



Gathering In St David's, Philadelphia, PA –1992

By: Raj Christ Jesus -

QUESTION: What exactly does being on the same frequency as Raj mean? And if this is so, who are Nicoli and Metra and does it have anything to do with the "laying on of hands?"

ANSWER: What does being on the same frequency with me mean? Well, it means that we can speak together, as we are doing right now. It means that we can speak together directly without seeming to involve Paul. But even more, I encourage you not to think in terms of frequency, but rather in terms of an experience of peace in which you are able to feel what is utterly natural to you, what is utterly natural to your Being, and in that, begin to remember Home—which means, begin to remember who you Really Are.

If you are listening to a radio and you are on the right frequency (this is especially true of short wave radios), you can still—because of atmospheric disturbance—experience a lot of static. It is important for all of you not to assume that you are not on the right frequency. But rather that you are—out of habit—so filled with your own thinking and your own best judgments that you cannot hear. When one becomes still, when one goes into one's closet and listens to the Father which is in secret, what does that mean? It means clearing out the static. It doesn't mean raising the frequency.

It is interesting that the human condition suggests that connecting with that which is divinely natural to you requires a raising of the energy, or an accomplishment of some sort—an expenditure of effort. But, of course, that is the nature of the ego. It is an achiever. And it always keeps you in a place of busyness and noise which does not allow you to experience your peace—that peace, in which it becomes possible for you to reconnect consciously with your Divinity that you have been experiencing unconsciously. It is very important for all of you to understand that waking up and experiencing the Kingdom of Heaven involves doing less and less and less.

That which is utterly natural to you must be something utterly easy. And I know the conditioned thinking would say, "Yes, but, supposing that I am very endarkened rather than enlightened, and I have years of beliefs piled on top of the awareness of who I truly am—perhaps even lifetimes of endarkenment—this must require great effort to overcome long-standing ignorance." Well, you see, you're

too much into your head. That whole line of thinking is intellectual and it is about the intellect.

There is a lesson in the Course—“Today I will make no decisions by myself.” What that means is, today I will not value and validate the chatter of my own best thinking; I will not assume that I know anything to the point that I wouldn’t listen to know more.

Waking up is a shift from the head to the heart. Waking up is a shift from thinking to an experience—a heart-felt experience—that is available to you when you are choosing for your peace. And when the static is cleared away, when in the old days the antenna on your television was finally turned in the right direction the snow cleared on the screen, and the picture—which had always been fully and perfectly present to be received—was finally received. It didn’t require turning to a higher channel; it required coming into the simplicity of the already existing order of the transmission of the picture, and the ability of the television set to pick it up as it was being transmitted.

Because all of you are conditioned to strive and achieve, it seems automatic to assume that the process of Awakening is a process of achieving also. And so, you apply all of your learning about achieving to the process of Awakening and you miss the point. You let yourself into the Kingdom of Heaven. It has been said, “love is letting go of fear.” You could say, love is letting go. And then you could say, love is letting. And then you could say, because you are experiencing it, love is... and then you be love. But you don’t be love as an activity of accomplishing something. When you are backed off from the accomplishing, what’s left is love—the willingness to recognize that which is Real in each and everything, including each other.

I will refrain from answering the other part of your question at this time. It was the first part of your question that was most important for you and for everyone else.

QUESTION: My goal has been to reach my Higher Self. And I would like to know whether I am going about it in the right way for me, and if I will do it in this life-time?

ANSWER: You are your Higher Self, even though you seem not to be experiencing it consciously—you ARE your Higher Self. The words “reaching your Higher Self,” are simply words that help you recognize that you don’t want to be unconscious of it anymore. But the ultimate of you is sitting right there, right now. Your conditioned thinking doesn’t allow you to experience it. And the conditioned thinking of others does not allow them to perceive it.

I have said this before but I will say it again—you are neither behind the point of perfection nor advancing towards it; you are at that point and must understand yourself there from. Again, the process of connecting with your Higher Self, the connection with the conscious experience of who you divinely Are—who

you simply really are—takes less and less effort, less and less thinking, less and less rehearsal of your conditioned thinking, and more quiet willing listening: not willful, but willing listening.

You have had the experience of being exhausted from something that is going on, exhausted to the point of giving up. And when you have given up you have recognized something that you needed to know—clarity came. Why? Because you were not arrogant enough to think that you knew how things ought to be. You were too tired to continue to exercise that willfulness of confidence in what you believed was true. And in the absence of that confidence the truth itself was able to come forth and relieve you. It is the same way with connecting with your Higher Self.

Now, I would like all of you to find words that don't seem to express levels: Higher Self—lower self; higher frequency—lower frequency; higher motives—lower motives; a higher relationship and a lower relationship.

The only life there is is the one you're living. The only experience of consciousness is the one you are experiencing at this moment. Whether you are experiencing it with snow or static doesn't change the fact that you are experiencing Reality at this moment, and you are the divine One that you really Are at this moment. And Awakening is a matter of letting yourself into the experience of who and what you divinely are already, at this moment, and who you have always been, even though you have busied yourself with intellectual concepts about who you are without tapping into the direct inner experience of your Being.

