definition of yourself. And your current definition of yourself doesn't embrace the totality of what you Are.

So when you step outside of this limited boundary of your self definition, you are really stepping into the more infinite presence of You, which as I have already said, is the active presence of God being All There Is of You. And so, indeed, there is a need to yield to that which seems at the moment to be beyond you, when in fact it's all You.

Dare to feel your desire not to be alone, and then understand that what you want is not to accumulate a mass of friends, but to connect with the wholeness of who you Are and what you Are so that you don't feel fragmented yourself. Because, when there are boundaries or cracks that seem to split you into pieces, that disintegration is uncomfortable, that lack of integration hurts, it is distressing.

I've said before, that the Holy Spirit is your capital "S" Self held in trust, while you dally with the ego—with a tiny separated sense of yourself—an experience that is available to everyone, even though it doesn't represent the truth of you. And so that is why you reach out to the Holy Spirit. Because that act of reaching and the willingness to yield to the guidance of the Holy Spirit means that you are abandoning your insistence on being separate.

Do you see? It isn't that you are choosing to defer to something else because you are so unworthy, and so puny, and so inconsequential that there can't possibly be anything dependable about you for you to hold on to. It is not because of that. It is because in reaching out you abandon your insistence upon being separate, and that breaks the illusion of separateness, and the fear and anguish and suffering that always accompany it.

You see this is all very practical. I am explaining this to you in words, but the doing of it is not an intellectual process.

You express the desire not to be alone. In other words, you express the desire to experience communion, which is an experience of unity where communication is an experience of separateness. And then you let go of all of the processes that you have brought into play to substantiate your separateness. You must let go of your defensiveness. You must let go of all of your means of self-protection. You must let go of the masks—the presentations that you make to the world of who you are.

Now this can all sound very complicated, when at an experiential level it is very simple. It happens for example when you meditate, when you become still, when you go into your closet and pray unto the Father which is in secret—which is in the silence of you.

You can't go looking around for this little defense and that little defense, and drop it in the trashbag. You will do that endlessly. You cannot go on an internal witch hunt to find all the ego uglinesses and irrelevancies. If you really want to know how you abandon all of those falsehoods, all of those irrelevancies, it is by not thinking. You have thought them all into existence. And you abandon thinking by becoming still. And then in that stillness, which at first feels empty, you begin to have, first of all, the experience of peace, and then you discover that that peace is the immovability of your Being.

What do I mean by that? I mean that your Being is absolutely infinite, and therefore incapable of moving, incapable of being tiny and therefore invulnerable. Your peace is the utter stability of your Being. It's not just the absence of anxiety. It is a direct experience of the very nature of your Being. And that experience is available to every single one of you at any moment that you stop thinking.

Well, I will tell you that there was a time when Paul thought that being conscious meant thinking, that thinking and being conscious were inseparable. You go to sleep, you do not think, you are unconscious. You are given ether, you become unconscious, you do not think. He thought that every waking moment was one in which thinking occurred, because he had not ever had any different experience of being conscious. And so what was he left with? He was left then with a need to think the best thoughts. Well, that is a terrible burden—it doesn't work ultimately.

I did not say when you pray go into a place where you are not distracted and think like hell, and think clearly, and concisely, and logically, and positively. You go into your closet, you go within into the silence and abandon thinking, and in abandoning thinking you discover that you have not abandoned being conscious. And you have the opportunity then to experience the fact that you are not conscious, you are Consciousness. You are that infinite—in other words, boundariless—Conscious Awareness of Being. That is what you Are.

And because you have not lost consciousness, and have experienced the fact that you are not what you are thinking, but you are that Conscious Awareness in which thinking can go on, that you can indeed not abandon that vantage point as you re-enter, if you will, your realm of daily activities. That experience of the unity of your Being, the integrity of it, the peace of it, the stability of it, the invulnerability of it, that is the vantage point of Being.

And to shift from identification with your definitions of yourself to that Conscious Awareness of existence, and be active in the world from that place, constitutes what has been spoken of as “a shift of perception.” That allows you to begin to experience your world minus the energy, the distorting effect of fear, in which you define your world as hostile and that you have to defend yourself against. If that isn’t attack, I don’t know what it is.

When you decide that your world is hostile and you must defend yourself against it, and it’s the Kingdom of Heaven, you are going to come up against inconsistencies between what it really is and your belief that it is hostile. And you’ll say, “Ouch! that hurts. Boy, it is a hostile world.” And you will come to a false conclusion, and you’ll defend yourself more.

Now, I don’t want to get too far afield from the question that was asked.

The point is that until mankind, let us say, arrived at a point of enough maturity to begin to embrace what I am sharing with you, there needed to be a means of keeping alive the fact that man is connected with God. And so that ritual was very important, because in a way it was very grounded for those two thousand years ago.

It allowed them, I’m going to say, to hold on to, or not violate various degrees of paganism, while yet serving as a bridge to help move them out of it. You cannot come along and speak to someone in a new language that they do not understand, in order to explain to them something that they do not understand. You must use language that they do understand, and use it in a way that triggers realization and moves them beyond what they understand. And then they can let go of the language that helped triggered the movement. And it’s time to let go of the language of that ritual, if you have arrived at the point of embracing your Christhood as a fact and daring to embody it yourself—to let it shine. Thank you for your question.

**QUESTION: I would like to ask, and it’s hard to come out of the head and into the heart to ask a question, but I’m struggling with this. There’s a sense of, in my finding my Christ Consciousness and becoming more and more aware of it than I am, there is a transition period that all of us are in at this point. What place do you feel, and could you just elaborate on this, that as we let go of the old and let go of the institutions that helped us to this point, and the communion that we try to feel. What does community—
community I try to say it that way, it almost came that way—with each**

other, because we have to do our own work, I know that, but we also need each other to be with, I think.

I'd just like to ask you what does communion mean now for all of us as we go through in this transition state to another level, and as earth itself does this? We're all going through the ascension I believe at this point.

Thank you.

ANSWER: It is a good question.

Well, I know that it would be absolutely wonderful if you could find a group of people who are like minded, and you could all get yourselves a little plot of land and set up your communion. But that is like Paul was saying yesterday, a re-establishing of a context of familiarity in the guise of radical thinking and new meaning. It would have been very nice, Paul would have thought, to be able to teleport out of the zone of the hurricane and be in a place that was more consistent with his sense of what was harmonious, and orderly, and principled, etc.

I will tell you something: The Christ is not needed where everything is perfect. I will tell you that the Christ is what is there where everything is perfect. But the Christ is not needed where everything is perfect. And so this is where the practicality of things comes into play as you discover yourselves Awakening and finding your values changing and wanting a sense of communion of togetherness.

The first thing you have to do is to realize you don't have any alternative to what you are faced with. As long as you think you have an alternative, you will fudge, you will waffle—as you have heard the word lately—in your mind between that which is unavoidable, and some alternative that you think is possible.

And as you hover in that realm of indecision you keep yourself ungrounded and you say, “this is hell,” except that usually you will blame it on the circumstance that you think you have an alternative to. When the real culprit is the fact that you have decided yourself, according to your best judgment and your best concept as to how things ought to be, that there is an alternative.

Now the necessity is for persistence, for endurance, not in the sense of a test of how much you can take, but in the sense of being willing to make commitment to exactly what is going on. And in the midst of that, being the presence of the Christ—practicing love, practicing the willingness to recognize what is Real, with a capital “R”, right where there seems to be a lot of illusions going on.

It feels to the ego like failure to say there is no alternative to what I am experiencing—no escape route. I will tell you that the necessity is to be right where you are in your own community, and enduring as the presence of your experience of your integrity. That allows you to be the love that transforms your community into communion.

“But that takes so much love.” But you see the reason you would say, “it takes so much love,” is because you have already indulged in an alternative to the

Reality of You. And you have said at some point, “I can look at myself as not being love itself. I can look at myself and see myself as someone who can be loving and hateful, or loving if I can get something for it, and unloving if I’m not going to get anything from that person.” And then “loving” becomes a tool to get with, a leveraging, a manipulation or control.

I cannot stress too strongly the fact that you all are by nature the infinite or endless presence of Love. And when you abandon the sense that, “this situation I’m confronted with is going to take more love than I’m capable of giving,” when you abandon that, and let the love begin to flow in whatever ways it can at the moment, you will begin to feel the integrity of your Being, that the love has an inexhaustible source and you will feel the strength of your Being. And as I said, your vulnerability will disappear. It simply won’t be there to be felt in any way. And the joy of you will be relit, fired up you might say, not as an emotional passion, but as the Substance of your Being. It will be recognizable to you as You.

So communioity must begin right where you are. Don’t become idealistic. As I’ve said before, let your idealism be translated into practical realism. We don’t need more groups of people separated from everyone else, trying to be leaders of the world.

It was amazing to hear Mr. Bush claim that the down fall of communism and the transformation in Russia was due to the efforts in the United States. I will tell you something, it happened because real people paid attention to their need and became honest enough to say, “This doesn’t work, and I’m going to be true to my need rather than my idealism. I am going to start expressing my humanity.” They came to that place of choice, and they listened deeply, and they realized they would do what worked rather than what they thought ought to work. And then it became relatively easy to shift their direction.

Indeed, the United States may have said, “You may choose to operate within the context of your group in a way that tyrannizes its people, but you cannot tyrannize us, and you cannot tyrannize the rest of the world.” But it was Real people being Real in their own right, in their own country, and discovering their value and their worth enough to take hold of the situation in a way that was nourishing to them, that caused the down fall of communism.

When they were willing to be Real with themselves, and not value their ideology more than their really simple, down-to-earth knowing about what is valuable, they were able to release themselves from being tyrannized. And although it has not sunk in completely, there are many in Russia who have realized that the tyranny was the tyranny of their own individual choice, and not something that came from a government. And that is empowering. That is what is freeing. And everyone else can learn from this.

If there is a community that exists, it is the community of the earth. And it is in that connection that the meaning of communion must be brought into play. Live

it right in the work place that you're in, right in the neighborhood you're in, right in the Course In Miracles group you're in, right in the PTA you're in—whatever. And remember, remember, it doesn't have anything to do with spiritual words. "But I can't talk to the PTA about Raj, or I can't talk about love, or I can't talk about the Holy Spirit." No, you can't.

But you know what? You can be Real! You can be present yourself, because you dare to trust into that genuineness of you that is absolutely divine. And as I said, when you do that, others feel less need for defensiveness. And the less defensive they are, the more their masks fall away, and the more they have the courage to shift also to that same place that you are coming from and be more loving.

I cannot say this strongly enough. The only place you have is right where you are. Persist in your increasing capacity to be love. Love is usually recognizable as love if it's really love, and intelligence is usually recognizable as intelligence when it's really intelligence. And intelligence is divine. And so if you cannot speak spiritual words, speak intelligently. Because intelligence expressed resolves problems.

Persist, persist, persist, right where you are, in being from that which is Real in you. That is the answer. And if you think there is an alternative to it, well, please, don't think there is an alternative to it. Be the love that you are, even if the circumstances, even if your best judgment or assessment says it's going to take more love than you possibly have. Be the love, and feel the invigoration and strengthening of being the love that you Are. And you will discover that you have all the love that it takes, because it's the easiest thing in the world for you to be You—and then the world will change.

QUESTION: One of my questions that I have written down for when it was my turn, was about this situation that I find myself in. And I've been told by my guidance that is a place for me right now. And on one hand, healing work is opening up more and more to me. And on the other hand, I take care of an eight year old, whom I was nanny to when he was six months old. And now I'm back in his life every other week when he stays at one of his divorced parents house. And I'm presently... I've been told to live there. So at the end of that week I am so exhausted and stressed out and over worked.

And when you were answering this question about community or communion, I thought I could apply it to myself. But at the same time I feel discouraged, because this eight year old is a very disturbed little boy on one level, and very bright and veracious on another. I feel that I don't have enough resource for him. He's standing, and he feels he can do anything he wants. And if I suggest something else he calls his father at the restaurant. And I'm moving beyond that and just ignoring that.

But this child curses all the time, and he'll say, "go fuck yourself." And really things that are very upsetting to me. And I try to keep my center and say, "this is meaningless, it means nothing." But I feel that I have no control over the child, and I feel also that it's an opportunity for me to, again, try to let go of my false sense of control.

But how do I remain the presence of love when I occasionally spend a 14 hour or 11 hour day with him. And when his parents do not make him do the simplest things like brush his teeth, or take a shower, or wash his hands. I'm trying to let go of all of those things that maybe don't matter, but some things do matter.

And if I am a basket case at the end of the day, what good am I? And how can I be the presence of love in the face of this? Am I misplaced here?

ANSWER: It is not a matter of being misplaced or in the wrong place. You are construing love to be permissiveness.

QUESTION: I don't feel I have a choice.

ANSWER: Well, you're wrong. And you need to remind yourself of that fact as strongly as I just reminded you of it.

Now the first step toward communion is being in touch with yourself, and coming genuinely out from yourself without apology. Now to say do it without apology, might sound like I am saying that you can be a little bit abrasive or challenging. That isn't what I mean. When you do it without apology, you do it without a pre-existing sense of guilt.

When you speak without guilt, it allows others to hear you with less likelihood of challenge from them, because they hear a tone of authority that has authority because you have no fear, not because you are trying to be controlling.

Now you need to learn to say "no" without feeling guilty for it, because saying "no" is so completely congruent with what you feel is right, what you find to be right when you are in touch with yourself.

QUESTION: But there's another aspect of this that seems impossible, and that is, that this child's father allows him to do literally whatever he wants. And so I feel if I were able to say "no" from that place you're talking about, that he would do whatever he wants anyway. This child walks away from me on the street. I mean, he just literally does what he wants. And I've been told that there's purpose in me being with him, and I'm very bonded with him.

ANSWER: Yes, but you see, the purpose lies in the fact that you have something to offer which you are refraining from offering by deferring to the child and the child's father.

Now, you've got to pay more attention to what you are feeling. Communion is a result of something that has already happened, which is communion. And communion is your experience of your integrity, your

nonfragmentedness. And so, this is a place for you to speak up, to just be yourself and say it how it is for you. And if the boy and the father both say, “no, we cannot agree with you,” then continue to be in touch with yourself, and do not defer to them and sacrifice the integrity from which you have spoken. And if in being in touch with your integrity, you find that you must leave—leave and stay with your peace and your integrity.

Now, this is very important for all of you, because what I am saying seems to fly in the face of her guidance, because her guidance says, “It is of value, and it is important for her to be with this child.” What do you do when you have listened for guidance and you pay attention within yourself to be in touch with your integrity, and your integrity seems to call for something not consistent with your guidance.

In this particular case you are likely to find that if you express your integrity, and you say “no” to his behavior and you say “no” to the father’s insistence upon allowing his child to be ungoverned and ungovernable and you walk away from the situation, you are likely to find that the father will recant and stand with you and begin to supply some of the direction to the child that needs to come from him, that stands in support of you. And then you will find that the relationship with the child can proceed in harmony, with what you know to be appropriate.

Sometimes you have to be principled in a way that interrupts something that your guidance said was appropriate in order for the fullness of what your guidance has given you to come forth.

The necessity is to persist in what? Communion first, because out of communion comes what we have been calling communionity. If you go for communionity first, you will try to relate to people, and you will abandon communion within you, and we’re back to communication, separation, and the attempt through communication to bring about harmony.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: I have a question about fear and nervousness. I’m wondering how to overcome this overwhelming sense of fear that I have, and feeling that everybody is better than I am, and to feel comfortable in whatever situation shows itself to me.

ANSWER: The first thing I want you to be willing to take a close look at and not just slough off in an off-handed way. To feel that everyone else is better than you, means you are special. Contrary to popular belief, the idea that someone else is better than you is an egotistical idea practiced by you or the one who is feeling less important. I’m not going to elaborate on that. I want you to be willing to consider its meaning, and let it unfold within you and elaborate itself within you.

Now, fear is a choice. It is unfortunate that fear is equated with instinct. Because it is equated with instinct, it is spontaneously validated by you and everyone else. But I will tell all of you something: You can instinctively know what is appropriate and what is inappropriate without fear. You do not have to experience fear in order to step out of the path of an on coming truck. All you have to do is be conscious, and you know to get out of the way.

Because fear is so closely associated, thinking wise, with instinct, then whenever any of you feel fear for no apparent reason, you say to yourself, “There must be something going on that I’m not aware of that is dangerous, therefore, I validate this fear that I am feeling, and I will continue to feel it or permit it to be present until I find out what its cause is.”

Please understand that you can perceive something that is out of order, you can recognize it with perfect ability from a place of peace. When you realize this and you do not validate the fear, you can make a simpler conscious choice to proceed in your peace, to discern or discover whatever might need to be known.

This is a very simple, but very important point: Fear is not essential to your functioning intelligently, or recognizing what you need to know, or recognizing what not to do. Intelligence is the essential element—not fear.

When fear grips you, when you have the physical sensations that you associate with fear, you can just say, “SHUT UP,” and give your attention to something else. You can say, “I don’t choose this method of being conscious to deal with any problem that might be there. I choose to deal with it from my peace, because from my peace I know I really can deal with it more efficiently than when I am wracked with fear.”

All of what I have just said does not need to be said out loud, but let it be the meaning behind your words, “shut up.” Fear IS a choice. Stop honoring it by attributing it to instinct, and stop validating it by attributing it to your puny, little, incompetent selfness that can’t really feel anything different because it is so inadequate.

It’s a choice. Don’t make that choice. That doesn’t mean that it will go away instantaneously and permanently because it’s a habit that you have employed. And so you will have to practice telling it to “shut up.” You will have to practice making a different choice.

I will tell you something: Half the people you feel inferior to, ninety percent of the people you feel inferior to could care less how you feel about them. In other words, ninety percent of the people are not trying to be better than you, because you’re not a significant part of their lives, you aren’t that great, you aren’t that important in their life for them to be better than you. Do you understand what I am saying? You are feeling inferior to them is a dance you are doing all by yourself.

And indeed, it’s a funny thing to do. If you saw someone out on the dance floor dancing by himself as though there were a partner there, you would think it

peculiar. What I'm trying to convey here is that it is a funny thing to do, and what you are doing really is nothing.

Now, I do encourage you to meditate. I do encourage you to begin to regularly experience your peace, because that is another way that you find out that fear is not part of the essential you, but is characteristic of the surface reactive ego level, which you move out of as you move into your centeredness—your inner stability. Fear is not as characteristic of your being conscious as thinking was judged to be characteristic of Paul's being conscious by him. There is an alternative, and as I said, it is a choice.

Now when I said that feeling less worthy or less than everyone else is an egotistical thing, let's not adopt the ego's tendency to judge and say, "Oh boy, naughty, naughty, naughty. Oh, I'm being egotistical, that's the new dirty word." When I say to recognize that it is an egotistical thing, you will recognize that it therefore cannot be an expression of inferiority. And the stupidity, or silliness, or the meaninglessness of the feeling of inferiority can become obvious, and therefore easier for you to abandon, drop in the trash, leave behind you.

I can be here and say to you, "I love you," and you can be surrounded with love—and I will tell you that you are surrounded with love—but until you stop making the choice for fear, my saying it will not effect a transformation in your experience. And in fact, if the choice for fear has been made, and I say "I love you," you are likely to say, "I hear what you're saying but I don't feel it. Come on, give me a little more love, prove that your love is present." And what I'm saying is, don't make the world prove that it loves you, to prove to you that you are worthy.

Stop making the choice for your fear. Just stop making it. And start making a choice for your peace. I cannot say it more clearly than this. I cannot cut through the kernel of your difficulty in a better way than saying, "Really nobody gives a shit whether you are feeling unworthy." What hooks you is the belief that other people are seeing you as less than them, and that is insulting to you, it is saddening to you. And the premise of your belief is false. Nobody gives a shit whether you feel unworthy.

And the sadness and the feelings that follow your misperception that they care enough to think that you are less than them, that premise is what brings along additional misperceptions that make you feel more and more miserable. It doesn't mean that nobody out there loves you and cares, it just means that they have other things on their mind than whether you are inferior to them and whether they are superior to you.

If no one gives a shit whether you feel unworthy, and if you embrace that as a fact, it will begin to be unreasonable to you to feel unworthy. And then you'll just let it all hang out, and you'll just be whoever you are at the moment. And

that's when the connection with you will begin, and that's when the integrity and honesty and substance of you will begin to be felt by you.

You see you are constantly deferring to what you perceive other peoples judgments of you to be, and then feeling bad about it. And you are driving yourself into a hole, and making yourself miserable. And it's all meaningless, it doesn't mean a thing.

I want to assure you that when you came into this hotel and specifically when you came into the room here, no one saw the neon lights flashing that said, inferior with arrows pointing right here—because there aren't any.

I want you to sit with what I have said. And you will have an opportunity for a rebuttal. At the bottom line what have I said? I've said you're okay, and all this other shit is bullshit—nothing.

You don't have to show anybody anything. You can forget about them and what you think they think. And you can begin to get in touch with what has meaning for you and you can begin to pursue it, whether anyone else thinks anything or not. And in that action begin to feel the freedom that has been yours all along. And that's the point. Ultimately, the point is for you to feel the freedom that has always really been yours. And all that I have said in response to your question has been said to reduce confusion, not overcome some problem that's real. That's the point. That's the end of the answer.

QUESTION: Thank you Raj.

ANSWER: You are welcome.

QUESTION: I hope I can say this without too much trepidation, but you said to be honest.

You were answering a question before, and you referred to the fact that you were born of a woman, and therefore that would be an indication that we also having a birth, could attain the same thing you did. It seems to me though that from the very beginning your birth was special, it was unique, it was separate, it was different, it was a virgin birth. No one else had a virgin birth. And so everyone could say, "Well, gee, if I was born of a virgin, maybe I would attain the Kingdom of Heaven. But this guy's special." Could you comment on that please?

ANSWER: You must understand that what you would call the evolution of human consciousness, in which what mankind really is becomes more and more obvious to him and her, this evolution of consciousness is inevitable.

In other words, if you are for whatever reasons experiencing a limited experience or awareness of who you Are, you will inevitably have those experiences that will uncover the more of what you Are. Therefore, if you are divine and are not experiencing it, you will have events that would uncover your divinity to you. And because they uncover your divinity you are likely to call them divine events.

Therefore, it was inevitable that that which registered in human experience as the uncovering of their divinity, as that which could lead mankind to an awareness of his actual divinity, must occur. It was inevitable. It fulfilled prophesy. This was not some spur of the moment whim of God, if you will. It was inevitable. And it was inevitable that it happened in a way, as I have said before, that could registered with the mentality of the time—the mindsets, the contexts of the time.

The virgin birth had less to do with my divinity and more to do with what you would today call “Wall Street Policies”—PR, Promotion, that which gets your attention.

Divine things are utterly simple. They are what works. Prophecy had said that the Messiah would be born of a virgin. If I had popped into existence on the back of a burro, everyone would have said, “Nay, you’re not the one. This was not a virgin birth.” There is intelligence and consistency to the process by which all of you experience the triggers to your realization and embrace of what you divinely Are.

This book called A Course In Miracles, where do you think it came from? It appeared in human experience because there were those who were at a point of needing confirmation of what was unfolding within themselves, that they could not give themselves to embrace just because it was the truth, or it was intelligence.

The receivers of the books were those who elicited the books. What do they say, “When the student is ready the teacher appears.” When the students are ready the teacher appears in the language that it can be best recognized at the moment. Why? So that it can trigger the shifts in you that can allow you to let go of the language that triggered your movement.

And the language of the time was a virgin birth. But what was it that was being uncovered? It was the already existing divinity of mankind, his already existing, inseparable relationship with his Father God, the fact that guilt and separation was not natural was not each one’s Birthright. What was being uncovered was not my specialness.

So if you want to take this incident of a virgin birth and you want to give it special, unique attributes that allows you to define me as having special unique attributes, that makes me utterly different from you, and then you want to suffer the consequences of such a belief, go right ahead.

You get the point. Do you have a “yes, but”?

QUESTION: A little clarification please, but not a yes, but. I would like to ask you Raj, we’re talking about Christ, we’re talking about the Christ Consciousness. Okay, I’m assuming that we’re talking about Buddha, that we’re talking about Mohammed, that we’re talking about all the Beings that evolved to that place?

ANSWER: Absolutely.

QUESTION: Okay, I just needed to hear it. Because I'm hearing everything like focusing on the Course, which is fine and I'm comfortable with that as long as I can stay expanded with my thinking and my feelings. Okay?

ANSWER: Indeed.

QUESTION: Okay.

ANSWER: Indeed. I am speaking to this group of people, many of whom are students of the Course. And because it is easiest I will refer to language that is familiar to them, but I will also refer or use language that is familiar with those of you who are not students of the Course. And I am not trying to promote A Course In Miracles. I am promoting the individual conscious discovery of each one's divinity. That is what I am doing.

Indeed, to be the Christ Consciousness is to be the Buddha Consciousness, because there is only one experience of being Awake. There is only one experience of genuineness of the, let's say, honesty that Paul found himself connected with and was experiencing that he shared last night. The experience of peace is not a private possession owned by a particular individual, or by a particular sect, or particular religion.

Conscious human individuality is the presence of God, currently being misperceived and identified as a mortal. Waking up, whether it is through the study of Buddhism, or Christianity, or whatever, is the event—the Real event. And that is why it is important for you not to get hung-up on particular words, or particular books. You know why? So that you will begin to have the sense of a preexisting integrity that is present with you, as you apparently take faltering and dependent steps.

If you never really left the Kingdom of Heaven—Reality—except in your imagination, then the integrity that you are moving forward to, by virtue of your spiritual path, is accompanying you as you go on that spiritual path. And if you don't get sucked into a commitment to an allegiance to the path, it will be easier for you to remember and feel that that which is choosing the path is that which had integrity from the beginning. And you will not see yourself as the underdog. And you will move along the path with greater strength, because you will not be demeaning yourself along the way—and discouraging yourself.

You've heard these wonderful catch phrases like, "the wisdom you are seeking, is the wisdom you are seeking with," and so on. And these express a truth, they express a Real Truth. You must understand that that which causes you to reach for that which is beyond you, and that which causes you to reach for what is better, that which causes you to reach for a spiritual experience is that which is spiritual in you, shaking your shoulder and moving you to a clearer awareness of who you never stopped being.

Your present misperceptions cause you to feel incomplete, inadequate and tiny. And this tiny little inadequate thing must therefore struggle to get more of his

good, and I will say, more of his spiritual good or her spiritual good. That's the way the motivation within you, to have what is better, is experienced. But this motivation comes from a faint, but direct memory of Home, of who you Are at this very instant. And so it is your already existing Christhood, your already existing Buddhahood, your already existing God Presence that is moving you to reach.

So even your apparently awkward movement along your spiritual path is motivated by your utter spirituality, your already existing simple, profound integrity. You say, "But I thought it came out of a feeling of need that I had because of my inadequacy." If you are reaching for your divinity, you are reaching for it from a recognition in you of your divinity. And so you are reaching for your divinity with the strength of your Real divinity, even though you are convinced that you are reaching for it because you are suffering a lack of divinity.

It is time for lunch.

PAUL: Okay at lunch somebody mentioned something, and Raj indicates that there needs to be a point of clarification on something that was said. And he's saying for me to make the point of clarification rather than him.

Earlier in one of the answers, he spoke about being genuine, "genuinely expressing yourself." And the question was brought up, does that mean that if I'm feeling angry, that I should genuinely express my anger?

And the thing is that when Raj speaks of being genuine, it means expressing yourself from that place of connectedness within yourself in which you are not experiencing ego reactions—you are expressing your clarity. And in that place you are not going to be experiencing anger, because there is integrity, or you are not fragmented, and therefore reactive.

So that doesn't mean however that in your connectedness you might not express yourself with great strength. He indicated that when he whipped the money-changers out of the temple, it wasn't in a fit of anger. It was an expression of utter clarity, and it was expressing something that needed to be expressed with clarity. But he didn't lose his temper and whip them out of the Temple.

So you may, as he say to you earlier, say no, you may express yourself very clearly in what might be interpreted as a strong and confronting way. But it will be something that happens out of your connectedness, not out of your fear, or not out of your state of reaction.

So when he speaks about being genuinely you, the word "genuine" means not a clear concise expression of your reactions—your ego reactions—but an expression of your connectedness with yourself, in which you're experiencing clarity out from your peace. Which doesn't mean you become a whimp, and let people walk all over you. Okay, he says, "yes."

QUESTION: Haloha Raj.

ANSWER: Good afternoon.

QUESTION: I just wanted to get some clarification on this. You were speaking about... the questions were about the Virgin Birth and other things, that were about the form that people were willing to move in whatever time.

Now you said something a couple of years ago that's been coming back, and it seems to fit at this point. You said, "Trust in Truth is not the same as trust in joining." So the feeling was—this is what I'd like to ask you about, this is what you've been talking about—we're willing to trust some movement and that's called the truth. Which the virgin birth was a truth, and that blew everybody away, because it was unusual and so forth—it also would create problems for us now.

But if we're willing to move beyond all of this paraphernalia, these forms, and move into trust in joining, which, as you said, is not the same as trust in truth, then really what you're saying in this sense is that all truth that we are able to embrace at this point until we really join is an accommodation and therefore not complete. So we must move into trust in joining, because that's the thing we really Are. So would you say something about this connection?

ANSWER: You have expressed it beautifully, and there is no need for me to add to it. This is quite true. And for the time being, I would like for all the rest of you to just sort of meditate on, or allow the idea to abide with you that trust in truth is not the same as trust in joining.

I will add this one little piece. The ego frame of reference is the experience one has when one denies the wholeness of his Being in favor of a tiny, partial view of himself. It is a self imposed isolation. Joining is the abandonment of that isolated experience of self. When one abandons the isolated sense of oneself, one sacrifices his ability to experience existence as a point of authority in his world. That is why one does not willingly join. And that is why one tends to persist in the limited frame of reference, because it gives the thrill of a sense of personal authority, and it gives the false impression of accomplishment which you can personally take credit for.

We will leave it at that, keeping in mind that joining is the solution to life, let us say, it is the solution to what has been called the problem of Being. And we will leave it at that for now.

QUESTION: Good afternoon.

ANSWER: Good afternoon.

QUESTION: I would like to have a broader perspective about physical manifestations of blocked bliss.

ANSWER: Why would you not want me to talk about the physical manifestations of unblocked bliss?

(This next question and answer were from a Newsletter.)

QUESTION: Because I feel that so many of us have blocked bliss in the form runs the gamut from nagging headaches to earaches to toothaches to arthritis to tightened muscles, all the way up to debilitating diseases. I have a wonderment about whether does it means anything or not, or is it like Freud said: “Sometimes a cigar is just a cigar”? (Laughter)

ANSWER: Just for a point of clarification—because all of the physical manifestations of blocked bliss which you mentioned were “body” manifestations—what about being caught in a traffic jam on the way to a business meeting that you are late for? What about running into red light after red light after red light, instead of being able to flow through? What about not being able to find a parking place that isn’t closer than three blocks from your destination, etc.? In other words, the evidences of blocked bliss are represented in your whole experience, and not just in what you would call personal physical manifestations relative to your body.

It is really very simple: Blocked bliss is a result of a very conscious act of not giving yourself permission to experience fulfillment. You each have your own reasons, you each have your own beliefs, and they all seem justifiable. Do you know what will uncover what those specific beliefs are the fastest? Beginning to give yourself permission to experience unreasonable good—in other words, if you will give yourself permission to experience good that you can’t justify.

Now, don’t begin to give yourself permission to experience unreasonable good so that you can find out what the blocks are. Do it so that you can have the experience of unjustifiable good! Then appreciate the fact that in the process, all of your conditioned arguments will tend to present themselves to you. When they do, disbelieve them. Don’t deal with them. Invalidate them!

Say, “O-o-o-h, so you’re one of the ways I have used to keep myself from experiencing unjustifiable good. Ah-h-h. Bye-bye.” You’re not going to fight it. You’re not going to try to talk it away. All you have to do is recognize that it is one of the silly nonsensical beliefs which you have utilized to justify withholding permission for unjustifiable good.

“It is the Father’s good pleasure to give you the kingdom.” What does that mean? It means that the Father withholds nothing of what He is—or, shall I say, the Father/Mother withholds nothing of what He/She is from His/Her Self-expression called you. Because that is the Fact, it is inevitable that each of you will arrive at a point where you no longer justify not experiencing the Wholeness of the Father which is expressed right where you are. That’s inevitable!

I’m going to tell you something: As Awakening generally occurs around your planet and there are fewer and fewer individuals joining with you in your beliefs of limitation, it is going to become harder and harder for you to maintain those limits, and you’re going to think that something has gone wrong because you are having to work so hard not to have your good.

As you all know, there is what is called a “work ethic.” I’m going to encourage all of you to begin to employ an “unjustifiable fulfillment ethic.”

The work ethic says, “You put forth effort and you will get an equivalent return. And if you have a product that is really super, you may get a return which is greater than the effort put forth.” But you are conditioned to believe that “you cannot have good that you have not earned.” That is a concept, not a fact!

Really speaking, does that mean that you can have infinite abundance and goof off? Do nothing? Can you just sit somewhere and expect abundance to find its way to you?

We must be careful as we answer that question, and so I’m going to answer it in two parts. The first part is that initially, as you are breaking out of this work ethic—by means of which you keep your good at a distance from you because you haven’t fulfilled your part of the bargain yet—you must say yes, that you can expect unjustifiable fulfillment to come to you just because you exist! You must do that in order to break the rut, the very deep rut that is firmly reinforced with your beliefs that you cannot have what you have not earned.

Now, what happens when you really do that? Well, your good begins to come to you. The only thing is, that it isn’t a “good” which is not related to you, like dollar bills—where you are one thing and the dollar bills are something else... although I am not saying that you will not have the dollar bills.

What happens is: You become enlivened with meaning in your life which has been absent, and you will begin to find yourself engaged in activity that identifies the meaningfulness of you. Associated with that, you will also find fulfillment occurring in ways that you are not at all personally responsible for. In other words, you will not be able to say, “Because I did this, that came into my experience.” So, you will not end up like some lazy person sitting idly in a rocking chair, uninvolved with life, with the riches of the world being brought to you.

The essential first step, though, is to give yourself permission to experience unreasonable or unjustifiable fulfillment just because it is the Father’s good pleasure to give you the Kingdom. The Father, the Life-Principle, the infinite intelligence, is incapable of withholding from Its Self-expression the full embodiment of What It is. Therefore, if you exist, you must be the full embodiment of it, and if a leaf exists, it must be the full embodiment of the Father. And if an atom or energy pattern exists, it must be the full embodiment of the Father.

Blocked bliss is a result of a definition of yourself that you have arrived at which says, “I am not worthy,” or “I have no job,” or “I have a job, but it doesn’t pay well and there’s nothing else available,” or “the economy is bad.” Or, as is the case in a recession, “I’m over-qualified.” It doesn’t just have to be a sense of lack. One can be over-qualified for the jobs that are available. And so, you can suffer lack because you are too smart and because you are not smart enough.

Ultimately, throughout this time that we are going to be together, we will be talking about claiming your Birthright by identifying yourself correctly as the Son or Daughter of God—the expression of God from which God has withheld nothing of what He/She is. And how do you identify yourself properly? Well, not really by means of a long string of words that describe you as a divine being. Those long strings of words ARE helpful to give you a context in which you can dare to become still enough (because you feel safe enough) to go within (not keep your mind full of the chatter that makes you feel like you are intelligent) and experience in the stillness of you the essence of you.

The words are ultimately valuable because what they do is help you come to a point where you can conceive that when you get down to this essence of you, which is in the silence within you, it won't be a crummy nerd that really is unworthy, and where, as a result of your experiencing it directly, you will truly be convicted in your unworthiness.

You use the words to help bring you, through reason, to a point where you can dare to go into the quietness within you and experience what is there in spite of anything you think. In connecting with That, you begin to have a direct experience of Who you Are. Now begins the adventure of discovering what your Identity is, and that It is absolutely equivalent to every true expression that has been made about what God is.

There is a phrase I would like you to remember. It is not original with me. The phrase is: “Man is not God, but God is all there is to man.” This expresses a very important distinction, because if you say, “I am God,” ...if you say “Man is God,” then God will begin to be defined according to your present concept of what “man” is, and thus, because you are disintegrated, because you seem to be a conglomeration of polarized aspects, you will see God as polarized—both loving and wrathful.

Man is not God, but God is all there is to man. If you want to find out about God, you don't start with your present sense of yourself. You shut up all the definitions that provide you with a sense of yourself, and you do that by becoming still and going within, where you have the opportunity to find that there is already something there! Again, the first evidence of it is peace. The next evidence that emerges is joy. And the next evidence of it that emerges is love—just love that is unavoidably there. Not something you can turn on and turn off. It's just you!

Now that you have identified yourself on the basis of an experience, rather than a definition that has come from your thinking and your reasoning, you will find yourself feeling a movement. The first characteristic of that movement will be integrity, safety, invulnerability. They sound like three things, but as an experience, they are inseparable. And then movement similar to motivation will be felt, because you will have become meaningful to you, and life will seem to take on meaning. In this place, you will not bring up the justifications you have [in the

past] for not experiencing your good. You will not bring into play the blocks to your bliss.

Let's be very clear on something: Bliss is utterly natural. Bliss is wonderful but not overwhelming.

You block your good by virtue of the definitions you have adopted and which you now employ relative to who you are. The gift of God—the not-withholding-anything-of-what-God-is that is constantly the nature and movement of your Being—insists upon being what It is. The moment you begin to give the slightest bit of permission for unreasonable good or unreasonable fulfillment to occur, you will have let a crack open in the door that allows an experience of that uninterrupted flow of fulfillment which it is your Birthright to be experiencing, and which does not have to be earned.

“Overly-simple,” you say? No. Just simple. However, your abundance, your unreasonable abundance, will cost you something. You will have to sacrifice the pleasure of being responsible for, of being able to take credit for your good. That is a real drug. The “hit” that you get from accomplishing something which you can take credit for feels like something you can't dare to let go of. You will have to sacrifice pride.

It is humiliating to be the beneficiary of an unqualified expression of unconditional love. It is humiliating to receive something you haven't earned. Why? Because it leaves you powerless. It leaves you without any sense of authority. You think that it means being the equivalent of a beggar. And so, in order to experience a reasonable amount of self-respect, you indulge in, you engage in, a work ethic, and you EARN your good.

You are like the sons or daughters of a king, whose birthright is royalty and wealth, who say, “But, I didn't earn this. Damn it, I'm going to go out and make it on my own so that I can have a sense of my own worthiness.” And so this one who is utterly wealthy and royal—we could say divine—goes out and behaves like a commoner, and struggles, ignoring his birthright of wealth and royalty that he cannot get rid of.

I will tell you something: As you truly begin to embrace yourself as a divine being, as a Son or Daughter of God, the direct expression of the infinite Mind, God—as the Christ, in other words—as you begin to do that, and as you begin to release your addiction to being responsible for your good so that you can take credit for it and, therefore, be respectable, you will, indeed, begin to find marvelous things happening for no reason.