Higher Self sounds like you have a little bit of a climb to engage in. And of course, your ego will come into the picture and it will tell you that the lower self that you are wanting to release is so low that indeed, it probably won't be this lifetime. And it's all—and you're going to have to accept my bluntness—it's all bullshit.

As an aside, I want to address this: That which is divine is not incapacitated from being real and meaningful by virtue of being divine. There are people who question whether I could be divine much less the Christ, if I say bullshit. Would you rather I said camel dung?

When you listen for guidance, understand that the guidance will come in the language of your present perception. And it happens that at the moment, the word bullshit is part of your language of perception, and means more than some other words.

And there is an additional reason—you can imprison yourself in your sense of loftiness and spirituality. You need to know that when you reach inside to connect with the divine guidance that is ever present with you, you can sit there and say, "I am so pissed off that I could scream." And you need to know that you can speak from where you are and not have to find the right words in order to be

worthy of someone listening to you. You can be real from whatever level of realness you are currently experiencing. And we will not be offended.

You see, we are not trying to get you to behave divine. You won't behave in a divine manner until you dare to be humble enough to be genuine. And in your genuineness there is such a peace available to you that you feel your security—the security of your capital “B” Being, your divine security—and then you find yourself not experiencing the feelings that occasion words like “pissed off” and “that’s bullshit” and “this is a hell of a life,” “God damn it.”

If you can't be real from where you are at the moment, then you're lost. And if God cannot hear you, and if I cannot hear you, and if all of the Brotherhood who are Awake who stand in service to support you in your awakening—if you cannot be direct with them, you are lost. And the fact is that you are not lost. And it is very important for you to be genuine, to drop the masks of protocol and good manners. Good manners are bullshit. They are for others.

And I will tell you something: Most of your social contexts are a matter of being proper with others. And you know what happens? The originality of you gets lost in accommodating the rules that have been set up, growth slows down and everyone loses; because the originality of the expression of God is squelched by your learning how to not make waves for anyone else.

Understand this: The Movement of Creation makes waves for what has already been created—it undoes or modifies what has already been created. “Behold I make All things new.” If God was trying to be polite and not offend his most recent creation, creation would stop.

Everything is easier than you think it is. Be genuine. Value your peace. Realize that you are already on the ultimate level; you are already at the ultimate frequency. It is the static, the snow, the disturbance of all of your conditioned thinking that stands in the way of your experiencing Reality, experiencing the Kingdom of Heaven, experiencing the perfection and the harmony that it is your birthright to be experiencing right here on this planet—right here in this lifetime.

If you don't know that the ultimate is what is happening right now right where you are, then indeed you will think that it will happen in the by-and-by, that Awakening will occur someplace else. And you will not pay attention right where you are. And you will miss it, until you finally realize “it must be right here, or it's no place at all,” and begin to open up your eyes right here, right on the frequency you are on, right on the level you are on.

The Course talks about level confusion. It isn't because there really are levels that you can be confused about, because there is only God Being All. The levels are levels of conceptual misunderstanding, levels of interpretation of the one and only Reality there is for you to experience. But again, the ego conditioning has you used to going from first grade to second grade to third grade to fourth grade, up and up and up and up. And of course, if you don't get past the eighth

grade and everybody goes up, where does that leave you? At the bottom of the heap. This is all conceptual crap!

As the lady said when introductions were being made, “I’m right here in the middle of the Kingdom of Heaven with my eyes all squinched up, saying ‘I cannot see the perfection.’” But the perfection is what’s going on. And the experience of being conscious is a true experience of Being. And so your Awakening and your experience of the Kingdom of Heaven will not remove you from where you are, because you’re already on the frequency and already at the ultimate level—the only level.

If you understand this point, you will engage your curiosity from this moment forward—curious to see the face of God; curious to see the Real meaning of everything you are perceiving, but without the limits of your perception and rather, experiencing it from God’s point of view. So, now you know that you have God’s point of view available to you at this moment. And it will be God’s point of view about everything you are seeing at this moment.

Life should be vitally interesting to you, because Life with a capital “L” is the only thing confronting you—it’s the only available experience. And if it is confronting you and nothing else is really confronting you, then engage your curiosity to see everything you are seeing in a new light. Your behavior will change—your behavior towards everything you see and your behavior to your fellow man. And there will be love in it; because you will not look at a thing and insist that this cannot be of God.

You will look at the murderer and you will say, “What I am believing that I am seeing cannot be the truth. Here is a direct expression of the Father—here is God embodied, God expressed—and I refuse to hold him to my limited perception of him as an awful person, unworthy of any recognition of value.” This is the way you begin—each of you—to undo the misperception. This is the way you initiate healing. This is the way you initiate transformation. It is called forgiveness.

And there is a point that all of you need to understand about forgiveness. Forgiveness isn’t saying, “I love you in spite of the horrible, dastardly, cruel thing you did.” Forgiveness is withdrawing judgment. Forgiveness isn’t something you give to someone else, it is an act within yourself of withdrawing judgment; and thus, releasing conflict within you, releasing that which keeps you polarized and tied up in knots, so that you are able to experience your peace which leads you to view your world without polarization, in an unconflicted manner.

It [forgiveness] is seeing the Son of God in your fellow man that releases you and your fellow man from historical definitions—“Two weeks ago you did this; a month ago you did it; five years ago you were doing it; you haven’t changed a bit.” And every time you say that you impress the other one with the fact that he has not changed and he is exactly what you think he is, and he is what he thinks he is, because everyone has told him about his history, which they say governs their

definition of him in the present. And all of you in one way or another hold each other to your past concepts of each other.

Now Paul is wondering why I am talking about this, and what it has to do with the question that was asked. He can listen to the tapes later and find out.

QUESTION: Jesus I truly desire communion with you. And I think I'm a little bit aware of how vicious my ego is in fighting this attempt. And I am wondering if my desire for naps and sleep is an ego device to prevent this from happening. And my question is: Can I experience communion with you or be in the fourth-dimension with you while I am sleeping.

ANSWER: You can indeed. But do not seek sleep as the avenue of being in communion with me.

Now, you spoke of your ego being vicious; let us understand that this vicious ego has no teeth. If you were confronted by a snarling, angry, crazed dog that had no teeth in it's mouth, would you be frightened?

QUESTION: I don't think so.

ANSWER: Indeed, you must understand that the ego has no teeth. Always the ego functions by means of suggestion. It whispers in your ear—"You are in a terrible situation"; except you hear it as, "I am in a terrible situation." It says, "You cannot dare to feel your peace." That is a suggestion. Now how many of you would willingly put yourself at the beck and call of a hypnotist 24 hours a day—especially one who was not interested in serving your needs, but simply getting you to do whatever seemed appropriate to him? You would stand up on your hind feet and object strongly. So be willing to not value the suggestions of the ego as they present themselves to you.

The ego itself suggested to you that it was vicious. It suggests that it has teeth. The ego is a bastard. And I mean by that, truly it has no source—it has no Father. It is a purely imaginary thing. It is a figment of the imagination which has been used to explain the apparent ignorance that one is experiencing. And so, because words were found to describe it, everyone now treats it as though it's real.

And psychology has developed and has been built around this premise as a means of explaining ignorance. But interestingly enough, enlightenment is occurring with psychologists as well as everyone else. And it is beginning to dawn on them that psychology is (when appropriately practiced) a means of moving one out of ignorance, out of the very belief system that one is undivine; that one is nothing more than a bundle of neurosis and conditioned thinking. And the leading edges of psychology today are validating the very thing that is happening here today—listening. It is validating the essential core of the individuality beyond the memory and the conditioning.

And people who are hearing voices are being encouraged to listen—and I will say in Biblical terms—test the spirits to see if they are of God, rather than off-handedly denying them and identifying the experience as a neurotic experience.

All of the Brotherhood—in other words, the Total Self-expression of the Father, which for lack of better words we have called the Brotherhood of Man the Sisterhood of Man the Family of Mankind—claiming no separate Mind from the Father, experiences it's unity, it's communion. Communication is something that happens between separated entities who are not experiencing their Oneness.

But when the claim of a right to a personal point of view is released, and one connects with the Higher Self—the divine Intelligence that one is—one finds himself or herself in communion. You and I are already in communion. You and the person sitting next to you are already in communion. But again, as long as any of you are confident that you have a mind of your own that can do its own thinking, that must come up with its own conclusions in order to survive in the world that it sees from its ignorant stand point, you will not feel your connection with yourself nor your inseparable unity with your fellow man. And you will continue to engage in communication.

But the fact is that all the time you are engaged in communication, trying to connect with these separated entities around you, all of us are already inseparably One—in communion. And what seems to you to be a process of becoming still enough to hear, doesn't really mean that two disconnected things become suddenly connected, but the Oneness that has always been begins to register with you.

You will hear me bring out this point over and over this weekend: You are neither behind the point of perfection nor advancing towards it; you are at that point and must understand yourself there from. I will say this in many different ways. Because if you realize that you have already arrived because you never really left because there was no other experience available to you but the one and only Presence of God, called the Movement of Creation, you will end this journey of Awakening. And We will all rejoice in our togetherness, in our unity.

QUESTION: I'm aware of great resistance, more and more aware of it each moment. I would appreciate your addressing that idea. And also, could I think in terms of my coming here today as an indication of my willingness to commune more with you?

ANSWER: I think that you could safely take your presence here today as an indication of your willingness—yes.

It is an interesting dilemma one finds oneself in as one begins not to trust her beliefs and conditionings. If one arrives at a point of being able to say, “maybe what I believe isn't true,” it puts one in an apparent state of vulnerability, because you depend upon your beliefs as to what is true to give you a sense of security. That is why everyone is so busy reinforcing and enforcing their beliefs and trying to get everyone else to agree to them, so that that one doesn't feel all alone.

Trust is an interesting experience. Most of you practice confidence and call it trust. But confidence must necessarily refer to something that you have already experienced. Where trust moves you into what you haven't experienced before.

That is a very important statement. When you dare to set aside what you believe to listen for what you have not heard before, to listen for that which goes beyond your present mindsets, that is when you are practicing trust.