Many of you have fun dabbling in your infinity and your unreasonable abundance by expecting to find a parking place, and finding it,...or having an open space in the traffic on the freeway so that you have flexibility and ease of changing lanes and getting where you need to without forcing an issue in high-speed traffic. You can't say that you “made it happen.” If you made it happen, you could

explain to somebody else how to make it happen, and they could do it, too. But what do you have to say? You HAVE to say, “I was just open to it. I visualized it and I let it happen. I didn’t do it, but when i didn’t do it, it happened!”

Now, [sarcastically] this is great! If you have a whole lot of little instances like that, where you watch this truth in action, that is tolerable, because you still have other more major areas of your life where you are taking personal responsibility and you are getting the “hit” of success at your accomplishments. But, if you will embrace more, and you let more and more of your unreasonable good occur, there is going to come a day when it will be obvious to you that you have to make a choice and go all the way. That’s when you will find out just how much you love to be in charge, just how much it means to you what kind of a “hit” it gives, and a very gross clarity as to the degree of your depravity.

I’ll be very honest with you: You will find that you are hooked on self-destruction, that you are hooked on the denial of What you Are, and, therefore, you are hooked on the denial of God—all because of the importance of the “fix” of accomplishing something that you can take credit for. I am putting that in strong language—not to make a point, not to make an impression, but to state what is really the case. I’m just “saying it as it is.”

All the time that you are refusing to experience unreasonable good, you are maintaining and keeping strong your sense of your ego, and all of the good that you have created for yourself remains forever tenuous. You can lose it! And so, you have two things that go on: the pride in your accomplishments and a forever underlying abiding fear of losing it. This is what the prince or princess who has gone out into the world experiences. But, if they had stayed at home, they would have experienced their Birthright in its uninterrupted form, and they would have experienced themselves in their Wholeness.

The “high” of accomplishment and self-crediting for the accomplishment, is always polarized—always has opposites. And you never can really feel your integrity. You never can let down your guard. You never can let go of control, because control is the only way you have accomplished anything.

Thank God “waking up” isn’t up to you as you presently perceive yourselves!

Thank God that the integrity I spoke of earlier, the divinity that I spoke of earlier, which is forever present with you and is motivating your Awakening, is there!

Thank God that you cannot block out completely every last vestige of your memory of Who you Are, and Where you Are, and What everything Is.

Thank God that in your insistence upon your addiction to accomplishment and pride, you cannot totally block the experience of your integrity, you cannot block totally the conviction within yourself that it is the Father’s good pleasure to

give you the Kingdom, and that you do not have to earn, by efforting, every single bit of good...or any of your good.

Illusion, the dream of existence, is weakening because more people are Awakening and withdrawing the support for the beliefs that block bliss. There are more and more of you having the unreasonable conviction that you can give permission for unreasonable good or fulfillment, and you're daring to step out and test the waters of "the absence of control," testing the waters of yielding to your fulfillment, rather than trying to create it.

Blocked bliss...

Do you see that the prince or the princess have taken a conscious step away from their royalty and their birthright to say, "But, Father, I'd rather do it myself"? And that because of whatever comes of doing it themselves, they sacrifice their experience of their birthright and their experience of who they really are, and the fact that they are already whole without having to earn it?

It is important to know that you are experiencing ignorance as a result of conscious choice—not so that you can blame yourselves for it, but so that you may know that you have within yourselves what it takes to "go back Home," to know that you have enough authority to change your mind and to not continue to try to express by your actions in the world authority to mechanically duplicate what is already yours.

Like any addict, you can taper off slowly, with strength, and arrive at a point where you have not indulged in the drug for some period of time. But when you come to that point of making commitment to not being a drug user, and to never take the drug again, that is the test! in some ways it is easy to be off a drug if you think that you could have it in a pinch.

To let go of the limited self-appraisal and give yourselves permission to experience the good which is unalterably yours, and never again engage in the degree of control that allows you to accomplish something that you can take credit for ...that is the real kernel of Awakening, because it is at that point that you make commitment to not having a mind different from the Father's Mind. It is where you make commitment to not having a point of view different from the Father's View.

The thought is that that will constitute a total loss of identity. Do you want to know something? Your identity has forever been what it is, just like the prince and the princess. They are royalty. And they ARE wealthy—abundantly wealthy, just Because ...not because of what they do. And no matter how long they try to be a cobbler or a seamstress, or whatever, in the village at the base of the mountain where the castle is on the top, no matter how much they insist upon this identity that isn't their own, they have never stopped being who they are. Their identity and their nature and their character, and so on, haven't changed.

"But, the struggle is so satisfying!"

I encourage all of you to engage in the scary occupation of risking the chance that God is All, and giving yourself permission to experience unjustifiable good that you cannot take credit for, and then the bliss of the royalty of your Being will flow uninterruptibly and confirm to you Who you Are, and thus support you in your willingness to make a commitment to a “drug-free life”—an ego-free life.

Paul has been out of control for ten years, and at times every fiber of his being said, “This is so outrageous that I am insane to continue to make any commitment to it. Everything has to collapse.” And nothing has collapsed. Yet, he cannot take credit for anything that is happening at this moment—or HAS been happening—and yet he, as well as you, know(s) that he has also been inseparable from it. So, identity hasn’t been lost, although fear has been for the most part.

I have talked at some length about this on purpose. And the subject is likely to come up again before the end of our time together. I want you to contemplate what I have said. I want you to let the yes/but’s come up. and I want you to pursue this further, not the questioner specifically, but those of you in the group.

QUESTION: When I was in sixth grade, we had a story called, “God helps those…” Meaning, of course, “God helps those who help themselves.” And I remember we had a test and an extra credit question was, “What does this mean? What is your explanation for what this means?” I don’t remember what I said, I remember I got the five extra points. But in light of the instructions you gave us before, what does this old saying mean, in helping ourselves?

ANSWER: Those who cannot even grasp the idea of yielding to the Father, must account in some way for the fact that there is help available, if I might put it that way. The simple fact is that that saying came out of the same period where the statement, “Every day, in every way, I am getting better and better”—and the beginning stages of what you would call, practical metaphysical thought.

In so many words, it is arriving at a point where it is recognized that there is a relationship between your thoughts and your world. In learning that orderly thoughts elicits an orderly response from your world, you begin to learn that there is some fundamental integrity to the mind and the world.

As one begins to grasp this fact, it becomes easier to trust the idea that God is fundamental intelligence, which is not divided, not polarized—a dependable, reasonable God, rather than a loving and wrathful God, a capricious God, a God of chance.

If one is not able to yield to the Father’s Will, then one had better be using one’s best common sense. But that is not where we are now. And so that helpful bridge, that helpful stepping stone must be left behind because you are at a point of being able to grasp the idea of yielding to the Holy Spirit or yielding to the Father’s Will, by becoming so connected to your essential Being, that its trustworthiness is disclosed to you.

Earlier, I indicated that you will not end up sitting in a rocking chair waiting for the world to come to your doorstep, or for your good to come to your doorstep, where there is never any motivation, and there is never any activity that has meaning for you.

The thought is that if you drop the statement or its meaning of the statement, “God helps those who help themselves,” if you drop that as a basis for being, that you will somehow end up just being the inactive recipient of good—which is meaningless, and one could say irresponsible. It is only irresponsible because it is not responsive. And when you get connected with your essential being, you will be involved, you could say you will be responsive. You will be doing something. But what you will be doing will be the result of first having said, “Thy will, not mine be done.” Mind you, that statement practiced is the means by which you abandon separation, because it constitutes a joining.

The statement “God helps those who help themselves,” leaves the focus with you as an independent actor, who, if he helps himself intelligently, will get God’s support, and we’re back to “earning your good.”

But you must remember that at the time that statement came out it met the need, so that people did not become irresponsible—not responsive, not involved, not experiencing meaning. It expresses, what I’m going to call wisdom, with a small “w”, when one is not experiencing any connectedness with God, directly. That’s the end of the answer.

QUESTION: Thank You.

ANSWER: You are welcome.

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

QUESTION: Thank you for your presence. I’ve been wanting to pass this on since three o’clock this morning. I’ve had a very emotional, nerve-racking night, and I came hear for a good time. I guess all the questions that I have I’d like to save. And I guess I want to ask you this. My ego—our conversations usually start like this on the telephone—has been doing a jig with me, and I’ve danced it, and I’ve danced it, and I’m tired of dancing.

I’ve been hanging on to Paul’s shirt tail for quite a long time, through the Graduation book when you advise him to just continue saying, “Are you there, are you there?” I’ve been doing it, and I don’t know if my guide is there. I could say, “Ooh, I can remember when you used to say this dramatic stuff and this emotional stuff, and things that I’ve read, and things that I’ve said.” I want to be calm, I want to have peace, I want that joy you talk about. God doesn’t that sound dramatic? I sound dramatic, I’d like to pass it on now.

ANSWER: I’m not going to let you off the hook that easily.

QUESTION: Aah, good, good! Well, I guess I'll start with the very simple one. Is my guide there? I don't hear a voice, I get feelings, as I said to you before.

ANSWER: Indeed.

QUESTION: I love that word.

ANSWER: And pay attention to that feeling. You see how easily one tends to look for a pattern. Paul hears me in very specific words, and the automatic assumption is that everyone else will hear their guidance just like Paul does. But the necessity is to go into the silence and listen without preconceptions. Most people do not carry the logic of their actions to its full extent. But if one were to assume that one would hear their guide, like Paul hears his guide, they would also assume that they will end up traveling around the world giving workshops.

What I mean to say here is, that when you go into your center and listen for guidance—expect the unexpected. Be willing to not have the faintest idea how the experience of guidance will be experienced by you. And then if you experience it by virtue of feelings, abide with that. Hang in there with it, because it will grow, and it will not be inarticulate just because there are not specific words.

Remember that I am registering, my presence is registering with Paul as meanings. Meanings do feel like something. Paul speaks at this moment with gentleness, because he is expressing the feeling of the meaning together with the words. You are experiencing, you are feeling meaning. And it is not like other experiences of feeling when you get a response from your guide.

Paul usually starts out a conversation with me by saying, “Good morning Raj, or good afternoon Raj, or good evening Raj.” And most of the time I respond by saying, “Good morning Paul, or good afternoon, or good evening Paul.” And then very often when Paul says, “Good evening Raj” and I say something else, he feels my presence and gives the same old words to it. He says or experiences the words, “Good evening Paul,” even though I may have said, “Yes, I am here.”

So you're not off the track. What I encourage you to do is to let the feeling that you are experiencing elicit words. Let words form in your mind that give expression to the feeling.

Now your ego is scared to death. This gathering is hazardous to its health. And there is that in you which is joyful because of what you know will be the nature of this gathering, and its congruence with who you really Are.

Decline to dance tonight. Show it your card that says, “All dances are taken. And that All of the dances are with me.” Then I encourage you also to relax—I'm going to say it this way, for lack of better words—relax into the energy of the group. Because even when you all go back to your rooms and seem to be separated by walls, you are all still here together embraced in the energy of “boundary breaking” and trust that you have brought with you, and it is safe to let go in a

common awareness of unity. Let yourselves bask in, and rest in this unity. You are not alone. That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are very welcome.

QUESTION: Hello, Raj. Hello, everyone. I'd like to preface this question with an expression of my motivation and desire for wanting to attend this workshop, this gathering. I thought it would be a wonderful opportunity to truly join with people who I thought would be more likely to be undefended than many of the people I know. And that experience would be very supportive of my own movement.

In the five years that I've been listening to Raj and working with the tapes and materials, I've gotten real familiar with "Raj Speak" as I'll call it. And I love it, and I'm familiar with it, and it's a context that I enjoy. So there are sometimes where I know I've had enough of it, and there are other sources of inspiration and joining that are also appropriate for me.

And I registered for the workshop and I have the feeling—particularly because this was scheduled to be a five day residential gathering—I thought, "well, I wonder if the format's going to be the same, because I wonder how five days in questions of answers are going to play."

And my other thoughts was, Raj has always said the focus is on us, on each one of us claiming our Christhood and owning it, and daring to be it, and be that appropriate expression of love. And it's been my conscious intent the last couple years to experience that. And so I've wondered whether the format might be a little different, where maybe Raj wouldn't be the only one who was answering some of the people's questions. Because I truly... a lot of the time I consider him my brother and he is my equal. And I know I have success in assisting others—and I don't want to say that with like a big ego, "look at me," I want to compete with him. Because that's not it.

And so I've wondered about that. And this morning when the format was announced, there was a little bit of me that said I was disappointed. And I wondered if there were other people here that have experiences as Raj is giving the answer where they have an answer and they say, "Boy, I'd like to address that." So I wonder if other people have kind of had that experience.

I spoke with a gentleman at lunch, who shared with me how he had an answer for a "yes/but," but there really wasn't an opportunity to share that.

One of my thoughts in kind of looking at the questions and answers that have been covered already today, and being aware that there are people here who are new to Raj—working with him in this direct way, and perhaps lot's of us who have been working with him consciously and directly for quite sometime—I thought, "well, maybe we're doing it this way today, because for

everybody who hasn't been too familiar with Raj, they need a day of 'Raj speak,' Raj 101."

But I still have this desire for things to break open a bit. And I can listen to the Raj tapes and you so very much express to us, ask any question and follow with the "yes/but's." But it's almost like there's still a little bit too much reverence, and there's still a little bit too much format, and proper context. And I just wonder if it's going to loosen up a little bit? So that's my question.

ANSWER: Thank you for not abiding habitually in context, and being willing to feel beyond a familiar context. It is WE here, not you and me. I do not sit here with an agenda other than, you could say, to be the light illuminating all the goodies that have escaped your attention so that you might be more grounded in Reality, and more grounded in your essential Being.

This group is indeed, shall I say, growing its own experience of our time together. Things can loosen up. But you are going to have to loosen it up. And if you want to have more interchange, if you want to have more discussion, if you even want to have time to be together as a group—during the assigned times of the sessions—to sort of hash over or express what is happening with you, as a result of what has been said, this is permissible.

You and I are not here to generate a set of tapes to send out to the world. We are here to explore with mutual support. So I do encourage you to think about what you want, and I encourage you to, shall I say, interrupt the pattern—if you have a desire for the pattern or the format to be different.

So I'm going to encourage you to be in touch with yourselves, and dare to do something novel or out of the ordinary—if that is what you are lead to do. And don't worry, intelligence is the fundamental of Being, and to be original will not create chaos. I will be with you the way you would like for me to be with you. So let us be together spontaneously.

We will nevertheless record, and so whoever is speaking, I would like for you to have the microphone, it will not truly curb spontaneity or naturalness. That's the end of the answer.

QUESTION: Thank you. The key note there for me is joy, really wanting to allow people to fully express their joy and their joyining—joining.

QUESTION: I have a contrasting feeling about that. For the last year I have been discovering the person inside of me. And the comfort of being with a group of people who I know are seeking that divinity, does not mean so much of sharing and but listening and of observing myself, and the gentle nature that I feel from being around people in less loquacious ways.

Raj, my question in my search during this last year, and all of the wonderful things that I have discovered that makes me feel a part of the universe, and of the word "service" has emerged a number of times, and the

feeling of service has emerged, and as I listen to definitions of service and exploring what it might mean and how I might be as a person in service. And incidentally, the Mother Theresa film this evening I feel... I have applied to the Peace Corp and this is a dream that I have had since 1962, to be a part of that.

And so my question to you is: if you see me in that role? And if I feel it's a logical extension and I would simply like some collaboration that you might give me on that path of service? And maybe if it's not the Peace Corp, it's something else. But I would like some direction about the meaning and your interpretation of being of service.

ANSWER: I will say first of all that it is a marvelously congruent next step for you.

Service... Servant... If you wish to serve your fellow man, you had better not try to serve your fellow man, else your fellow man will eat you up. You will sacrifice yourself. You will be what you serve. If you wish to be of service to your fellow man, you had better be in touch with what you Are.

I will soften that a little bit. If you wish to serve your fellow man, then I encourage you to desire to be in touch with your Self, with a capital "S". I encourage you to daily say, "Today I will make no decisions by myself." I encourage you to join, not with your fellow man whom you would serve, but to join with that ballast in you that keeps you in balance. And that ballast in you is the Holy Spirit (the disowned part of yourself that is held in trust, while you think that you are just an ego).

When you lean into, and depend upon, and yield to the Holy Spirit, you are integrating your limited sense of yourself with the wholeness of what you Are. And the wholeness of what you Are is not in anyway separate from everything else. And so in that experience of your wholeness you literally feel your oneness with everything. And without a false sense of separation that creates fear, there is the peaceful perspective of that which is utterly appropriate in your actions. And when you behave in the world from that place, everyone will say you have served them.

If you try to serve your fellow man without doing this, your fellow man will recognize your willingness to give your power away, and they will take charge of you, and you will be the puppet at the end of the strings that are attached to their fingers. And then you will say in all misery, "There must not be a God, because when I have decided to express love to my fellow man, I have just been used." That's because the fundamental, basic, initial, connectedness with your Being, and the joining with the Holy Spirit that that means, didn't occur first, providing the ballast or balance that allows you to be truly appropriate in transformational ways.

This might sound like a complicated task, or a big hurdle to be able to get over, and maybe it will take you more time to get over it than you have before you

should tackle joining the Peace Corps. No. Join it, today, tomorrow, while you are in the groups. Be with your fellow man and woman with the desire to know what the Father's Will is, with a desire to have a perspective that is not based on what you perceive their needs to be, but based upon what you feel impelled by the Holy Spirit to do.

Your desire to participate in the Peace Corps, came as a result of listening. It is an evidence of emerging clarity. And so, it is appropriate for you to take that step. But just remember each step of the way, listen to the Holy Spirit.

Paul would become apparently utterly useless if he was really trying to help you, and if you became the focal point, and if he cared what you thought about his "help." But his attention is with me, and he is expressing what is unfolding in his conscious experience as a result of that listening. And then, you might say, that as a result of that you feel unity, you feel touched, you feel heard, you feel embraced, and you are likely to say that Paul is very helpful.

And yet as I said earlier, he has been out of control for ten years, and has no sense of having accomplished a task of being helpful. Because, if you want to know the truth, he doesn't even have any idea of why what I might be saying to you would be helpful. But it doesn't change the fact that he is experiencing meaningfulness within himself, and everyone else is experiencing meaningfulness, and therefore there is fulfillment—obvious fulfillment.

I have said it before and I will say it again: The most direct route to your fellow man is right through the center of your Being. So if you want to help your fellow man, go into that place in you where you can experience your divinity, and in that experience have the inescapable recognition that your experience of your divinity proves the divinity of your fellow man.

And then, just as with Mother Theresa, you may look at anyone in any apparent condition and see the Christ. And in seeing the Christ, be that act of love that I have described as the recognition of that which is Real, with a capital "R", in each and everything—which is transformational, which is the leaven that leavens the whole lump.

Enjoy this new adventure, but don't become so excited with its novelty that you stop experiencing it from your best centered, connected place. That's the end of the answer.

QUESTION: I have a follow up on that. There seems to be a conflict between being so self-centered, and then being interested in other people. And you described my problem very clearly in your answer to me.

ANSWER: That was a description of the solution.

QUESTION: Well, it's also the problem. All right I've written it down, so I'll review what you said as my solution. Thank you.

ANSWER: Indeed, you have illustrated a wonderful point. Everyone, at sometime or another, arrives at a point of saying in all frustration and despair, "I

can't do this." And you judge yourself and you feel miserable and your words have stated the problem. And then in the moment of your deepest despair you realize that that statement is the answer—"I can't do this." And you feel the relief that you don't have to continue trying to do what you can't do.

The realization that you really can't do it is a revelation that you had been bound by your concepts to do something that it was not reasonable for you to do, and your conditioning continued to tell you that it was reasonable. And the moment you say, "I can't do it," and you feel the relief of it, your world that expected you to do it, or supported your belief that you ought to be able to do it, will reconfigure and no longer support your belief that you ought to be able to do it. And it will confirm that you cannot do it, and that the world doesn't expect you to do it.

It is a truth, "To thine own self be true, and it must"—it doesn't say it might or it ought to—"it must follow as the night the day, thou canst not then be false to any man."

What is the gift you have to give? What is the gift that any of you have to give? You exist. There is a reason for your existing. The reason for your existing is to make the gift of who you Are—the Individualized, but unlimited expression of God.

How can you make the gift of your Self if you don't know who you Are? It is selfish to make a gift when your hands are empty. It is selfish to ignore yourself for the sake of others and their perceived needs, which they will be most happy to convince you of and prove to you are real—for which there is no solution. They will be happy to convince you of that.

You know why it is selfish to serve others? Because in ignoring yourself you don't make the gift of you, and it would seem that some aspect of God is unexpressed. You are withholding God from expression when you are trying to be what someone else needs you to be. And yet, if you do care enough to be what the ego calls selfish and you do yield enough, you do sacrifice the masks and the misperceptions and the false definitions of yourself, and you do begin to feel who you essentially Are, which means to feel the presence of God.

Then what will happen where you are is the Movement of God. And it will be congruent and it will be transformational and everyone will say, "You have been most helpful. You have changed my life." And you will say, "But I didn't do anything. I don't know why you would say that. But I am very happy for you. And I thank you for loving me in your expression of gratitude."

The ego is a hundred and eighty degrees out of sync, that's why it's a liar and the father of the lie. It says the exact opposite of the truth. And it says to be loving you must extend yourself to others at your own expense. Martyrdom is the sign of great spirituality. That's the end of the answer.

RAJ OPENING COMMENTS (FOLLOWING MORNING): Good morning. When Paul began Friday night, he used the phrase, “who am I, and what am I doing here?” And I’d like to take a moment to ask and answer the same question myself.

Who am I? I am the presence of the Father Self-expressing. This is very important to understand, because many of you know me as Jesus. And to you, Jesus is a personage, a very significant personage out of your past. And the tendency is for you to lay upon me, or overlay upon what I am, your sense of my personhood, which whether you know it or not, involves a sense of my being an ego. Because that is your current experience of personhood.

Now I did say to my disciples, “If you have seen me, you have seen the Father.” And that is what I have just said to you, as the answer to the question, who am I. I was Awake when I made that statement, and there was no ego present. The full impact of that did not register with my disciples. And the full impact of that has not registered with you.

But I encourage all of you to allow for the full meaning of that to register with you so that you do not involuntarily and reverently conceive of me as a personage, as a form or a body, but rather as that Conscious Awareness of Being which is claiming no perspective different from the Father’s recognition of Himself infinitely. And so if you want you could say that God is addressing you. And I want to ask, who is hearing God? Is it a bunch of persons, or is it God recognizing Himself/Herself? Is this not all God knowing Himself/Herself and looking like all of you and Paul and me—is this not all God? It is.

Indeed, the question was asked yesterday when the suggestion was made that the format change, and that perhaps you listen to guidance coming from various other directions—the question was asked—“Don’t they realize that this is Jesus? Why would they want to talk to anyone else when Jesus is here to be heard?”

And I do want to make a point clear: When there is a willingness to yield to the Father’s Will, when there is a willingness, as Paul said, to have no preference, when there is a willingness to go into the not-knowing place and be still, and with no preference or urging of any sort, allow the experience of being conscious to occur, you find yourself Knowing, with a capital “K”, you find yourself beginning to experience the clarity of the Father’s point of view that is utterly and absolutely appropriate to whatever the given situation is at the moment.

And the guidance (if you want to call it that) that is heard, the intelligent clarity that is experienced is God speaking, and God hearing God speaking, experiences the integrity of Being and everyone feels good.

And so, I am not more special than anyone else’s guide, because any guide that is speaking as a result of someone no longer claiming a private, separate point of view, is being the transparency for Truth—is being the transparency for the Father’s Self-expression. Right now, Paul is being the transparency and I am being

the transparency, and therefore you are not listening to a personality of Jesus the Christ. You are listening to God expressing Himself, identifiable as Jesus—egoless Jesus, therefore, Jesus Christ, Christ Jesus, Christ Paul, and Christ You, hearing Yourself.

Because of your traditional teaching, if you have come from a Christian background, you have a spontaneous inclination to defer to me as though I were another person, but an exalted person. But I'm not an exalted person, I am the transparency for the Father's Will. I am allowing God to be All There Is right where I am, just as Paul is allowing God to be All There Is right where he is, even though to him it is experienced as hearing Me.

Now, Paul at various times—especially in the beginning—demanded (most honorably) that I appear to him so that he might have proof that this wasn't all his imagination. He did come to the realization that if indeed I did appear to him, his ego could explain it away as a hallucination, experienced by somebody who was going through the trauma of a collapsing business.

But that is not why I did not appear. I did not appear to him because it was imperative for him not to identify me as a figure, as a body, as a form, which would have led to a spontaneous conclusion in his mind that I was a person, rather than that Infinite Conscious Awareness that is absolutely devoid of self-will, and therefore does not in any way obscure the divine Love of the Father and the Father's experience of Himself infinitely and recognizing Himself and joying in the recognition.

You see, the tendency is to take everything personally, which means to take it in a very limited way. When John baptized me and the words were heard, "This is my beloved Son in whom I am well pleased." It was interpreted as a benediction placed upon me, because I was special. What it did was, to disclose the joy and the love of the Father in his experience of Himself, that

looks like You and Me. And so, that benediction is yours.

THE FATHER: You all are my beloved Sons and Daughters, in whom I am well pleased. Why? Because all I see in you is Me, because that's all there really is, in spite of all your imaginations to the contrary. And you are the only ones who hold limited and depreciating and demeaning concepts about yourselves. And it's all extraneous. It's all superfluous. It's all meaningless, because you cannot be anything but Me."

PAUL: This is me, Paul. That's not Jesus talking. That's very clearly—and it's the first time that's ever happened—it's very clearly the Father expressing Himself. I just wanted to let you know there was a shift that occurred there.

ANSWER: Now, this is Raj/the Father; Paul/Raj/the Father; You/Paul/Raj/the Father, being communion.

You see you must not only let lose of your definitions of personhood that you apply to yourself, you must let go of your definitions of personhood that you

apply to me, so that you might begin to be able to appreciate yourself and me, not as body or form, but as that Infinite Conscious experience of Being as Consciousness or Mind, that perfectly reflects the Father, because it is the Father expressed and nothing less. And then you will not appreciate me, “as Jesus,” more than you appreciate your guide. And you will not appreciate me, “as Jesus,” more than you appreciate yourselves individually. And you will not appreciate me, “as Jesus,” more than you appreciate each other.

Now, the second question is, “why am I here”? And the answer is: Because I love you. And because it perfectly expresses the Father’s Will for us to be together in love—not in judgment—in love, at this time, in this way.

Now there is something else you need to know for balance and perspective, and that is, that I am with you always. Isn’t that heart warming [sarcastically]? For balance and perspective, understand that you are with me always and you are with each other always. You are not alone, because God isn’t separated into parts.

As long as you feel alone, the infinite unity of Being—or what you might call the omnipresence of God, which cannot be gotten rid of in spite of your belief of being alone—the infinite presence of God, the infinite presence of you is experienced as this tiny sense of yourself being embraced by infinite love. And it is appropriate for you indeed to reach out to, and be willing to be in receipt of that love that embraces you, because that is the way reintegration occurs—that is the way the ego boundaries that seem to separate you from your conscious experience of God’s point of view, is penetrated.

But you need to know something else. You are the ones, for whatever reason, who have built the wall called your ego, that causes the separation. And the only way that thin film of separation can be penetration, is when you make the invitation—when you express a new will, if you will—that says, “I do not want to be separate. I am exhausted from trying to maintain myself.”

You know what? It’s effortless to be whole. It takes a great deal of effort to be separate, to be a part of a whole, because you have to deny the majority of who you Are. Self denial is hard work. Why? Because God is All That Is right there, appearing to be you. So, you’re denying God. Now let’s be very clear: Is that a sin? Punishable? No, it’s just a lot of hard work. It’s wearing and tearing, but the ego likes a good challenge.

So if you don’t want to be alone, don’t work harder at being a better loner so that all the other loners might like you better and embrace you. Let someone in, by invitation. The invitation is your desire to share your space, if you will, a desire to be present with rather than separate from.

Now if you want to know how untrustworthy you as an ego are, then just think about how safe you feel about letting another ego into your space. You don’t do it with very many people, usually just a partner—and you very gingerly be together. That is why you are invited to desire to join with the Holy Spirit, because

the Holy Spirit is expressing the Will of the Father, and has no ax to grind, has no little bias to apply to the expression of God to give it a little extra spin and vitality and make it stimulating.

And you can trust the Holy Spirit. You can trust me. You can trust the Father. The point is: make the invitation. Let your stance change to the desire to be present with, rather than separate from. When you express that desire to be present with, you create cracks, you might say, in the ego defenses that seem to prove that you are separate, and the influx of the Holy Spirit occurs.

And as I said yesterday, the Holy Spirit is your disowned Self, with a capital “S”, that is held in trust while you dally with the ego. Now it’s not held in trust in a divine bank deposit box. It is rather as though you have taken a part of the infinity of you as Consciousness, and have created a little sphere around a small portion of it, and you have said that everything inside this sphere is what you are, and there is nothing else. And all the while, the Infinity of what you are continues to be what is on the outside and the inside of this sphere of your belief structures.

That is why when you desire to companion with the Holy Spirit, when you commit to not being alone and you let in, you create cracks in the sphere and there is an experience of your wholeness—of your connectedness with that of you that has experienced itself within the sphere, and that of you that seems to have been unavailable to you but has forever been consciously Being the Presence of God outside the sphere. And when that connection occurs, you say you have experienced enlightenment or revelation—you have had a divine experience.

I will say it again: The Holy Spirit is your disowned divinity, your disowned Self held in trust—in other words, going on outside the sphere of your ego structures in spite of your ignoring it—while you dally with a limited perception of Yourself.

As long as you are holding yourself to a sense of personality—as an ego—you deny yourself the experience of your wholeness, and you deny yourself the experience of who your brother really is. Because you cannot conceive of your brother or sister as being more than what you are.

And so that is why I have begun today by saying who I am, and why I’m here, so that you will not misconstrue me, and hold both yourself and me in the confines of limits—as personality.

Now who said this to you? You said this to you. I could not say it if you were not ready to hear it. So you could say, we said it. As much will happen during the period of this gathering, as you are willing to let happen. I am here to reflect back to you, You. Why? Because God is all that’s going on. And God is All There Is to be reflected.

Now I am not here as the Son of God to teach you anything—you poor things. I could say I am here as a brother. I could say I am here as your friend. But more than that, I’m here because I’m You and You are Me. But you see, that

still has a sense of separation to it. It expresses a closer approximation of the truth of it. But lets carry it all the way. I am here because you are here, you are here because I am here, because there's only one thing here and that is God—the infinite Movement of Consciousness experiencing Itself infinitely, and therefore with, what we can call, infinite diversity. But the diversity arises out of the infiniteness of the Source, and not out of the unique characteristics of, what would be called the part, the diversification.

Therefore, as you let go of a personal definition of yourself, a private separate personal reflection of the Father, and allow for the Father to be the only thing present right where you are—because that is the only thing that is really present—then what I will call the infinite texture of the infinite expression of God becomes fully illuminated, you might say, fully conscious as a unique aspect of the Whole that expresses nothing less than the Whole.

Indeed, if the brotherhood of man, the Sons and Daughters of God, in a totally Awakened state with everyone consciously experiencing his or her Birthright, the Brotherhood if it expressed itself would not be everyone saying the same thing with exactly the same inflection like a Gregorian chant. But everyone's clear undistorted expression of the Father—because they are letting the Father express Himself there where they are—everyone's expression, if you will, would constitute what you might call the music of the spheres, harmony. You can't have a single tone and have harmony, can you? It takes two tones to have harmony, or more.

Individuality is eternal, and it does not get swallowed up, it does not disappear as one yields personality up, sacrifices personality and succumbs to the Father's Will. The infinite Self-expression of God could be called God infinitely Individualized. But you must understand that the individualization is not a limited expression of God, but the full presence of God. And this you could say involves divine mathematics that cannot be explained rationally or logically, you have to feel for it.

Now self-sacrifice...

Self-sacrifice is an idea present in all major religions and all teachings, you might say, of those who have dared to step into the not-knowing place that Paul spoke of. It must be understood that the self that is sacrificed, refers to the collection of ego beliefs that you have brought together to form a definition of yourself through reasoning, through observation, through logic, whether it's good logic or bad. It is this conglomeration of assumptions and beliefs that must be abandoned.

The problem is that each of you thinks that is what constitutes you, and therefore to sacrifice or abandon it will mean going insane because you will have no identity left. And so you say, "Well, I want to live a little bit longer. I want to enjoy this world. I want to enjoy my family, etc. And so I'll wait until I'm not

interested in what's going on before I'll sacrifice myself, and dissolve into some nondifferentiated unrecognized stuff."

It's beautifully summarized in a joke about a fellow who gets on a bus and sits down next to a priest. And as they're sitting there the priest starts talking about the glories of the afterlife and of being with Jesus and God and so on. Finally, having sat there, listening to the priest enraptured with his sense of the glories of the afterlife, this young man says, "Yes Father, yes Father, but do we have to talk about such an unpleasant subject?"

You are conditioned to interpret the sacrifice of self as the dissolution, the dissolving and the disappearing of any experience of self, and all that will be left will be God, whatever that might mean. And naturally you're going to put that off as far as you can. But the fact is that you have a means available to you—which we have already discussed—but you have a means available to you in which you can safely find that self-sacrifice, with a small "s", does not mean the giving up of the experience of Self, with a capital "S".

And that safe means is: becoming still. Do you know what becoming still means? It means not thinking. Thinking is a defense against and utterly blocks the experience of knowing who you Are. And knowing isn't an intellectual experience, but a direct experience that you find yourself having in the silence of your Being.

And in the silence of your Being you find the courage to make the invitation to the Holy Spirit, or to the Father, or to Me, or to the Awakened One who has been assigned to you—it happens, that you feel safe enough to express the desire to know what Truth really is. It allows you to have the desire to be present with.

You know what? The moment you genuinely become silent with no preference, you have decided not to be willful. And that in itself begins to weaken the ever so tentative, but seemingly substantial shell of your ego beliefs. And then when you dare to make the invitation to make no decisions by yourself, but to companion with the guidance of the Holy Spirit, you are primed for the influx of the experience of your Wholeness, the experience of your Knowing. And you just Know the Truth. You don't arrive at it through deduction. You experience the fact that you're divine.

You know what? It's not awesome, because it is utterly natural. But it is also undeniable and absolute. And you know it's irrevocable, even though you choose to temporarily abandon that experience and begin thinking about it, and once again identifying as a limited ego.

And when you Know that you are divine, (and I've said this before)--but you all have the experience when you do this—when you know, not think, but know that you are divine, you experience a revelation, you know that the so-and-so that lives next door to you is divine too.

And you know what happens? You're able to love the old so-and-so, not as an intellectual exercise, and you do not say, "my neighbor next door is divine." It's not something you say to make it true, it's something you Know (for lack of better words) from the tips of your toes. And when you have that experience you know what's happening? You're loving your neighbor, because the thinking that defines him otherwise isn't occurring, and the thinking that defines him otherwise is the only definition there is of hate.

So now you know who I am and why I'm here. And you also know who you are and why you are here. And you also know who's talking to you, and don't be fooled into thinking that it's me. And yet it is me, but it's not me and not you—it's not me to the exclusion of you. It's us unfolding, uncovering the unity of Being. It is us experiencing communion. And at the moment, because it expresses the Father's Will at the level of accommodation of a current three-dimensional frame of reference, it sounds like us experiencing communion is Paul flapping his mouth. But it is a singular, unfragmented, indivisible event that is happening here. It is the Oneness of us. And us says, "it feels good to be here."

QUESTION: I had an experience a while back that immediately afterwards I wanted to ask Raj about this. And it's directly related to what you were saying this morning. And just for the point of reference, for context, I'm not sure if I need to say this or why I'm saying it, but I had eaten a particular substance, mind altering substance. And I had the deepest experience I've ever had in my life.

I've had many experiences on my own of feeling connected to God and being one with the Godhead, being one with the Father, being the Christ. And this particular experience I felt like I went beyond that to actually being the Father—not being one with the Father. And I looked out from that place, and I saw nothing but myself. And it was ultimately, frightening to see that.

And from that place then, I preceded to do something that you were talking about last night, I preceded to choose my life, because I saw that as I contemplated it I saw that my only means of survival was to start to choose my life. And it became an actual physical experience, where I was out in the desert and the road disappeared, completely, literally, physically. And as I made the choice to choose my own life, the road would appear in front of me and I would drive on. And every time I would stop choosing my previous life the road would disappear and I would just be driving through the cactus.

And this went on all the way back to my house. Where I finally had to choose every single, subtle, nuance of my life exactly the way it was or I would not be able to live—was the feeling. Including the fact that the only thing that I could perceive that existed along with myself, was reverence for what I was still calling other beings.

But for the first time in my life I was in a place where I did not even see the existence of what is called love. And what I felt like I needed to do was, I needed to create love as a vehicle for my reverence for my fellow people. So I felt I had to recreate my life and I had to even create love so that I could come back and be with people.

But the question is, like it's more like just commenting on that in relationship to what you were saying this morning about not being lost in the Oneness. I did experience something that I didn't think was possible. Since I always heard you say that, and I'd always believed that I would still maintain my selfhood. I experienced not having a self anymore, and just being the Father and being totally frightened and needing to create the illusion the way it was, not because I was falling from something, but because I needed to escape from myself. So could you please comment about that?

ANSWER: Indeed, as I have said before, drugs are not mind-expanding. They function, if you will, entirely within existing ego structures.

Now you must remember that the self that is embraced by the sphere of ego structures—which is very tenuous and thin, even though it is seemingly substantial, as I said—the self that is contained within the sphere is the same self that is outside the sphere infinitely. Therefore, it is as though the sphere has captured a little bit of what you divinely Are.

That is why even in your distorted self-perception you recognize that you are worth something. That is why even within the imposed ignorance of your ego structures you remember Home, and you feel the desire to know the truth, and you feel the desire to violate the boundaries of the ego structures—even though you don't remember or know why you feel that.

The experience that you had of “being God,” was not an experience of union with God, but was rather a creatively drug induced experience of what the divine You remembers of the experience of unity.

This illustrates perfectly what I have referred to as the danger of using drugs. And I'm not referring to burned out brain cells and all of that. It is the danger of believing that you are having a genuine experience when you are not. And as a result of that, not engaging in having the Real experience.

There are flecks of truth in what you experienced. But one of the ways you can always tell whether you are experiencing an illusion is that there will always be polarities present. And whether you are, at any moment, during the experience of this illusion having a beautiful, wonderful experience, the opposite of it lurks. And that is not the case when you are having a Real experience of the penetration of the ego structures that allows you to truly experience unity with God, in which indeed you feel and recognize yourself in everything that you are experiencing.

If you are experiencing an illusion, it will always be polarized no matter which end of the polarity happens to be up at a given moment. And you may have

a good trip with no negative, but I will tell you, that the negative was lurking—the negative was there to be had. And that is not the case in, what I will call, a Real experience of enlightenment.