Trust is always a matter of leaning into the unknown. Everyone wraps themselves up in the known—very securely. It becomes a straight jacket, but boy you feel secure; you know where you stand, but there is no freedom to Be. And so, as you open up—as you dare to trust—it does throw you into the experience of insecurity. And your ego tells you that that is the definite sign that you have become impractical, irrational and stupid. And it insists that you gather back around you what you know. This is why very few individualities have woken up.

So what happens? You dare to look at everything and say, “Nothing that I see means anything.” Which at the bottom line means, “Nothing that I see means what I think it means,” because you don’t know what it means, divinely speaking. That is what the waking up is all about—to come to that place where you experience everything from God’s point of view, which is your natural inherent point of view.

And so, you become curious enough to try to sense or see beyond your present sense of everything that puts you into the unknown, and you feel insecure. And what is called for is, instead of listening to the ego and moving back into the known, you inquire further—you listen further. Invariably when you begin to truly open up in this manner, you will find you have a companion with you—which has variously been known as guardian angel, the voice for Truth your guide, etc. Every single one of you has a companion, a guardian angel.

Don’t get hung up on words. You will find that there is a word that has meaning for you to denote this companion—the Holy Spirit. Don’t let language get in the way of the meaning of the experience of not being alone. And you have this companion because it is incredibly difficult to get beyond your present point of view if you are not companionship with someone who is beyond your present point of view—to say, “It’s safe. You can dare to trust in this instance where all of your conditioning says, you are vulnerable.”

And so, you learn to value being in the not-knowing place where you are not absolutely sure of anything, and you utilize that space to continue to be curious. This is not the easiest experience to have. But if you persist, you will find order coming into your life, order that you are not personally responsible for. It is the order that is set into motion by the Movement of God that causes the experience of Being that all of you are having. And it illuminates it for what it really is, because you have dared to set aside your commitment to your belief about what it is.

And so it is, in a way, a tight rope that you walk because you have to say, “I am willing not to trust my present perception of anything,” and at the same time you have to be willing to trust your capacity to recognize Truth beyond your present sense of it. That is why you have the Holy Spirit, and that is why you have

a guide, or a guardian angel—one who sees to it that your sense of being abandoned by God does not get reinforcement.

Now, whether or not any of you are in touch with this companion—in terms of dialog—the communion is established and any thought you address to the Holy Spirit or your guide is heard and responded to. It is very important for you to know that this is not all up to you to struggle through without encouragement or support.

But do understand that at times you will be uneasy, because the Truth goes beyond your present limited sense of what truth must be. As a people, you have not become total wimps. But there is a need for the spirit of exploration to reassert itself, to arise in you.

Indeed, you have gotten all the way to the West Coast of your country and settled it and civilized it, and gotten into place orderliness' that doesn't require you to be curious any more. "Well, the only thing left to explore is space, and that's beyond our means, that's only going to be accomplished by the government, etc. How can I do that?"

But space is not the new frontier, the Kingdom of Heaven within you is. The Kingdom of Heaven that you're in right here on this planet is present to be explored, and it takes a willingness, a vitality, to put yourself in new positions and new experiences.

Anyone who set off in a Conestoga wagon to cross the country, not ever having traveled before, put themselves in a position of no security whatsoever—no home to come home to at night; no job to go to; no streets; no lights; whatever—and no old friends. And they struck out into new territory with fervor and vitality and curiosity, and with a sense of their capacity to do it and survive.

Now the difference here is, that as you embark on the new adventure of daring to look at everything to see God in it, and to become free of the distorted misperception of it that you have defined as reality, you will not become separated from everything that you have known. You will come into a greater experience of unity with everything, with less distortion overlaid upon it. And this is an important point to understand.

I will tell you that most people, although they talk about wanting to experience their divinity and their inseparableness from God, really don't want to experience that. Because the beliefs that have been promoted are that you will be taken up unto the Father, glory of glories. Who wants that? (Laughter) "We'll wait until we've fulfilled what we hope to experience with our family and our wives and our parents and our associates. Why would I want to sacrifice what is meaningful, to be taken up to the Father, with the Father? No, we'll do that tomorrow." But that is a belief.

As I said, you're already on the only frequency. And you're already in the only level there is; you're already in the only experience that is available to you.

Our unity is already established and we are already in communion, if you will but open up to the experience of it. And therefore, opening up to the experience of Reality cannot separate you from any of Reality.

And so, you do not need to be afraid of being taken up and having your family abandoned, and finding yourself alone without everything that has been meaningful. You see, the result of really Waking Up is to be so connected with the Real meaning of everything that you are experiencing, that your inseparableness becomes the indisputable fact within you—in which no loss occurs. It's only the loss of misperception. It's only the loss of ignorance. It's the loss of the inability to see the Kingdom of Heaven, and to experience everything as it is. Everything will become more Real than you can imagine, with no polarities associated with it, no conflict being produced by it.

But coming into this experience does require the practice of trust. And remember, trust is leaning into that which you have not experienced. And what you call trust, is always confidence in that which you have found to be true, even if you don't quite believe it yet.

Your freedom, the door to your cage, lies in the willingness to venture beyond the limits of the cage. And at the moment, your cage provides you with security—"Well, if I get out there, I'll have to find my own seeds. Nobody will change the paper on the bottom of my cage. It might not always be warm. I might have to hunt for water. Ah, but the delight of finding water in a blossom, or off a leaf in a tree high above the ground, and the freedom to flit from here to there."

Your birthright is freedom, freedom to experience all that expresses God, right here. And I'll tell you something: Don't wait for the rest of the world to change. Be the change, by daring to risk the chance that God Is All and engage in the practice of trust and lean into the unknown by moving into your peace.

You see, the early pioneers had rugged wilderness to move through to expand and explore. But you do not. The territory you will move through is the territory of your peace. It is in the absence of a conflicted mind that the experience of your indivisible safety, security and strength is present that gives you the nerve to trust further. And in the process of doing this, you begin to understand what you Are, not so much through words, but through feeling which you then will have to find words to put to, to express to others.

And there is an inseparable benefit that occurs along with this new experience of yourself and that is: You realize it's true about everyone else as well. And so, you begin to see your fellow man from this new found perspective of your own integrity, not an integrity in the world, not an integrity that has to do with recognition of others, but an integrity that exists before that—inherent in You. It feels like strength but not power. It is strength that doesn't need to be asserted because fear cannot assault it successfully. And so, everything you learn about

yourself in this way, you learn about everyone else. And it becomes easier to withdraw judgment from your fellow man and forgive, or love.

Now I realize that it could sound as though I'm stuck on a theme here. Don't worry, expansion will occur as we go through this weekend. But I am setting a tone—we are setting a tone—because I am not coercing your questions into what I want to say. We are working together. We are being this gathering.

QUESTION: What is the purpose of a belief system that allows us to misperceive?

ANSWER: It is the belief system that causes the misperception; it is the distorting element.

Now, I think actually you are asking: Why can misperception occur in a fundamentally, unalterably, orderly universe?

The simple fact is that there are the three dimensions that you are familiar with plus one more, which we will refer to as the fourth-dimension. Each dimension starting with the first is embraced by each succeeding dimension—the first is embraced by the second, the first and second by the third, and the first three that you call the space-time continuum is embraced in the fourth-dimension.

Now, what is it that is capable of embracing the first three? I will tell you that it is not time, even though your scientist at the present time are judging it to be so. The fourth-dimension, that which embraces the other three, is Mind. You could put it this way—Mind is the Whole. The Movement of Mind is experienced by mind as that which is recognizable—you might say that which is experiencable.

The Movement of Mind—and when I'm using the word mind here, I am referring to it as that which is the divine Mind or God—the Movement of Mind is experienced by Mind, or the movement of God is experienced by God as the infinite conscious experience of Being, which you would call the universe and all that is there in—to use Biblical terms. The Movement of God or, shall I say, the aspect of the Movement of God that constitutes experience is perfectly tangible to the Mind which has formed it, perfectly tangible to God, even though the tangibility is the tangibility of ideas.

I do not want to get too esoteric here. The point is, that all that you see and all that you have not yet seen is the visibility and tangibility of the Movement of the infinite divine Mind, called God. The visible, tangible aspect of it is what your scientists refer to as the first three dimensions.

Now, very simply, Mind is able to experience its Movement from the vantage point of Mind, which is fourth-dimensional, or from the vantage point of any of the dimensions. However, the moment one moves into the third-dimensional frame of reference—which is the one you seem to be confined to—one loses the conscious experience of the infinite Presence that he Is. It is not a disobedience, it is not a wrong doing to experience Reality from any of the lesser dimensions. The only thing is that one loses the perspective of one of the

dimensions that has been, I'm going to say sacrificed, for the sake of having a different experience of Reality. Although you do not know how to do it you could experience Reality from the first or the second-dimension.

Now, the point is this: When one views Reality, the Kingdom of Heaven—whatever you want to call it—when one views Reality from one of the lesser vantage points, one is liable to begin to believe the limitation inherent in that perspective. And when one believes that what he is experiencing is the Totality of what is available to be experienced, one is then deluded.

Let me put it this way: If you put one hand over one eye and view everything, it will all appear to be flat—there will be no experience of three-dimensions, visually speaking. And if one were to continue to hold one's hand over his eye long enough, one would begin to forget that there was an experience of three-dimensions or of space and distance available. That belief, that what one was seeing in all of its flatness was “the way things are,”—that person would be experiencing a state of delusion.

Now, this does not constitute an act of disobedience, but it is a state of ignorance. It is not wrong, but it is not a true experience. When I say it is not wrong, I mean that it is not a punishable act. That is how it can be that there is misperception.

Now, the interesting thing is, that all the time that one is engaging in a limited perception of infinity, experiencing a limited sense of conscious awareness, there is a certain dissonance that occurs—called discomfort—because you are not “in your Right Mind.” And this dissonance is very much like the bells on your garbage trucks or large vehicles when they are in reverse and there is a certain danger present because of limited visibility—there is a bell that rings to warn those around. Likewise, there is an inner uneasiness, you might say, that reminds you you are not in your peace, you are not in your Right Mind.