Now we will not take time to pin point the flecks of truth that were there. The key thing that you need to remember is that the fear you felt is the factor that proves to you that it was not an experience of unity, even though there were elements of Reality that were present, that were drawn from unavailable memory. I mean by that, memory of that which is not normally consciously available to you. But it is from memory of that of you which is divine within the limits of the ego frame of reference—the belief structures that you utilize to define yourself at the moment.

You see, the very fact that you in your limited perception of yourself are divine allows for confusion to reign when you engage in the use of “recreational drugs.” And that is why you can seem to have experiences that approximate truth.

But you want to get beyond the limited memory of the experience of unity—even though if it is embellished or enhanced by drugs—what you want is the Real experience of integrity, in which there is no polarization, no fear. And even though the experience is—by comparison with what you are experiencing now—magnificent, awesome in its infiniteness, it will not be frightening. You will recognize your Self in it. And if your Self is the presence of indivisible God, then your experience of your infiniteness will be incapable of polarization—will be incapable of fear.

I’m just going to take a moment here before we break for lunch.

The ego thrives on the challenge of gaining control over that which doesn’t need to be controlled. And let us say, as time has passed, as the centuries have passed and everyone has become more and more educated, truly speaking, there has been less identification with the body. And one does not live by the sweat of his brow; he does not have to plow his field; he does not have to build his own house; he does not have to physically labor as he did two thousand, four thousand years ago.

As this has happened, and there has been more identification with mind than body, there has evolved what you call psychology. This evolution of psychology and even what you would call the Tao of physics, etc., expressing the mental nature of the physical universe has brought with it a shift from controlling your world physically to controlling your world mentally. And this has even been translated into religions, which by means of the true use of your mind, you can heal yourself, or you can demonstrate into your experience tennis courts, and swimming pools, and Cadillacs, or whatever your heart desires. Except it isn’t your heart, it’s your ego.

I’m going to encourage all of you to be leery of anything that promotes the idea that you can create your good, or that you can create your world, or that you

do create your world. Because the very words express an authority that's purely imaginary. It is a manifestation of, what I will call, a more refined sense of ego. Control has simply shifted from the physical control of the physical world, to the mental control of it. And as long as one is trying to create one's world, what are you going to use for tools or blueprints? You are going to have to rely upon memory—your best current sense of something. And there is no creation in that at all, it's just a rearrangement of the same old stuff in new and satisfying ways. Satisfying why? Because it was your idea.

Now it is possible because as a shift of perception occurs there is unfamiliarity that happens, it is possible to be confused and not verbalize what you are experiencing well, you will verbalize it awkwardly. And as you begin to listen, as you begin to feel into the already existing Movement of Creation and you recognize it and you recognize it as You, but not a movement that you're figuring out, and you begin to flow with it because you feel the integrity of not acting at odds with it, your life indeed will begin to transform into what the Course calls "a happy dream."

And because you know it's happening as a result of something you did, even though it was letting go of your willfulness, you might in your awkward expression of what is happening say, "I'm creating a better life for myself."

I encourage you to be careful of linking the word "create" to yourself. Because you will always be susceptible of using your current sense of yourself as the definition of self that is doing the creating, rather than the capital "S" Self that you are—which is God Moving—that you will not have a true perspective of until you have totally abandoned the sense of a self that can be creative.

Strictly speaking, the only thing that any of you, as you presently experience yourself most of the time, the only thing any of you can create is a misunderstanding of what's going on. And you create the misunderstanding by not paying attention. You create it by abandoning paying attention and relying upon thinking and judgment. That's it in a nut shell.

QUESTION: My question deals with the last statement you made about the only thing we create is a misperception of our reality. As I understand it...

ANSWER: Not of your reality, but of Reality itself.

QUESTION: Yes of Reality itself.

ANSWER: You call your misperception Reality.

QUESTION: As I understand it, when we wake up, when we all graduate, we will not remember any of the dream for a number of reasons: That remembering is a thinking act and we will be Being, and remembering deals with the past and we will be in the now. And the Course says that when we wake up the entire ego system will disappear into the nothingness from which it came.

And so my question is: When we all graduate, when we all wake up, what will prevent us from making the same error that we originally made and starting this process all over again?

ANSWER: It is difficult for me to express this in a fully meaningful way with words, but I can come closest to it by expressing the reason that you will not do this again, as being spiritual maturity.

As a child you loved to play with toys. As a teenager you loved to play with girls. Your interests changed because of a process of maturity that is not consciously brought into play. As an adult you liked to play with and manipulate the world, not because you were taught really to put away childish things, but because it happens as a result of growth.

Now I understand that this implies that there was a certain spiritual immaturity that caused you all to indulge in the interesting experience of limited perception. And, of course, that isn't true. But this is the closest that I can come to explaining it.

You must understand that it is not an error to experience the forth-dimensional conscious experience of Being—which I guess you could call a four dimensional continuum—from any of the lesser dimensions, the third, second, or first. It is an experience that is available to all of you. And I would wager to say that fully seventy-five percent of the Brotherhood of man, the Sons and Daughters of God, have indulged, we will say, in an experience of the lesser dimensions. It does not constitute a disobedience. However, not everyone got caught in it.

To experience Reality in a limited fashion introduces polarity, which if you stay in it long enough becomes challenging and inviting. And ultimately, because of the invitation and the acceptance of the invitation, and the addictive nature of it, one can forget Home because there is a greater interest in the preoccupation with the challenge. But to engage in it does not constitute a disobedience. After all, all four dimensions do describe the constituting presence of what you infinitely Are.

It is only when you, as a result of engaging in a limited perception of yourself, forget your larger Self that you are deluded into believing that you are trapped. And that is what constitutes insanity—the belief that you are finite when you are infinite.

Now the Course says, an actual human or three-dimensional experience proves that when you become engaged in delight at the challenge of limitation, you are in an active state of denial of your infiniteness, which is the same thing as being in a state of denying God. And that is why the ego is described as an act of defense against God. But it isn't because the ego is real. It's because you have become misled by the nature of the limited frame of reference, and have at some point, actively chosen to engage with the apparent challenge or challenges that reflect the polarity of the limited frame of reference.

And as long as you are consciously accepting the challenge, you are bringing into play an act of will that causes you to be unable to give your attention to that place in you where you can reconnect consciously with your infinite nature, and thus graduate, if you will, back or forward into your Primitive natural estate.

Now one of the things that will happen when you wake up is that you will have consciously available to you what you in your Totality have been being during all of this time that you were viewing everything in a limited fashion. There will be restored to you, you might say, the true awareness of what has been happening to the divine You, which has been Being fully all the time that this little part of you has been claiming to be all there is of you.

I'm going to put it this way: The experience will not go to waste, even though it will be such obvious nonsense that you will not carry it around with you any further. And it is in that sense that I speak of a spiritual maturity.

Humanly speaking, it would be the same as saying, "I've had the experience. I don't need to do it again. I don't want to do it again." It won't be that conscious a flow of thoughts, and decision making won't be involved. It's just that you will be more attracted to girls than to toys, or more attracted to whatever than you were when you were attracted to girls. You just won't be interested anymore. That's the end of the answer.

PAUL: I don't know what to do because I don't want to slight the people who are next in line. Let me check with Raj, because we have three more follow-up questions.

He said we will take the follow-up questions.

QUESTION: I'm going to use my follow-up question as my question, not that I'm being a martyr, because I'm not, Raj has already answered my question.

My question has to do with what happened this morning, we were talking about everybody being one with each other, one with all things because there is nothing that is not God. And also was mentioned, all those people that did not buy into the illusion of duality, that didn't get caught in that. And I'm referring to the Ashtar Command and the Federation: how we relate to them talk to us about our oneness with them. And also if you could mention about the Photon Belt that supposedly we're going to be going through in the immediate future.

ANSWER: Probably, to the surprise of many of you, I am not going to deny the existence of Ashtar or the Ashtar Command. And it may stretch your imagination some or your credulity, to think that you might have to embrace those who are called the "space brothers," and not continue to call those who are listening to the "space brothers" kooks, and you perfectly normal listening to me.

I said earlier on, meaning a number of years ago in early gatherings, that the message will get through like the early "pony express." And it will get through in

language of present awareness. And that obviously, the language of Awakening for an Australian Aborigine will be different from the language of Awakening for a scientist of the Western World.

And Paul always thought that the language that I meant, that the language for Australian Aborigines would have to necessarily be much more fundamental and simple, because of their necessarily limited degree of education. And when he went to Australia, he had the opportunity to discover that they were further along than the scientist of the Western World. And that more accommodation would have to be made to the Western mind, than to the Aboriginal mind.

Now there are those of you for whom there is a readier ability to listen and accept from what you would call, “space brothers,” because there is a strong sense of reasonableness to the idea that your universe is peopled with many beings other than yourselves.

Now this does not mean that Ashtar and the Ashtar Command, meaning that “body of individualities” under Ashtar’s Command, they are not people from other planets, they are part of the Brotherhood just like every single one of your guides and like myself, and like all of the Brotherhood who are Awake. They are Totally Awakened. And they do not need space ships to be wherever they want to be because they are aware of their omnipresence and thus can bring their focus of attention to any point in infinity by a shift of their attention. But they come to facilitate the Awakening of mankind in this part of your universe just as I do, but in a different form that registers easily and meaningfully to many of you.

Be willing to allow the messengers to appear in whatever form they appear and understand that they are accommodating the many various mindsets or frames of reference that all of you are in. And each of you pay attention to that which is meaningful to you. And if you hear inconsistencies, do not assume that these inconsistent “messages” cannot possibly represent an Awakened perspective, else there would be absolute consistency. Because the problem is that your ego mindsets are inconsistent.

A Course In Miracles is an accommodation. You listen through sieves. You sort out before a thing even arrives, anything that is arriving. And you would be amazed at how much artistry is required in order for us to get a non-dimensional truth through some of the crazy patterns of your sieves so that you end up hearing it half way as it was intended. I’m not complaining. If you knew, however, you would know how loved you are. And that is important.

Truly, at this time, in this setting, there is no need for me to address any of the other aspects of your question. I would just encourage all of you who might enjoy letting your imaginations run wild, that the idea of passing through a Photon Belt is not one which needs to cause you any concern. Indeed, if it did, I would be addressing it further.

You all need to know something: The one thing you all have in common, your one life saver if you will, is that because that which is encased within the sphere of ego structures is the divine You, just as that which is outside the sphere is the divine You, you forever have the capacity to recognize Truth.

Do you realize that this means you never need to give your power away? You never have to rely upon someone else telling you what the Truth is or that you should believe such-and-such a thing is the truth. It means that you have the ability to listen to anybody saying anything without fear, because you have the inherent capacity to recognize truth. And you need to begin to exercise that capacity.

And then whether someone says, “this message has come from the Ashtar Command,” or somebody else says, “this message has come from Raj,” or somebody says, “this came from somewhere else,” it will not be the apparent source that will be of interest to you. What will be of interest to you is that when you observe it or take it in, that you measure it against your deepest understanding of what truth is—your deepest feeling of the truth of it. And in this way your Integrity is left totally intact.

You don’t have to deny this one, and deny that one, and accept that one. That is stupid. Because the one that you say, “I don’t need to deny,” you are likely to listen to without paying attention. And in the absence of actually paying attention to the point where you are measuring what you hear against your deepest knowing of what truth is, you give your power away and lose your sense of your Integrity.

Why does everyone want to grow up? So that they can stop learning! So they can finally learn it all and relax and what? Not have to pay so much attention any more. Well, not paying attention is not being conscious. And in not paying attention you lose the experience of your Integrity and you do give your power away. And then you end up saying, “she’s using me. He’s using me. I’m being mistreated.” You have mistreated yourself.

So remember, each of you has the inherent capacity to recognize Truth. Practice that capacity! Stay conscious! And thus, keep alive to yourself your experience of your Integrity. And then you will not need to be afraid of anyone, or off-handedly discount anything. You will not be afraid to let anything new into your experience, even if it’s Ashtar the “space brothers.” That’s the end of the answer.

QUESTION: At the end of this mornings session you were referring to verbalizing awkwardly as you’re beginning to let go of willfulness. My question is, would you also possibly go through memory deficits during that time?

ANSWER: Indeed. I will tell you something: As you begin to listen within, freeing your mind up from thinking so that you are gathering the facts of

Being from the direct experience of what you divinely Are, you disengage from memory. And this is very often defined as a problem, only because you have been conditioned to rely upon your memory as though you had no other resource available.

As you “progress,” you will find that you will prefer to always be at the point of Knowing, with a capital “K”. Because then you will always be absolutely congruent with what is really going on in the moment you are experiencing. And you will realize that you no longer need to remember anything. And then what you had defined as a problem, called a memory deficit, will be recognized to be part of your healing of being an ego. If you don’t recognize it and you call it a problem, you are likely to panic and leave the act of listening. And then you will seem to have a problem.

So the point is that as this begins to happen, stay at that place where Knowing occurs. Be willing to continue to stand in the void—in the not-knowing place. Not-knowing is spelled n-o-t hyphen small k-n-o-w-i-n-g. It means, not-knowing as an ego; not knowing as a collection of memories.

And when you are in the not-knowing place as an ego, you are in that place where capital “K” Knowing is experienced. And you have your first direct experience of what you divinely Are, the beginning experience of it. And if you insist upon remaining there or returning there as often as you can, you allow that experience of Knowing, with a capital “K”, Knowing yourself, to increase—to illuminate itself to you. That’s important. You will not be able to uncover it. You will not be able to ferret out, the various aspects and experiences of who you divinely Are. You must yield and let it reveal Itself to you. The only way you can invite something in is to open the door and let it come in.

And so you cannot be in charge of the revealing that will occur. You really can only let. And you let by not having any other agenda. That’s the end of the answer.

QUESTION: Okay, on this memory deficit thing... By the way greetings.

ANSWER: Good afternoon.

QUESTION: Does this apply to all memory deficits?

ANSWER: No, indeed.

QUESTION: Shoot! Okay.

ANSWER: Some memory deficits are simple additional experience of limitation that is characteristic of the ego frame of reference. That’s the end of the answer.

QUESTION: I know, I’m trying to figure out what you just said to me in case I have a follow-up to that. I think I have a question. Wait a minute, is what you just said to me that most memory deficits then are just problems with the ego?

ANSWER: Like any other apparent physical disease, which is simply a manifestation of the mental perception that you are a limited human mortal. Aside from that, when one does begin to listen, as I said, one disengages from the apparent level of thinking, and thus disengages from memory, and may experience a memory deficit. But that does not constitute an illness, but a health that goes beyond your present sense of health and illness. You would say that a healthy memory is good, when the fact is that Knowing and not memory is what constitutes real mental health.

QUESTION: Greetings, Raj.

ANSWER: Greetings.

QUESTION: This is a follow-up having to do with the question about doing drugs. And also a couple other things. When Susan was describing the other day an experience that she had in a dream, and what it was like for her for the next five weeks, there was something very attractive and appealing about something that seems so cosmic, if you will.

ANSWER: Indeed.

QUESTION: Indeed. I've done drugs in the past and have realized lately that...

ANSWER: All of you do drugs. I do not mean just the drug store kind. The ego is a drug. Continue.

QUESTION: So I've done them in the past and have notices recently that there's been some desire in me to, let me say a recognition of the possibility that I want to check out with you, the possibility of being naturally intoxicated on Being, with a capital "B". Wondering if that's an appropriate thing that I'm feeling like that's a possibility, or is is something that is just something I'm adding from the ego level?

ANSWER: Life is way ahead of you. There's already a word for it. It's called bliss. Indeed, yes. Indeed, yes.

QUESTION: Is it possible to be there all the time?

ANSWER: What do you think we're talking about? Now, give yourself permission to have the experience now. Do not say in the bye-and-bye. Don't say, "Well I know I'm bound to have the experience, BUT I know it's going to take a little bit more growth."

For those of you who may not have heard this before: There is no prerequisite for getting in touch with your guide, except having arrived at a point where you desire to have the experience. And likewise, there is no prerequisite to experiencing bliss, except to have arrived at the point of desiring to experience it, and what? then letting it in.

Have any of you desired to teleport, and sit there with full intent and willingness to doing it, and then in the back of your mind say, "no," because you are afraid if you get there you won't be able to get back.

So, when you give permission for things, you very often withhold permission simultaneously. And then there are others of you who give permission, it begins to happen, you say, “not so fast. I can’t take too much of my good.”

Remember this: The only prerequisite to experiencing your bliss is to have arrived at a point where there is a desire to experience it, and then let it in. In other words, don’t say, “come on” and push away at the same time. You have to say, “come on” and then succumb to the influx—yield and succumb. Wonderful unpleasant words, but absolutely necessary to understand and embrace.

You are not yielding if you are saying “No.” You are not yielding, you are not providing admittance to the influx of the experience of your divinity if you want to control the inflow. And so you must succumb—sacrifice your willfulness.

It is only because of your currently limited perception of things, and your belief that the limitation is real, that you believe that anything else that might come in is likely not to be to your advantage, that it is likely to be as polarized as the lenses through which you are looking at everything. That is one of the reasons you want control as you let something in.

All of your spiritual paths are ultimately meant to help you arrive at a point through reason and, I will say love as well, where you can dare to trust that God is All to enough of a degree that you can dare to let go of control and let in willingly. Being on a spiritual path is not for the purpose of having a more exalted kind of control. That’s the end of the answer.

PAUL: Raj wants me to ask whether anyone is having difficulty with the way things are going at this moment, in that we are not seemingly going in an orderly fashion, but it’s sort of flowing organically. Is anyone having a problem with that?

QUESTION: (Someone is talking without a microphone.)

PAUL: If there’s one thing I know about Raj, he won’t lose focus. But I understand what you’re saying, yes. For the sake of those who will listen to the tape, the comment was made that there was a concern that the focus would get finer and finer and smaller and smaller. And just a moment... He says, “Indeed, I will not let that happen.”

ANSWER: You must understand that I am not being led by you. And that the Us, the unity that I mentioned earlier is unfolding the clarity that represents the growth and unfolding of everyone in this group, and I am here to reflect that back to you. I am here to reflect back to you what Us is Being. And Us is bigger than the sense of limited I that seems to be asking the questions.

PAUL: This is me, Paul. I hope that the person who was supposed to be next in line hasn’t been sitting feeling, a clutching feeling of, “What am I going to say when I get the microphone?” I hope she has been sitting here all morning and afternoon, and the microphone has never come to her, and she hasn’t gotten relief. (Laughter) Let’s continue.

QUESTION: First of all I want to thank Paul, and Raj, and Susan, and Christopher for being a part of our life. We're all so very grateful. Thank you.

Talking about wanting the Christ experience in our lives, I think we all want that, and I think I speak for everyone here. In wanting to be in touch with the Christ in my life, it's the most important thing for me. And I refer to a phrase you used before about strong arming the universe.

I feel like I'm right on a line: one side of me strong arming, telling them, "I want it, I want it now." And the other part is trying the "infinite patience that brings immediate results." And I go back and forth on these two... on the side of this same peak, wanting that peak experience and wanting it forever—like Marty said. And it seems so allusiveness, I get there—so close—and I'm not in touch with the Christ. I don't know his name, and I want to know it so much, and I want to be a part of it.

ANSWER: Or, or, or her name.

QUESTION: Or her, he or she. And I want that so much, and I'm trying not to be so willful. If you could help me and us with that I'd be so grateful.

ANSWER: You know the principle of homeopathy? The more attenuated a drug, in other words, the less of it that is present, the more potent its meaning or intent is. I'm not saying that is a true principle, but that is the principle of Homeopathy.

Now I will tell you a way in which that principle is true. When you really want something, when the desire is very strong, express the desire in a whisper. Express the desire with the greatest amount of gentleness that you can. You could say that the desire is most potent when it is said the most softly, because there is the least amount of strong-arming present. You cannot speak forcefully in a real whisper. You cannot speak forcefully and gently at the same time.

For those of you who watched the film of Mother Theresa last night, you saw this little tiny woman speak most softly but firmly. She expected to see a cease fire—there was a cease fire. She didn't go up and down the streets to the troops and say, "stop it!" She brought no force to it. When you are speaking gently, it is easy for the meaning of your self-expression to be, "Thy will, not mine be done."

Now, indeed, this is a technique, but it's one that you can grasp and you will find that it will feel good to express your desire without passion. O-o-o-o! Did I say the wrong word? I know the word passion is getting a lot of attention these days, in the sense that somehow as you grow, the meaning of life becomes a more passionate thing for you. And people are trying to once again live their life with passion as they hear that someone in the past used to live it. It's always been hearsay though.

The power is in the peace. The power is in the Presence—not the action—the Presence. And it is not because you have found a way to have a powerful desire that makes things happen. It is because in the peace of the Presence of You is where the Whole of you awaits you as your conscious experience, and it unfolds, you would say it manifests.

That's where you can become confused and think that you are creating something. But what happens is, you might say, as you move into the Peace of the Presence that you Are, and willfulness has been abandoned, the hooks that hold up the veil come lose, and the veil drops. And you say, "Wow! Look what I did!" But it was because you weren't doing anything, that it happened. Because you weren't doing anything as an author, or as an authority.

You want the veil to be lifted? Then be the Peace and the Presence that you Are. And let your desires be expressed ever so gently, ever so softly. You know what? You can whisper it, and then you can say it in your mind, without your lips, and then you can whisper it in your mind. You can get it real soft. And what do you do after you have expressed the desire? You let it in.

I've said before, but there are many of you who have not heard it, and you need to hear it. That every desire includes within itself everything necessary to its fulfillment. And it has been said that desire is prayer. And I have described desire like a sidecar to a motorcycle that is not attached to a motorcycle.

And I have said abide with the desire. And today I am saying abide with the desire gently, quietly. And if you can imagine abiding with the desire to mean sitting in this sidecar, which has no steering wheel, no brake, no accelerator. If you abide with the desire, then, because every desire includes within itself everything necessary to its fulfillment, you will find yourself at the destination of this sidecar, because you let the desire carry you to that point in which it is fulfilled.

Again, you can see that control and authority have nothing to do with the fulfillment of desire. So give up the idea that you can think yourself into your fulfillment, or that you can use your mind to create fulfillment. You use your mind long enough to whisper the desire once, and then abide with it, and give permission for it. And then watch the miracles happen. That's the end of the answer.

PAUL: During the break, I was mentioning to someone that from where I sit, so to speak, in this togetherness that's occurring, there's an entirely different feel with this group than I've ever experienced with any other that we've ever done. And the only way I can put it was, it is as though Raj knows that everyone is really hearing what he's saying.

Now here we talk about awkward verbalizing, what you find yourself knowing. Another way I could put it, is like perhaps communion, rather than communication is really happening. Another feeling I have that's right along with it, the way it feels it's like, this is going nowhere. In other words, we're not getting from point "A" to point "B", but we're Being it somehow.

This has a very different feeling from any other group that we've done, it's a very different that I'm expressing. It's like nothing is being accomplished, because it's like in the instant it's done. Do you understand what I mean?

So I am sharing with you what I'm experiencing in this dynamic. And there are two people who I have not prearranged this with, who are going to be surprised, who I'm going to ask to start out sharing what they have been experiencing. And the first one is David. And I'm specifically referring to what you were sharing out in the hall, plus anything else you do want to share.

DAVID: I knew this was going to happen. It's getting very timeless isn't it?

Well, it was pretty simple. I remarked to Paul this morning that it was as if in my experience everything that had come up for me in coming here was already taken care of.

I noticed that with what we were talking about, changing the format yesterday, I walked around and listened to lots of feelings that people were having. And this morning I watched Raj through Paul weave all of those things together seamlessly. And the image for me was like a master carpet maker who starts off with all this wool, and you watch this pattern emerge, and the pattern includes all of the colors. But it brings order to it in a way that you kind of suspected there was order there, but you had no idea the order was so inclusive—that everything that seemed so fragmented was a part of that whole. And when the wholeness came, it was this carpet that was complete.

And then the other thing, the thing that I just remarked to Paul about ten minutes ago, was that for me there was a sense that's different. It's very subtle. But it's very different for me.

It's as if my reliance on sensations, or sensuality, or eyes and ears and touch and the feeling of the environment has changed in this room somehow. And that what Raj is speaking is, coming somehow from the inside. And I'm feeling as if there is a stereo speaker here, and that's the left, and this is the right, or something. And I'm hearing it this way so that even in the breaks when we sit quiet, when we come back from breaks there's instruction that's given that's fine tuning my attention, to get me to be in the position to be aligned with the next thing that's about to happen so that I'm not sort of wavering.

So I don't know whether I expressed it. But it's very different than anything I've ever felt in a group before, and certainly a group this big.

PAUL: Thank you. And the other one is up here in the second row. Yes, you.

SHARING: You've heard the expression, "God'll get you?"

PAUL: I would like you to share what was the realization that was occurring while you were talking about the tendency... how you were listening and making it complex. Okay.

SHARING: Well, it was just that I was trying to listen so intently so that I would incorporate every word. And I found when I was writing a sentence, I missed the last five sentences. And when I would reread, all of a sudden I didn't know what the word "permission" meant, or "letting go" meant. Help, I don't know if this is what you want me to be saying?

PAUL: Yes, yes. The feeling was that you had found yourself listening so hard, that the words were escaping you.

SHARING: Yes, yes, yea, yea. And it's like in the bottom line I know, "keep it simple Eddie, keep it simple." And I've been trying so hard to keep it simple, that I've been missing it.

PAUL: These are the kind of things that Raj wants you to share if you've noticed something that's been happening with you, either in your process of listening, like obviously, the implication is, that she's not going to listen as hard now. And that's very important.

So does anyone else have anything they would... okay right here... And I just want to say, if you think it sounds stupid, anybody, if you think the thing sounds foolish to even say out loud—forget it. Everybody is likely to be able to relate to anything you say and it's likely to promote... it will be beneficial, that's the best way I can put it.

SHARING: Two things that I just observed over the past couple of days is that with the messages that I've been hearing about giving up control, it just pointed out that all the questions I have, have been how to control. And therefore, questions have become totally meaningless. Because I'm just going to sit here and ask how to control something, or how better to control something. And the answer is, don't! And so that shot down the whole list...

I'm standing here saying, "okay, I know the answer to that one. I just let go! And I know the answer to that one. Just let go!" So there.

And the other thing was that I noticed a lot of unexpected things have been happening. Encounters with people have been happening that I could never have predicted. Just because I'm kind of being very comfortable in being myself, in being something connected with something, and not being very self-conscious at all.

And I found myself having some conversations that have been absolutely, satisfying isn't the word, absolutely meaningful. And not really intending to have a meaningful conversation, or not really intending to or trying or anything, just kind of being somewhere and someone shows up. And it might even be someone that I would never have expected to have a conversation with, and starting into a

conversation and all of a sudden this person saying, “Oh, thank you.” And I say, “what did I do?” And so that’s just two things that I noticed.

SHARING: Strange occurrence’s. In St. David’s, Pennsylvania, when Raj appeared, only having three hours sleep the night before I attended the session. And that day I was completely energized. I was not called upon to have my question answered, but that wasn’t necessary, because I was getting the answer within as Raj was talking about something else. And both answers were filtering through at the same time. So you could just imagine the high I was on and the energy I was feeling and expressing.

Here I can’t keep my head up. I seem to have enough sleep, and everything seems to go very well during the day and talking to others, but as soon as Raj starts to express himself my head seems to droop all the way down.

But along with that, something else is occurring—all thought stops. There is no thought that enters in at all. I mean the mind is completely empty. As an example of this, after the session was done this morning and we went in for lunch—I always get there first, I guess I’m the hungriest—I sat down at the table and I said to myself, “okay, what are you going to think about,” because my mind was completely blank. I mean like I would really like to know what’s going on.

SHARING: In another conversation around a meal, someone was saying that even though all these things that we’re hearing from Raj are extremely meaningful and helpful, what’s so important is not the words at all—it’s that sense of presencing. When I heard this woman who spoke last say, “I’m nodding off and I don’t have any thoughts,” well she is experiencing the Presence. And I guess, and I’m taking illuminous notes back here, but the most important thing for me that I’m sensing is the presencing that we’re experiencing with each other, and when it is focused here with Raj.

SHARING: I’ve been sitting here trying to figure out what the difference was. And maybe I can say it now that I’ve heard a few other people. When I was in the Kauai workshop, and you may remember, my question had to do with how separate I felt from everyone.

PAUL: You had the six part question, right?

QUESTION: Yea, right. And so I was sitting here this morning (or something, I don’t know) realizing that there was none of that here. And even in a Raj workshop, where I recognize that everybody is my friend and everything, I always have this sense of—it takes a long time, and sometimes I don’t even make that—to feel really one with everybody. And I have experienced feeling like everybody’s my family here. It’s incredible! But I didn’t have words for it until I started hearing a few other people speaking. And it’s really kind of mind blowing.

The other thing was that, when Raj is speaking... One thing that’s been going on with me is that: I’ve been having a lot of problems, because I have

been getting to a place where I feel that my guide and I and the Holy Spirit and Raj, we're all One. In fact, I've had a couple of experiences that kind of confirmed that. So then I start telling myself I can't except that, because there's an ego fear in all this stuff.

But everything that was happening that Raj was saying, I kept... "Oh yea, I know that, I've known that for a long time." But it wasn't knowing it as thinking, it was feeling it in my body and I couldn't deny it anymore. It was like it was somehow a warp and woof kind of thing with me.

So then I realized, okay I guess the next thing is, I just got to keep telling myself that "I do know, I do know, I do know, I don't have to question it anymore." And all this stuff just flows by, like a river. I don't know what's going to happen next, but I feel wonderful. And I feel like you're all my friends. It's a lovely feeling.

SHARING: I don't know if I can put this into words, but I think it's important to try. Well, simply said, I guess it's the feeling that this whole business of waking up was something that I did put in the future before, something to reach for. And I'm scared because I feel like it's right here in front of me. It's something that's not safely in the distance anymore. (Laughter)

SHARING: I just want to thank you, Raj, for the wonderful creative way that you have of getting us out of our egos and out of our heads. And as one master to another, I want to thank you. And that's not coming from my ego, that's coming from a sense of joy and love for you.

Also I want to say that just as an example of the words that you use, like "abandonment" and "sacrifice," words that are very negative, you use them in a very positive sense, in a polarity sense that makes a person let go. You cannot stay in your ego when you're talking about words like this that have powerful meaning, and they mean the opposite. And you think, "Oh, my god, I can't keep up with this." And then you just let go, and you get it. And that is what I just want to acknowledge and appreciate here.

I've had to drop every agenda I've had. I get'em, I build'em, my computer goes into action. And as I walk toward a person my agenda is dropped, and I can just see that person. And that is such a gift. And I want to say thank you ALL for being me. And there was something else I had to be grateful for, but it's not coming so it isn't important.

And always in the past my ego has been worried that I wouldn't get my fair share. I've never really experienced that in here with your group. But my ego is really in a "Hah!" And it's wonderful to know that it's my biggest fear. And it's wonderful to have these things being revealed to me, even as I'm speaking right now. And so there is no way that I'm in any kind of time-warp, I'm just here and there is no time. And it is okay. And I don't know what all that means, but...

Does that mean anything at all, what I just said? A lot of people are shaking their heads! Anyway, thank you.

SHARING: Hi. I just wanted to share with you guys. One of the things that I know, for want of a better word, the gift of tears. And I'm probably going to be doing it right now pretty soon, because ever since I've been here, I sit down (I don't even put make-up under my eyes anymore) and the tears just go down. And what I came to understand is that's the presence. but I do and I finally owned it and I've been crying. And this morning was incredible, oh I had three handkerchiefs, I only had two handkerchiefs and there's a lot more time to go. It's real! I mean, it's from my soul and it's just my soul witnessing what's happened. And we're beautiful. Thank you.

SHARING: I really don't know what to say. Although I feel extremely grateful standing here in my feet. When I came in here and we established a routine for questions and answers, and after yesterday morning I sat here, and I really lost track of what I wanted to say. And I kept on hearing for my self that I already knew all of the answers, that's what I keep on hearing, over and over and over. And I feel like right now my trying to formulate any questions is just depriving me of my experience, period. And so my sense right now is what I felt in the day that I've been here absolute and complete unconditional love. I can't describe the feeling, I just can't do it. It just is.

So my sense is that I feel to be part of the group, that I have to ask a question, but I feel that it's really defeating the process for me. This is me, and that's what this is all about—to claim my Birthright here.

Earlier, right before the break you were talking about ego being our biggest drug, and I thought “well, hey this is a new group, this is “ego anonymous.” Thank you, I love everybody here.

PAUL: You just triggered something for me, that I've wondered, the fact that I ask Raj a question, and then I listen to him answer suggests that or seems to give me the experience that I am different from Raj, and I'm the unenlightened one. I'm the one that does not know, and he's the one that does know.

And I need to tell you that earlier on he did tell me that I could ask my Self, with a capital “S”, the same questions and get the answers. And I did that only once. Actually, I just simply addressed my Self at the moment by saying, “I'm really upset.” And the response was, “I'm not.” And it wasn't Raj talking. And there was a definite difference, because I knew that was Me—that's the only way I could put it. But it scared me, and I haven't done it again—that's ten years I haven't done it.

Now what I started to say is, that even if I was asking my Self and getting the answer, I would seem to be split—the ignorant me and the All Knowing me. And Raj said that I would finally arrive at a point where I would just neglect to ask the question, and then I would become the answer. And then the apparent split of

me into a questioner and the omnipotent knower, or whatever you want to call it, that seeming split would disappear and that would be the real integration.

So anyway, when you were saying that, I was reminded and I just wanted to share it.

SHARING: I just wanted to ask Raj, if He came here by himself, or did he bring his massage team along? Because I feel like that's what's happening. Like this room is filled with angels?

PAUL/ANSWER: He says I am not alone. You would be amazed at how full this room is.

PAUL: That was for me an interesting experience, because that was him talking, but he had me keep my eyes open. So that was interesting.

SHARING: I feel a little upset now. And it must be just the ego pulling at me. But I've been listening to what everybody says. And at lunch time I had shared with someone that I was in a discussion with, that over the years, the workshops that I've gone to...it's been "Oh, wow," and "I've got to get every word, rah, rah, rah!" And I thought maybe I was just getting tired or something.

PAUL: Like tired of Raj?

SHARING: No, tired. I came to the workshop tired. I mean, usually after a workshop I'm exhausted. So I'm kind of staying tired. But anyway, I thought maybe it's that, but maybe I feel a little upset now because it's all of a sudden I'm kind of scared to let go of it.

But I was sitting here before the lunch break and it just occurred to me that it wasn't boring, and I didn't want to be any place else, but that it was no big deal. And I've heard other people kind of...I'm seeing now that it's going around. I mean I'm still taking some notes. Not that everything Raj says I've heard before, it's just familiar. But that's the only way I've felt. It's just no big deal, it's just no big deal anymore.

PAUL: Does that mean that it's not meaningful?

SHARING: No. No, I just remarked to somebody that isn't it interesting, it's like Raj is saying all these profound things but they don't sound profound. They just sound really normal, and like he's supposed to be saying it, and I'm supposed to hear it and I understand. Do you know what I mean? I'm not bored. And this other persons says at other workshops it's like, "Oh wow, Raj is going to speak." And I'm having trouble even getting a question, if I get a question what it's going to be. No big deal.

PAUL: He made somewhere along the line the remark that "being divine is as normal as apple pie."

SHARING: That's why maybe it's the ego that thinks it's such a big deal. And maybe it's supposed to just feel very ordinary and comfortable and familiar...

PAUL: One other word I didn't use to convey my experience of this workshop this far is that it is very smooth, like a pudding or a mousse. It doesn't

have peaks and valleys, it doesn't have rough spots. The energy is so smooth, and yet it is an absolutely wonderful feeling, but it's not exciting.

SHARING: It is not exciting. And I'm wondering just now, does that mean that we may not have to keep doing this over and over again? Because when Raj had said to this person over hear that there's not a fear of once one Awakens of getting entrapped again, because it becomes uninteresting. My first reaction which I almost had to close my mouth, was I've been feeling that for awhile. I mean not that I don't want to do what I have to do while I'm here. But if I could leave this moment I would. I would just okay, I'll go to the light. That I just had this really strong feeling that I just don't ever want to have to do it again. And is that a negative feeling I'm feeling?

PAUL/ANSWER: He says absolutely not. The more normal this begins to feel to you the less spontaneous resistance you will bring to having the experience. It is the equivalent to giving permission. That which is normal is easy, and you don't make hard work out of being normal. This is excellent.

SHARING: But does that mean that we're not going to have to keep doing this over and over again? I mean are we getting any closer here?

ANSWER: Indeed. Indeed, yes.

SHARING: When I first heard that Raj was coming to this area, way back last spring or winter, I started thinking of questions, because I always seem to have a lot of questions. And I started writing them down, so I'd get them just the way I wanted, to learn what I wanted to learn. And I discovered when I was driving here the other day, that my guidance had pulled a very slick maneuver on me, and had me leave all the questions on my desk.

And one of the nice things about being hear is that I haven't missed them a bit. For one of the few times in my life I've been perfectly happy just to sit there and hear all the questions, and hear the answers and let them all roll around in my brain, without having to inject myself.

The other strong feeling that I have is, occasionally I lead a workshop, (it's A Course In Miracles workshop) and I like to ask people in the beginning to put down on a piece of paper what they hope to get from their study or involvement in A Course In Miracles. And they never have to turn them in or anything, it's just they write it down and put it in their pocket, and it kind of guides them during the workshop. And I always do the same thing too. And the first time I did it, I found that what I wrote down was, "I want to go Home. That's all I want, I want to go Home."

And the nice thing about today is I feel I'm on the train, it's moving out of the station, and I'm going Home and I have a lot of wonderful people who are going with me. Thank you.

SHARING: For me this has felt remarkably right on, that every answer speaks to me personally. And last night when the women suggested that we have a

different format, my initial response was, “Oh no, I don’t want to hear from these people, I only want to hear from Raj.” And then after Susan said the wonderful thing she said, I changed my mind, “Wow, there may be some really great experiences available if we were to request them.”

And that got me in touch with thinking about what I want. And I’ve got just a wonderful list of wants. And then I came in here this morning, and you blow away all my wants, you know, I can’t have wants in my relationship with the Holy Spirit, it gets in the way. And then I come with these big wants and I have them and they are things like healing.

I understand what I have heard on an intellectual level, I’m not sure I’ve got it in my soul, but I feel close to that. And that maybe the rest of you are falling asleep because you didn’t need this, but I need this. This looks like exactly what I need.

PAUL: That reminds me of this feeling that seems present, that Raj knows that he is connecting with every single person here. It’s like even if you think you’re just close, from his vantage point, it’s like watching through his eyes, it’s like the connection is happening. Communication is giving way to communion. That’s the feel, and that’s what’s so very different, as I’m experiencing it in this gathering.

SHARING: Two things that I wanted to say. One was when David said that you heard Raj inside, I didn’t want to say that, because I was afraid it was my ego. But am I hearing you. I think I am.

ANSWER: Indeed, you are.

SHARING: I don’t know why I am crying.

ANSWER: It is joy.