Now the interesting thing is, that if one persists in remaining in this partial experience of Reality—if one stays for any length of time—the experience of limitation and the dissonance that accompanies it (which you now call fear) begins to imply that there is something to overcome so as to get rid of the fear. One then becomes engaged in tackling this thing called the human condition. And that is what keeps one sidetracked from accessing one's peace again and moving into that inner place where your Self, as Conscious Awareness, can register with you again in the experience of which everything that you are seeing can fall back into its true perspective.

The idea has been put forth as an explanation from within the limited experience of everything, that the loss of one's true experience of everything, the loss of the experience of one's infinity constituted a fall from grace—a disobedience that causes everyone who is in this experience to be a sinner who must, therefore, pay a penalty. Mind you, even though this has come down as

religious dogma and with a certain voice of authority, it is still nothing more than an explanation that was arrived at through human reasoning. In other words, it did not represent a divine revelation of truth, but rather a limited explanation of an already existing experience of limitation. It is, therefore, faulty.

And that is why I have stressed the point this morning that all of you are already at the point of perfection and not advancing towards it. And you must begin to understand yourself there from. You are already in the Kingdom of Heaven. You are already what you have called the Christ. You are already—you never could have been anything other than—the direct Presence, the direct Embodiment of God, the infinite Mind. You are sinless. You are not the limited body that you think you are—that it appears to you that you are.

And I will tell you that the very process of becoming still—of going within, into the stillness within you—that very process, is the means by which you disidentify with the specific visibility and tangibility of you that you call your body, and begin to experience yourself as the All-embracing Conscious Awareness in which all that you experience is going on. This is the way you once again reaccess what I have referred to as the fourth-dimensional Conscious experience of Being. This is the way you Wake up.

And so, waking up is not the undoing of some great sin that has caused you to be fundamentally guilty. It is simply reaccessing your Sanity, your Whole view, your Wholeness. Everyone believes that he or she is working out his or her salvation. But your salvation was from the beginning, because you never fell from anywhere.

Right now Paul's eyes are closed and he cannot see anyone. This is a limitation, at the moment, that he is experiencing. It doesn't make him a sinner. It doesn't make him guilty of anything. It's, you might say, a simple mechanical thing. And the moment he opens his eyes he can see everything—no great process of becoming worthy of overcoming guilt, of paying a penalty.

I have said this before, but I will say it again because it is worth repeating: It is as though all of you are sitting in a prison cell, and the assumption is that the door is locked. And so, you never rattle the cage, so to speak, to find out that not only are you not locked in, but you aren't guilty of anything. The assumption is that because you are experiencing confinement, you must be guilty. And then you proceed within your jail cell to do your penance. And again, it's all bullshit! Does that answer your question?

QUESTION: Partly it answers my question. But if you answered it I didn't understand what purpose the mind would have to view from the first or the second or the third-dimension, if it's true Reality is from the fourth-dimension. That's what I don't understand. What purpose would the mind have to view it from anything lesser than true Reality.

ANSWER: Simple inquisitiveness. I will say, that this is not the equivalent of the curiosity that killed the cat. This inquisitiveness does not truly have a penalty to it; but when one persists in the inquisitiveness, you might say, over stays his welcome, over stays the “time” in which one’s Sanity remains clearly available to one, then one seems to find himself trapped. And that is, you might say, the state in which all of you find yourselves.

But you see the great necessity, especially at this time, is for you to realize that the trap is not legitimate. It has become legitimized by virtue of faulty thinking. So everybody simply accepts it and says, “I have no other choice until by the grace of God, I am released.” But as I said, the door to the cell is not locked, you are already released. It is just that you have not dared to test your limits, or shall I say, to test your limitlessness.

Now, I say it is important at this “time,” because one of the elements that has held this mutually agreed upon sense of reality to endure, is the fact that everyone has joined together in agreement as to what reality is. And that agreement is based upon a mutually experienced ignorance.

Now, it happens that whereas there were once enough joined together in mutual agreement as to the reality of the misperception that maintained the misperception, there are now fewer asleep, fewer deluded, fewer joined in this misperception. And there are not enough joined to continue it.

That means that spontaneous Awakening is going to occur because the misperception is not receiving enough validation. There are more who are Awake than are asleep. You might say that they hold the preponderance of weight. And that is becoming the governing factor.

And so, you are finding signs of Awakening—stirrings occurring all around your globe. And the stirrings, because they are bringing one into that place of trust, the requirement of trust is creating a certain sense of vulnerability, insecurity and awkwardness. But if you will notice, the awkwardness is not ultimately reducing everything to chaos. The awkwardness is allowing for change to occur, reconfiguration to occur, not chaos. And you are finding great social change occurring, even though you wouldn’t want to be right in the middle of it yourself.

You can stand back and watch South Africa, and you can stand back and watch Russia, etc. And you can rejoice, because you see the excellence of what is happening. But you are at some distance from it. The actual willingness to be in the middle of reconfiguration, and trusting in the excellence of it without being able to stand back from it, is difficult.

Now, I’m not going to suggest that everyone on the face of your globe is going to have to go through the dynamic kind of reconfiguration that is going on in South Africa and Russia. But each of you in your own way will learn to trust and it will be awkward and at times uncomfortable, simply because you are so convinced in your current limited sense of potential for yourself and for the world.

But as I said, you each have a companion, whether you want to call it your guide or the Holy Spirit or the Father or me. You all are not alone to make this change, to experience this reconfiguration.