SHARING: The shaking too?

ANSWER: It is release of tightness, tension, defensiveness.

SHARING: The other strange thing that happened to me, it was in the morning break (I shouldn’t say the other strange things, because the first thing wasn’t strange) I walked outside, because I found myself with no one standing in front of me—when someone’s in front of me I felt a need to go and talk with people and have wonderful experiences—but I went outside and I found my car in front of me. And I had this wonderful experience with my car. This may sound silly, but my car has been my car for ten years, and it’s locked and I don’t have the key—I mean, my key’s in my room, I didn’t have the key with me. And I went over to the car and put my hands on the window and I looked in, and I saw, like what I’ve been for the last ten years.

And it was such a wonderful experience. But somehow I feel I was away from who I was down here, looking in and loving what I saw, and just this wonderful different feeling that I’m having. And I just want to say thank you, because I know it’s part of everyone here that’s making this happen, and part of

what I've been experiencing. And I told my husband—he was really nervous about my coming here—I said, “well, I may come home with a halo.” But then I trust that, well no, I'm coming to listen, and the questions, but the way this is evolving, its changing and it's wonderful, thank you.

MIGUEL: About two months ago, I woke up in the morning and he said to me (I lead an organized Course In Miracles study group) and he said, “Miguel, you always say it's so easy and so simple, but no matter how simple and how easy you say it is you'll always be wrong, because it's far, far simpler than that.” And he said, “When you finally get to the highest rung of this ladder of simplicity, you will still be far short of how simple it is.” And I have been sharing this with people, my friends.

And of course, I accept everything he says, and I believe it. But today, I mean here, since I came here I've been actually experiencing it. How simple...Oh, everyone has shared here, and how natural it is for us to be divine. We have the divine perspective all the time, that it is absolutely natural.

And through some encounters which I'm so grateful for, I'm beginning to feel like all the others...just gratitude. In fact, for a long time now all my other emotions have been replaced by gratitude. The only feeling that has been left is gratitude towards others.

But now even gratitude seems to be inadequate. And I don't know what I feel even, so I just sort of coming down and calling it gratitude. So I just want to say to everyone, I just want to say thing you for what all of us are together. Thank you.

SHARING: Hi, my name is Fran, and I'm glad to be here. I came here a question that I beat myself up over all week, or I mean for two days, well all last week before I came here thinking how stupid my question is.

My father died when I was three, and all my life I've never allowed myself to mourn it. And recently in therapy I started to let myself mourn this. And for some reason I haven't been able to completely let go of it. So I met this wonderful woman here, in the rooms the other day. And she talked to me a little bit, and I got in touch with my anger. And she says, “You're very angry.” And she suggested we could go outside and I could scream. Well, we never got around to going outside.

So today we walked outside, and it had nothing to do with working out my issues, we just wanted to get some fresh air. And then we walked and we enjoyed the beauty and we walked and we came back in, and then it dawned on me, “Oh, I was outside, I could have done my screaming.” And she said something about my rage. And I said, “What rage?” I don't know, the question seems irrelevant. I wanted to ask why he died. It just is gone. And I just feel like, “what rage?” I feel like I've been flying high today, all day, and I even forgot about all that crap.

And my new fear and my new question is (I just made up, by the way): When we all get together at the end of this week to go home, and we're streaming out of this hotel, is there going to be a whole big gang of egos waiting there to beat us up? Thank you.

PAUL/ANSWER: He says, "Only if you see them."

SHARING: I guess I wanted to take this opportunity, I didn't realize until today that I was so angry at Raj. And you're all probably think, "Oh my God, you can't be mad at Raj."

PAUL: Oh, I know you can.

SHARING: And I suppressed it, and I suppressed it. It's just for all the folks from my Miracles group, this has been a really bad year. And you know how God always says, "He doesn't give you anything more than He doesn't think you can handle?" Well, you are pushing your luck, Raj. By March I really thought he was pushing his luck, and I kept thinking, "I can't do this, I can't." And I tried to keep a positive attitude, I kept thinking, "Okay, my mom had a stroke, but it could have been so much worse."

And then we moved her to a rehab, and that day, (I was back and forth to New Jersey, I live in New Hampshire) and my younger sister and my grandmother were in this really bad car accident. And it seemed that at the time that the car accident occurred the visiting minister was praying with my mother and my father at the rehab hospital, saying, "pray for the family." Now we figured it out, it had to be almost the exact same time as the car accident, because Lisa really should have died.

And by the Spring, again it was like my mother was in for chest pain, my grandmother was in for...they found during the car accident...again I kept saying, "Well, if this didn't happen then they wouldn't have found out that my grandmother had an aneurysm." So they were able to fix that. And Lisa was fine. So by the Spring when my mother went back in with chest pains, and I'm praying to God all the time. And I started saying, "Thy Will, whatever Thy Will..." But it's like, "do Thy Will, but make sure it's not going to be too hard for me, because I can't handle too much more."

And then by the Springtime I wind up in the hospital in(?) which is was time ever in the hospital that I remember. As the girl was saying about her car, I remember sitting there praying, I was up in the corner and I'm looking down, I'm thinking, "You've really got yourself in a mess this time Chris. They're doing this, and this, and this to you." And I kept saying, "Please God, please." And I'm thinking, "It's a little too late now." And I thought, "Well, He's not listening anymore."

And today when you said that you loved us, you didn't say, "I love you all, except you Chris." Because I thought for sure you'd know how mad I was and you'd get back at me one more time. But I realized...I just kept thinking...my ego

said, “See, you can’t do this. You can’t do this, you can’t handle this, and this is the God that you love so much.” And I’ve been really torn, and I didn’t realize how torn I was until today when you said how much you loved us.

And I’ve been in such a negative place lately, and I needed the slowness of your cadence. The way you speak and answer the questions because the first day or two I was thinking, “Come on hurry up and answer.” And then you’d take your time and people would take their time to answer the question. “Like, come on, hurry up. I need to know the answer to all these...”

So I just want to say, thanks Paul, thanks Raj, thanks everybody. And I guess God does know better, I guess you didn’t give anybody more than they didn’t think they could handle. But you almost pushed your luck in March, Raj. So I’m really glad for this workshop, because I knew that I would find some peace here. And I’m glad I found it Monday instead of waiting until Thursday. Because I sure thought I was going to have to wait until Thursday. Thanks again.

PAUL: Thank you. Anyone else?

SHARING: Every time I have a wonderful meditation it’s always to the theme of one of the children’s stories, like “Wizard of Oz” or “Snow White.” And someone talked about ascension and the image came that we’d all be like Mary Poppins with or without the umbrella popping in and out. Is that the way it is to be ascended? If you want to be?

PAUL: That’s me, Paul, laughing. I just can’t imagine myself in a skirt.

SHARING: I have one I can lend you. We can save you a lot...

PAUL: He says he would like you or someone to ask a question about ascension when we’re in a...

QUESTION: I would like to know can you explain so I understand what it is to be an ascended being? I saw myself as a Mary Poppins, when I can choose pop out being a spirit, pop in being a human. And I wasn’t happy and I come and sing a little song like Mary Poppins. Is that the way it is? Yea, that’s a question I thought.

ANSWER: I will only say this much at this point: Ascension will be what you will call the translation of your body of matter into the Body of Light. It will not involve lifting up into the sky. But what you might say, dissolving into the substance of capital “L” Love, which is Light. That doesn’t mean you’re going anywhere.

And at that moment, you will find to your perception, even if others have not yet ascended or Awakened, that you will see everyone else and everything else in or as it’s Body of Light. And love, that is it’s substance, will be recognizable to you as the love that is your substance.

And so, no, you will not pop in and out. You will be on a new basis, right here. But you will also be able to, “pop out,” teleport, whatever you want to call it, by the simple redirection of your attention to any other place. And it will be

obvious to you as an experience that you have been in the Kingdom of Heaven all along. That's all that I will say at this moment.

SHARING: I don't know exactly how to say this, but I'm in a lot of turmoil, and I know I'm not the only one here. And my ego's having a real hard time. So in a way I feel like maybe I'm not experiencing this the way many of you are. I guess this is still "Raj 101" for me. And I'm grappling with taking in all this information and letting my ego benefit from it. And I'm glad we still have a few days left so I have more time to get there. I want it to happen soon. I'm tired of fighting.

ANSWER: I want you to know that if you will stop grasping for control, if you will let go, even though it feels like you will collapse in a heap, you will have the opportunity to find out that you are upheld. Not just in the love that is part of the unity of this group of which you are a part, but as I said earlier, this sphere of a thin shell of ego structures that makes the you that is inside of it feel small and in danger is embraced immediately on the other side of this thin shell of ego structures by You in your Infiniteness.

You know it's like a fraction of an inch that you will fall if you let go, a minuscule drop before you feel the integrity and substance and safety of You, right here, without ascending. It is safe for you to let go. And you will not go crazy.

I will tell you something else: Everyone feels as though they will go crazy if they let go of the last vestiges of control. But you know what? That's when you find out there is a God. Then you find out why you didn't have to hold yourself up all along. That's when you find out that you never were responsible for your life.

Do you know that Paul had to live nine months without employment and find out that he was taken care of, that his every need was met. I'm saying, it took nine months for him to get the idea that he wasn't personally responsible for his life and that there really was a God, even though he said he believed there was a God all his life. But he never would turn over responsibility for himself to God. And if he had been unemployed for a month and managed to survive, he would have said it was wonderful to see how his needs were met between the time when he was responsible for his life, and the time that he resumed being responsible for his life.

In other words, what he's saying is that it took nine months for him to realize that day by day the manna fell, and he hadn't been responsible for it, and he hadn't been responsible for it for so long that it couldn't have been a fluke that he was taken care of.

Now not everyone is as hard headed as Paul—was. And I encourage you to dare to let go. You are in a safe environment, humanly speaking here. But you are also in a safe environment, because you know what? You can't get outside of your very Being, and it is utterly divine. You can't become lost, because all there is is You, and you are Infinite.

I'm not using the word infinite in a grand sense. I'm meaning it in the sense that that which is infinite is immovable, it's substantial, it's safe. What can affect that which is infinite? What can there be outside of infinity to affect infinity? That's why you're safe. And the tiny sense of self that is fearful and feels a great need for self-control is a farce, a little network of nonsense that seems most real. It seems to be your very identity.

I will tell you something: Your ego is cracking up—cracking up, which your ego tells you is you going crazy. But really what it is, is the cracking up of a seeming you that seems to have a great deal of integrity, because you have such a monumental structure and complicated structure of ideas and beliefs about yourself that make it seem that there is a great deal of rigidity to you. I mean by that, that there is to your presence, that which cannot easily be broken apart. This is what is cracking up: the seeming integrity of the complexity of your beliefs about yourself are not being able to hold themselves together. And this is wonderful.

I encourage you again to let it fall apart. I encourage you to let go. Because as this sort of fabulous deck of cards of ego beliefs falls, it stops blocking you from experiencing the you that you really Are. You have the opportunity to do this and find yourself and be able to make the gift of this self to everyone else in the group with tears of joy.

Again, you are safe. If you will stop trying to solve the problem and give up, fail at solving the problem and coming to an understanding of it, you may feel utterly foolish and unwise, but you will find that in the absence of energizing the problem by trying to solve it it will itself dissolve and you will be left standing clear of the mask or overlay that that problem has put on you.

Again, you are safe. Again, in the unity of this group there is a unity of love in which you are inescapably embraced, besides being embraced in the Infinite presence of You that is utterly stable, secure, grounded and unchangeable.

I am very pleased that you have shared yourself with everyone else. You have let them in. That means that you are not alone, and you are being what we have been talking about. It is a gift that you have already given everyone else, and it is a gift that you have given yourself, because it is very scary when you hold yourself apart and alone. And it is very nurturing and secure when you let others in, and abandon your self-imposed isolation.

The healing of this problem is already accomplished. If it seems to come to view in slow-motion, rather than instantaneously, don't fret about it. Just let it unfold. Just let it emerge. You are beautiful.

This day has been perfect. Paul's sense of justice is not congruent with what is appropriate. There is a wholeness and a completeness today at this time. And where he wanted to insure that you were not short-changed and run over fifteen minutes. We will not beat a dead horse, or improve upon a perfect day by

extending it unnecessarily when it is full already. I look forward to being with you again in this matter tomorrow morning at 9:30.

(Barbara, this also was transcribed by Paul, in a newsletter. So if you feel you want to make any changes, go right ahead.)

QUESTION: I didn't have a question yesterday. I saw so much miracles work. Today I do have a question. If you do not ask, you cannot receive. My question is: Raj, I love you. You have healed so many people. Would you please heal my ambulatory problem?

I know, "physician, heal thyself." You have to heal yourself. It's been working. It's been happening. But, I'd like the gracious, easy, strong ability to walk. That's my question.

ANSWER: That is your desire.

QUESTION: That is my desire.

ANSWER: We will experience the healing.

"Physician, heal thyself."

We must be careful. The word "physician" implies someone educated. The statement suggests that the healing is to be accomplished without outside help, doesn't it? Well, I will tell you something: Anything that any of you need to be healed of is a result of having claimed a separate self-sufficient standpoint from which to operate. And the solution to it comes through joining.

I used the phrase, yesterday, "desire is prayer." It's very important for you to understand that it's not enough just to sit there and feel a "want." When you express or feel a desire, do not let it be a private expression of "want." Desire it of something! That is why I have said, desire it of the Holy Spirit, or desire it of the Father, or desire it of me. Why? Because that is the way you break your isolation. That is the way you break the very thing that creates your sense of limited presence, of finiteness, tininess, et cetera.

Then, as I said—as with any desire—feel the desire, abide with it, give it permission to fulfill itself, and understand that you do not need to bring any intensity into the process in order to energize the desire. Every desire includes within itself everything necessary—not coming from you, not coming from the intensity that you bring to your desire—every desire includes within itself everything necessary to its fulfillment.

Now I'm going to touch on something else that we did not go into yesterday about desire, and that is that it is very important for you to dare to become still, to go within into the quietness of your being in order to find out what you desire, because when you feel the movement of your Being, it becomes easy to flow with. It becomes easy to flow with the movement of fulfillment that is already the movement of your Being. And when you feel that movement, and you feel the fact that it is yours, you naturally have the experience that you would call "desire for it."

You desire healing. This is excellent! It is your birthright not to be experiencing any limitation, whether it is mental or physical. So, feel the desire that you have expressed. Desire it, as you have in this case, of me, or of the Holy Spirit, so that you invite someone else into the healing process. That's the way you break the shell of your isolation. Then let the Holy Spirit, let the movement of your essential Being, uncover the perfection of you to you in form.

I'm going to tell you something: Healing is never a matter of coming to a point of peace with your problem, where it no longer distresses you but it's still there. That is not healing! Healing is the manifestation of obvious perfection...plain, pure, and simple! And that is your birthright.

So, what does the educated one—the physician—do to heal himself? He asks for help! He is educated enough to know that the problem is a self-imposed illegitimate sense of isolation, no matter what the specific form seems to be, and he breaks that false impositional sense of isolation by joining, by desiring of something flawless to have help.

The Course says that when you do this, the Holy Spirit turns to your advantage whatever your circumstance is that has been distressing. Now, why? Well, it's not a special favor to you. It's because in the act of joining, in that act of breaking this artificial imaginary sense of isolation, the Wholeness that has been the thing going on really all the time, can become obvious to you because you are no longer engaging in the act of insistence upon being alone which causes you to become oblivious to the Wholeness and perfection of you. That's why.

Healing is inevitable, just as waking up is inevitable. The conscious experience of the Allness of God is your inevitable "destination," if I may put it that way, because you cannot successfully imagine otherwise forever. So, we will experience the healing.

The questions come, "Just how much of a part do you play in this? What should you do every day? Should you think about this all the time? What do you have to do?"

Well, I'm going to make it very simple. Feel the desire, and turn the manifestation of it over to the Holy Spirit. Don't take on any aspect of the healing yourself, except in properly placing your attention in the act of joining, in the act of consciously "being with" the Father, the Holy Spirit, me—being aware that at all times during every day it's always us and never just you-battling-the-odds.

Hate is the defensive wall one builds in the act of isolating oneself. The act of joining is the act of Love. It has been said that "love is the royal way," and we talked about royalty the other day. Don't think of royalty in terms of queens and kings of countries. Think of royalty in the way that you do about "royal blue," or the deep purple velvet of royal robes, regardless of who those robes hang on. It's the feel of the richness of the texture of Being—your Being, the Being of God.

Love heals because in its presence the sense of separateness and isolation cannot stand. You cannot love nothing! If you are loving, you are loving something, which means you are not alone.

I have said before that love is “letting in.” Many of you are familiar with the saying, “Love is letting go of fear.” Another way of putting that is: “Love is letting in!” In the absence of fear there is no defense, nothing blocking your receipt of all of Yourself.

I encourage all of you to start paying attention to simple words like friendship, warmth, innocence, purity. None of you can even spontaneously think of a way to describe “complicated innocence.” These things which you call values—simple human values—are really things that describe the fundamental nature of being.

Everyone tries to learn psychological processes which they can use in order to relate successfully with each other. You go and take courses on learning how to fight in a partnership where both of you come out in a “win/win” situation. But, if you would instead explore the meaning, the feeling, the texture of friendship, and forget about these skills that you can get, you would cut through your problems faster.

You make the essence of living so complicated that it becomes almost impossible to easily do this truly unavoidable thing called living. You make it difficult to do something which, if you weren't doing anything at all, would be happening anyway.

Do you know what? It is a point of wisdom to realize that any problem you are experiencing, you have created. But remember that yesterday I said, “the only thing you can truly create is misunderstanding!” This means that every single problem you have is nothing more than a misunderstanding. My point is that every single problem, whether it is diagnosed as cancer, or a mobility problem, or a relationship problem, or an injury—it doesn't matter how it appears—is always the manifestation, or the visibility and tangibility, of a misunderstanding.

Misunderstandings aren't hard to deal with because they are not objects. They are not fixed. They are not like concrete. Every one of you changes your mind many times a day. You start out to go to the bathroom and on the way you see something that needs to be done, and you do it! You can change your mind.

One of the lessons in the Course—and I bring these up not to promote the Course, but to express the truth of the idea—one of the lessons says, “There is another way to look at this.” You can change your mind. The way you see it, the way you are convinced it is, is never the only way to look at it. And so, if there is a misunderstanding, there is a way to change your mind, and the first step is to say or acknowledge, in whatever words come to you, “There is another way to look at this.”

In fact, there was a wonderful word used in the sixties: serendipity. It means, “the discovery of that for which you were not looking.” Not only can there be another way to look at it, you can have that other way of looking at it dawn on you even when you aren’t looking for it if you are not absolutely intent upon seeing something in an absolutely fixed way.

You do not have to look at your body in the absolutely fixed way that you have for sometime, with some degree of doubt as to whether you could actually experience a healing, even though intellectually and with some feeling you believe that you can. How about a serendipitous healing? One that happens when you aren’t expecting it?

There IS another way to look at this. There is another way to experience your body. And, do you know what? It’s not dependent upon tissues and cells acting according to some physical process, because what you see as the physical manifestation of a limitation is not what it is. It is a misunderstanding that has been accepted as “understanding”—something illusory that has been accepted as “real.” It’s a misunderstanding, and you can change your mind ...or your mind can be changed.

“Physician, heal thyself”—change your mind!

What’s the best way to change your mind? Well, if you start out with what you think your mind is, which is all memory, all you will be able to change to is another memory, and it will have to be another form of the same old thing.

So, how do you change your mind? You refuse to continue to believe that what you believe is the truth, and you desire to know the truth. You desire to know the truth of something other than your present sense of who and what you are by virtue of your particularly unique arrangement of ignorance’s, beliefs. You say, “Help. Help me know the truth. I join with my higher Self, or I join with the Holy Spirit”—and they’re the same thing—“I join with the Father. I let you in, and I listen for You to illuminate to me What I Am,...my perfection.”

Yesterday someone said, “God will get me for that.” And you hear other people say, “God will get you for that.” What an empty concept of God! What a meaningless concept of God. It’s a concept. It’s not the truth. God has withheld nothing of what He-She is from His-Her Self-expression. And what is God’s Self-expression? It’s not you. The Self-expression of God is God expressed.

I’m making a fine point here. God does not express Himself and end up with a vase that ISN’T God—something “different from the potter,” if you will. God expresses Himself—and, for the sake of brevity, I am not going to keep saying “He/She,” but know that I mean He/She, Father/ Mother. God expresses Himself, and the expression is the extension of God. You could imagine that God, in His Self-expression, became bigger. That Self-expression did not leave God there with something else separate from God which was God’s Self-expression.

God expresses Himself infinitely by means of extension, not separation. That is why it is said that you are created in the image and likeness of God,...because you must be the very presence of God and nothing else.

But, you all believe your eyes. Your five physical senses do not give you an uninterrupted, unbroken experience of the full spectrum of Being, and you take these little partial perceptions of infinity and they suggest to you that you are very small, in the middle of a very big infinity, and you are vulnerable, and you are separate, and you are different from everything else you are experiencing. But, you are the actual presence of Mind. You are the Awareness—what has been called “the observing Self”—in which all experience of conscious awareness is going on.

All of this is going on within you at this very moment. You are that conscious awareness in which all of this is being experienced. So, at this very moment, you have the capacity to grasp that you are Mind and not matter, that you are Mind and not body—and yet body is embraced within you as a conscious experience. “I am not a body. I am free to be as God created me.” (A Course In Miracles: Workbook, page 386.)

God, Self-expressed, must be experiencable, or there would be no such thing as conscious awareness. In order to be conscious, you must be conscious of something, and that’s what is meant when it says, “And God saw everything that He had made, and behold, it was very good.” “And God saw everything that He had made, and behold, it was, verily, God.”

God recognized Himself. But not only that, the recognition feels good because it is the experience of the indivisible integrity of Being.

Now, [sarcastically] isn’t that wonderful? What does that have to do with you? In has everything to do with you. The more you realize that the definition of God is the true definition of you the more you will be able to dare to let go of your limited sense of yourself, and the easier it will be for you to begin to disengage with identifying with the body as the body only. The more you realize that the definition of God is the true definition of you, the easier it will begin to be for you to recognize that you have been biasing your experience of life by identifying with the forms rather than identifying with the conscious awareness that you are, in which the conscious experience of forms is occurring.

You must understand that all the pieces of the puzzle are already on the table—all the pieces of the puzzle that bring Reality into bold relief and clarity. All the pieces of the puzzle are present in your experience at this very moment, and they will come into their truer perspective as you make a shift from identification with the body to identification with and as the conscious awareness—which you have been experiencing all along—in which all experiences of form are occurring.

The more you identify with form—in other words, the more you identify with and as the visibility and tangibility of the movement of the Mind of God—and

the less you pay attention to yourself as the conscious awareness in which all of this is going on, the more you lose the experience of Who you Are. Then the forms that you have begun to identify with begin to become more dense—because you are losing your divine perspective. The more dense they become—because you have sacrificed the infinite view which is your Birthright—the more capable those forms seem to become of falling apart, becoming ill, not identifying your freedom. And so, sickness, sin, and death seem to come into play.

You could say that the Fall of Man is the shift from the infinite view—in which the visibility and the tangibility of the movement of Creation or the movement of God is going on—to identification with the visibility and tangibility of the movement of God. You could say that that is the definition of The Fall.

That is the shift from the Fourth-dimensional view to the third-dimensional view. It is in that movement that you begin to experience isolation and separation because you have sacrificed the experience of your unbounded infiniteness. How? By using that unbounded infiniteness to give a focus of attention which doesn't embrace the whole thing.

It is as though all the pieces of the puzzle are on the table and you have taken one from here, and one from here, and one from here, and you've said, "Let me see if I can put these together." And you have given your attention to just those three puzzle pieces, while all the rest of the pieces are there. But you are insistent! "There must be a way for them to fit together! They are part of the divine order of things. They are absolutely divine. Every piece must fit with every other piece. I'm going to make these fit come hell or high water." And hell comes!

This is very important. All of the pieces of the puzzle are always present, whether you are embracing them all or only a few. All of the elements of your divine Sanity are present with you at this very moment, but you are focusing your attention in a very narrow way. You focus it by identifying with form—whether it is your form that isn't functioning well, or whether it is the form of your partner who isn't functioning well, or whether it is the form of your world that doesn't seem to be functioning well.

You are neglecting to pay attention to that aspect of your divinity which is still absolutely present, and which is the conscious awareness that you are. You are still functioning as conscious awareness because without it you would be unconscious. That divinity of you IS functioning, and you are actually utilizing it! The only thing is that you've forgotten to identify with it!

You sit here, and you can turn around and look out the window, and you see the view, and it is beautiful. And you are totally unconscious of the fact that "eyes in your head" are looking. But they're there. You simply are not "paying attention to them," you could say. You take some clay on a potters wheel, or you take the food from your refrigerator, and you make something with it. The attention is on the shape that is taking form on the potters wheel or the dish that you are preparing

for dinner. You're not paying any attention to your hands at all, and yet they are busy doing the preparation. Do you see what I mean? The hands are there, but you're not paying attention to them. Not paying attention to them does not get in the way of preparing the meal or throwing the pot.

In the same way, the divine Mind that you are, the infinite presence that you are, is operating, and you're not paying any attention to It. You are paying attention to that which is going on within It, and you are saying that the thing in It is what you are. That's the insanity!

As paradoxical as it may seem, you are "being insane" through the use of your Sanity, because your Sanity hasn't gone anywhere—just as your divinity hasn't gone anywhere. Figuratively speaking, another way of expressing this is, as I have said before: All of you are sitting right in the middle of the Kingdom of Heaven with your eyes all squinched up, saying, "I cannot see the perfection."

Right now, as conscious awareness, in which the infinite movement of Creation is occurring as your real Identity, you are saying, "I am one little aspect of this infinity." But, do you know what? You have to be what you divinely Are in order to have that misunderstanding and say, "That's me." Do you see that? That's why it doesn't have to take time to wake up—because your dream isn't going on in some place other than Reality, and your dream isn't creating another place called "Unreality." It's just a bias that you have brought to your process of paying attention. You're saying, "I want to pay attention to these three pieces and make them conform to my concept that because they are divine, they must fit in the way I want them to fit.

Mind you, it doesn't matter that you have this intent. It doesn't matter what the psychological implications are of somebody trying to make something incongruent fit. Your mind doesn't have to be "straightened out" so that you understand what destructive thing there is in you that would make you try to make incongruent things fit together.

Do you know what you could simply do? You could give up, and you could stand up from the table which the puzzle is on and have the opportunity just to discover that the whole puzzle is there, and have the realization that you could just put those pieces where they go.

Everybody is trying to fix themselves up. They're trying to fix up this sense of self which is identifying with body so that they are a better self identifying with body. Do you see what I mean? That's what psychology is all about. That's also what illness is about. I'm still talking about the same question that was asked. It all relates.

Now, the means by which you can easily stand up from the table so that your view takes in more of what is really going on, is the simple act of joining, the simple act of inviting something in, the practice of love. "Love is letting in."

Here is another example of overlooking the obvious. Paul had been speaking with me for fully six months before he had the “revelation” that he was experiencing a demonstration of the fact that there is no death—that he was experiencing it as a fact! Everything that we had been talking about had been so wonderfully important to him that he didn’t realize the obvious—that life is eternal.

Again—and I’m saying it over and over, because even Madison Avenue knows that you must see a commercial six times before you remember it, and that’s why you get a blitz when some new product comes out—the important point is this: All of the pieces of the puzzle are on the table. All of what you divinely are is present and functioning right where you are at this very instant. It’s not off in the future to be attained as a result of spiritual growth. All of the elements, all four dimensions, are functioning at this moment, and you are those four dimensions. You are that conscious awareness of Being—not of being something, but of the verb “be-ing”—you are the conscious experience of being in which the conscious experience of body and sunset and trees and chairs is occurring. All that needs to happen is a shift of emphasis of attention from body to conscious awareness or Mind—not as a thing, not as an object, but as that unavoidable presence of Mind that has been going on all along.

Many of you, I’m sure, have heard the very short story about the little fish that comes up to his Mommy and says, “Mommy, Mommy, I’ve heard that there’s water! Where is it?”

“Mommy, Mommy, Jesus told me that I am something called Awareness. Where can I go to experience it?” It has to be the fact in order for the question to be asked. But, if you get caught up in the question and try to solve the problem, you are distracted from the opportunity to step back from the question and be still, and in the silence have the experience. What happens in that experience is a shift from identification with body to identification as Awareness—boundariless conscious awareness. That is called stepping into the Void. It’s called “stepping into the Void” because your prior identification with body, and the insistence that it is you, has caused, as with the little fish, the awareness of this universal presence of water to seem not to be a presence of anything, because there’s no differentiation to it. It’s like the air. You don’t think about it. Unless there’s a wind, you do not have an ongoing alive conscious awareness of air.

As the shift to the conscious awareness of being consciousness occurs, the density of form lessens. The visibility and tangibility of the movement of Creation, of the movement of God, de-densifies, because your perspective becomes unbiased and the distorted experience of Reality becomes less distorted. You call that healing.

Now, let’s be very clear on something. Is it going to be necessary for you to totally wake up and ascend in order to experience the healing of this disability that

you asked for? No. So, don't complicate it and provide a resistance to your healing by saying, "Boy, I just don't think I can do all that he said." I'm not saying all of this as "things for you to do" in order to have your healing. I am speaking generally, here, so as to help clear up everyone's misunderstanding. And literally so that you may know that it is not as hard as you thought it was going to be.

None of the puzzle pieces are missing! There are not puzzle pieces which have been set aside until you have deserved them. There are not some of the puzzle pieces which will be handed to you at the Pearly Gates so that you may say, "A-ha, I got it! I see it!" All of the puzzle pieces are present on the table, in you, right now, and they constitute the real you!

Now we are going to take a break. I'm going to ask that you don't do a lot of talking during this break. We're taking the break so there is time, you might say, for what I have said to just percolate. You don't have to sit stolidly in one place, unmovingly quiet. But let's not engage in chit-chat about other things. And we will resume shortly.

QUESTION: I hear what you're saying. I know what you're saying. But I don't feel it. I feel alone. I don't want to be alone. And yet I keep acting that way. I don't trust anyone. I don't trust myself. I'm not sure I even trust you. I don't know what to do. At this point I'd almost like a "double my ego back if satisfaction isn't guaranteed," because I'm going to need it, because there's not much left. And at the end of this week I have to go back and try to survive and function in what's left in the life that I've created this year. So, there it is.

ANSWER: Where are you getting the wherewithal to feel what you are feeling? I'm not expecting you to answer that. In this apparently lost place, in this apparently lonely place that you are experiencing, where are you getting the energy with which to experience it? In the confusion and the fear and the self-attack, how is it that you are able to be aware of it? It is because you at this very moment exist, you could say, for better or for worse—and at the moment it seems to be for the worst.

Now, I am going to be very frank with you. The only thing that is getting you into trouble is your thinking. The fact is, that you exist. The fact is, that you exist as awareness, as that which is aware of all these things. The fact is, that the energy with which you are able to define your predicament is the energy of Spirit used in this, I'll say, unproductive manner. But it is indeed the energy of Spirit, with a capital "S". It is the presence of God in you that you are using to define Reality poorly.

Again, all the elements of the healing of the situation are present, and you are even using them at this moment in order to define the problem, and in order to justify the idea that the problem is valid. In other words, all the elements of you in your total Sanity are being brought into play, in a way that appears to you to be a

problem. And you use your thinking to prove to yourself that your misunderstanding is valid. You are looking to circumstances and things to validate you, and what validates you is that which is looking at the things.

Again, you are looking at things in order to validate yourself, when what validates you—that which constitutes the integrity of you—is the Conscious Awareness that you are with which you are looking at all of these things. This is another example of shifting from an awareness of yourself as Conscious Awareness, to forms—shifting your attention from yourself as mind to the forms—that of which you are aware.

Now, you are in a wonderful position right now, and your doubt can be turned to your advantage, because you are doubting things in which you had placed confidence inappropriately. It is inappropriate to place confidence in things out there. And all of you can seem to do it successfully to a certain point. But there does come a point of reckoning. And then those things that you had placed confidence in so that you could prove your worth by means of them, seem no longer to be available to prove your worth.

All of you think that is a horrible day, but it is a glorious day. Because when your faith is shaken, when your faith in something that your faith shouldn't have been placed in is shaken, it's the first stage of the beginning of clarity, it's the first stage of healing.

Now, I encourage you not to wait until everything is gone, and all that's left is you in your Integrity. I encourage you not to wait until that day to make that shift. Your Integrity is intact at this moment. It was intact before you gathered about you those things that proved your integrity and allowed you to say, "I have integrity." You had Integrity before you had the things.

This is a lesson every single one of you will learn, either difficultly or easily. To learn it difficultly is not a sin. It does not make you worse than the one who learns it easily. It just means that's the way it works for you. And the lesson, the learning, the realization that comes from it, is just as valuable, if not more valuable than it is to the one who learned it easily.

So, I want you to appreciate the dilemma, the difficulty, the uncomfortableness of what you're experiencing at the moment. Because it doesn't matter whether it's difficult. It matters that it is a point of revelation.

Until you dare to let in the fact that your Integrity just is, regardless of what you have or don't have, regardless of how many evidences of your Integrity there are in your experience, the moment you allow yourself to embrace that, your doubts will disappear, your fears will disappear, and you will experience your freedom. Because you will never again come into bondage to things or people or expectations or projections you make upon yourself as to what you must accomplish before you will say to yourself, "I'm worthy." You are just worthy, period. It's just the fact.

You have integrity just because. Like the kids say, “Mommy, why do birds fly”? “They just fly.” “But, why Mommy?” “Just because. I don’t know why, they just do just because.” You have integrity just because. Not because you can prove it. Not because you can explain it. Not because good things have happened. Not because you have all the signs that everybody else says shows that you have integrity. Not because you have all the signs that your father told you were the proof of your integrity, without which you couldn’t claim to have integrity.

You have integrity no matter what anyone else thinks, and you have integrity no matter what you think. And this is true of every single one of you. And you know what? You’re the only one who has to feel it. And you can dare to feel it for no good reason.

Now, you’re not sure whether to trust me, and that’s okay. Do you know what you’re saying? What you’re saying is, that you’re in charge of yourself, and I am not in charge of you. In this sense, that claim of your being the authority within yourself for what you believe, is correct. It is the first step of what is called, “claiming your power.” I’m going to change that to, “claiming your Presence.” And if you have the authority to say, “I don’t know whether I choose to believe you or not,” you are demonstrating the fact that you have the integrity, that out of the other side of your mouth you’re saying you do not have.

So I encourage you to trust yourself. I encourage you to acknowledge the unavoidable fact that you are present, even if you’re all alone in a closet, you are present there. And if you are present there, all of the integrity of you is present there. And the fact that you can make a choice to believe it or not is the proof that you have integrity. If you truly were unable to make the choice, if you truly were a bumbling mass of confusion, totally unable to make a choice as to whether to believe or not to believe a thing, then indeed the fact would be that you had no integrity.

Now, the choice is yours. And you can either express your Integrity in a way that is uncomfortable to you, or you can express your integrity in a way that is comfortable to you. What all of you need to know is, that you are either using or misusing your integrity. If you realize that, then you will know that the problem is not to regain your integrity, but to express it honestly, as a genuine expression, shall I say, of authority. Because in the moment that you honor yourself enough to be honest, you become undivided, unpolarized. And that apparent expression of authority changes into an undeniable expression of integrity or Presence that constitutes a strength that is not a power over anything, but is a strength that constitutes your invulnerability your utter safety.

What I want to convey to you is, that your strength is what is expressing itself right in the description of how miserable you are. I believe that you could quite angrily and loudly express very clearly just how frustrated you are. That is not the sign of one who lacks integrity, or strength, or the ability to express himself

clearly. And there is nothing weak, or poor, or miserable about you that deserves pity or support to cajole you or finesse you into a different point of view.

I am saying that your very expression of weakness I see is an expression of strength. And I will not join you in what you are saying, but in the integrity of you that you are using in order to say it.

PAUL: That's me, Paul, laughing. There's a picture here of a closet door. You know how kids sometimes will put signs on their door that say, "Keep out." Okay, there's a closet door and you're inside a closet. The image is of the Hulk Hogan, or whatever his name is, you know, like this. And you're inside, this Hulk is inside massively strong. And outside, instead of saying "Keep out," there's the sign at a slant and it says, "Wimp." The sign is for everyone outside the closet who can't see you. But inside the closet you know full well and good that you are not a "wimp."

You are not, (and this is still me Paul, even though my eyes are closed) that you are there with great strength. So much strength in fact (and this is still me Paul talking, I just have my eyes closed cause I can pay attention to the feeling of it better) so strong in fact that anyone who might come to open the door to see what a "wimp" looks like, will be met by someone on the other side who is so strong, that the person on the outside can't get the door open to find out that there's a strong person inside.

ANSWER: This is Raj. I honor you for your strength. And so I say to you, let's cut the crap, come out and let us enjoy each other in our integrity. And when you leave this gathering and go home, go home with your integrity that is not dependent upon anyone else's opinion, or your old conditionings. And just be the strength that you are. And just keep on day after day cutting out the crap, and let the chips fall where they may.

Now I'm going to tell you something very important: As long as you think that it matters what other people think or what circumstances are, other people will recognize it, and they will let you know how you ought to be. But if you don't give a damn what anyone else thinks, then everyone else will recognize it, and they will either remain and be your friends, or they will go looking for someone else who wants to give their power away. Either way, you will end up having in your experience those who are also expressing integrity. And you will be amazed.

You're in the best spot you've ever been, because you stand at the point where break through can occur. You actually stand on the point where break through is occurring, you just haven't cracked open that closet door yet. Your hand is on the knob. And if you wait until tomorrow afternoon to open up the door, that is all right, but I do want you to know that there are those who are curious to see You, and not what you have told them you are.

I'm not going to try to convince you to open the door. Let's not waste anymore time this weekend getting mileage out of the "wimp" sign.

Someone I'm aware of, in the past week, was experiencing a lot of truly, seemingly, justifiable pain. And later in the day that person was laughing, and some comment was made about, it was nice to see them happy. And that person said in a sort of off-handed way, "Oh, when I'm not thinking about my problems, I am happy." There is a wonderful truth in there somewhere. That's the end of the answer.

QUESTION: Just a clarification question. You've use the word "integrity" now for a few days. Every time you use the word, I interpret it to mean truth. Someone else thinks something else. Can you clear that up for us now?

ANSWER: Interestingly enough, that question was asked in the another workshop, and the person who asked it is in this workshop. And I would ask for her to tell you what the answer was that was given to her. "Her," is Susan Tuttle.

SUSAN: At the bottom line, it's what you have left when you're not trying to be anything in particular. And as Raj said it: When all the layers of crap get peeled away like an onion.

ANSWER: Indeed, it is that which is left when you are not trying to be anything in particular. I understand that one could say, "Well, that doesn't answer my question. That doesn't give me any understanding."

I am going to say more, but first I have to say something I have also said before: You will not understand your way into the Kingdom of Heaven. I want you to understand that you can't understand your way into the Kingdom of Heaven. (Laughter) You must feel your way in. That is why your spiritual growth cannot be an educational process as you think of educational processes. That is why our friend over here, yesterday, had to come to a point of realization that she must stop trying so hard to grasp everything that was being said.

Those of you who are trying to grasp everything that was being said so that you may take it home with you, so that you can get something out of it, are like squirrels who hide their nuts in the summer so that they can have them in the winter, except that unlike squirrels you can't find where you hid things. (Laughter)

In spite of what I've said just now, I will elaborate on the meaning of the word "integrity." You may best think of it in terms of structural integrity. Not wishing to cast any aspersion on any one, I will nevertheless suggest to you that there is a difference between the sound of a door on a Yugo automobile when it is slammed, and the sound of a Rolls Royce door when it is slammed. And the reason for the difference is, a difference in structural integrity. What does it mean? It means that a Rolls Royce structurally is tighter in its construction, more of a unit than a tin-ier car. The materials are more substantial.

So when I use the word "integrity," I want you to think in terms of that which has substance to it, that which is unified, incapable of being fragmented, and that which when experienced has the sound of unity—if I may put it that way. I'm

using these symbols to elicit feelings about the word “integrity,” rather than intellectual definitions of it.

When you are not trying to be anything in particular, when you are not presenting a mask of any kind to anyone, you do not disappear, because you were never a mask or presentation. You stand present, and what you are indeed has integrity. I we’ll make a further refinement: It isn’t that you have integrity, it is that you are integrity. Integrity is the nature of you, indivisibility, soundness, invincibility.

And you know what? Inseparable from that is perfect peace. Conversely, if you are meditating and you experience your perfect peace, you are also experiencing your integrity—the integrity of your Being.

Whenever I use the word Being (whether I capitalize it or not) it is always a verb, never a noun. You are not a Being. You are Being. And your essential Being could be put, your essential Beingness.

My purpose for apparently giving you an explanation is not to give you an understanding of the word “integrity,” but to give you a feel for it. That’s the end of the answer.

QUESTION: Hi, Raj.

ANSWER: Greetings.

QUESTION: I one of the people who Paul wishes would get well, I know. And I think I am now, and I’d like confirmation of that, that all the cancer is gone from my body.

ANSWER: Indeed, you will find that the further evidence of healing will be just that, the remanifestation of your structural perfection—if I may put it that way—and no longer the removal of that which does not identify your physical perfection.

QUESTION: Thank you. As I was sitting and listening, or staying as conscious as I could this morning during your talk about healing, I was feeling that I have graduated in the sense that even though my ego gets really, really upset easily and quickly comes to the surface, that I have made a commitment now to, even though the fear comes up and it’s so big to let “Thy will be done” be the answer. And to ask for—quietly—for my desire and not try to control. And I would like confirmation. I would like you to graduate me.

ANSWER: Hand you your diploma?

QUESTION: Yes.

ANSWER: You will have to move across the platform to where the diploma is waiting for you, yourself. The commitment, the resolve that you have come to is what will provide the persistence in moving through all the way. I will put it this way: I await you at the dais to hand you your certificate. But I cannot walk the distance for you.

The commitment to follow through is a commitment to that divine One who is standing there apparently in an incomplete sense of her divinity, and therefore I do not need to do anything for you except to say “Come on. Come on. It’s okay.”

Now, I want there to be no misunderstanding. A commitment—and I’m speaking to all of you—a commitment to “Thy Will, not mine be done,” a commitment to that, cannot possibly include, “Thy Will be done, if it is Your Will for me to die, I am willing. If it is Your Will for me to live, I am willing. If it is Your Will for me to have cancer, I’ll have cancer. If it is Your Will for me to have the cancer disappear, I am willing.”

The Father’s Will is to be All. Because there cannot be anything outside of what the Father Is. And so the extension, the self-expression of the Father must necessarily be in character, if you will, it must necessarily identify what God Is. And God is indivisible, incapable of being divided, incapable of being polarized, incapable of inharmony. There you go, another aspect of integrity is Harmony.

So let us not be stupidly magnanimous and say, “If it is Your Will for me to go now, I’m willing. If it is Your Will for me to suffer, I am willing.”

The Will of God being indivisible must necessarily be the willing of perfection. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Good afternoon Raj.

ANSWER: Good afternoon.

QUESTION: I feel that I am in a wonderful position right now, because I’m standing at the threshold of a door to the universe. I’ve got my hand on the knob. And at the point of revelation, as you said to someone. And my desire is to continue to release the process of processing...

ANSWER: Excellent...

QUESTION: ...which I have noticed myself doing an awful lot. And when I catch myself trying to process, I decide to release this, to allow the processing, to release it, and just release it and just stay in the Being, which to me is the ultimate way to just be. I don’t know what’s coming, but I know it’s good. I wonder if you could shed some more light on it for me?

ANSWER: Unfortunately, I cannot. When you stand at this threshold, you stand at the threshold of a divine adventure—the experience of the unknown becoming known. And if I told you, I would spoil the enjoyment of the Revelation that would be an experience. And I want you to experience every aspect of the experience of revelation that comes from standing at the threshold.

Now, one thing: You’ve got your hand on the door. You are desiring it. Give permission for it. Say “yes,” and let the saying of “yes” be accompanied with the willingness to become defenseless, so that it may flood in.

As I said yesterday, it is important for desire not to become held up as a result of a constant expression of desire—want, want, want. The desire must be expressed and released, leaving you abiding with the desire, but not desiring it. And then give permission for it to register with you in its fulfillment.

I say this to you, so that you do not inadvertently get hung up, because you haven't given permission. In other words, you haven't become open to and defenseless against the influx of the revelation.

I know that it would make it easier if you had just a little bit of an idea of what was coming. What would it make easier? Your willingness to say "yes." I will tell you something: You don't want to know all of the answer before you say "yes," because you are likely to say "no."

If on the occasion of my first conversation with Paul, I told him that he would be traveling around the world, addressing large groups of people, presenting or allowing me to present myself as Jesus, (laughter) there would have been no second conversation (laughter). In fact, if I had just simply told him I was Jesus, there would not have been a second conversation.

Your very Being—all of you—your very Being is Love, with a capital "L", the Presence of the Father/Mother. As you open up to it, and invite it in it will not overwhelm you. But you know what? Every single one of you, has to arrive at a point where you are so sick and tired of being sick and tired, that you are willing to risk the chance that if you let go of control, something other than disaster will happen. And then go ahead and let go of the control. If you don't do that, and as a result of having done it, have the experience of everything that is meaningful to you, you will not have that essential experience that proves to you that fear is baseless.

All of you must arrive at the point where you actually risk the chance that God is All. And there is no way for you to do it without engaging that element of risk. Do you understand, that without the element of risk trust is not called into play? If trust is not called into play, then what you are expressing is confidence. If trust is not coming into play because there is an apparent risk, then trust is not what you are practicing, it is confidence. And there is no way for any of you to confidently let go of control and feel that you will be all right.

I encourage all of you to dare to conceive that when you come to a point where trust is really required, that this is a wonderful place for you to be, even though you are defining it as a place of risk.

You would like a little clue as to what will happen so that the risk you feel you are placing yourself in will be diminished. But without it trust will not be called into play, you will not reach outside of yourself.

Your present sense of yourself is the only thing that is capable of feeling confident. You know what that means? That means that once you get used to and allow for the experience that feels risky, you will never do anything with

confidence again. That does not mean that you will be in a constant state of anxiety. What it means is, that you will come to the place where there is pleasure and delight in actually forever standing at the place of not-knowing, ready to embrace what inevitably flows across.

The dictum of the Father is, (and another way of saying that is) the way things work is: “Behold, I make all things new.” God never stops to repeat himself. Now the only thing you can ever have confidence in is something that has already happened. So waking up is indeed going to mean a willingness to forever stand at the threshold of “Behold I make all things new,” never having a preview. That’s when life becomes truly vital—not scary—vital.

Because once you discover that standing in that place of risk means, standing at the point of the movement of Creation, and that it is forever unpolarized. And at the bottom line it is the movement of your Being, because you’re no longer claiming a Being separate from God. It becomes the joy of forever self-discovery, an experience of integrity, which is therefore utterly safe. That’s the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are very welcome.

QUESTION: Speaking of the end of the rope. Does that also mean something like: You’re at your end of the rope and you don’t care if the floor opens up and swallows you, or dragons come, or angels come, it doesn’t matter what happens next?

ANSWER: Always when you get to the end of your rope...

QUESTION: Always?

ANSWER: Always, always, always... Hush up! Always when you or anyone reaches the end of their rope, they have reached the end of their ego’s rope. And yes, You let go. And when you let go—you, because you are letting go from the last vestiges of your ego sense of things—it will seem to you that you are letting go into all kinds of potential, whether it is angels, or whether it is horrors of the most terrible kind. When you reach that point of giving in or giving up, of failing as an ego, you will not be able to have a confidence that disaster is not what is in front of you or below you—if you will. That is the place of risk.

Now, you can arrive at the end of your rope as a result of circumstances, or you can arrive at the end of your ego’s rope by simply meditating. A good thing to know. But either way succeeds in causing you to take the risk that is no risk at all. But you know what? We could talk for years, and I could do everything possible to convince you that you would be utterly safe in letting go of the rope and failing as an ego, but when you come to the moment of it it will take trust. Your knowing it may allow you to trust a little more gracefully, but it will not remove the necessity of that investment of trust.

For those of you who are students of the Course, why do you think the first part of the definition of a teacher of God is Trust? Really, because until you arrive at the point of risk and trust through it, you don't have anything to teach.

Oh, but you say, "Well, even if I haven't arrived at that dire circumstance of having to trust, I can still love"! If Love is the willingness to recognize that which is Real in each and everything, then it must mean that you are going to be willing to see the Christ in your fellow man, who may not seem to be acting in a Christ-like way. And it will take trust.

QUESTION: May I speak?

ANSWER: You may. I grant you permission.

QUESTION: I accept and thank you. I want to ask: did I ever reach that place? I felt as if I did.

ANSWER: You have, yes.

QUESTION: I didn't like it.

ANSWER: No one does.

You see that's that place of honesty that Paul was referring to the first night. It's scary to be honest, because the honesty puts you on the line. It says, "Here I am, like it or not." It doesn't say it as a challenge. But it says, "Here I am. And that's all there is."

Everybody is so conditioned not to disclose himself or herself truly. And most of social encounters involve presenting something other than yourself well. That is what gains respect. Just to honestly be you is not something which elicits within you any meaning of respectability, because no one ever taught you that it was a good thing to do.

I will tell you something: Your freedom lies in that honesty. As I said earlier, if that honesty isn't there then you are owned by everyone else. That's the end of the answer.

QUESTION: Thank you kind sir, bless you(?)

ANSWER: You/you are welcome.

QUESTION: Raj.

ANSWER: Indeed.

QUESTION: If you trust enough to go beyond the pale...

ANSWER: The p-a-l-e?

QUESTION: Yes. Like I feel like I've done with some aspects of my life, and live with the excruciating of this place. Let's say, I'm going to take work, because relationships are like more important today, work is like I really don't care that much so I was willing to risk in this area. So I'm working on work first. So I'm in this place of this excruciating nothingness and I'm hanging out with it, right? Okay, so what I'm getting from what you've said and all integrating and getting in there and it's saying to me, "okay, now we see the question."

It's like I can live with the excruciation, but there's a lot of time on my hands. Excruciation you don't have to do anything, you just hang out with it. You can hang out in the desert, in your apartment, wherever—and just live with it, it gets familiar after awhile. But it's like, okay there's the next step, the next step is where I'm hung up. And so I can't formulate a question because I don't know what it is. All I know is that it's not so terrifying, I can handle that. Do you know what I'm trying to ask you?

ANSWER: Oh, indeed.

QUESTION: Would you tell me what it is first, what I'm trying to ask and then the answer?

ANSWER: It is the fact that the excruciation isn't over yet. That is why you don't know the next step.

QUESTION: Oh! Well let's just say that I get peace within the excruciation from time to time. It's great, I can feel that.

ANSWER: Indeed, you will. Why? Because, and I am going to change the word excruciation to humiliation.

QUESTION: Okay, but it feels like excruciation.

ANSWER: Humiliation is excruciating. It's insulting.

QUESTION: Yes, it's like yes, it can make you feel downright angry.

ANSWER: Exactly, we understand each other. I want you to understand something: Understanding it won't help you speed this up though. It is the ego which is humiliated. The end result of humiliation is humility. Because, what is left after the ego has been humiliated away is You being honestly You. And You are utterly humble. All of you, at the bottom line, are utterly humble.

Paul is being utterly humble at this moment. But he is not a wimp. He is not a meaningless presence. One could say that what happens where he is when he is being humble is magnificently powerful, and yet he is powerful without exercising any control, without any attempt to influence.

He is like an Indian woman who used to come and visit a white woman who was working on the reservation. And this white woman lived on the reservation as well. The Indian woman would come over, almost daily, where the white woman was knitting, or doing some hand-work of some sort that was her hobby. And they wouldn't really talk much. The Indian woman would just come and sit there on the porch, and then go home. She came and did this every day. And finally one day somebody asked the Indian woman why she did this. She said, "Because when I go there it's easier to like myself."

Remember in the breakdown of the ego it feels like your failure at being you, when all it is is the failure of that concept of yourself that you were trying to fulfill, or the failure of that concept that others had of you that you were trying to fulfill. And this is humiliating. If you allow the humiliation to become complete, You—the genuine You—expressing the honesty of your Being, will be what is

left. The integrity of You that was there before you tried to be good, will be what is left, and humility will be the nature of that You.

Everyone says it is good to be humble. But you can't try to be humble. It's what's left when you've given up trying everything else.

"Infinite patience brings immediate results." So what I am saying is, don't try to get out of the excruciating—as you put it. The moment the willingness to fail totally has occurred, the minute you let go of the end of the rope you will know the next step. What you need to understand is that this apparently horrible process is really healing, is really an integral part of regaining your Sanity.

The words are "The way is straight and narrow and few there be that go in there at." The gate is that place where your ego can't get through. Only You will fit. But leaving your ego behind scares your ego shitless. Strong word, but it's a strong experience.

But I will tell you something: You have someone who is telling you ahead of time that this is the way it will be, and so you will more easily be able to recognize it for what it is, and not try to get rid of it.

QUESTION: I need to ask one tiny little thing here. Let's just say that I finish this process in this lifetime, and that I'm hanging out here—dah, dah, dah, dah, and I'm not excruciating....

ANSWER: You don't have as much time as you think. It's going to happen—I mean that in this way—it is going to happen long before the end of this lifetime. You don't have that much time left in this excruciation!

QUESTION: Okay, that's kind of what I wanted to hear. But then, Raj, that's not exactly what I want. I wanted to know what do you do after that, because that was my original question? Because I get feelings about how that feels. And that's when I really don't know what to do, because I don't have anything to do anything with. Okay? I don't know how to do that. I know how to do this, but I don't know how to do that.

ANSWER: I am going to save you a little bit of time—a little bit. You better learn to sit down in the middle of excruciating and stop trying to get out of it, if you want to get out of it faster. You had better stop denying the process of humiliation.

The process of humiliation is like a pencil with an eraser on it, and the eraser is being used to erase something, and the eraser slowly wears away and disappears—and the eraser is like the ego. The eraser is the equivalent of the ego. And if you want to cut short or speed up the process, you will end up with not all of the ego being humiliated away. You had better go ahead and feel what you are feeling.

Now, I am not saying that it is important or necessary to suffer, but I am saying that the simple and perhaps hard task to face is, that giving up the ego just simply isn't fun. And the fact that it isn't fun is no reason not to give it up. And if

you know that it isn't fun, but that it means the regaining of your Sanity, then I guess I could say, be willing to persist in the therapy of letting go of it. And don't try to shorten your therapy or gloss over it. Don't wonder about what's coming next.

QUESTION: I can if I want to.

ANSWER: That's like going into therapy and instead of paying attention to what you're supposed to be doing, you're dreaming about what you're going to do on a date tomorrow night.

QUESTION: Exactly. That's the way the mind works, isn't it? Is that why the ego works?

ANSWER: It always distracts you from its self-destruction, of course.

QUESTION: Okay. Of course, thank you.

ANSWER: You are welcome.

QUESTION: I know that you said there were no follow up questions, but I have a follow up question, which I shared with Paul during the break. Raj, you've talked a lot this afternoon about what sounds to me like the pain of waking up—the excruciation of waking up. And my experience of my life has been about waking up and it doesn't feel painful. That doesn't mean that it doesn't feel challenging, difficult sometimes, but it doesn't feel painful, that's not my sense of waking up. And I would like for you to comment about that.

ANSWER: Are you perhaps suggesting that there is another way to look at this?

QUESTION: Indeed!

ANSWER: The one single element that is the scariest to bring into play in the process of Awakening is actual trust. And every single individual must bring trust into play in order to let go of control. I will tell you this: Those will have the most excruciation, the most, shall I say, uncomfortable time, who bring into play the greatest amount of resistance to letting go of control. Indeed, pain or suffering is not inherent in waking up.

When the word excruciation was used, let me be clear, we were not talking about physical pain. It is what you might call emotional or mental anguish. It is felt by the ego as it finds that it can no longer make things work.

Now this is very important: You are not your ego. You and the ego are not one and the same thing. You are not an ego evolving into a divine Being. You are a divine Being, more properly, you are divine Being employing your mind to create images of yourselves which you call beliefs and definitions, and then believing those definitions, and acting on the basis of them. The apparently resulting you that is the expression of these beliefs is what is called the ego, but it isn't you.

Now, to the degree that any of you insist upon trying to maintain the ego sense of yourself when its efforts are not working, to the degree that you insist upon employing your ego when its efforts are not working, you will suffer.

Now I am not trying to be heavy handed here. But you know what I'm doing? I'm giving you the basis for being equal to your ego's strenuous efforts to survive when it's on its way out. I am speaking to you in such a way that will allow you, if indeed your experience turns out to be strenuous, I am helping give you the means that will allow you to face it more fearlessly. Because I am telling you that it is not something to be afraid of. I am telling you that it takes a willingness to persist right through it.

Now, I have shared with you that you have the means to shift your vantage point from your ego to your Being. But those who are especially controlling, those who have been especially manipulative and who have been highly successful at it, do not generally let go of that gladly, willingly or easily. And when the rough experience comes, you will need to know that it's not really the end of the world for you, and that you can indeed dare to give up a little bit sooner than you otherwise would have.

Your ego interprets its losing its ability to control as an ultimate challenge to be overcome, when the decision really needs to be made to give up.

There is something else that you need to know: You never come to this point, where the ego begins to fail, for no reason at all. There is a reason it happens. And the reason is: Because you are growing. It is because you are ready to embrace the clearer experience of who you divinely Are. And it is penetrating the ego circumstances and undermining them.

In other words, the divine You that you Are is, you might say, asserting Itself, and causing that which is false about you to be illustrated for its falsity, so that it will be easier for you not to want it any more. But if the ego takes this as the ultimate challenge and you assert it even more, then its utter powerlessness will be placed in front of you. And in its taking that on as a challenge, it is taking on something that it cannot succeed at, so the failure of it becomes absolute, if I may put it that way, and it becomes that much easier for you to arrive at a point of vacating the stance of an ego.

You must understand that if indeed it turns out to be strenuous, it is nevertheless a divine event of transformation, and because it is, you can dare to yield to it so that you might find what is left after the ego is gone is wonderful.

Waking up is not inherently uncomfortable, because it is utterly natural for you to be Awake. What you need to know is that if it is uncomfortable, it isn't because there's something wrong with you. It's because there's something more right with you, than what is wrong with you. And you need to know it so that you will have the courage (listen to this) so that you will have the courage to persist rather than check out. That you will stay in the humiliation, you will allow

yourself to be totally humiliated and be willing to stand there and have the opportunity to discover that what is standing there is not a humiliated ego, but a humble divine Presence.

You must have the encouragement to know that if you follow through to the end of the ego, there will still be something left and not condemn yourself for what is happening.

If you are not willing to stand in the apparent misery of the circumstance, and you scramble to get away from it, you will delay your opportunity to experience the uncovered divine Being that you Are.

I am going to put it this way: Let us imagine that you are standing on a large stage. All the lights are off in the theater. No one is in the theater except you in the center of the stage. It is pitch black. Immediately overhead is a spotlight that is on you, but it is out. The spotlight is going to come on. But if you are running around trying to escape the darkness you will not be where your illuminated presence is going to be able to appear.

Do you understand that I am not meaning to convey to you anything fearful, rather, I am conveying to you and meaning to convey to you that when this point of development occurs, and if it isn't all candy and roses, it doesn't mean something is happening that you have to get away from. It doesn't mean that something is wrong with you. If simply means that this is what it is taking to undo a strong ego. Why is it happening? To uncover the essential divine You that you Are.

Paul came from a very intellectual, metaphysical background. He was very used, he thought, to being able to be in charge of his life for the good of his life through the use of clear, correct and divine thinking. He ended up being unemployed for nine months because everything had collapsed around him. His ego plans collapsed, and he could do nothing about it. (I mentioned this before.)

You could say that he was unemployed for nine months, because of his stubborn insistence on the idea that he, through his clear correct thinking, could bring his life back into order. It took that long for him to discover that in spite of his not being able to bring his life back into order, through his clear, correct thinking, his life hadn't stopped and his needs had not stopped being met, except that he wasn't able to take credit for it.

It took that long for him to recognize that something else was in charge, and decide for that, instead of continuing to try to be in charge himself. You could call that stubborn will, even though from his standpoint it was with high motive.

During the process he and his whole family lived in other people's houses, after fourteen years of raising a family in a totally respectable way—meaning, having a home of his own, not needing to lean on other people, etc. But he had reached the point in his spiritual maturity where he could not hang onto or carry forward any further this private, personal, beneficent control of his world. The circumstances were agonizing for him. There was nothing respectable about it.

And yet, throughout this period it became clearer and clearer to him that his integrity was intact, as I said this afternoon to someone else.

It will happen the way it will work. I mean by that, it will happen in the way that the result of Awakening will be accomplished, if I may put it that way. And so what I am conveying to you is that if indeed for you it seems to be strenuous, don't fight it. And don't run yourself down as though you're not doing it as well as someone else who seems to be having it easy.

Again, I must come back to the fact that ultimately the one single crucial element of this process is arriving at the point where the investment of trust is made in stepping into the unknown, in stepping into that place where control has been relinquished, where being in charge has been relinquished.

I want you not to be afraid of it, whether it seems to be strenuous or not. You have an advantage over Paul, Paul didn't have any one to tell him what I told you today. You will not go into it as ignorantly as Paul did. And you are likely to find that you will recognize the signs of your spiritual Awakening and dare to cooperate with it, rather than resist it. But if you do resist it, no matter how strenuous it gets, the event of transformation will occur. And if you know that, you will not be as reactive in the process, and it will not be as excruciating.

Again, it is so important not to be "airy-fairy" about your spiritual growth. And so that is why I speak to you bluntly about something that might seem unduly heavy. I do it so that those of you who have the extreme of the experience might know, from our having talked, that it's not the end of the world, and that you are equal to the experience, and to hang in there. Yes, that means hang in there with the process of failure that seems to be occurring, because all it is is the failure of the ego to continue to have control.

The question is, how long will you wait to let go of the end of the rope? The longer you wait the more uncomfortable it will be, but it won't change the fact that you're at the end of the rope. And there's something inevitable that will happen: You will let go.

Being at the end of your rope feels in itself like failure. And the tendency to judge yourself is great, as though that somehow will light a fire under you that will let you manage to scoot up the rope and get you where you ought to be. When the necessity is, to let go.

Another way I can say it is: It's an excellent thing to be at the end of your rope. Being at the end of your rope is not because you are at fault. Being at the end of your rope is not a circumstance to be judged, but to be paid attention to so that it can be obvious, so that it can become obvious to you that what is appropriate is letting go, not hanging on.

The amount of time I have taken for this may seem inordinately great, it may seem to have been a heavy handed thing, and a dark subject. But you know what? You need not to be ignorant of it, because it isn't that uncommon an experience.

And you need to know that there is another side to the experience, if indeed you are having it rough. And it's truly not appropriate to whimper and complain, and cry and whine because it's tough. But rather become equal to it, if I may put it that way, and live through it. That's the end of the answer.

QUESTION: Thank you for the clarification.

ANSWER: You are welcome.

PAUL COMMENT: This is me, Paul. We actually only have about twelve minutes left, but Raj again this evening wants to open it up to all of you to express what may have been happening with you today, either positive or negative, so that there can be a sharing again. And there's part of me that thinks "Uh-oh, watch out you're going to begin to think there's a pattern and you're going to expect it tomorrow night and he'll say "no."

So I'll go first.

I mentioned earlier today that I would greatly enjoy hearing what anybody might think had been happening today, and then we broke—we ended. And I spent some time, I mean I was in the room for quite a while longer just being present with what was going on, and then all of a sudden it dawned on me instead of asking everybody else to tell me what was going on that I ought to just pay attention, for myself.

And I will report that I did just be quiet and pay attention, and there isn't a whole lot I can tell you. But I was very aware that the room was filled tremendous Love that was embracing everything but not directed at anything. It wasn't love that was being given, it was love that we were all being, and there wasn't a purpose to be gained from it. And the only thing that I can say is that maybe that's the feeling of communion. Nobody was being loving to make anybody feel a certain way, and it was just an incredible experience. And I don't know that there's more that can be described. That in itself is an experience that I have never experienced before. So I wanted to share that.

Is there anyone else that... [has anything they would like to share]?

SHARING: Raj, has expressed on many occasions the metaphor of pictures of the puzzle, and we listen and we experience ourselves with this puzzle. And he said none of the pieces are hidden, none of the pieces are up my sleeve or anyone's sleeve. But today while he was doing it he picked up two or three pieces of the puzzle and he played with them. And something happened in me. I realized he was being me, I saw him come off the cross, because he said, "Being on the cross is the human condition, you cannot get off the cross from the third-dimension. You must join and you get off the cross when you join."

And so I felt that he joined us, not by coming off the cross, but by picking up the pieces and playing with them until finally he put the pieces down. And we were with him, he was being with us. He wasn't asking us to get on the cross and come off it. You know what I'm saying? Something happened there that was

indescribable. But that was communion. He was saying to us, “come and commune with me.” And proving by everything he was saying and being that he is communion with us and he showed us by playing with the pieces.

PAUL: Thank you.

SHARING: It's like hoping that you won't get the microphone, because everything you've said this afternoon, this last part kind of summed up what's going on with me. And I see that the pain is the resistance to giving up. And I see the risk. And then talking about the closet door, it feels for me like out there the wimp is all that stuff like stupid and all those words I use. And that the strength that it takes to hold the closet door closed is very painful. And I feel real scared, because it feels like... Actually I've used the pain to hold on to the controls, and I actually don't want to give it up and I can't hold on to it any longer. And thank you for summing it up for me.

ANSWER: You are welcome.

SHARING: I'm a runner, I run away, and I almost lived. And I'm here. I'm not only here, I'm here, I'm being here like every second I get to choose to be here and to have it be okay. It's like when I was giving birth and I wanted to leave. It was like, and I said this to Paul on the break, I said, one time I said, “you know of course that God is inevitable.” And It's like that birth was inevitable, and this birth is inevitable. And I think in this moment I'm still joining. And in that moment I get to let go and find out what's there.

I had a breakdown about twenty years ago, and that all came back for me, because that was going to happen when I let go. And my ego came up big time and it said, “you can't let go because you're going to dissolve.” That's what the ego... of course, it said that it was going to dissolve. And it told me, “Why? This is fearful, this is not where you need to be.” And I stayed. And what happened was, nothing, it just sort of, the ego wasn't there and it was things, it was just like a nothingness, and it was just an allness, and it was trust.

And waiting for this mic has been like waiting for(?), because my mind said, “I think I'm next, but not necessarily so.” And yet all the things that have happened have been the I that is we, it's been like my voice and our voice and it's been absolutely perfect. And this moment is. Thank you.

ANSWER: You are welcome.

SHARING: I guess I really want to express my appreciation to Raj, because I've been getting in my way so much because I refuse to get out of my intellect. I'm just running myself ragged and keeping myself from growing. And today was so beautiful, because with this meditation time, it's like he first talked to us about the ego stepping out the intellect—it's not in the concepts, it's in the experience. I know he gave us the boost the energy and the impetus to be quiet and just be in the experience. And it was so beautiful, because once all the chatter

stops then your on track, you're right there. And it was such an amazingly beautiful gift, I want to thank you for that. Thank you, Raj.

ANSWER: You are welcome.

SHARING: There's a real wonderful sense of joy in me. And I want to really share it, but the way I want to share it sounds like an egotistical thing, but I'm going to do it anyway. "I know I know." That's all.

SHARING: I've just had the most peaceful day that I ever remember having and feel real loving and I want to thank you and all of you. Thank you.

SHARING: When you said this morning that the Holy Spirit and the Father and you are here and available to us, it was almost like I was hit with a ton of bricks, because I realized for the first time that I had been rejecting Jesus as a guide. Because I was thinking that Jesus was an intercessor to God. And you made it so beautifully clear this week.

And I heard you in Florida and you said the same thing, but it didn't sink in. And that is that: Jesus is a loving older brother—not an intercessor—who is ever available. And when you closed your meeting in June, you said, "I will be here, even though Paul is going to go somewhere else." I thank you for this. I'm now going to try to be a good devoted sister, and work from there, and not be fragmented anymore. Thank you very much Paul.

PAUL: You're welcome.

SHARING: I'm an attorney by profession, and for a long time, and especially since I've been studying A Course In Miracles I've had a great deal of difficulty practicing law, and studying the Course. It seems to me that the law is a conglomeration of ego concepts of judgment, right versus wrong, good versus bad, fair versus unfair, equitable versus inequitable, I could go on and on. It's also an attack oriented system, you're an advisory. Your client wants you to win, but he wants the other client to lose. He's not interested in win/win.

And I thought to myself, "I really have to give up the practice of law." Although I said, "I don't know what to do. I'm not trained to do anything else. I don't have any way of supporting my family. The law has been very good to me financially. But I have to overcome the fear of just letting go, and trusting that I'll be shown the way.

And so I was going to ask Raj, is it's okay for me to give up the practice of law. And today I understood that my ego was working full time in distracting me. Because the issue for me is not to give up the law, the issue for me is to give up my investment in the way I'm perceiving the practice of law. And when I'm willing to do that then I will be able to go on. And I thank you.

SHARING: I guess this is more of a question. There's been a lot of talk about the end of the rope today. And for me—and I can identify with what you said—the end of the rope often means a venture into what seems like insanity. And I guess I'd just like to know if that's the ego's idea of insanity, or if it's... I

mean it just seems so not okay to do that. I guess I'd like some clarification on that.

PAUL: I'm speaking as Paul, because when I was faced with having to let go, it felt like I was just becoming totally irrational. It's like I would go insane. But when I let go, what was there was peace. I mean it's like, when I really let go, the way it occurred was, it was like for a week or two I would keep saying, "I can't do anything, I can't do anything, I can't do anything." Which meant I was wanting to do something, but I couldn't do anything.

And then there was... something happened, I can't say I thought, "Oh, I'm going to give up." But something happened and I said the statement, "I can't do anything," and it was like instead of a statement of a problem it was a realization that it was the answer. "I can't do anything! If I can't do it, I can't do it. So I don't even have to try." All the sense that I had that I was supposed to be able to do something went right out the window, and it was like, "Oh, God I can relax." And I didn't go crazy, and it was immediately replaced with peace.

And in that peace... because I actually did this after I got in touch with Raj. I mean I got in touch with Raj when they were collapsing. They collapsed and talking to Raj didn't help a bit. They collapsed, and then I went through this process of trying to hold on and so on.

So then I think I had creditors calling and they can get really nasty, especially I would talk to them as though... I mean I really wanted to do my very best to get them a payment of some sort. And I would tell them, "I'll get something off to you right away," when I didn't have anything to get off to them right away. They sensed that I was lying and so they treated me as a liar and I mean they were rougher than ever, they get really rough.

The thing was, that it was like, "I can't do anything, I can't do anything, I've got to do something, and I can't do anything." And then this realization occurred that I couldn't do anything. I know it went through my mind that "you can't get blood out of a turnip." So if you can't get blood out of a turnip, you don't go to a turnip for blood. And if I can't do anything, I don't try to do anything. And I relaxed.

And it was very interesting, when the creditors called me after that and I was at peace, I actually told them I couldn't do anything. And they said, "Okay, but my supervisor requires me to put something on my card, and so I'll put down that you can't do anything, and I'll call you again in two weeks or a month." All of a sudden nobody nasty was on the other end of the phone. It was amazing.

So I didn't go crazy, the world didn't fall in, the police didn't take me off to jail for nonpayment of things, and all the rest of the stuff that I imagined would happen. And in that peace things were able to reconfigure, let's put it that way. And of course, I was talking to Raj at the time and I was getting guidance, but I was no longer trying to figure out ways to be in control.

SHARING: But what if you do go crazy? What if you do get taken away? The worlds view of crazy.

PAUL: Cynthia, where are you? I would like you to share what you were saying about “spiritual emergency.”

CYNTHIA: I was just sharing with Paul today at lunch of some experiences I’ve had with other people. I haven’t had a spiritual emergency myself that I know of—it might have been many emergencies. But that when somebody reaches a point where it happens so fast that they can’t keep up with it often times there’s a break down—what looks like a break down to all of us, even to the person that it’s happening to. And it’s really a break through, if you can just go through it.

And I think there are probably other people in the room that have experienced it in a personal level that would have more to say about it than I would. I mean I kind of feel it, but I haven’t experienced it personally.

PAUL: You are saying what you’re saying from a background as a therapist right?

CYNTHIA: Right, but I’ve seen it happen with people, definitely. And I’ve seen people come through the other side. What happens is it’s a break through of the defenses, and you get in touch with another reality. And in that other reality great healing can take place. So if anybody else would like to speak of it from a personal level. I knew there was somebody here, but I didn’t want to call on you directly.

SHARING: I had a psychotic episode or spiritual emergency, as they call it in California—the rest of the country hasn’t caught up yet. I want to say that it’s very characteristic of a Shamotic experience too—the evolution of becoming a Shamin, unless Raj wants to correct me on that. It seems to be very characteristic of that experience.

I’m here to prove that there’s life after psychotic episode, after the spiritual emergency. Someone at lunch today said, “when did you start healing after the psychotic episode?” And I said, “the moment it started.”

I felt nothing for forty-four years—nothing—and knew it. And was intellectually killing myself to correct all these behaviors, and to find God. My search was for God. But I was searching out there in my left brain. That’s why I have the disease I have now, I basically burned out my left brain. But not enough yet though because I keep playing with the ego. It was for my family probably one of the most embarrassing things they’ve every experienced. But it’s not quite as embarrassing as being a person found naked lying in the snow ditch in 18 degree weather.

So it brought my family together and that was one of the purposes of doing that particular style of healing. And there was a tremendous relief in the episode. There was lots of spiritual stuff happening. And it wasn’t until someone—at that particular time I happened to be in twelve steps and I was on step eleven—and

someone mentioned power, and I went into drastic fear. And that's why the episode got real bazaar as far as I'm concerned.

If I'd just gone through the emergency, and if I'd had a support system for the emergency like they have in California, for people who have been through it and understand it, and will let you go through the various stages versus trying to inject you with Thorazine to shut you up so you don't have anymore rage and don't experience what and who you are at that particular second and every second of the experience, it could have been a lot smoother.

But somebody mentioned in step eleven I would come into power, and my experience of power was oppression. And my personal experience of using what I thought was power was to oppress other people, and to get aggressive, and to beat you into the wall verbally if not close to physical to get my way, because that's what I learned. So I went into tremendous fear, because I didn't want to be there, I already knew I didn't want to do that.

I was guided through the whole thing. I got down on my knees in Waterberry Center in Vermont, an institution, which I swore I would never be in, and I work in institutions. I got down on the cement floor of an institution after I found out which shrink would be the best in Burlington—my attorneys were trying to get me out of there and telling me not to open up your mouth anymore or you're going to end up in here forever—and prayed, and just prayed and prayed and prayed and said, “give me the right shrink, give me the right shrink, if it's Your Will, if it's Your Will.”

And I got to the next place and was standing in the eating area and heard this man say, “Miss Humphrey.” And turned around and it was the shrink that I prayed for in the other institution and went, “Damn let's get busy.” I was ready cause I knew he was going to take care of me and respect me. Which he did. And while it's happening you're going, “SHIT why'd I have to do this one. I know I'm an extremist, but why'd I have to go this far?”

There are still these moments where there was nothing else to do but turn it over and go, “WOW, I could have been in there forever.” Some place in there I made a decision to heal. And unfortunately some people don't make that decision and stay there. And I'm very fortunate to have been one of the people that said, “I don't need this, I want to move on.” And there's life after the psychotic episode, there's life after the spiritual emergency.

I just keep going and boughting (?) at the ego and it's starting to come. I'm on the bus now as Ken Keeseey said in the sixties, you're either on the bus or you're off the bus. I was off the bus and I'm on now. And I'm starting to ride, instead of saying, “Hey let me push the damn thing.”

PAUL: I feel the need to say something. Another observation: This afternoon when I was experiencing all of this love, it was so very easy to feel that everything about all of us was divine, and that even everything about the room we

were in was divine, which is the Truth. But at this point, at the same time we're also still human beings who have had psychotic episodes, or who have gone through excruciation, or this or that. And we will all leave here and we'll go home with people that we've not had an experience of divinity with, like we have here.

And while everyone has been talking so far, it dawned on me that what Raj had to say today, which seem to me to be stern and not really illuminative of our divinity, that he was saying, "Hey everybody, don't be afraid of the strenuousness that you might encounter when you go home. And don't be afraid of the experience of being human, and seemingly minus the very conscious experience of your divinity that you were experiencing today. There is not something wrong with you because you're not every moment consciously experiencing your divinity the way it was being experienced."

And so it's like maybe providing us with a balance that allows us not to be thrown by "being in the world," and perhaps being able, because of that, to carry forward with us into the world some of what we felt and managed to share.

Okay, that was because I was having my feelings about what Raj was doing and part of me was feeling like, "Man this is a bummer. I mean let's go back to this morning." But I'm getting a feeling for what I was experiencing today.

SHARING: I'm feeling rather strange at the moment, because I've been on both sides of the thorazine syringe, I've ordered them and I've gotten them. And I just wanted to share that this spiritual breakthrough or this healing experience is all very real and I'll try to quickly relate a story:

A few years ago when I was flying quite high manically and out of control, I ended up in Burlington in their crisis unit, and had some people assigned to keep me from leaving the unit—wonderful man, about thirty years old, in a security guard outfit—and we sort of played games for about an hour. I called my boss, and finally I was out for a cigarette, and I looked at him and I said, "Who are you?" He said, "I'm your guardian." I said, "Right, who are you really?" He gave me his name, "I'm your guardian." I said, "Like angel?" He said, "Yes." I said, "Okay, let's turn the clock back 1984. And I'm going to start and I'd like you to pick up any time you'd like."