It's necessary for me also to once again reassure everyone that everyone is going to wake up, not just a hundred and forty-four thousand. No one can be left behind because no one is outside of God; even though there are times that everyone of you are convinced that there isn't a God, or that if there is there is no relationship between Him and you. The fact is that there is only the Movement of Creation that is the Movement of divine Intelligence that you call God, the First Cause, the indivisible and, therefore, undivided First Cause. Which means that the visibility and tangibility of the Movement of this God must also be indivisible and undivided, and, therefore, incapable of polarization or conflict.

Now, it is this unconflicted unity of conscious experience that requires the practice of trust to get into, because everyone is so convinced that life is polarized; in fact, it is justified to the point of saying that without polarity, there couldn't be movement. And I will tell you that it is polarity that seems to bring things to a halt.

You live in wonderful times. But you are going to have to practice curiosity and trust in order to experience these marvelous and interesting times with a certain degree of joy.

It is natural to be Awake. But it doesn't feel natural to be out of control, because from the vantage point of the three-dimensional frame of reference control must be exercised in order to bring order out of chaos. When that which is infinite and indivisible experiences Itself as tiny—this is quite an illusory experience, very unnatural.

But you have come to believe that it is utterly natural to be tiny, to be separated. It causes you to feel as though you are in the middle of a vastness that is different from you, that you must be on guard against, that you must bring under control so that it will not do you in. But all of this is because of the misperception that you are tiny, the misperception that you are a body, and that you are not the consciousness in which the experience of body is occurring.

And so, an essential part of Awakening is shifting from body identification to Consciousness or Mind identification. And I am speaking here of Consciousness as Awareness, not consciousness as a thinking process. That is an important distinction, because you need to get beyond your thinking processes.

From within the three-dimensional frame of reference everything is reversed. And so, you think in order to arrive at a point of knowing something (that's the process you utilize)--instead of listening so that you may find yourself knowing, and then thing to express what you know. And so we're talking about a shift from a finite identification to a infinite identification—body identification to mind identification.

Now, a very important question is: If you are not identifying as body, does that mean that body will disappear? Absolutely not. Because body and all form is the visibility and tangibility of the Movement of Mind or God, it cannot disappear without God disappearing, without existence or Being disappearing. But when that shift of identification from body to mind is willingly and totally embraced, all of the misperceptions that accompanied identification with the body will disappear together with their effects.

The ego, or the limited frame of reference, has not created an alternate reality—a separate reality from the Movement of God. All it has done is create a misperception of the only thing that is present to be misperceived, which is the Allness of God Infinitely manifested. The ego—your conditioned thinking, in other words—has created for you a world of misperception of Reality. But there is not Reality over here, and then the creation of the ego over here. And you will not escape from the miscreation of the ego over here to Reality back over here.

You will simply cease to be like the woman in the mental institution, who is afraid to go outside because she knows that if she does she will attract all the planes in the sky to her and they will crash. You will not project onto a totally benign world elements that are purely imaginary, and then conduct your life in a confined manner where you say you are protecting everyone in those planes by staying inside the hospital. You are getting the idea.

QUESTION: My question is: Please discuss the death of the body.

ANSWER: Ah, wonderful question. The visibility and tangibility of your Individuality—the visibility and tangibility of you—is as eternal as you: It does not die and it cannot die. The simple fact is, that not one single Individuality (and I care not how many lifetimes you think you have lived) has had one millisecond of an interruption of an experience of body.

The simplest way I can put it is, that everyone else buries that of you which was the furthest they could follow you in your journey. But you find yourself experiencing uninterrupted identity, or body.

Now if in the process, you or anyone else was experiencing what is believed to be a life-threatening disease, and indeed one that ultimately “takes your life,” you will find that there will be a point—which everyone else will call your death—where you have moved through your fear of death and found yourself still present, and that the apparent cause of your death is no longer present. Because how can it stand if the realization has occurred to you that it couldn’t kill you and didn’t kill you.

If you find yourself having moved through that point of intense fear that everyone is calling death, and there you are, intact—an uninterrupted conscious experience of identity—how can the thing that occasioned the great fear still be fearful to you, when you know as an experiential fact that it couldn’t take away your life. It can’t! And so you will find that apparent illness gone. You will say,

“I have been healed,” except that it will be truly clear to you that it didn’t have any substance in the first place except in your imagination and, therefore, you weren’t really healed of anything.

Now it is not necessary to die in order to have that kind of realization. And that is where curiosity comes into play, that is where the willingness to say—“nothing that I see means anything” comes into play; “Nothing that I see means what I think it means. Then comes the trust to be willing to lean into the unknown.

In other words, to be willing to go into that inner place of peace where truth can reveal itself to you directly, as knowing. Not as a knowing arrived at through thinking, but a knowing arrived at because there’s nothing standing in the way of your direct experience of your essential substance as the Presence of God expressed. And so, you can have that healing now, not after that point of great fear—which ultimately you discover had no power over you at all.