And I'm testing, obviously. And I'm driving to my friends house, my marriage is breaking up and I'm mad as hell, and I just can't take it anymore. And somehow I put the pedal to the medal and I said the next bridge I see I'm planting this baby. And I turn the radio up full blast, put the accelerator down. And just as I'm beginning to be turning the wheel the dome light came on and the radio went off and I heard my inner voice say, "I decide the time." And I realized right now, tonight, that that was the moment of my letting go of the rope, or I let go of the wheel and the car came back on the road and with my pedal to the medal it slowed down to fifty-five and I went on.

What I wanted to share was the day with my friend there “the guardian,” I stopped with, “I was in my car driving,” and he said, “you were very angry, weren’t you?” And I said, “Yes.” And the(?) the rest of the story, right?”

The last part I want to share is that two weeks later, I was at my parents with my sister. She said, “Jeff I sensed something was dreadfully wrong at that time and I called Paul Tuttle to send out the “healing team.” Thank you Paul. Thank you Susan.

PAUL: Thank you for sharing that.

SHARING: Thank you. I just wanted to share this, it was in 1979, things were real bad. My two sons had been in a mental hospitals, my business collapsed, they were foreclosing on the house, my wife had filed for divorce, she had a job, but she had left. Everybody was blaming me for everything that went on. I was in this house which was under foreclosure, I had no job, and they robbed the house, whatever little bit was left. And I had very little money, I had hid a twenty dollar bill in a book up in my closet, and I went to the closet and the twenty dollars was still there.

And then it was kind of like a rebirth it was kind of like the end of the rope in a sense. But I looked at myself and I said, “I’m okay, there’s really nothing wrong with me.” But everybody’s lawyers were calling me and all this and everybody was blaming me, “oh, your this.” And the banks were calling, and there was no way out. But I said, “I’m okay.” I think it was the Holy Spirit had to come to me right then, and said that I was okay. Not that things haven’t been smooth ever since, but it was the start of the spiritual path, as someone says, “I get on the bus then,” that’s when I get on the bus. And the bus is going to be over sometime. Like Yogi says, “it ain’t over until it’s over.” But Raj says, “It’s going to be over sometime.” Thank you.

SHARING: This is in response to the question that Mary was asking. It’s a very mild form of sensing craziness. But I was a part of intentional community for ten years. And near the end of those ten years I just felt I was going crazy. And I approached one of the people who was a psychologist within our group, and I said, “I just feel I’m going crazy.” And he looked at me square in the eye and he said, “I work with crazy people, Glenda. I know what crazy is, if you want to come with me and look at what that is. But I think you’re terribly lonely.” And I just melted into tears. It was the truth and I knew it was the truth.

I’m in a marriage that is falling apart. And when Paul was describing, “I can’t, I can’t, I can’t”—I went into that marriage from, “I’m lonely” to “God, I’m lonely, and it shouldn’t be this way,” to “I’m lonely.” And when I got clear that I was lonely, I knew I could do something about it. And I knew what to do about it, it was very apparent. And it had to do with becoming less defensive, and letting people in. And that’s what I’ve experienced here. And that’s become a reality for

me here. It's more real than what I have been experiencing. And I don't think that's going to change.

PAUL: Thank you.

SHARING: I feel I need to continue the theme of the experience I had was basically the same as how Paul explained it at the beginning of this circle, and share with other people that I was feeling a tremendous amount of love, which everybody I've looked at I know has experienced in different levels. And I've been to other workshops before where I've had similar experiences, and I go home, and I get sad.

I had an amazing experience this morning though where I knew I wasn't going to go home and be sad. I didn't know how I was going to do that, but I did know that I would need courage, I would need a lot of trust. And the courage and trust would be to approach the people that I thought before were unwilling or unable to give me the love that I felt I needed, and take the risk. Because I see it all here and I know, I see myself taking the risk. But I feel the results, and I thank you all for showing me that I can take the risk. And I will take the risk from now on.

SHARING: I want to say something about the experience of having one's life fall apart, which certainly can look like insanity or spiritual emergency. I think they used to call it sometimes, a nervous break down, it's not a clinical term, but they used to use that.

In my own experience my life was built around my marriage and my religion, and my search for God, which was religious. And I got my sense of value and worthwhileness from serving the people who served the function of the roles—husband, and father, and provider, and good Christian. And it came to the point where I could not live in the marriage, and that was a mutual changing of my ex-wife and I. It wasn't something either of us planned, it wasn't understood by either of us. But the ways that she treated me and the ways that I reacted at her being the active party, and me being the passive one. It just didn't work for either one of us anymore. And I came to the point where it just all fell apart.

This began, I think, before Paul's business fell apart, but it was certainly... I was living through it as he was living through his.

One of the experiences I had that impresses me, and now I understand even better why. I was standing in the kitchen and I was fixing a sandwich and I was not supporting my family. I didn't have children to be an absentee father, or to not support them. And I was fixing a sandwich and I really didn't understand why I was eating because the scripture would go through my mind, "He who will not work, let him also not eat." And my judgments on myself were so harsh, because I was failing at all my roles. I couldn't understand why I would be eating, something else was doing it. And there was a feeling which wasn't appreciated at the time it was just this wonderment, but now I understand much better it was a

feeling of my value, of my integrity—there was the cause of my eating, you know my beliefs didn't make it seem proper.

After I came in touch with A Course In Miracles I used to sit on my bed and read a little bit, and then go into a meditative place and watch my mind spin, sort of like a whirlwind of dust particles or dirty fragments, sort of a gray whirl. Which pleased me very much, because I had already understood that I must be crazy, that the world didn't represent the level of anxiety that I was feeling. And my experience when I went into it didn't cooperate it, but I still couldn't not have it.

So the Course began to explain how the ego worked, it enlightened to me how my insanity worked. Ever since then, I told somebody at lunch, I've become a great component of both insanity and ignorance, because there nothing to be afraid of. And yet that's where the fear is predicated. The idea of becoming insane is nonsense, insanity is more or less where we find ourselves. Because this whole thing is insane.

So when we think, "I'm okay and the problem is you," or "they," or "the world," or "life in general," or even "me"—the problem is somewhere else and you believe it, that's as insane as it gets.

When you begin to say, "Wait a minute maybe I'm crazy, maybe the way I'm looking at things doesn't quite match—something." You can only see that from a position of greater sanity, because when you begin to see insanity and call it sanity, that's sanity. So I want to encourage everyone if you look a little bit insane, look a little more.

And if you notice that your ignorant, that there's something that you don't know, don't make it up and then spend your life trying to prove that you're right or make it true. Go ahead and not know, live with it. You can find out something valuable that way, something that you didn't know before.

It's been about ten, twelve, thirteen, fourteen, I don't know when this stuff starts, years since I went through that. And it was very painful going through, but I've come out now, and it's wonderful to be able to live with my not knowing and value it, and to value my ignorance so that I don't try to cure it or heal it, and I allow it to be the door to something valuable.

And when I had my testimony that the break down of the structure of a life to the point where you can't even support it is not something to be feared even though as Raj said everybody hates it. Me too. But it's worth it. And I believe we don't arrive at that point until some kind of inner selection process, where we arrive grown up enough to be willing to not support our version of insanity. And to go ahead and move through it. Thank you.

PAUL: Thank you.

SHARING: I had a chance not to share this, and I keep coming to the edge with it. So I guess I'm supposed to share this. It's about insanity. And I've never said this to anybody before. And I think the thing I have the greatest fear about is

insanity. And it's only because I've seen it around me, because my mother is rather insane and my son is schizophrenic. And it's only because I allowed myself to be locked in an institution for ten days when I had a post-partem depression after my twins were born.

It was in an institution in Georgia, and I signed myself in because my psychologist husband said, "You're crazy, you've got to go in there." I got in there, and I'd realized what I'd done. I said, "My God, I'm in here and now I've got to go through the process of proving I'm sane."

I've never told this to anybody. I've told about an abortion, I've told my daughter was raped by five men. I've told everything. It wasn't as horrible as this. And I've never been able to speak of it because I'm a therapist, and I've got to be credible. And it's awful, it's a burden to have to be so damn credible all the time—and I don't need to be, I know that.

So I was in there, and I didn't get shock treatment, and I didn't get thorazine, because I prayed. And I realized why I was in there after I got in there: it was to heal and help the people that were going through that process and stand by them and talk to them under my breathe and say, "It's really okay, it's really okay."

But I was plotting and planning, and I was super sane and I got out in ten days. And once I got out believe me (she cackled)! The reason I got in there was I was going through a spiritual emergency. And my husband was terrified. And he was a psychologist and he couldn't handle super-bitch, who was stomping on things and dumping things out of drawers and raging. So that's what happened to me.

And when I got out though I became crafty, and I became watchful, and I became distrustful. And I said, "Never again will I every trust to the extent that I had done before." And I made a decision, but that decision was hurtful to me, because then it kept me from allowing the healing that was all around me to happen.

And so you see what happens with all of us? And don't you ever tell anybody about this, do you understand—ever. And I'm a therapist and it's okay. But my son sees UFO's, and he's locked up. And I'm seeing UFO's and little people, and I'm not locked up. And it doesn't matter, it's all insanity. It feels like it's insane if you try to figure it out. And so I quit trying. All I knew was to keep my mouth shut, a lot of the time. It depends on who you are talking with, I mean sharing with whether you keep your mouth shut or whether you can open it. So I feel very much a liar having said that. It won't be in the book I'm writing. And I will deny ever saying it, but I said it. Okay?

SHARING: You're talking about sanity and insanity, sure I was manic too. I've learned that it's fun to be insane. I don't claim anything but insanity. And I really haven't found a good definition of it. My friend and I just say, "define insanity." Look around you and see if you can define it. It's everywhere.

SHARING: I don't know what I'm really going to say except there are few people more that I know have made a visit to the hospital. And I would like for them to share. I would like to know how many have been there? I have! My greatest point of enlightenment was at twenty years old and four months in the snake pit.

I don't really want to go in that, but I would like to know how many have walked through the challenge of credibility. I think that is the ego's biggest block. And I think that all of our energy is spent in trying to maintain a sensible sense of self. And when we reach that point where that sense is nonsense, we take the world's definition that it must be insanity.

So I have excepted for many years the fact that I will never find out who I am. And that has released a great burden of personal responsibility for myself. I think it's a major breakthrough to stop worrying about who I am and my credibility. So anyway I sure hope to hear some more stories.

SHARING: My story is a little different, because yesterday when Raj came to us I was given the words, "I am living light." And it just made me feel totally indestructible. I mean, the visual that goes with that is so beautiful. I mean how can you do anything in any place or time that could somehow negatively effect the idea of being "living light." And when I went back to my room I just felt that everything was saying that to me. I looked out the window and the tree was saying "I am living light," and the lake said, "I am living light." And I felt a real sense of oneness with that.

SHARING: Well my experience today was very much like what Paul has said and what a lot of us have said about the quality of love. And I looked out also and felt like I was one and am one. And I've known that about with the trees and the water and the "smile of the Great Spirit" for quite awhile over the years as I would admit to other experiences.

But as time progressed, I knew that it was while Raj was talking about healing that I realized that healing was starting in me. I have many, many of me's inside, and there are many labels for that, which I don't need to put on it. And as I was leaving, after we had all been together somebody said to me, "Have you been healed?" And I said, "The process is occurring."

And for me, the parts of me that are very real for me, and that now many are identifying as a reality for some people, they've been real to me for a very long time. And they're alive, and some ways of treating this kind of a many people inside, there's some people that say they all merge, and there's some people who say they don't.

And I've known how it is for me: Each one's alive, each ones real, I am all of it. And today I sat before lunch watching the lake and "the smile of the Holy Spirit," and we all got reintroduced in a whole new way, because I could greet each one of these parts of me that are me, and I'm all of them, with a new awareness.

And I'm more whole and I'm in all those separate parts at the same time and for me the healing was a gift of that love among us and inside of me and the way it spills over into that water, and as I watched the pine tree out the window.

And I also took a moment to spontaneously go to my room and I brought—as I said to someone, an accumulation of many little altars in my home with me—and took the bag that's been with me the longest, and opened it up and went through the contents. And we all got reacquainted again—all those spiritual journey's, those moments of faith for me, and the voices from my native American guides, and all the other's I've met along this path.

So for me it's been a day of healing, and that love that we all experienced it's like it's all around and in me and here and I'm overjoyed. And I've through the end of the rope, I'm not sure how much I've let go of. But I certainly know now how much I love and it'll just make whatever the next end of the rope is easier to know. And I was so appreciative of the way that was shared today by Raj, about... just so you know. And now I think we all got a piece of "Just so you know."

And I'm so happy people have spoken about these spiritual emergencies, cause there are lots of us... I have many, many friends who walk around being in a spiritual emergency because they're just being that way alive every day. And it's like what you said about always being credible. We're credible and we know it, those of us who have other folks inside, but people out there have no idea what we're doing with keeping credible out there for them. So thanks for listening, and I'm really happy to be here.

SHARING: I don't know why this came to me just this moment to share, but about a week ago I participated in this really long, like two hour interview. It was part of a psychology study that Columbia University was doing. And as this woman on the other end of the phone was asking me these questions, it became so incredibly apparent how slight the distinctions between normality and abnormality were. How I had to lie to the answers to her questions most of the time to just get through the interview: Like do you hear voices that other people don't hear? Or do you ever see things that other people don't see? I don't know, just this whole list of question.

And it made me realize that the answers to normal or not normal were such a slight shift in perspective, just a slight shift, that yea, I'm okay. I'm okay and that makes me normal, and that makes my definition of what's normal okay.

SHARING: Well, I had probably my own breakdown back in the eighties, early eighties. And I didn't know at the time but I was deeply depressed, and I would have been hospitalized but I didn't have insurance. It really came down to that. And the guy I was seeing wanted to know if my parents would put the house up. And at that point I realized that I needed another option.

Well, it turns out that at that time, and for much of the time since I've been working as a psychiatric nurse. So I've certainly seen many people in a distressed condition. In fact there came a time when I realized there was nothing that I hadn't seen. When you work at anything long enough you seem to get a picture of anything that could possibly come your way. And that's what happened after awhile.

I never had a problem with the patience, but I always seemed to have difficulty with the staff and the institution. And I have felt for some time the feelings that the lawyer was suggesting about my work. And it's become increasingly difficult for me to work. So this right now is the end of my rope in some ways, because I have no where to work, or at least that's the way it appears to me.

I spent two months on a farm in New Jersey, working there because it was what came up—it was what my guide suggested. And then when I came back the hospital called and wanted to know if I would work again. And I really can't do that.

I just wanted to mention it, because I've been full cycle in so many different ways. I've been down deeply enough to be suicidal and to need hospitalization, and certainly I've seen other people who have collapsed and come through the system.

Last night was a very powerful experience, I had a very powerful healing last night, and I felt I dropped some baggage that I carried for a long time. But today I'd have to say that it has been one of those times when I felt like that there was some misery of the circumstances, even in this setting, even with all of these people I felt somewhat lost and uncertain.

I think at times that it has to do with this sense of not knowing what's next, and of not knowing when the answers or the suggestions are coming from guide, and when their coming from my ego in disguise.

Today I have to thank the group, there were many times when my ego would come up with a suggestion and I didn't know that that's where it was coming from. And there have been a couple of people and they probably don't know who they are, who have been able today to remind me of that.

PAUL: Thank you.

SHARING: Probably good I'm last, because I'm going to present a little different viewpoint: I come to you a happy man. I said if I weren't involved in A Course In Miracles I would probably feel guilty about this. Fortunately I got over that. I guess my cross is my normality. I feel so damn normal it's disgusting. And maybe that's what I have to breakthrough, I don't know. But I feel I'm going down the same rope with everybody else, and all our ropes are different, but it all comes down to the same thing: The leap of faith that you have to make at the end

of the rope. And my feeling is I'm getting very close to it, and I feel very good about that.

And I do feel happy with my life. And I feel happy with today. I think today was just a wonderful experience. I've never felt quite the way I've felt this morning. It was just great. One of the things that it reminded me of was something that Raj said yesterday, and that was: "If you knew how many others were in this room with you, you would be astonished." And I asked Paul last night if it would be possible to ask Raj who was with us. And he said, "Why don't we try." Raj could you tell us?

ANSWER: I am going to keep you in suspense. I promise I will tell you tomorrow.

SHARING: Wonderful! Thank you.

QUESTION: This is not the question I prepared with. But I was one of the biggest ones that kept saying, "I wish you'd talk about ascension." So I'm asking if you please will do that, and would you preface that with the answer to last night's question about who all was there with us besides yourself.

ANSWER: Well, of course, every single one of your guides is also present here. And although this is not strictly speaking an accurate statement, they are standing present with you, just behind you.

Now, I must explain something: Those of the Brotherhood who are Awake stand in anticipation of the Awakening of those who are still in various stages of sleep and dreaming. And when there is a stirring occurring among those who are dreaming, there is a rejoicing that occurs, and what you could call, a gathering that occurs in readiness to welcome you Home. Not just to welcome you, but for those who are Awake to share in the fact of the increase of the conscious experience of their Wholeness.

Now, you must understand that since, what we will call the Brotherhood—the Sons and Daughters of God are One—if there is some part of the Brotherhood that is asleep, the Brotherhood as a Whole is not experiencing its Totality, in this sense: They are not able to enjoy your being conscious of your part in it.

And because of the stirrings that are occurring here, there are many who are gathered not only awaiting your recognition of them, but also standing in support of this fearful thing that you are in the process of doing, called waking up. Standing in support of it so that you might feel a level of comfort and safety that will allow you to say "Yes"—that will allow you to let go more.

Now, the room is illuminated with a light that is exceedingly bright, because the presence of You and the presence of those who are in attendance, the brightness of Us all is great. And the Light is Living Love.

Now, I'm changing the subject. Because the three-dimensional frame of reference is linear you all tend to think of progress as linear—moving from past to future, moving from ignorance to enlightenment. And so when you think of

ascension, you think of moving in a straight line from here to somewhere else, except it's usually up. In your experience of linearity, which you call time, you will come to a point that is not the end of the line of time, but a point where right in the middle of the time line you fall through the middle of it—sink through the middle of it.

Imagine, if you will, that there is a thread moving through infinite space, and you are like ants walking along the thread, and the thread and its characteristics are what you consider to be the totality of life. If you were to fall off the thread, you would discover that you are in space. All of a sudden the infinity that this thread had been in the middle of would be what you would discover to be your environment. It has been said that eternity is not endless time, but if you take one second of time and snuff it out, that is eternity. When the thread disappears, infinity is what you experience.

You think of ascension as moving through space from the surface of your planet to... and you're not really sure about that part. But ascension is a different kind of movement. It is an inner shift of perception, what else? It is the shift we were talking about yesterday, from identification with the body to identification with and as the Conscious Awareness that you Are, in which the experience of body and universe is going on.

We were actually talking about ascension yesterday. It is a dissolving of your conviction that you are a body, in which the body doesn't disappear. And as the actual full conscious experience of being, Consciousness, replaces your conviction that you're nothing more than a tiny body, as I said, the reversal of what I described yesterday happens, and the body begins to become less dense. And the energy that it is begins once again to register with you as light—as nonorganic, visibility and tangibility of the Presence of God as God expressing Himself where you are.

Now, this may sound confusing, because it sounds like I'm saying you're still going to have a body. Well, indeed, you're going to be identified. It's just that you are not going to identify solely with this specificness of you, because All That Is, Infinity, Infinite Conscious Awareness, the Infinite Mind of God, will be what you now recognize and experience to be your identity.

God is at one and the same time universal and specific. And, therefore, you are universal and specific. God is not some infinite, nebulous, luminous cloud of love with no characteristics to It except Light and warmth, let us say, the warmth of Love. God is the universal Formless, capital "F" Formless, infinite Mind, which in order to be Mind, in order to be Conscious must be conscious of something. And because this Mind is infinite the only thing there is for It to be conscious of is Itself. And Its movement is the Movement of Being what It is and recognizing what It is.

Now, this description fits you also. But you see, the Mind that God Is moves, and the movement is the Movement of Consciousness, which is a movement of self-recognition, and God recognizes Himself but does not vacate that place of the formlessness just because He sees the infinite visibility and tangibility of what He perfectly Is.

When I have told you that it is important for you to go within and go to that not-knowing place—that place where you are not in control—I am describing, what I'm going to call, an equivalent of the formlessness of God, out of which the Movement of God moves and is recognized by God. You could say that in your process of Awakening, by virtue of going within to the edge of the void, is the equivalent of what God is Being.

Now, I want you to be careful here of my use of words, because there really isn't a you separate from God to do something that is the equivalent of what God is Being. But it is helpful for me to use the words because here's what happens: When you dare to go into the not-knowing place and abide there and live from there, you then experience the marvel of Knowing, with a capital "K", and experiencing, what I'm going to say, in a limited way being at the threshold of the Movement of Creation.

By virtue of your doing that more and more consistently until you arrive at a point where you are willing to commit to being every moment out from that place, it apparently moves you in your humanness to the place where your divinity can be consistently experienced by you.

Up to this point it still seems to be a limited human you doing a procedure, even though it is an uncontrolled and uncontrollable procedure. All that you can bring to this process is a willingness to do nothing besides the effortless act of being empty of your own beliefs and your own definitions about everything, and your own sense of having to maintain an identity to present to everyone else.

When you arrive at the point of commitment, commitment to be from this effortless place in the world, you could say that you come into such perfect alignment with what you divinely are that a shift occurs because there is nothing left from the standpoint of your private, tiny, little sense of self to claim a presence separate from the Father—which is being exactly the same thing.

And because you have come into such perfect alignment with what already Is, the sense of a separate you doing it, disappears forever. And You not having disappeared (mind you it's just a sense of being separate that disappears) you are flooded with all that God is being, the formless, being the not-knowing place, being the edge, so to speak, of the movement of "Behold I make all things new." It is only at this point that you can possibly be considered to be a co-creator with God. And the only reason you're a co-creator with God is because you have forsaken a stance separate from God—as something that can cooperate with God.

It is very important for you to understand that at every moment you are confronted only with the Kingdom of Heaven, no matter how you are biasing your experience of it with perceptions colored with your own personal definitions. Ascension is You, your present sense of yourself melting, you might say, losing its crystallized definitions. And in the happening of that, as it has been said, “All tears are wiped from your eyes. The scales fall from your eyes. The veil is lifted.” And you see the Kingdom of Heaven that’s going on right here, right now. And the Brotherhood, which is right here, right now, seen and unseen, will be perfectly obvious to you.

It’s important for you to understand this, because you are conditioned to believe that in this transformation of you, you will lose all of this, and so you postpone it until some day when you think you will have had your fill of it. The only thing is, that, whether you have a dream that lasts seventy years and then have another dream, called another lifetime, that lasted another number of years, just as you can have many dreams in a single night of sleep. The dreamer is still present in the Kingdom of Heaven. And the dream is still about the Kingdom of Heaven, because there isn’t anything else available to you. You are either experiencing the Kingdom of Heaven clearly or unclearly—but you’re never experiencing anything else.

The more you can abide with these things that I have been saying to you the easier it will be for you to allow the shift to occur, because you will see that there’s nothing to it. All of the pieces of the puzzle are out. All of the elements of You as you divinely Are are present and actually being experienced, even if you may be ignoring part of it because you have biased your attention and focused in on some limited area of the Totality of You.

As you begin to understand that all the ingredients for the “cake” are here, and you’re either utilizing them or you’re not, you will see that the idea or the belief that you can’t make a “cake” because you haven’t gotten the ingredients from the store yet, are false. And with no excuse for not making the “cake,” you’ll decide to make it sooner. All of the elements necessary for your Awakening are actively going on in you at this very moment.

Ascension is the experience of the realization of the Truth and the letting in of it, and the transformation of your experience of yourself back into what you actually always have been.

Ascension is not a movement through space to another place. Many of you will remember when cinemascope movies first came out. And as part of the illustration of how wonderful it was, the movie would start out with your standard small screen and then dramatically the camera would go to a large view, and then the screen would begin to expand. You could say there is a similar feeling—it is like you with your very tight body orientation. When I said you will melt, it’s like you will expand like the cinemascope screen, embracing everything and finding

yourself in it, because the insistence on identifying yourself in a tiny way has been released.

Most of you here have experienced moments of illumination in which you felt your Oneness with everything. When that happened, everything did not dissolve into an indescribable, nebulous vapor of light. Everything was still what it was. I mean, everything was still there, everything was still distinctly what is was. And yet it wasn't what it had been, because now you felt You there.

It is difficult to truly convey this in words, but those of you who have had the experience know exactly what I mean. That was what I would call a glimpse of the universal Conscious experience of Being. It was still limited, but it was a glimpse of how you could be universal and specific at the same time—how you could be You and All at the same time. It is your birthright to be in that state and more, all the time.

In your transformation everything is transformed. Because your insistence on being tiny, which has caused you to feel small and vulnerable in a dangerous and hostile environment, has caused you, as I just said, to define your environment as hostile. And so, your every action is an attack on your environment, an attack by virtue of constant defense against what might happen. And in this way you have created a distorted experience of everything.

And then you know what's happened? You have stored those images and thoughts and feelings in your memory. And years of memory have gone by, and then you say, "I can remember when I was a boy, or I can remember when I was a teenager, etc., and the world was this way." Well, the world wasn't that way at all! The way it was was, it was the Kingdom of Heaven.

Your present attack on the world by virtue of your present defense against it, is supported by nothing Real. Your past is a past of images held in the memory, that were images that were already distorted. Historically speaking, "Such-and-such-a-thing happens, therefore, I can bet on it that it will happen today." And you reinforce the distortion.

You know what? All of you came for this week, all of you came as individuals from your own individual spheres of experience. And all of you looked forward to having the opportunity to ask at least one specific question relating to your distorted perception of life, except that you thought it was reality. And we could have gone through all five days of this gathering, we could have passed through the rows much faster, and you could have gotten wonderful answers specifically relating to a particular aspect of your distorted perception of life.

And like many other self-help workshops you would have gone home with some marvelous tools. And the next gathering we would have would probably be full of a multitude of people who you had told about these marvelous tools that helped you to live your dream better.

But it has been important, not because I say it's important and not because it's an agenda I have, it's important because even those who didn't have much of an idea of what they would encounter here, were prompted by their Soul to come, because there wasn't as much sludge covering it up. Meaning, there was enough clarity, enough low density to your belief structures to allow you to feel the desire to come to that place where real transformation could occur.

You don't need to know how to manipulate your world better. What you need is a clearer awareness that it really is the Kingdom of Heaven, and that your fellow man really is the Christ because you are the Christ. And you need to know how to move into that place where you can experience the Christ that you Are. And you need to hear it in the way that we have been talking about it, so that it indeed feels most natural right here and right now.

In the evening if you go into your room and turn on your TV it seems to present a different picture from what you are experiencing here. Notice that I said experiencing, not hearing about.

When you "go back out into the world," I encourage you to not watch the TV too much. Watch it enough to have an idea of what the dream is about, of what the dynamics are that clarity is needed about. Don't watch it so that you may slip into it and join the mainstream again. Watch it enough to know what you need to take to the threshold within yourself, and ask what is the Truth about this, and listen for Knowing that will not be drawn from your old conditionings.

The world does seem to reinforce the fact that God and the Kingdom of Heaven and Reality are in another place in another time—impossible here. One of the reasons this was a residential workshop was so that we might be able to enjoy an extended time together, in which to be on a new basis, be in an environment where the possibility that this is the Kingdom of Heaven could begin to feel maybe even reasonable, and maybe even natural. Because I will tell you something: That is what will heal the way in which you be in the world when the world is bombarding you with ideas to the contrary.

I want you to know something else: When you are at work, when you are at the office or wherever you are, and there are other people around you, I want you to remember that their guides are standing just behind them also. And, therefore, whether you're on a bus, whether you're in an office, whether you're in a library, whether you're in A Course In Miracles group, or a Sunday church service, the place you're in is illuminated, and it has nothing to do with it being a church. It has to do with the fact that divine beings are there, meaning each one of you together with each of your guides.

I say this to you so that you might have, let us say, a new context with which to be there. I want you to know that because this company of Individualities is present wherever Individualities are, then if in the midst of your daily activities you choose first to go within and listen for what is true, listen for what is

appropriate and act upon it, if you do that, it is almost as though a cheer goes up, “Right on! Go for it!” from those of us who stand in support of that clarity, even though all the ones you can see might fumble a bit, or be a little bit surprised at the brilliance you’re suddenly expressing, the way somehow you are always managing to have the right answer or to do the right thing or to be like the lady on the Indian reservation who makes it easy for other people to like themselves better. You all have cheering sections when you are willing to be out from your divine Selfhood to the best of your ability.

Ascension could also be called Graduation. Heaven isn’t out there, up there—it is up there, but it is also right here. You see, as long as you think of Heaven as being up there or beyond death, you simply won’t look for it where you are. And this is the way the ego distracts you from waking up. And so, you are never paying attention where the opportunity for waking up from suffering can occur. You’re looking where it can’t occur. It cannot occur in the future. It can’t occur in another dimension that somehow, someday you will graduate to—because someday you’ll still be wherever you are, which will be here.

It’s my intent to make it easier for you, make it easy for you to let go and have your attention right where the opportunity to wake up is, which is always in the moment of conscious experience that you are experiencing.

All of you have thought of ascension as being lifted up into Heaven. It’s more like melting down into Heaven, relaxing into what already is, right here and right now by virtue of not being at odds with where you are because you have acquired definitions of it that are hostile.

You attack this world by seeing it differently than it is. And you attack it to keep yourself safe. Well, you’re safely asleep, you’re safely unconscious of Reality right in the middle of it. Unfortunately, that kind of safety is uncomfortable no matter how much you try to make yourself comfortable.

But as each one of you begins to bless your world by not referring to it in a polarized way, by refusing to speak of it as though it is all chance, you will find it seeming to become friendlier. You will find it beginning to cooperate with you. You will find wonderful things beginning to happen. Why? Because your defense will be lowered, and in the lowering of that defense you will be expressing love. And love given by you is reflected in love that comes back from your world—not because your world has changed, but because you are not eliciting a false experience by virtue of your own negative projection.

Ascension has been in process since the beginning of the gathering. For many of you ascension has been in progress before this gathering. And actually, because you will inevitably realize what you have been from the beginning, ascension has been in progress from the moment you first lost sight of who you were, because who you were has continued to be who you Are and has insistently

been insinuating itself into your distorted perception, causing it to break down or causing you as your tiny sense of yourself to get busy and reinforce your illusion.

Now we spent a great deal of time yesterday afternoon apparently talking about the hard work involved. Because of who each one of you divinely is, because the Presence of God is the constituting presence of you at this moment, whether you're acknowledging it or not, and because that constituting presence of You that is God has never stopped being the constituting presence of you, that is the fact that has been insinuating itself into your experience and breaking down your ego structures. That is why as they break down and you insist upon holding on to them, you finally arrive at the end of your rope.

You see, it is what you have never stopped truly being that pressures you to that point that you call the end of your rope. It is because something is very Right with you (with a capital "R") that you find yourself at the end of a rope—at the end of a rope of a false sense of yourself that is limiting you and bound you. Your capital "S" Self, your essential capital "B" Being, causes your ego sense of yourself to fail, bringing your ego to the end of its rope. And when you let go of the rope, what do you fall into? You fall into the integrity that you Are that is effortless.

So here's the picture I want you to have: Underneath the end of the rope is You, with a capital "Y", and the hand that is pushing you down to the end of your rope is your own divine hand. That is why you must not be afraid of the distress that you may experience in the process of this breakdown. What is promoting the breakdown is what you divinely Are insisting upon penetrating your false imprisonment in illusion. And what it is making you give up into is You Consciously Aware of who you divinely Are. And so, it is a process "of ascension," of the revealing to you as an experience of who you Are.

And not one of you comes to the end of your rope, not one of you comes to a breakdown by chance. It's because breakthrough is possible. And if you don't get drugged by thorazine, and distracted from the process you will have breakthrough. That's the end of the answer.

QUESTION: With respect to this question I would like to request that the answer not be given immediately after I ask the question, because I'd like to make a comment concerning the question first.

My question is: What are the more significant misunderstandings or misperceptions concerning the materials in A Course In Miracles? And how can we correct those misunderstandings or misperceptions?

Before that question is answered, however, I would like to ask everyone in this room to help me with what I'm about to say. I'm very, very nervous, so bear with me.

I would like all of you to create an energy and I would like you to focus this energy at Paul's heart. And I would like it to be an energy of support.

And I would like it to be an energy of encouragement. And above all, I would like it to be an energy of love. And I'm going to take the liberty now of speaking for everyone in this group: Paul we love you very, very much, and we do not want you to ask Raj for the answer to my question, we want you to ask your Self—capital "S"—for the answer.

PAUL: This is me Paul. You do not want the answer from Raj, is that correct?

QUESTION: No, want the answer from your Self, with a capital "S".

PAUL: [long time coming] Don't just direct it toward my heart, (laughter) please embrace all of me.

I just heard someone whisper, "It's a hard one." Don't give those kinds of words to yourself when you are listening.

I will put it this way: The most common misperception of the Course is, that it IS about something. And it is read in order to find out what IT is about. It is not read the way a two year old picks up an autumn leaf off the ground and looks at it for the first time. It doesn't think what is IT about. The child may even put it in its mouth. The child just abides with it in all sorts of ways. This book needs to be read with unconditional delight, with unconditionalness.

The child playing with the leaf does not start a science of leaves, or a system of thought about it, but as a result of being with it his experience is expanded. You cannot read the Course without shifts of perception occurring, simply because exposure to truth resonates with you—with us. And that resonance constitutes a strengthening, a strengthening in the sense of a greater unity.

I'm wondering why I'm sitting here with my eyes closed talking like Raj. Thanks a lot. (Laughter)

QUESTION: You are welcome. (Laughter)

PAUL: The biggest misperception about it, as I experience it is, that it's something more than an example, as I said the first night, that it's something more than an example of what happens when you get out of the way and listen. When, as I understand Helen Schucman did, one arrives at a point where one is sick and tired of trying to be good, trying to be right, trying to do what you're suppose to do, and arrives at a point of, in so many words saying, "There must be another way." And you don't know what that way is, but you just know there has to be another way. That's coming to the end of your rope, that's one of the ways of expressing coming to the end of your rope.

Darn it! When I start talking, I start getting emotional.

The Course, from my experience of it, is extremely valuable. Raj has said, "do not read the Course," to me, because he wants me to be working with him. But he directs me to places in the Course from time to time, and from time to time I pick it up and will read it at random or there are what are call dessert cards that have one liners from the Course, and I'll sometimes pick one of those at the

beginning of the day, and after sort of abiding with what it means, I will then go to the place in the Course where that line is from so that I can read the paragraph and see the context that it actually occurred in.

Actually I picked it up this morning, and I think there's something in it that I happened to turn to that I think I will probably shared with everybody at the breakfast on Friday morning. It was amazing.

You know what its valuable, because no matter who picks it up, no matter what point in their development they're at they will find something in it that addresses them at that moment. But it's not there to be studied as a science, it's not there to be studied as a teaching. It's there to be observed, you might say, and then you just allow what happens as a result of the observation to happen, and you go on your way. Like the child observes and experiences the leaf, and goes on to a bug, or a whatever.

The function of the Course—I'm not saying what the Course says its function is—my Self is saying: The function of the Course is to promote shifts of perception. The ego wants to understand something, and the Course doesn't address the ego. The Course addresses in each one of us the one you asked to talk this morning—the Real Us. And as a result of connecting with Us there, it helps undermine our egos, and helps us move out of our egos.

The marvelous thing about it is that this function occurs even if, as an ego, you're trying to study it, and acquire information and tools to live your life better, and love your fellow man better. All of that stuff goes on, but your Soul has been connected with. And because of the connection with your Soul you do better with your fellow man, and not because you know you're doing it.

The book is there because you're ready. The book comes into your experience because it reflects what you're ready for. It comes to you because you are ready to see what you are ready for. And you find in it what you already know, no matter that tomorrow there may be more that you're ready to know, and so you see more tomorrow. It isn't because it was designed to give you something and so it was stored in the book—it's in you.

And because the book is an expression of communion that came when Helen said, "there's got to be a better way," and didn't know what it was, and opened up, and just listened without figuring out the better way. Because of that there's an expression of simple clarity that anyone can recognize when it surfaces within them, and they need confirmation for it because they can't trust themselves totally yet.

So the biggest misperception is that the book is a teacher and not the person reading the book. Now, this isn't true only of the Course, it's true about any book that anybody designates to be a holy book of any sort. But the Course has much less distortion in it than most other books including the Bible. And the only reason the Bible has distortions in it, is because scribes added their own little things to it

as copying and recopying was being done. And the Council at Nicaea made decisions about what would be there, or how it ought to be rephrased and so on.

So the biggest misconception about the Course is that the Truth is in it. The way you correct that mistake is by somehow arriving at a point where you can conceive of a possibility that it's all about you—not it—the book is all about you. Whatever is happening is all about you, including the book. And so when you pick up the book, the only thing you can find in it is yourself. And the more of yourself that you're letting register with you, the more you're going to find in the book. And it's going to seem as though somebody keeps sticking in new pages, even though it's the same words you read before, it's like you never read those words before.

Absolutely everyone who has read that book has seen it through the bias of his or her own peculiar mindsets, no matter how authoritative any of these people might seem to be. And I'm going to use Ken Wapniks name, for those of you who are not familiar with the Course it really doesn't matter. But people invest Ken with authority, because he was involved in the development of the book and continues to be an outspoken carrier of the good news, let's say. And I am positive that he would concur one hundred percent with what I'm saying right now. He reads it with his own biases, because he knows as well as all of us really know that there's no way to reading anything except through whatever our lens of perception is.

So don't give your power away to anybody, and I'm also positive that Ken does not want anyone to give their power away to him and see him as the one to be the definer of what the Course means. But just know that what he says is expressed through whatever degree of biases still present.

If you don't make the mistake of forgetting that you're seeing yourself in it, then you won't ever give your power away to anyone or to that book, or to what ultimately you think that book is saying. So you don't want to get hung up on what you think it's saying, because then that will be to you what the book is about, and now were dealing again with just the memory of the definition you gave it, and that is a hang-up. So the one who is reading it, is the one that's being read, I guess you could say it that way. And again, because the book came through when ego was out of the way, it becomes a pretty flawless mirror of the divine one who's reading it. That's the point. That's the end of the answer.

QUESTION: Thank you very much. I just want to share with the group that the other day when you said that you accessed your Self with a capital "S" only once, I immediately heard that I must ask you a question and direct it to your Higher Self. I also immediately said, "That's insane. I can't do that to this guy. I'm going to put him on a hot seat. I love him. I'm going to embarrass him." But it wouldn't go away. And I'm a little emotional when I talk about this.

So I got the message, “Well, what will you ask him?” Because I’m a great invalidator, I analyze things to death. So I started to formulate how I was going to do it, and every time I would formulate it I would start to cry. And I got the message that the crying was the validation that it was an authentic request from wherever to do that. And that you were being pushed, and you’re going to continue to be pushed. And somehow, some way you’re going to have to get in touch with your capital “S” in anyway and in any shape that you can. And I’m very privileged that all of us were a part in whatever help that might have been to you.

PAUL: You’re welcome. Thank you.

(In jest, joking) Now that I know what this hand looks like pushing me to the end of my rope, I’m going to watch out for you. Also, Raj may do these workshops for free, but that little segment cost a thousand dollars. (Tremendous laughter)

QUESTION: I don’t really want to do this, or be here right now in this spot that I am feeling, but yet I do feel deeply something, and I do have a follow up question.

And before that I would just like to say, it’s very important to me. Again, the question was brought up, “who or what is Raj?” And when we access our Selves I am very concerned with the tendency of taking credit for authority for what we say when we’re in touch directly. So this is still an issue with me, concerning connecting with the Higher Self. We really are not in a fully awakened state, I feel, to take that step without an Awakened Brother. And I can’t help but feel deeply that for myself.

The second part of this is, I am addressing this to Raj/God. The second part is, “Raj do you have anything you would like to say around the misperceptions you’re finding happening with the Course?” Thank you.

ANSWER: As to who I really am, we did deal with that the other day. But I will answer it differently, in terms of my function with Paul, and in terms of the function of your guides relative to you.

I am, we are—meaning all of the guides—present to provide you with an alternative experience of being conscious, an alternative experience of being conscious and being able to function in the world from that alternative experience. Now it isn’t one of many alternative experiences. It’s really the only other choice there is. But when one reaches out to the Holy Spirit or one’s guide, one is reaching out to that which is being the perfect expression of the Father’s Will in such a way as to help secure you in your feeling of safety while you are not being in charge the way you have been, and the way that has helped you feel secure.

Your guides function with you has been described by Paul, because it was his realization of the similarity as being the same as an ice skating teacher. And if you are having trouble leaning into a curve as you go around the end of the rink,

your skating teacher will come up to you, put his arm around your waist, bring your hip up against his and as you go around the curve he will lean and you will lean, because he has you pressed against his hip. And in having the experience of going around the curve and being able to feel what it feels like while you feel secure, you realize, “Oh, I can do that.” But as long as you felt sure you were going to fall flat on your face, and as long as you were insecure, you wouldn’t let yourself have the experience all by yourself.

Being in touch with your guidance is not the end. Being in touch with your guidance helps you get the feel for being without being in control. It gives you the experience at being without small “s” self-consciousness, which is the equivalent of fear. It still isn’t you skating by yourself, but it is that experience which allows you to do it over and over again with help until you finally find that the help is getting in the way of your additional freedom, and you fly on your own—but you fly securely from an egoless base. So that is who I am relative to Paul, and that is who your guides are relative to you.

Regarding my answer as to what the most common mistake is and the solution, it is not different from Paul’s. And Paul’s and my “answer” is not different from anyone else’s connected, centered, egoless answer. It is obvious. It just is the answer. Thank you for your question.

QUESTION: Before I ask my question, I want to share a really profound gratefulness to you Raj and those other beings who are here supporting this movement now and in the past and in the future. Thank you.

ANSWER: You are welcome.

QUESTION: You’ve talked a lot in the past few days about us as individualities undoing, waking up, moving through fear, or trauma, or excruciation. And my question moves from that to looking at our role as individualities in supporting others who are going through that process.

My husband and I have been standing vigil with a friend of ours who is dying of Aids. And in the process with him we have watched supportive of him going through the various stages of dying. And he is very fearful. He is not fearful so much, or says that he is not fearful of actually dying, but rather he is fearful of what will kill him—what illness he will get to precipitate his death. And in that he has also asked me for assistance in ending his life, should his suffering become too great.

So I would like for you to comment about what is my, our role when faced with situations like that—and for us this situation?

ANSWER: I cannot give you an absolute answer to that. I mean by that that I cannot give you an answer that could be applied in every instance that this kind of thing might come up.

The very first thing you must do, the very first thing anyone must do if they are presented with this situation is to very deeply and very honestly ask yourself

whether or not it is appropriate to engage so closely with such a process. The answer is not always “yes” and the answer is not always “no.” But the answer will truly depend upon a genuine and honest assessment of whether or not you are up to it. You must honor yourself first, because if you do not you will adopt a dishonest position that will not be helpful to you or to the other person. And you are not to assume that if you are spiritually advanced the answer will always be “yes,” or that you certainly will be able to be closely involved with this process.

In some ways this is for the person who is helping—I do not mean helping end a life—but helping one who is in a process of seeming to experience his life coming to an end. This is very much like going through a hurricane. It is a crisis. It is a place where profound centeredness is needed. And if you think that it is highly unlikely that you will be able to come from that kind of a centered place, then in all loving kindness say, “no.”

Now I’ll tell you something else: Someone who is knowingly engaged in a process of dying understands honesty very well, and will appreciate the honesty that you express, and will not appreciate your taking a dishonest stance out of a sense of love. Your declining to be deeply involved will not be misunderstood.

This is a difficult subject to discuss, because everyone has very strong feelings and very strong beliefs about death. And as I said, a cut and dried absolute answer cannot be given. And so I will dance around it to help convey the essentials.

As I have said before, death is always a suicide, whether it seems to be the result of an accident, whether it seems to be the result of a disease, whether it seems to be a result of old age, whether it is called a peaceful passing on in one’s sleep, it represents a point in which one has given up. But this is different from letting go the end of the rope. Because letting go of the end of the rope... I will put it this way: If someone were on his death bed and let go the end of the rope, he would be healed.

This is very important to understand. Any circumstance, whether it is something that seems to call for death, or whether it is something that calls for quitting a job or any circumstance, when one gets to the end of his rope and lets go, it is because of an intent to consciously persist in being. But giving up and taking an action to end it, to escape the circumstance, is not the same thing.

If you are invited to assist in being with someone who is passing on, someone who is dying, if you feel inclined to be a facilitator—not in the sense of facilitating suicide through drugs or some other means—but one who is willing to sit with, be with, be present for one who is passing on, and you have checked within and you have found that you can honestly and genuinely do this, then truly your next question has to be, “What is going on here with this individual? Has this individual really made a committed decision that is finished, or is this one scared

into dying, feeling hopeless and without any other choice but wishing there was a choice?”

I'm going to put it this way, and this may not sit well with some of you, because of your sense of what is right. If an individual has made a commitment to dying, nothing you can do will change it, because that one has the switch for the decision making in his grasp and it is unavailable to you.

Now, if an individual has done this, if this is indeed where this individual is, it is inappropriate for you to stand there, apparently with spiritual clarity, and try to convince him otherwise, and create for that one misery. What may not seem reasonable to you is, that I am saying that under that circumstance, that individual deserves to feel loved and allowed to be consistent with his decision—nurtured, comforted and supported.

A child comes into the house sobbing—heaving with his sobs. He's been outside, he was unkind to someone and everyone jumped on him and he became overwhelmed with the reaction to his behavior and it threw his sense of self-confidence and his sense of his all rightness out of kilter. And he has come into the house, deeply off balance. And a parent can hear it in the nature of the sobs. It is not appropriate under those circumstances for the parent to say at that moment, “Well you asked for it.”

It is important first for the child to be embraced and to be provided with the experience which helps to reestablish in him his sense of his all rightness, so that the overwhelm circumstance can subside and be replaced with a sense of his integrity. And after things have calmed down and there is more rationality, the parent can talk with the child and explain what the elements were that occurred, so that the child can make another decision next time.

Now if in your deep inner listening you find that it is appropriate for this “threat of death” and it's inevitability to be challenged, not that the individual is going to be challenged, but the belief structures that have hold of him, if I might put it that way, if they need to be challenged and that individual needs to be joined by someone who has the willingness to say, “there must be another way to look at this,” then you need to be ready to be that presence that joins with him and says, “There is another way to look at this. Together let's look for it. Together let us anticipate that even if the doctor says you only have twenty four hours, you just might have more.”

And then together in that joining, you can reflect to him or her the perspective that will help improve perception, that will help allow for a shift of perception where that individual can release himself or herself from the belief structures that are crowding in.

Because it is a crisis circumstance, it requires a great degree of genuine honesty, on the part of the person who is standing there in service.

Just because I have said that there can be circumstances where compassion and support, rather than challenge of the “threat of death,” is appropriate, does not mean that death is not an illusion, does not mean that in some cases it is a real thing and in others cases it is not—it is always an illusion, just as birth is always an illusion. The fact that you seemed to experience birth doesn’t mean that you were born.

And most all of you are quite sure that you didn’t come here with a clean slate. Which means that not one of you really believes that you started out brand new at the point of birth and, therefore, it wasn’t birth, but shall I say, another point of arrival on an on-going journey, which isn’t a journey at all, but is just the uninterrupted eternal experience of Being.

Now, you have been asked a very serious question when you have been asked to facilitate directly or indirectly in the ending of one’s life on purpose by some act or action. This requires that you ask yourself the first question again, “Can I genuinely, honestly and with peace participate in this?” Sometimes the answer is “yes.”

But if you say “yes,” you must be very clear. You must have reached very deeply into yourself to find that you can do it with utter peace. If you do it flippantly, off-handedly, lightly, even if it was appropriate, you may find it difficult later. And a call for forgiving yourself, (I’m going to make this very clear) a call for forgiving your doubt that you did the right thing will have to come into play so that you become clear.

In all cases where help is given in terminating someone’s life, it must be actually done by the one who will pass on. Except in the case where someone is attached to equipment that is keeping them alive, and there literally is no one there to do it.

I will tell you something: The one who has arrived at a point of deciding for himself that it is time and it is right, that one can make an honest judgment, one for which he will not feel guilty and will not have to forgive himself.

You all really must understand something: God is Love, and Love does not call for pain. And Love doesn’t justify it under any circumstances. One has to be driven miles beyond their normal ability to cope with crisis to arrive at a point of making a decision to die. They do it because life being present is excruciating. They do it because there is no one around who can relieve them of the excruciation. God does not require one, Love does not require one to endlessly endure such an extreme of the illusion.

And there are those of you who have been raised in religions which teach that committing suicide is a sin that will cause you to be committed to hell forever. It is not true. God is holding you in his arms before you are even suffering, while you are suffering, and after you have finished suffering. You are innocent the whole time, and if you have not been able to grasp your innocence, if you have not

been able to embrace it and embody it, God will does not stop loving you. And Love does not say, “your suffering is appropriate.”

Here is the same kind of a situation in a much milder form. There was a time when Paul had an abscessed tooth. He was practicing Christian Science at that time, and was knowing the truth, keeping his thoughts metaphysically clear and spiritually correct. And the pain grew and grew and grew and grew, until finally he was reduced to a heap on the floor, engulfed in tears because it hurt so much. And he did not want to go to a dentist, because he wanted to handle this spiritually.

And as though if he went to the dentist he would be sacrificing the experience of the fulfillment of his spiritual path. And he held out until it was unbearable, until he was almost exhausted from crying as well as the pain. And at three o’clock in the morning he called a dentist in the telephone book. Fortunately, he was not in a large city. And in this small town, the dentist said, “I’ll meet you at my office in ten minutes.” And he went to the office and the dentist gave him a shot of novocaine and said, “Come back at nine o’clock in the morning.”

And Paul went out and got in the car, in the utter bliss of the absence of pain. And rather than thanking God for novocaine, and rather than thanking God for a dentist, he perceived that the peace no matter how it had come into his experience was the evidence of his being loved by God. And it demonstrated to him his right to be comfortable and not suffer.

For whatever reason one wants to think of, one can justify judging an act that seems to express less than some ultimate of appropriateness, even committing suicide. Mind you this whole conversation here, for clarity, is addressing working with the terminally ill. And we are not talking about situations where someone is committing suicide simply as a means of escape for, what we will call, a more whimsical reasons than a terminal illness. My answer would be different.

What would not be different would be, that the individual that commits suicide that has nothing to do with great pain or suffering associated with a terminal illness, is still also forever embraced. Because the fact is, that whatever reason seems to justify it is not truly judgeable. The individual is truly not judgeable—remains absolutely innocent. There are not something’s you can really be guilty for, and other things that you are not guilty for. You cannot claim guiltlessness as the Course teaches in some instances and not in others. And therefore, you not only cannot hold yourself guilty for anything, you can’t hold anyone else guilty for anything.

And again for perfect clarity, I have said that to help aid one in taking his own life refers only to one who is experiencing a terminal illness and is in great, great fear or pain. I’m being very precise, and I’m being very honest. And the answer is divinely real, and it translates the Father’s Love into language appropriate to the situation that was asked about.

Please, all of you, let us not get hoity-toity, or self-righteous about spiritual correctness, because at the bottom line, spiritual correctness relates to your forever innocence, and your right not to suffer.

Stay well grounded. As I told Paul early on, keep your feet on the ground and your head not to far away. And then your spirituality will not become irrelevant to your humanity.

PAUL: I started out Saturday night being honest and I think I have fairly well continued to be honest with everyone and you're going to get some more honesty.

This is a very different workshop. For one thing I have been more involved than ever before, and then today I was asked to speak from my Being—that's very different. And where in prior workshops I never would express something I might be feeling, because nobody came to hear me, I feel prompted to say things at times and I'm doing it.

You know people say "Will you tell me how I can get in touch with my guide." And part of me says "sure," I'm very, very happy to share how, because it's so easy. And then another part of me says, "You don't know what you are asking for." Because, when you ask questions you're going to get answers, and the answers aren't going to cater to your personal preferences. And because the answers are always geared to your increased clarity, it is going to challenge your beliefs that you are very comfortable with, which makes you uncomfortable. And so, sometimes the process of asking for answers and getting answers that are truly helpful present a problem. But indeed the answers do move you through and beyond it, and you come out with clarity that you didn't have before that truly is a joy, it really is a joy to be in that released place.

My sense always in prior workshops has been that all of us have come, including me, because I never know what Raj is going to say. All of us have come to hear what Raj has to say, and I think that's one of the things that's been different. We all came for that reason here, but what he has said has moved all of us into a different space that doesn't seem to have a whole lot to do with what was said.

I've been sitting here now as each day has gone by thinking about when I get home and listen to the tapes it's going to be a brand new workshop to hear, because the words weren't what was happening this week for all of us. It's like he has put all of us in a position of a new way of experiencing things, he's put us into the experience, rather than the words and the ideas and how we can put them together to make ourselves feel happier.

All of this is leading up to something. Raj can talk about me and it doesn't bother me. Today right now I'm going to talk about me and it isn't going to bother me, that's something new. (Applause)

Without arrogance of any kind, I think it's important for everyone here to know exactly what I said about the Course earlier, that it is an example of something that happens when somebody listens. And the example, the presence of the Course should inspire everyone else to listen, more than it inspires them to study the Course.

When I ask Raj a question about a problem, I am being willing to look at the problem with fresh eyes, from an entirely different vantage point than my traditional one. It means I'm willing to face something that's uncomfortable for me from my peace, and be moved through it. When someone else asks a question, like the one that was just asked, it meant that I had to be willing to stay in my peace and walk through what for me was an uncomfortable subject, and not engage with my own personal feelings. Not only that, I didn't like what he said. It didn't match up with what I think is true.

I think—not the I that's speaking now—but ego Paul thinks that the power of God should be able to change anything to uncover it's perfection. And Raj has said over and over again to me, "You can lead a horse to water, but you can't make him drink." And so you don't attempt to do what you can't do. And so you use your guidance to learn what you can do, so that you can do it, and what you can't do, so that you save yourself the pain of trying to do what you can't do. I understand his answer to the question. I understand it beautifully. I don't like it, but I understand it and I'm glad I know.

Now here's my point: I've sat here and done what every single one of you can do. You can dare to "walk through the valley of the shadow of death and fear no evil." There's nothing magic about it, it's utterly simple. All you have to do is really want to know and set aside all your arguments against it, by choosing, you don't argue against your arguments, you just choose to be in your peace. And we don't need to be afraid of our "valleys of the shadow of death," whatever they might be, because if we're willing to do this we will experience in our peace the clarity of the answer that releases the suffering or the uncomfortableness with it.

It seems to me from where I'm sitting that this gathering is being more of an experience and more of an example. And I'm willing to say, I hope everyone will go home feeling encouraged by the example to listen yourselves—I don't mean to sound somber, it's just this is the way when I am speaking and meaning what I'm saying, it's the way it's coming out—but I hope that. And it has nothing to do with my thinking I'm great and I want you to go and be like me. It's really that, from my experience, it's what really works, and I want for you to do what really works too, because it's wonderful.

Now the very last part of this is, that it was difficult to walk through that answer. And I need some rest. And I know that everybody would like to have the allotted time. (Applause) And the interesting thing is that I say it with a sense of without apology, and that's really a new thing for me. (Applause)

God willing we will start promptly at 9:30 tomorrow morning. I want nothing more than to be with you in the way that I've been with you all of these days, and so I will be here tomorrow. And I will be with you this evening also, but I just need time right now.

PAUL: The argument I was having with Raj while we were being quiet was that I have—actually since last night—felt something again moving in me that I knew I needed to let out. I first of all again asked him whether it was appropriate, and he said, “yes.” And I said, “can't we do it later?” And he said, “no.” “Are you sure?” “Yes.”

Yesterday we had—the one I've come to call my right hand—ask to do something out of the ordinary in a workshop, and that was for me to answer a question from my capital “S” Self, rather than getting the answer from Raj. Since then people have said would you share with us what that was like for you. And people have also shared various feelings of discomfort with the fact that it happened at all.

The first thing I would ask is—because this is the first thing I did—for those who might have felt uncomfortable, did you go within before you had a judgment and ask, “Is this appropriate?” And I want you also to notice, for those of you who had an opinion or a definite reaction, where did you get such a sudden, sure feeling about the appropriateness or inappropriateness of it, or what the motivation was on the part of the person that asked.

What I'm saying is, the ego is so fast that it can present instantaneously a reason, a backup reason and an hours worth of justifications. And they're all there at that very moment and you haven't had time to figure any of this out. And then, for those of you who did have a negative response, then you projected it on the person who asked the question, and you believed yourself. You get it? You could have asked, you could have simply hesitated a moment, and you could have gone within, and you could have just simply ask the question, “is this appropriate”?

Now, what I want you to know is that if it hadn't been appropriate, the answer would have been “no.” And there would not have been a reason, and a backup reason, and an hours worth of justifications. It would have been a simply, peaceful, clarity that it wasn't appropriate. When I asked, Raj said it was appropriate. And so then I proceeded.

This is the way we attack our fellow man, or this is the way we allow attack to happen, because it isn't really us, it's the ego. The one who hesitated a moment and ask, “is this appropriate,” is not the ego—it's You. And as long as there is someone present who can say, “is this appropriate,” it becomes very clear to you that you're not your ego. And that's a very helpful thing to know.

I don't think that what's coming forth is going to take a long time, but if it wasn't appropriate, Raj wouldn't have said to do it.

It was an interesting experience for me because I was already firmly connected with Raj, let's say, and in a very defenseless place—I was already in my peace. I heard the question and I didn't leave it—I didn't leave that peace.

The first thought that went through my mind because I wasn't going to be listening to Raj, I didn't know where to listen. And the first thought was, "I don't know the answer to that question," and "what if I get it wrong?" And Raj didn't say anything, but there was just the awareness present, "Of course, you don't know the answer. That's why you're asking. So just be present and attentive." And then it began to come.

And as you know I had to close my eyes, I think primarily because I had been in that mode already, and it came out the way it came out sounding sort of like Raj—the tone of Raj. And I wasn't paying attention to that I was really just allowing myself to be in that place where what was coming forth could come forth.

And as we went along it was like something was wrong. And afterwards I realized that it was like an actor that was saying his lines, like in a run through where all the actors are just gathered together in a room and saying, "Ummm this is a good cup of coffee." But the only thing that's happening is the lips are moving saying the words. It's like saying, "Ummm this is a good drink of water," instead of, "Ummm that's a good drink of water," where the whole thing was present.

And so then that's when I sort of got self-conscious, cause I realized that I can't go on doing it this way, cause this isn't it exactly. And I'm doing all of this process of paying attention and doing this like for the first time while everybody's watching. I really didn't get off track, but that was a fleeting thought. And I thought, "Hey I was asked, I'm just going to follow through however it happens." And so that's when I shifted, and opened my eyes up, and went on in a more connected way, a way that felt more like I and not just my mouth was expressing what was being expressed.

It was a very interesting experience. It was different from relaying what Raj is saying. And to use the illustration of the ice skating teacher, it was like going around the rink with no one to lean on. That experience of going around the rink without your teacher to lean on, is a much freer experience, because your teacher was holding you very close and there wasn't really freedom of movement.

But there was something missing, which made me wonder if something was wrong. And what was missing was that it wasn't being a shared experience, which it is when your teacher has his arm around you and has you right up against his hip. I mean you know you're not alone, that's a shared experience. The union, the togetherness was this way with us. But there was an emptiness there—that's what it felt like—I mean this friend wasn't there in the capacity that he had been there.

And so I felt like well maybe there's something wrong. Afterwards I realized, no, this is what it feels like when you are experiencing your capacity to skate without thinking or feeling that you're inadequate. And that's good. But it's

new and I will probably have to do it more in order to begin to fully enjoy it, and then maybe wave to my teacher from across the rink, “I’m doing it, I’m doing it.”

So it was a wonderful experience, and was part of my growth, and whatever the reasons might have been for the question having been asked were not as important as the fact that it happened, and it was appropriate for me at the moment and evidently it was appropriate for everyone to share in it.

Now, I am aware on the basis of my experience of working with Raj, and my experience of making whatever degree of shift from ego dependence to dependence on God that I’ve made, that there’s something that everybody needs to know, because there’s a potential trap that I don’t want anyone to inadvertently get caught in because I neglected to share this.

There is a point that I arrived at, and that I now know that everyone has to arrive at where you must arrive at a point where you are disenchanted with your best thinking, disenchanted with your best sense of who you are.

Again, in a way it’s this place of coming to the end of your rope, whether it’s gracefully done or ungracefully done, because there must be a point where there is a willingness to make a committed reach outside of everything you know.

I was asked yesterday, after ten years of stepping out of the way in order to talk with Raj, to stay out of the way and speak from my Being. To think that you can step from a full-fledged ego space and connect with your Being—although it is possible—is not something that I would recommend to anyone. You reach outside of everything dependable, everything you thought was dependable in you. Because it’s only in that way that you make available to yourself a perspective that is beyond whatever your current perspective is, no matter how elegant or how really spiritual it might be.

And in making that connection and having that perspective supplied to you, and living with it for a period of time, that does allow you to become familiar with what it feels like. And you become educated through the experience of your teachers vision—your teachers perspective. You become familiar and comfortable with that perspective, and that’s when you can embrace it and shift so that you are skating on your own two skates, so to speak.

Here’s the trap I want you all to watch out for: Don’t try to connect with your Higher Self as a means of avoiding connecting with something that is, as far as you know, utterly divine. There is a capacity we all have to say, “I want to connect with my Higher Self,” because you feel it will be less foreign to you than your guide, whether it’s the Holy Spirit, or Jennifer, or Henry, or Leroy, or whoever, or Raj.

The statement was made, “I have trouble with Jesus, but if Paul can be in touch with his Higher Self then I know I can be in touch with my Higher Self.” And that sounds great. But you really want to connect with something that you know is absolutely divine, and it’s hard to believe that your Higher Self is totally

divine—it really is. It’s hard to believe that anything connected with yourself is totally divine. You see what I’m saying?

It is egotistically satisfying to think about getting in touch with your Higher Self. But you see your Higher Self isn’t your possession. You’re the possession of your Higher Self. If you are going to get in touch with your Higher Self you’re going to have to yield to it as surely and as completely as you’re going to have to yield to Jesus, or Raj, or the Holy Spirit, or the Father. It’s not going to be one bit easier, I promise you.

So, sooner or later through suffering or voluntary willingness, all of us arrive at that point of reaching beyond anything that is available to us in our, what we would call, our normal frame of reference. Essential to Awakening is joining. If we don’t join we’re still, in one way or another, creating a sense of separateness and isolation.

So let’s not delay in that, let’s not put it off and let’s not perhaps create a delay by doing something supposedly simpler, by connecting with our Higher Self. Again, because until you’ve had some experience from the divine perspective, you will not believe that your Higher Self or anything about you can be totally divine. And so you will be relying on something that is still safer than connecting with something that’s truly divine. And it will extend your ignorance of your divinity. This is a very important point, and I felt that we couldn’t go further without making that clear.

QUESTION: When you were saying, “it’s hard to believe that any part of yourself could be divine,” I didn’t hear it, because what you’re really saying is hard to believe, because you can feel, you can experience it. Were you meaning to say that? Because it is impossible to believe that your divine, because belief is a thought, and it will never get in that place of joining. But were you meaning to say it’s impossible to think that you’re divine, because you can experience your Higher Self—remembrance of Home is that experience, whatever form it takes.

PAUL: That is correct. The experience of our divinity is available to us. From my own experience, it has only spontaneously occurred twice. But every time I talk with Raj I experience it.

I’m not going to sit here and read, but... Yes, here it is. I picked the Course up yesterday morning. It was the first time I had done it since we had arrived here, and this is what I opened up to. It is on page 290 [of the new text]. [Page 269 of the old text.]

“Let your mind wander not through darkened corridors, away from light’s center. You and your brother may choose to lead yourselves astray, but you can be brought together only by the (capital “G”) Guide appointed to you.”

I had never read that before. Raj has said on many occasions that at the moment of conception a guide is assigned to each one of us. He used the word assigned. And it was interesting the wording, I thought...

“You and your brother may choose to lead yourself astray, but you can be brought together only by the Guide appointed for you. He will surely lead you to where God and His Son await your recognition.”

Now I read that sentence this way:

“He (the guide appointed to you) will surely lead you to where God and His Son (meaning the Christ that you are) await your recognition. They (your Guide and God) are joined in giving you the gift of oneness, before which all separation vanishes. Unite with what you are.”

That can be misread. It’s like saying, unite with your Higher Self. The safest way to unite with what you are is to listen to the guidance, so that you get the feel of what divinity is like. And then you have some sense of who you are to unite with. Do you see what I mean?

“You cannot join with anything except reality. God’s glory and His Son’s (meaning your glory) belong to you in truth. They have no opposite, and nothing else can you bestow upon yourself.

There is no substitute for truth. And truth will make this plain to you as you are brought into the place where you must meet with truth. And there you must be led,”

This was such an essential... I mean I didn’t have this book before I reached out for help. And so I’m not saying the book is right because I did what it said. I did what it said and found the book, and I’m sharing with you my discovery that it confirms my experience.

To be led is so insulting. (Laughter) I mean it has been for me. I was raised to be a responsible adult, able to make my own decisions and take charge of my life. I was not supposed to be helpless. But if you’re going to let yourself be led, it implies that you are helpless.

Well, I said, either through suffering or willingness we are helpless. And we’re fooling ourselves all along, that when we are feeling successful at being a responsible person we’re fooling ourselves. And we can either say, “Maybe I do need help. Maybe what I think is right, isn’t right. And so I’m going to inquire.” And you can get hung up on, “well, that means I’m really nothing,” or you can get hung up on an act of curiosity. “Maybe this isn’t the most ideal. What is? Because I really would like to be on track.”

“There is no substitute for truth. And truth will make this plain to you as you are brought into the place where you must meet with truth (and that’s in that quietness of your Being). And there you must be led, through gentle understanding which can lead you nowhere else. Where God is, there are you. Such is the truth. Nothing can change the knowledge, given you by

God, into unknowingness. Everything God created knows its Creator. For this is how creation is accomplished by the Creator and by His creations. In the holy meeting place are joined the Father and His creations, and the creations of His Son with Them together. There is one link that joins them all together, holding them in the oneness out of which creation happens.”

And as I read this I realized, “My God, this is what Raj has talking about this whole week.”

“The link with which the Father joins Himself to those He gives the power to create can never be dissolved. Heaven itself is union with all of creation, and with its one Creator. And Heaven remains the Will of God for you. Lay no gifts other than this upon your altars,”

And when I read that, it means like, don’t lay your spontaneous ego reactions and definitions of what’s going on, don’t lay them in the picture, don’t lay them on the altar also. Ask. “Is this appropriate? What’s really going on in that moment of hesitation before your ego goes wild?”

“Lay no gifts other than this upon your altars, for nothing can coexist with it. Here your little offerings are brought together with the gift of God,”

And when I read that today—and I just read it for the first time yesterday—the “little offering” is whatever puny little sense of self you’re bringing.

“Here your little offerings are brought together with the gift of God, and only what is worthy of the Father will be accepted by the Son, for whom it is intended. To whom God gives Himself, He IS given. Your little gifts will vanish on the altar, where He has placed His Own.”

So always be willing to start the process with whatever the puny little sense of you is. You might say, “Well, what are my ego reasons for wanting to get centered? Is this the valid me that wants to know the truth?” It doesn’t matter. Just take it. Just take the you that’s present that doesn’t know and wants to know, whether it’s undeserving or deserving in your opinion. Just take it to that place. You have to start with what you have. Because the fact is, that you take all of you, even your disowned divinity into that place, and in that place it gets uncovered.

Now, all of this is marvelous! (Laughter) I’m not going to read all of it, but I’m checking as I’m going along, and this is appropriate.

“Bringing the ego to God (bringing your little gift) is but to bring error to truth, where it stands corrected because it is the opposite of what it meets. It is undone because the contradiction can no longer stand. How long can contradiction stand when its impossible nature is clearly revealed?

(This is very important.) What disappears in light is not attacked. It merely vanishes because it is not true.”

You see, I’m not thinking here. What I am saying is expressing my experience. You must reach outside of all of your conditioned thinking, because in doing that and experiencing the influx of truth and guidance that occurs, it

uncovers those aspects of you, or me, that are invalid. And it leaves that of us which is valid standing clear.

“Different realities are meaningless, for reality must be one.”

And you’ve heard a lot about, “well, we all create our own reality,” and you know it’s the divine nature of things for there to be as many realities as there are persons.

“Different realities are meaningless, for reality must be one. It cannot change with time or mood or chance. Its changelessness is what makes it real. This cannot be undone...”

Merely by being what it is, does truth release you from everything that it is not.”

That’s why you ask “What is the truth”? So many times it seems to me I have a thousand options, and usually most of them are bad, or ones I don’t like. But the point is it’s very confusing, because there are so many options. But there’s only one that’s right or totally appropriate under the circumstances. And when I approach it thinking that my problem is very complex and I ask “what do I need to know here,” the tendency is to think that the answer is going to be as complex as the problem, which makes me brace myself against the answer. And Raj finally said, “remember answers always simplify.” And there’s just going to be one thing that will come forth as the appropriate thing to know or do. And when I realized that, then I can relax and let the answer in more easily.

Now remember he was talking about when you express your desire to express it softly and then get down to a whisper?” This was amazing to me. I truly have not read this before yesterday.

“Merely by being what it is, does truth release you from everything that it is not. The Atonement is so gentle you need but whisper to it, and all its power will rush to your assistance and support. You are not frail with God beside you. Yet without Him you are nothing.”

One thought goes through my mind. When you hear the word God like this, in beautiful verbiage and so on, forget about all of your traditional Christian or other teachings about God. God is, let’s just work with the way Raj has been defining God. Okay? Which isn’t exactly the traditional picture.

“The Atonement offers you God. The gift that you refused is held by Him in you.”

Raj said, “The Holy Spirit is your divinity held in trust while you dally with the ego.”

“The Holy Spirit holds it there for you. God has not left His altar, though His worshippers placed other gods upon it. (Our own concepts and beliefs and very rapid assumptions.) The temple still is holy, for the (capital “P”) Presence that dwells within it (which is us, you) IS holiness.

In the temple, holiness waits quietly for the return of them that love it. The Presence (with a capital “P”, our divinity) knows they will return (knows we will return) to purity and to grace.”

And this reminds me of what he was talking about yesterday, so lovingly, about even an individuality who commits suicide.

“The graciousness of God will take them gently in, and cover all their sense of pain and loss with the immortal assurance of their Father’s Love. Their fear of death will be replaced with joy of life. For God is Life, and they abide in Life.”

Now, this was just incredible to me. And this is to me, this is clearly what I’m doing whenever we’re having a workshop or people are talking with Raj individually.

“In this world you can become a spotless mirror, in which the holiness of your Creator shines forth from you to all around.”

Now this is why it’s so essential to arrive at a point where you’re so fed up with how poorly you’re doing, that you reach out to that which is beyond you, because that’s the only way there is the condition in which the divine can penetrate your, my, limited perception. And in going into the stillness within ourselves, and not being full of our own thinking that’s the way we make the mirror spotless. We call it the void. It’s just a clean mirror.

QUESTION: This has been bothering me ever since you started. But I just at the moment of saying “we” that trying to support you and what you’re saying and it seems that the simple crux of the matter is to, if I could ask you to not use the word “we.” Because that’s not my experience at all, not even in the slightest. I see that that’s an experience that seems to be expressed in the Course, and I see a lot of people nodding their heads “yes,” and it seems to be a collective experience along some people here.

My experience is that, this place you talk about, the Self, is a much scarier place to go to than guidance. And for me it’s a pit fall to ask for a guide, or ask for guidance—to me that is, for myself, me.

PAUL: Are you saying that to go to the Self is scarier than going for guidance?

QUESTION: It is, and that’s the place that I choose. And I have gone there. I’m not speaking from there now. I wouldn’t say I’ve ever spoken from that place since I’ve been here. But I have been with groups of people where that is the thought, and that seems to be with others and I know to be my conscious experience.

My conscious experience is of my total Self unified with my voice and my mind. And for me to look for guidance at that moment would be an absolutely taking me away from what I know of my Self. It would be what we were talking about very often of going outside ourselves and then the thought

is the guidance would bring us back in touch. And my experience is that I am already in touch. I can already touch that place. And this losing touch to go outside myself to then get the message that I'm supposed to be back in touch with myself. I simply invite you to use the word "I" in this discussion.

PAUL: I will do my best to do that. As I said, there are some individuals who can skate around the end of the rink and lean into the turn without having somebody support them. And it is certainly possible to connect with ones Self directly, without going through a guide. I know that that's the truth.

But—and this is not a “but” to what you're saying. Okay, and because I was probably a very mentally structured ego presence, very deeply into control, I know what my pit falls were and for me the way this has unfolded has been perfect. And for me it was absolutely necessary to reach outside, because I had a very great habit of relying heavily upon myself.

“In this world you can become a spotless mirror, in which the holiness of your Creator shines forth from you to all around you. You can reflect Heaven here. Yet no reflections of the images of other gods must dim the mirror that would hold God's reflection in it. Earth can reflect Heaven or hell; God or the ego. You need but leave the mirror clean and clear of all the images of hidden darkness you have drawn upon it (in other words, your, my belief structures). God will shine upon it of Himself.

Reflections are seen in light. In darkness they are obscure, and their meaning seems to lie only in shifting interpretations, rather than in themselves. The reflection of God needs no interpretation. It is clear. Clean but the mirror, and the message that shines forth from what the mirror holds out for everyone to see, no one can fail to understand. It is the message that the Holy Spirit is holding to the mirror that is in him (meaning, in you or me). He recognizes it because he has been taught his need for it,”

I or you recognize it, because you have been taught either by suffering or willingness, your need for it. Okay, it says:

“He recognizes it because he has been taught his need for it, but knows not where to look to find it.”

Now I'm sorry I am interpreting this incorrectly here. We look for it, because we have been taught our need for it, but we don't know where to look to find it.

“Let him, then, (the seeker) see it in you and share it with you.”

That's if I'm going to interpret what's happening in these workshops, that's what's happening. I'm being in that place, that centered place without preferences, without my own ego desires.

“Could you but realize for a single instant the power of healing that the reflection of God, shining in you, can bring to all the world, you could

not wait to make the mirror of your mind clean to receive the image of the holiness that heals the world.”

I’m skipping a little bit.

“The response of holiness to any form of error is always the same. There is no contradiction in what holiness calls forth. Its one response is healing, without regard for what is brought to it.”

It’s like no matter how ugly, awful, terrible, whatever.

“Those who have learned to offer only healing, because of the reflection of holiness in them, are ready at last for Heaven. There, holiness is not a reflection, but rather the actual condition of what was but reflected to them here. God is no image, and His creations, as part of Him, hold Him in them in truth. They do not merely reflect truth, for they are truth.”

My experience is that in going in the not-knowing place and being from there, there is an influx of that for which I am not personally responsible. There are things I find that I know that are absolutely true, they bare out to be true. And there’s no way that I from my limited sense could have known it.

In being in that place and becoming familiar with it, with the feel of it, with the sense of everyone that always accompanies the way... what feels to be like the way Raj sees everyone. It helps give me a feel.

And now I’m at the point where Raj, in Graduation, is saying, “Be with me every moment.” It’s like, “let my perspective be your perspective every moment, so that you get past this point of wanting to have time off to be just plain Paul, or bumbling Paul, where the last vestiges of little ego Paul have a chance to play before giving up the ghost.” Not so that I can just be a mouth piece for Raj, but so that I can get the experience of a committed, consistent experience of divine perspective, because that’s when I will “get it.” That’s what he says. That’s when I will “get it,” and will say, “Yea, I wouldn’t want to be anything other than the experience I am being at this moment, or the experience that’s being me.” That’s it.

Let’s just take a moment to be still here...

QUESTION: When you give up, then everything happens right?

ANSWER: Indeed. When you haven’t given up, you are blocking the happening.

QUESTION: I think that’s what happened to me this morning. I was walking down the stairs after I did the last reading and I had been awake most of the night, thinking, “Okay, I just want to hear you.” When I sit at the computer, I think I hear my guide, but when I’m just walking around I don’t. So I was awake most of the night listening and I didn’t hear anything.

And I got up this morning, did my reading, and I was recognizing that I spent the last nine months going to Raj workshops. That this was a Pilgrimage that I expected would really push me over the top. And in none of

those workshops have I ever gotten the mic. This is the first time. But it was okay. Most of the time, a lot of the time I didn't have a question. Anyway, but I was just looking at that.

And then I recognized... I'm walking down the stairs and I thought, "I give up. I am just going to be who I am, when I am, however that is. And I'm not going to do all this reaching and striving and trying to listen and do all this stuff. I'm just going to play it the way it is." And it was something really deep inside of me that I felt and it felt good.

And then I was aware that this was exactly the same place that I was in when I was married, when my husband was getting really frustrated he wouldn't talk to me for several days at a time. And I would hurt so bad and try to get him to tell me what was going on so we could fix it. I know he was terribly upset this day, because it had been the third day now, and his answer to me was, "No I'm not going to talk about it, you can't do anything about it anyway." So I walked out of the room and I'm standing in the kitchen and it was just as clear as a bell, "You will never hurt me like that again." And he never did. It was just he couldn't touch me after that.

So I'm in the same position this morning in a different way, because it wasn't that I was hurting, it is just that I'm too tired, I couldn't do this anymore. And I know that I know. There are times when I know that I know. And I'm not going to go scratching around looking everywhere else for something.

But the question that I wanted to ask when I came and maybe it's still valid. One: Am I in the truth here Raj? And the other was that: I've been going through a strange thing, which is that I get in my car and I'm driving along and I get images—nothing hurts and nothing scary here—I just keep getting images of automobile accidents and mangled cars and people being hurt and all these things. And while that's happening I'm saying, "Cancel, cancel, cancel." I'm saying, "I do not choose that, forget it." And I'm not suffering.

And in this house that I'm living in, it has an attached garage. I haven't had a house with an attached garage for a long time. I open that door into that garage and it's dark, and I'm wondering if somebody's hiding there, if somebody has gotten into the... all of this stuff that never has been a fear for me or even a consideration. And it's still... it might be a little anxiety, but it still isn't horror or terror. And I just say this is a ridiculous kind of a thing.

And I'm wondering if this thing I'm experiencing is a way that I've been willing to experience it without experiencing it, so I can cancel it, and this has an effect on everything that's going on in the world. This is a way that I'm choosing for everyone, in other words. That thought came to me, I don't

know if it's true or not. And I was willing to do it if it kept happening all the time.

ANSWER: It is not this complicated. The simple fact is that you are going through transition. Movement is occurring. Movement that you are not responsible for and Movement which is identifying fulfillment for you. And you are simply feeling or experiencing the egos discomfort with the fact that you are not giving it the opportunity to be in charge, and it is providing you with images to distract you by engaging your fear.

Instead of saying, “cancel, cancel, cancel,” I encourage you just to say “shut up,” not to the images, but to the ego, shutting up anything that it might dish out. And relax. And enjoy the Movement that you are very aware of being in the middle of. That's the end of the answer.

QUESTION: So this sense that I had walking down the stair today that just forget everything and just do it, be it, whatever I'm doing, I'm walking down the stairs right now. Is that the answer you just gave me?

ANSWER: That is correct, yes.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: Hi Raj.

ANSWER: Good morning.

QUESTION: I've the experience in connecting with my guide of I want to say great ease most of the time in that I must feel a partnership or a tremendous comfort in the feeling of not being alone, having this companionship with my guide. But I think in some ways it's not as easy for me to allow in people the way I do my guide. It feels like the most natural thing in the world to be with him. And I'm wondering if you could speak to that?

ANSWER: I encourage you to get close to people—which is another way of saying let them in. I'm going to say approach them with your guide's perspective available to you. Let both of you be with the people in your world. And ask for perspective to be given.

I will tell you that as long as you are consciously aware of being with your guide when you are with others, you will meet others with an already existing active experience of friendship occurring, and therefore of safety, which will allow you to be more relaxed.

Remember, love is the willingness to recognize that which is Real, with a capital “R”, in each and everything—each and everyone. I encourage you to practice a little bit of curiosity. If you are curious to see the Christ in your fellow man, you will naturally gravitate toward him or her. And they will feel your embrace and will respond defenselessly. And you will have confirmation of your safety.

As long as you are uncomfortable, then go with a friend to meet a new friend—meaning, go in the companionship with your guide as you meet someone new or get together with someone you already know. Instead of seeing your joining with another person as the focal point, with which you feel uneasy, join with your guide which is easy, and then together embrace this other one. That will take the oomph out of the apparent meeting of you and your friend—or you and someone new—the stress and the uneasiness.

I want you also to pay attention to how you feel about yourself when you are in communion with your guide. It illuminates you. And whatever you learn about yourself in that experience, is something that you have learn about everyone else. And that in itself will make everyone else seem much more desirable and approachable. That’s the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: Hello Raj.

ANSWER: Good morning.

QUESTION: I been rehearsing my question all day long and now I don’t even know what to ask, or all week long I should say. I just want to have a clarification about sort of the path I’m on. I have made a commitment to not act unless I feel it very deeply. And as a result, it feels like there’s not been much activity. And it’s been...

ANSWER: What you mean is, there hasn’t been much irrelevant activity.

QUESTION: My ego says I should be promoting more work because money is not flowing. And the only direction I seem to get is to play. And then, of course, my ego acts up and says, “what are you going to do when you come to the end of the rope”?

ANSWER: You, of course, know now that you will let go. Abundance arises out of joy, not out of concern. Indeed, abiding with guidance is scary at times, because it flies right in the face of what you have been conditioned to believe is intelligence. You have been conditioned to believe that you must apply yourself, that you must be serious about a career, that you must make your money and that the last thing that you might experience in that process would be joy. It is believed that you work for your money and then you can spend your money on having fun. You must reverse the process.

QUESTION: That’s what I’ve been doing.

ANSWER: Persist.

QUESTION: Could you tell me about me and my guide and how I’m doing and what I can do to deepen that relationship?

ANSWER: First of all your guide is not like a teacher in a public school. Your guide is not someone who is being paid to do a job. Your guide loves you. And your guide—and this is true of everyone—your guide is being with you,

because there is nothing else that is more meaningful. And so I encourage you to conceive of your guide as not someone fulfilling a job or a role, but someone who is truly your friend.

QUESTION: But sometimes I feel guilty and I ask for his full attention.

ANSWER: How wonderful.

QUESTION: It's hard to ask for someone to be with you all the time.

ANSWER: It is easy for someone to be with you all the time. You cannot impose upon the Presence of Love. It is impossible, so ask, ask, ask.

QUESTION: And is it really him I'm hearing, when I'm communicating with him?

ANSWER: Absolutely, absolutely. If it weren't I would tell you. It is very difficult. It was very difficult for Paul to believe that I was there for him, and there for him, and there for him—endlessly there for him. Everyone's guide is endlessly there for you.

Now, I am endlessly there for all of you also. Paul does not have exclusive rights on me. In fact, when he found out that other people were talking with me, he reacted within himself and felt that they should get their own guides.

It is not an imposition for you to desire full communion, full companionship, the full presence and attention of your guide. It not only isn't inappropriate, it is absolutely essential, because that is the way in which you let yourself into the real nature of relationships.

And so, I encourage you to explore just how constantly close you can be, because your guide is eager to share with you the evidence of the fact that inseparate oneness is the nature of your relationship together. And that is the way you will become familiar with how it could be that way with everyone else. And that is what will melt down your defenses against being willing to be totally present with and for another, and another, and another, and another, and another. Just start out with one though.

QUESTION: May I ask one other quick question?

ANSWER: You may.

QUESTION: When I meditate and get very deep I have often thought that that would be the best state to communicate with my guide. But when I get so deep I can't even think. What would you advise me?

ANSWER: To put it simply, only get half centered. Just get quiet enough to be able to hear easily. When you want, what I will call a full-fledged meditation, let that be an activity by itself. When you want to talk with your guide, meditate, but not completely, not clear through to "the end." And then start out from there. Ultimately you will find that you will be able to speak with your guide without meditating at all. But initially in the early stages, it makes it much easier to make the connection when you are not engaged in your daily activities or "normal thought processes." That's the end of the answer.

QUESTION: Thank you very much.

ANSWER: You are welcome.

QUESTION: It surprised me to get called on. I spent the last couple of minutes trying to formulate my question and found that I couldn't rehearse it. I wanted to ask about my relationships, marriage in general.

George and I get into some very crazy places I think from our... that feel to me like there coming from our expectations of what we think our relationships should be, definitions that we have of relationship that we're bringing to this. And we really need help through those crazy places. So I'm asking if you can guide us, or guide me there?

ANSWER: It is almost unavoidable for you not have preconceptions. I would encourage you to make this suggestion to your husband: that you would like him to agree to an experiment. That being, that to the best of your ability you both will approach each other as though you don't know each other, so that you might have the opportunity to get acquainted, so that you might bring to your encounters with each other a willingness to be present with each other whoever you might be.

This doesn't sound too spiritual or too metaphysical, and it indeed sounds reasonable. And you are likely to find him to be willing, although reluctantly to do this. You will find that—as he will—that you will have to let go of some of your convictions about how he will react.

You say in your mind that you have a history of experience with him that means that he's perfectly predictable, and he believes that you are perfectly predictable. And so you treat each other based upon that concept, and indeed you elicit such behavior from each other. And neither of you lets each other off the hook so that you may be original.

Now, you are not mismatched. You just need to know that you are looking at him through your mother's eyes. He is looking at you through his parent's eyes. And I made a distinction there on purpose. In other words, both of you have been taught what you ought to expect. And that is not your view, that is not your vision. And you know what? If you'll just pay attention to who is really there, if you will be willing to be present with whoever is really there, you will have the delight of discovery reenter your experience.

I am also going to suggest to you that you stop wanting from him. He is not there to make you complete. And when you want him to fulfill you, when you want him to make you feel safe, he cannot help but be uncomfortable.

Your safety lies in your already existing integrity—that we have been speaking about—an integrity that you have been feeling more than ever before, during this week. It is easy for you to imply that he is the one that substantiates your integrity—it is a habit.

When you go home, I want you not to abandon the experience of your integrity that is clearly yours—that you have been experiencing this week—in favor of making him responsible for it, because you believe that by virtue of making him responsible for it you create a relationship. You do not make a relationship by making someone else responsible for you. You make a relationship by being truly who you are in his presence, by presenting yourself uninhibitedly, asking for nothing—and vice versa.

The key here is, that when you make someone else responsible for you, you give him an obligation that it's impossible for him to meet. This creates tension, and promotes all the rest of the “soap opera.” But when you share without wanting, it allows him to relax—it allows the other in any relationship to relax—and feel freer to give of himself. And you say, “things are getting better.” And you feel loved, because both of you feel better about yourself, both of you are able to like yourself better in the company of the other. That's where the relationship is.

Now I have said this many times before: All of you recognize love. When it's there, you recognize it. It may not be easy for you to accept, but you do recognize it and you do like it.

As the woman over here said, she feels unwilling to avail herself of the attention of her guide to the full extent that her guide would be willing to be with her. It is not always easy to accept, embrace and embody the love that is given. But in the presence of it, you don't close off because it feels good.

And so, in your relationship and in the giving of the gift of you that isn't a presentation of a want, or a placing an obligation on him, he will feel that as love and he will like it and you will find him relaxing and opening up. And it will lay the ground work for what a relationship is really about.

I again, want to reaffirm that you are not mismatched. And breaking up is not the appropriate step to take, but to move through this opportunity for mutual growth. That's the end of the answer.

QUESTION: Thank you Raj.

ANSWER: You are welcome.

QUESTION: I want to thank you for the present of your presence. In the fifties I grew up in a beautiful background of twelve years with a parochial education taught by some incredible nuns. In this process of twelve years with the nuns, daily we were asked to pray for world peace, for the conversion of Russia.

And we would often be told the story of Fatima. That when Our Lady appeared to three children of Fatima, that a definite messages was given to those children. And that that messages was to be revealed in the year 1960.

My husband and I, who is now deceased, made a decision that we would be one couple to be wed in 1959. And during the process of my lifetime, I had many

other friends who made similar decisions of wanting to complete what was happening in their life before 1960.

Now to the best of my knowledge that message has never been revealed. We have seen the conversion of Russia, but the message has not come forth. Can you shed any light to us on what that was all about? I thank you.

ANSWER: I can only say that it is still not yet time. It is not being withheld for religious bureaucratic reasons, or religious political reasons, it simply not appropriate. It is known that it is not appropriate and, therefore, it has not been made public. And that is truly all I can say about it at this moment.

The Movement that will make it possible or appropriate for it to be revealed is occurring in the Awakening, the stirrings, the rousings of spiritual awareness and motivation around your globe. And it will not be too long before it is disclosed. I simply encourage all of you to continue to be part of that stirring Movement. That's the end of the answer.

QUESTION: Good morning Raj.

ANSWER: Good morning.

QUESTION: I have hesitated to ask this question because I'm not at all sure that it's germane to the work that's going on here, but I assume that since I have been called upon then it must be. And if the question itself isn't quite what is needed that Raj in his own inimitable way will find some way to make it around and tell us what he wants to tell us.

Actually I have two questions, but the second one I think will be a pretty short answer. My major question is, I have recently had an interesting thought and I haven't been able to follow it through myself, but it seems to me that a considerable amount of humanities problems may have to do with the great confusion between the concept of sexuality and sex. And I would like to have Raj's comments on that.

PAUL: This is me Paul. For the sake of everyone else can you express what you mean by the difference between sexuality and sex?

QUESTION: Well, I'm thinking specifically of sex as being a physical act. And sexuality to me is quite different from sex, and is more the enjoyment and appreciation of being male or female but is not directly tied into any physical sexual act. It seems to me the problem is that we do not enjoy our sexuality that because of the enormous emphasis on sex we've almost lost sight of what sexuality is.

ANSWER: It is not so much a separation between sex and sexuality as it is between mind and body, as though body were something quite separate from mind, as though mind is the spirit of you that is eternal and the body is just a temporary host for that which is meaningful and spiritual. And thus, because the body is considered to be, well, really not essential in any meaningful eternal terms, it is something that does not have much meaning—that does not serve as an expression

of meaning—when it comes to sex or sexuality. It is thought to be not of the spiritual but of the body for the purpose of keeping the species alive. And so sexuality is expressed as being an instinct.

Please remember, that somewhere along the line somebody made these words up to express what? An idea that they had had. And yet you all study Freud, and you study the sciences, and you come up with a learning about “basic instinct,” as though it’s something quite beyond you, quite out of your control, just something you must live with and hopefully get control of. And so, as they say, you will not be governed by the seat of your pants.

And thus, the body is something to be used for reasons that are beyond your control, and therefore beyond your capacity to have it’s actions be an expression of love. And so, instead of saying, “the devil made me do it,” you don’t say this, but you think, “instinct made me do it. I copulate because it’s instinctive.” And then you try to be sure that instinct doesn’t cause you to copulate all the time. You don’t want to be governed by instinct. Well, it was just a thought. Instinct was just a thought—an idea that someone had.

There is an affirmation of life that everyone feels because life is vital. It isn’t passive. It isn’t inactive. You live and you are active in all respects, because movement is the nature of life, self-expression is the nature of life. Self-expression is the Movement of life that God is. And that is going to be obvious in His manifestation that looks like you.

Now it is really necessary for this distinction between mind and body to become less clear. It’s time for the boundary to dissolve, because your body is the visibility and tangibility of your Individuality. As I have said, unexpressed God is no God, there must be the visibility and the tangibility. In other words, there must be a conscious experience of being conscious. And the Infinite Mind of God experiences the Infinite Movement of what It Is as conscious ideas. And those ideas, to the Mind of God, are visible and tangible, absolutely real, but not dense in the manner that you are currently experiencing them.

The less you identify with the body and the more you begin to identify as Conscious Being—as Life, Truth, Principle, Mind, Soul and Spirit and Love—you will then find that your actions will express Soul, and will express Love, will express tenderness, utter appropriateness that is exquisite, whether you are engaged in sexual activity or not. Don’t make sexuality or sex the focus of your attention, because that isn’t where the problem is.

You are Soul—your capacity to feel the nature of what God is Being. And as you begin to identify more and more with what God really is, as being the definition of what you are, and as you begin to or you allow yourself to experience that, then all the richness of Soul that you are will find expression in everything you do, including your sexual encounters or sharings with others. That’s the end of the answer.

QUESTION: I spent many years working up a concept, and I simply want to know if the concept is valid, and if it is valid what I'm supposed to be doing with it?

ANSWER: What is the concept?

QUESTION: I put a label of concept of interpersonal relationships, and the subheading would be special friendships. And it's just a definition of what I think would create the maximum best friendship, which would lead to the best relationship, which would lead two people on the path through their realization of God's love and truth.

ANSWER: I am sorry but it will never work from the standpoint of a concept. You will find in listening to me and in observing the way in which I work with all of you or with specific individuals, that the only time that concepts are used, is for the purpose of helping you give yourself permission to have an experience. Because the experience is where the opening is. The experience is where the Movement can begin.

Now, a concept of special friendships or of special anything will not promote a special anything. But connecting with your Self, as we have been talking about, by leaning into and desiring to experience your divine Self, the essential You, whatever you want to call it, and it becomes uncovered to you, and you embrace it and embody it, when and as that happens you become the embodiment of "a special friend." You will become that friend. But if you start out with a concept, you are liable to build structures of finer and finer concepts based upon that. And you will try to do what is "right" according to that superstructure of concepts, and you will have avoided entirely the inner experience of the divine You that will actually make you be in the world "that special friend," that Meaningful Presence. That's the end of the answer.

QUESTION: Then I hear you saying then you can't prestructure. That you just have to move into it and be.

ANSWER: You cannot prestructure anything that means anything. The reason it means something is because it arose out of the Movement of the Mind of God, that is the Movement of Creation. "Gee whiz, well then, what am I here for," one might say? Well, you're here to get the tiny sense of you out of the way, so that you might find that you have no separate mind from the Mind of God that is being the ever original Movement of Creation, so that you might be the full Presence and embodiment of all that is meaningful, as in a relationship.

"Well," the ego says, "that's not very satisfying." But I will tell you, it is fulfillment beyond your wildest imagination. That's the end of the answer.

QUESTION: Thank you.

ANSWER: You are welcome.

QUESTION: This is not my original question I planned to ask. It just occurred to me that it's a question I've had for a long time. In the Bible, in Revelations somewhere it says something to the effect, "in the last days woe to them that are with," and as I remember it it said, "suck,"—s-u-c-k—which I assumed meant to women who were nursing small children. And I've always wondered if that's really what it meant.

And I have heard you say on some of the tapes that this is the last incarnation, and I got the feeling that there was forty more years before we were to get through with this Awakening. I guess I'm asking about the birth of children from this point on? I don't know how to put that into a question, but...

ANSWER: I understand. I will tell you all something: Forget about what you read. Those individualities who are coming into the picture at this time are—if we're going to compare—are by comparison with the past a most marvelous set of individualities.

Fully, I will say, eighty to eight-five percent of all children who will be born in the next twenty years will, shall I say, have stood in line for the purpose of coming into this lifetime to facilitate the Awakening process. I have mentioned before that this will prove most interesting to their parents. And it will be well for the parents to dare to be willing to learn from their children, and not attempt to hold them in a place of ignorance because they're supposed to be children.

I also want to set to rest some fears that have come up as a result of hearing that I have said that this is the last incarnation. It does not mean it will be the end of life, but it also does not mean that this is your last chance to wake up. The reason it will be the last incarnation is because everyone will have Awakened. And so whether your interested or not, whether you are preparing for it or not, it is going to happen.

It used to be that one had to apply himself or to have a very consistent conscious intent to Awaken in order to Awaken. But as I have said before, the number of those who are still dreaming is less than the number of those who are Awake. And those who are joined in dreams, who are joined in the dream of limitation and separateness and tininess, are not enough to hold the dream together by virtue of their mutual agreement to dream.

And so, there is spontaneous Awakening that is in process, and which I have referred to as stirrings of those who are asleep, a restlessness that those who are asleep are experiencing—a felt desire for something although they do not know what, a fidgetiness in their life. You must treat this feeling the same way a mother treats the first stirrings of the child within her womb, and become curious, and to be allowing, because this Awakening will literally rouse you from your dream.

It will feel to you as though you are having great support in the Movement of Awakening, when actually what it will amount to is, that it will be hard to stay

asleep. You could say that you used to have to wrestle your way out of a nightmare, or wrestle your way out of your dream to rouse yourself, it took a great conscious intent. Now it takes far less. And in fact, it is happening with all of you, and it is happening with all who are not even aware that it is a potentiality at the moment. And so, as I have said before, you live in interesting times.

I will tell you that if there is a child who is nursing as the Awakening occurs, that child will be embraced, as well as the mother in the Awakening.

The Awakening means, each one's coming into the clear conscious experience of who they really are, and the clear conscious experience of Reality as it really is, and the awareness that it is all God, and it is all You. Not as though there are two separate things—God and You. But when I say it is all God, it is saying it's all You. But you will have the conscious experience of it from the infiniteness of God's point of view. You will not have the experience of it as a tiny viewer of it.

Remember that you will either Awaken as a result of willingness, or as a result of suffering that has coming from resistance to it. But the suffering isn't inherent in it.

I am here to tell you that you that you do not need to be afraid, and you do not need to resist. And I am suggesting that you start practicing nonresistance with little things. And understand that the context in which you deal with the little things and even the big things—which are really little things—the context of it is the Kingdom of Heaven. The context of it is that which you divinely Are, which infinitely embraces the tininess of what you think you are. And as I said, that which is pushing you to let go, is that which you divinely Are. And when you let go, that which you let yourself go into is that which you divinely Are. And you will come to see that the problem of being was a little bit of nonsense that seemed very real, that seemed to be going on in the middle of the Kingdom of Heaven. So do not be afraid of the end.

The Awakening process that is happening was and always has been known. And what was written in Revelation has become irrelevant. The details, the Apocalypse as it were, because as a whole those of the Brotherhood who are dreaming that they are asleep have not being as resistant as was likely. And the Awakening process is happening more rapidly and more gracefully. So you do not have to be afraid of the gnashing of teeth, the suffering, the catastrophes, etc.

And I'm here to tell you that it is inappropriate for you to embrace these, shall I say, new age predictions of catastrophe, of land masses falling into the ocean, of greater and greater danger.

If your body is the visibility and the tangibility of your Individuality, then all form must be the visibility and tangibility of God, and therefore incapable of reflecting anything unlike it's Source. Therefore, if what we would call the mass mind, or the accumulation of all of these apparent limited egos, is loosing its

density, and if there is indeed a willing, more conscious embodying of one's divinity, then everyone's perception of the world is going to improve, and you are going to find the world manifesting more and more harmony, more and more perfection.

So when you hear these rumors, when you hear that you have to move inland so that you can have ocean front property in Idaho, do not energize that. And do not energize fear, if you cannot leave California, or you cannot leave some place that is supposedly going to be devastated. The process of Awakening, the process of experiencing clearer mental awareness means that what you are going to see would be called healing, the harmonizing of anything that has seemed to identify inharmony.

So do not feed into these suggestions with your fear. Do not even feed into them by saying, "even if they are awful, I am going to embrace them, because I know it means the end of everything unreal." Do not find any peculiar way of justifying inharmony. If healing meant that you were going to get worse, nobody would pray for healing.

So the end is not frightful. There will not be a Holocaust. There will not be Armageddon. It could be said that Aids is a pestilence that is a part of Armageddon. It is not. It simply represents the specific opportunity for the link between mind and matter, mind and form to be demonstrated as a fact.

The first healing of Aids, and every subsequent healing of Aids will be as a result of the relinquishment of guilt by the individual experiencing Aids. And once that is recognized and the healing occurs, and that one is able to share to those he knows who are suffering from Aids that it was the relinquishment of guilt, and the absolute evidence of no HIV virus is verified by physicians, it will be much easier for the next one to give up whatever guilt he is carrying or she is carrying with him or her.

And this will demonstrate irrefutably that the body is the visibility and tangibility of Individuality, which is entirely Mind. And that, therefore, that which is the visibility of Mind must be entirely mental also. That is going to be the key factor in releasing everyone from this very solid conviction that they live in a material universe made up of substance that has nothing to do with a divine Presence, or Spirit/God.

It's time for that connection to be made. It's time for the realization to occur. This will be a—there is no adequate word for it—most significant discovery, that will revolutionize existence, because it will promote with great rapidity the consummation of the process of Awakening.

So do not say that Aids is just one of the first steps of Armageddon. And do not fear, do not imagine what it must be going to be like and frighten yourselves with it. You see, you don't want to become sidetracked from staying on target, you don't want to be sidetracked from giving your attention to your center, your peace,

that not-knowing place where truth can reveal itself. And fear will always distract you if you let it in and validate it, and then build it with your imagination of the worst.

There is a great deal of rejoicing at the most graceful way in which the last stages of Awakening are unfolding. And there is much support for each one of you as you begin to embrace it and let it in and embody it. In other words, live out from that self awareness, and treat your brothers and sisters out from that awareness of your divinity, that you experience as a fact.

Now you have not in the course of this five days been whipped up into a frenzy or a high of spirituality. But you have been helped to a place where you can more easily and spontaneously give yourselves permission to feel good, not excited, but good in a grounded way, and feel your love, and as a result feel the love that has no connotations of personality with it, a love that you have experienced together that is very different from your other experiences of being in groups of people.

At the bottom line, all that needs to happen is for you to find a way to give yourself permission to let down your masks.

And that is what I have been here to provide the environment or opportunity in which you could let down your masks and have a different order of experience, not only of yourselves but of where you are, at times a different order of experience of time. Not that time disappeared but that it fluctuated, so that a long time seemed like a short time, and a short time seemed like a long time.

When it begins to fluctuate, it becomes easier for you to see that it isn't real. I mean by that, that it isn't actually a measurable fact, just as your ego sense of yourself, which you think is so definite. When it begins to waver and you have a different order of experience of love with each other, it makes it easier to see that your ego sense, or your ego perception isn't really a fact. You see, when things begin to fluctuate, you know that the definiteness of a thing is coming apart.

If you have been ill for a long period of time, and then you get better and then you get worse, and then you get better and then you get worse, and then you get better and then you get worse, you know what that is saying? It isn't saying that you're doing something wrong, that maybe you were getting it right, but then you weren't, but then maybe you were, but maybe you weren't. It means that the definiteness of the problem is no longer definite. It means the problem is breaking up. It means that you are not energizing it enough to validate it consistently. And in the inconsistency you have the proof that it isn't a fact. And that can provide you with the encouragement to go ahead and let go of it all the way, because where you had thought it real, now its very ability proves that it isn't.

Lot's of things are going to begin to not be as dependable as they were. And the point is, don't become frightened about it, because the only thing that can become variable is something that wasn't real, but which you thought was. And, if

it's breaking up, then encourage its total dissolving. Because when it dissolves, what is real will be standing there and you will recognize it. And you'll say, "It's just like me."

In other words, you will be able to recognize Home, you will be able to recognize Home, and you will remember what you see when you see it. It will be like you and you will be like it, because it is all what it really is.

It is almost as though the veil will get moth holes in it, and you'll see through it, and you won't see through it, and you'll see through it, and you won't see through it. But in the process you are having the increased ability to recognize the Kingdom of Heaven, to recognize what's Real, and that it is just like you—Real.

Many of you over the past year have known friends who have been having a real rough time, more so than a year before. And many of you are some of those friends. I will tell you, that this has been a year of cleansing, clearing out of garbage. And a lot of garbage has been your favorite garbage. If you are not careful, you will say it is circumstances out there that are responsible for my having to let go of some of my favorite garbage, because you think your garbage is wonderful, beautiful stuff and not garbage at all.

Now you can either say this is the beginning of the end in a negative way, or you can say it's the beginning of the end in a positive way. And you can begin to dare to take a look to see that it's really your very own integrity insinuating itself into your experience and uncovering what isn't of value for you. And therefore, you can anticipate, because it is not a negative force at work in your life, that there will be an end result of greater clarity, greater clarification of purpose, greater clarification of abundance.

You know what your biggest problem is? That you wanted to be in charge of the change. Well, You with a capital "Y", are in charge of it. And that's why whatever your disastrous circumstances are, or have been, are really to your advantage. And so when things seem to be being taken away from you, when you seem to be deprived more and more of things you have been able to depend on, instead of mourning its loss, I encourage you to see what this little hole in the veil of your perception has uncovered. Ask, "what is being uncovered here"?

There is no evil. There is no devil. There is either clarity or unclarity. And unclarity begets unclarity, and unclarity substantiates itself, increases itself, and it seems to prove that indeed there is some negative force, but it is just lack of clarity.

So now you have nothing to blame all of your problems on. And in fact, I am stating to you that blame is a useless and irrelevant thing, even blaming yourself. Instead of saying, "I must have done it, if nothing out there did it. I'm responsible. It's my fault." Say, "What is my capital "B" Being uncovering here"? Because there isn't a single thing that happens by chance.

Many of you have decorated the veil with marvelously, intricately beautiful designs—creative artistry. “You mean I’ve got to let go of that”? And you’re asking to hold on to the veil. Let it get moth eaten. Let your wonderful creative design disappear so that you are not blind any longer. Don’t be afraid of waking up.

And as I’ve said before, don’t distract yourself from your own emerging conscious experience of your divinity by waiting for me to come in the clouds to take you up. Let us say that I came in the clouds and came down and stayed with you. O-o-o-oh! Well, then you’d be faced with having to go ahead and waking up because no one else is going to do it for you. You are the “Second Coming,” not me. You are the Christ who is to appear. And the time is at hand. And worst of all, it’s happening. It is happening!

Paul had the startling experience of finding his whole environment changed drastically in six hours. It was such a drastic change that it seemed not to be able to be embraced instantaneously. And you could say there was a period that followed in which he became acclimatized or adjusted to the change.

I want all of you to understand that your Awakening will seem to occur in slow motion, else there would seem to be a break in the constancy of your experience of identity. If it happened in the twinkling of an eye, it would be like being George this moment and Henry the next moment, and God knows who Henry is! That’s a Truth! God knows who Henry is, but Henry will not know who he is.

And so, there will seem to be a process to it in the sense of something occurring in time. And it will happen as rapidly as it can happen and have you not loose a continuity of the experience of identity, even though your identity is changing from the ego perception, called personality, to the divine experience of Individuality. It will happen as rapidly as it can without your loosing the continuity. And the process is in process at this instant. And everyone is chosen.

So you no longer need to wonder if you are going to be left behind, while a hundred forty-four thousand are taken up in bliss. Everyone is involved. You are seeing the evidence of it around your globe in the radical changes in social order. And there is more to come. And it’s not coming because of the exercise of power of governments. Its happening because people are experiencing themselves deeply, and in the honesty of that experience they are saying, “We want what is humane, because we know what humaneness is, and it is now becoming more important to us than any ideology or teaching there is.” And the very love that constitutes the actual substance of every single Individuality is being embodied and changing social order and changing governments. It just seems as though you’re on this journey by yourselves. That’s the end of the answer.

RAJ COMMENTS: We have come to a very important point in this five day gathering. Now it’s your turn. I mean by that, that we have come to a time of

sharing, a time for all of you to share with each other, a time to have the opportunity to say thank you to each other and share whatever you may have to share about the time we have spent together.

I know you were expecting and hoping to ask more questions, but it is essential, because you have been such a, shall I say, communified group. For the group to have the opportunity to, shall I say, say good bye to each other. Your expressions of anything that you have to share to the group will be an integral part of this whole closely held period of time that we have all had together.

And so I want all of you to take a few moments of silence, as I said, you may speak of anything that you wish, it does not all have to be good, but I would ask you to think in terms of what you have to be grateful for, not what you ought to be grateful for, but if you are able to share those things that you found yourselves spontaneously grateful for, it will be enriching for everyone.

This week has not just been about me and what I had to say, it was about you and what you experienced. And all of you deserve to have some idea of what you all contributed to. So we'll take perhaps two or three minutes to just be quiet while you do this, and then this time we will start in the front and move down, back and forth each row until we get to the back with no interruptions from me.

PAUL: Okay he says we're ready, we're ready. And he says, "Before you begin, I want to express my gratitude, and if you do not already know it, I love you."

SHARING: I really want to thank everyone. This has been such an incredible time for me. For me, it's like coming out of the closet. It's been such a beautiful bonus. It's like a grounding of the spiritual into the joy of what I love to do. And I had so much time to do what I love to do, which was a feeling of at-onement with so many people. And it's such a beautiful, like, continuation of spiritual into physical. It's been totally wonderful and life transforming. And I want to thank you all for being a part of it. Thank you Raj.

SHARING: My heart is beating like a trip hammer. Every time Raj, you have said, "I love you," I've started to cry, so I figured you'd say that right before we [shared]. Before I came to this gathering I knew it was going to be special. It had to be, because it had never happened before. And I knew that it was going to be a really big step, not just that each of us was taking, but that we were taking for the Brotherhood—a big step forward.

On Sunday, Raj, you were talking about willfulness. And I like to break words down and look at the root of them. And I was thinking, all of us have struggled to rid ourselves of will, but here we are and all of us still have will. And before the cup can be filled it must be emptied. So it seemed to me that this was the time that the cup would be emptied, that we would empty ourselves so that the Holy Spirit could come in and fill our Being.

But I found that I was a little bit wrong. The Holy Spirit already is in our Being. It was another experience that we were to have together, and that experience was love. I have experienced love such as I never knew existed before. Three different times when Raj has been talking about love, I have practically dissolved into a pretzel over here.

Every morning when I've come down to breakfast, there has been such a feeling of joy, just seeing all of you. I never knew it could be like this. Everyone of you truly is my brother, my sister, myself. This is what the Awakening is, discovering that.

And yesterday I had a truly extraordinary experience, Raj had spoken of how the room was full of all our guides. I looked over and I guess you noticed because around every single one of you I saw a lavender glow. And even turned my head around over here to see, "Oh, my gosh every one of us." And then there was just a flash, just for an instant, I saw this room full of angels.

And then Raj, went ahead and talked about love. And that was the time I really truly wondered if there's enough Kleenex in the whole world to contain this. It was extraordinary. I feel that I've really come to a whole new understanding of the word love. And I believe that what we've been given here is an understanding so deep, that when we go out we're not going to lose it. We're going to take it home. And everyone of our Brothers and Sisters, as we look at them we will see these dear faces in which we have seen love as never before. And I thank you and I will carry you in my heart.

SHARER: A few days ago I put a sign up on the Bulletin Board saying, "I give great hugs." And I'm really glad I did that, I've gotten great hugs from everybody. If anybody's missing that I didn't get with, I'll be around until tomorrow.

One of the other things I've benefited from, I'd run my judgments and agenda when I'd go in, like whom I going to sit with at the meals and whatever crap would come up. And sometimes I'd get disappointed I didn't get to sit next to who I wanted. And I loosened up on that, just every meal, every sitting has just been great, whoever's been there, it's just been wonderful. And the humors been wonderful here. I love you all, thank you.

SHARER: I wish this was a chance of passing the mic.

PAUL: You can.

SHARER: Okay.

SHARER: I came here with two very important questions to me at the beginning. Then I went through a series of philosophical changes in my questions as the days went on. And things I thought were really deep and meaningful, and they were and they got answered, which put me back to my original two little self questions that didn't get answered, but maybe don't need to be answered. And the things that were answered, what you just said, and you just said, the feeling that

we've gotten. And I've been through some traditional religious experiences with groups gathering and coming out on this high, and this high was not here, but this sense of peace. That I'm taking this time is maybe hopefully going to stay with me. It is going to stay with me. I'm learning standing here, you notice that? Because I haven't stopped. I just want to say thank you, and I wish there was a way that we could all keep in contact, I know we all feel probably like that. I wish I had everybody with me, I think I'm going to have everybody with me. Thank you.

SHARER: The word I was looking for I was thinking I was going to say this, was the humor. If I learned anything in here, it was a letting go and a permission to be just who I am without having to have a spiritual mumbo-jumbo, and this holier than thou, and always in meditation, and you know, you know? You know all of that garbage that goes along with what I thought was being on the path, and it's not at all. It's just a great, great ability to be who I am and enjoy it. And boy, have we enjoyed this time together, it's been such a privilege. I love you all. And I thank you.

SHARER: It's been a wonderful week. I thought because I didn't have any religious background at all that it would be very hard. And it has been hard for me to communicate with people who want to talk about religion. And I'm grateful that I never had any religion before. It's very easy for me, it's very natural. I know it. I have a license plate that says, "Remember." And it's so much easier now knowing that I don't have to go through forgetting all the stuff that I know you have learned. Thank you. Thank you all.

SHARER: I had a lot of religion. And one of the things I learned to do was, to define who my group was, who were the people that I belonged to, who were the one's that were safe to be with. And I left them five years ago and have not been with anybody as a group. And I've had a hard time discovering how to be with a group of people and love them the way I loved my group that was mine and that I felt safe in, although I don't believe like they do. And so, that's one of the things I've been doing here is, watching you love each other and knowing that you don't have a connection that comes from... Some of you have some connections, like the group of A Course In Miracles that are your own little group in A Course In Miracles and you sort of extend it to other Course In Miracles groups. But a lot of you don't have any of those connections and I have watched you be a member of the group and be willing to be open to anyone who just came by. And my experience is that anyone I came by was willing to be open with me, but I also am hiding a lot of the time. I had a wonderful time, and I think that I'm growing tremendously in this area of being able to define you as mine, and not beyond what belongs to me.

SHARER: Hi everybody. I wanted to pass the mic, but I also I am very, very grateful for this week. I realized this morning when I woke up and I couldn't

fall back asleep, that there were things that I wanted for myself to feel and to change. And I thought that I had a particular picture of what that would look like. And what I realized this morning was that that picture was so small, compared to what I have received. That it's so much more beyond what I would have ever asked for myself. And instrumental in this was who I met up with and really had I felt so identical with a psychic kind of moods to me that I could forgive them in them and I could forgive them in me. I learned to see that we work here together, and I'm here and you're here. And I have this feeling, it's kind of like it feels like it's right here. And I feel like I've discovered the difference between Heaven and my own personal hell this week. And for that I am very grateful.

SHARER: Hi. As I said before, I came here not ever having heard of Raj, and not really ever hearing of A Course In Miracles, never having read the book or listened to any tapes. So I came with a totally clean slate. And I had this feeling before I came there was no anticipation, and no like sort of little bit nervousness, there was absolutely nothing, truly clean. And I must say that the slate has been filled with some words and feelings. But the one that stands out most, of course, is the right of love in everyone, every person. And I just looked in all these eyes and, "Oh there's one in that eye." And a big hug in like eyes like that. And there's this glow of feeling, truly it's like one community. And then I've had some people on the table there and gotten to know them more intimately. But it didn't matter, it's just all this big, big(?) word, it's just love for everyone. And Raj you are really a nice, nice, nice God. And you told me you just put everything so clearly. I've been on the path for quite a while and I take a little detour here and there and everywhere, and here a little bit of truth and another little bit of truth. But you kind of sort of brought it all together. It's wonderful.

And I would also like to ask a question: What is it always possible if this rose, this wonderful smell of roses, they would come and go and come and go. And it wasn't any person and I look up and see people and that was with them. But it would just come and go, and I'm just wondering, did you sprinkle rose water over the room?

ANSWER: No indeed, but it is one of the experiences of illumination. And when one is unguarded illumination occurs. And that is indeed one of the forms in which it is experienced.

SHARER: Well thank you. That was wonderful. We are all an illumined bunch you just glow. Thank you.

SHARER: I wouldn't be nervous if it wasn't for this machine. I am one of the people fortunate enough to have given birth a year and a half ago, to one of the babies that Raj was talking about. And I have a word for them, I call them cosmic little hoppers. And I had to leave him home with his dad to come here. I had mixed feelings about doing that, thinking that he is my teacher for unconditional love, and my daughter too, in a way that no one... I've never let anyone in before.

So I thought I would miss him a lot and that I would not be with him. And I was wrong, I'm with him and I didn't miss him at all. And he's not my only teacher for unconditional love at all, and it's not different. And my experience of the feeling has been really normal. I haven't been amazed, and usually I was amazed at how whatever anybody was and I'm not amazed at all. I'm humbled, and I'm totally in love with everyone here. So thank you. I love you(?)