There cannot be the death of the body anymore than there can be the death of Individuality. There cannot be an annihilation of the world any more than there can an annihilation of God. God and God’s infinite manifestation, God and the visibility and tangibility of the Movement of God called Creation are inseparable. But what you must understand is, that this visibility and tangibility—which is generally referred to as a material world, because it is made out of matter—is not matter, but idea experienced by Mind and, therefore, it is all absolutely spiritual.

Now there is a piece of knowledge which is generally available, and most all of you know it but you don’t understand its meaning. This piece of knowledge is: When matter has been looked at through an electron microscope—when it has been looked at through your finest instruments—it used to be thought that there were little billiard balls, little pieces of substance whirling around; those little pieces of substance are nothing more than a pattern of energy—little patterns of energy, moving—but never having substance in the sense of a material object. There is no other way to put it.

There are no building blocks that are not just energy pattern—pattern of energy—which has no density to it whatsoever. The fact that your scientists cannot find matter anywhere—and they have already disclosed that to the public—should have been the great release from the illusion of a material world to be overcome. And [it] should have been the “open sesame,” if you will, to a new apprehension of everything that you are seeing.

Energy is light of one frequency or another. And we will not talk about frequency. But energy is light, I’m going to say totally substanceless in the sense that you think of substance. This table that you hear a knocking from is substanceless as is the hand that is knocking on it. It is substanceless in the sense of it being matter, something totally unlike the divine Mind, God, totally unspiritual. It is not totally unspiritual.

The realization that this hand and this table are not matter but energy, held together by something, is what allows everyone to begin to say, “Maybe there’s a different way to perceive this.” And that’s when curiosity begins. That’s when you begin to rattle the jail door and discover that you are not locked into your present perception of what substance is, and what you are.

Now this table looks like it does; it does not look like a glass of water. But the glass of water looks like it does, and doesn’t look like a table. The visibility that you are seeing appears the way it is, because it is energy held together by Intent.

And I’m not speaking here of some intent that you could, through your limited thinking, bring into play. I’m talking about the Intent of God, or the Intent of the infinite Creative Mind that is inseparable from an Idea that the infinite Mind has. “Behold I make all things new,” in other words I’m going to say, conception unconfined occurs as the experience of revelation.

You just thought revelation was something that happened to poor humanity, but revelation is the Movement of Mind. The action of God is revelation—the revealing of that which is new. Mind experiences the revelation, and it has meaning and that meaning constitutes Intent. And that Intent is instantaneously reflected in energy pattern that Mind experiences as substance.

And so, the actual fact of it is that right now as you sit here, in the state of Philadelphia, on an apparently solid clod of earth called your planet, you Are the conscious experience of Mind experiencing its ideas as having substance, and there isn’t one bit of matter to it. And that could be the end of the workshop.

Now we are going to take a break. I’m going to ask you something on this break—do not talk to each other unless you are going to put into words whatever this answer has triggered with you. Do not worry, next break you can talk gibberish. But during this break, either be quiet with what is triggered in you, or talk about what is triggered within you.

QUESTION: Raj what you’ve just said to me, said that to see from fourth-dimension, to see from Reality is to see everything as my own self. And there is no difference, there is no a separation.

ANSWER: I’m going to interrupt you for just a moment. This is absolutely true. But be careful, because your definition of self—everyone’s definition of self relative to themselves—is so strongly identified with the body and with their experience of life that has been minus the infinite view, that it is rather easy to begin to think that we are creating our world. That this Self that is One with everything, is a projection of the self we have always thought we were.

It is true that everything you are seeing is your Self, but the only way that is true is if you are letting God’s point of view be your point of view. And you cannot experience God’s point of view until you are no longer claiming a mind of

your own—as though you have a mind stuck inside your skull that is different from the mind of the person sitting next to you, or different from the Mind of God.

You see, if God is Infinite Mind, He did not create a bunch of little creatures with little minds. God expressed Himself as You; God expresses Himself/Herself as every single one of You; and God has withheld nothing of what He/She Is from His/Her Self-expression, called You—which means that You are the Presence of God. You are not the presence of something else that is the Creation of God.

You must understand that Creation is not the way you define it three-dimensionally. You have a musician who creates song, or a potter who creates a pot; and the pot is something separate from the potter that somehow embodies something of the vision and connectedness with reality of the potter.

God's Self expression is God expressed. And there isn't a separate thing called man or woman; there isn't a separate thing called Individuality. Individuality is the Whole Mind of God. That is what It Is. That is what you Are, and that is what each of you Are. That is why there is inseparable Oneness.

Now, it is a difficult thing to explain in words, because your words are used to describe the three-dimensional experience. But God as the One Infinite Presence, the One Infinite Mind, expresses Himself. And because God is Infinite, that expression is Infinite. And so, we can say that God expressing Himself is Infinitely Individualized.

Now that seems to suggest infinite number of Individualities that are different. But it is all the Infinite Presence of God embodied, but not embodied as separate entities. Therefore, you will forever be You, and I will forever be Me, and there will be Awareness of Individuality. But the only way you can say that all you are seeing is yourself, is if you are not indulging in the sense of a separate mind, and are letting—as the Bible says—that mind be in you, which was also in me. And that mind is God—God's point of view.

That is the way in which you will see everything as yourself. And as you do begin to have a clearer experience of it all being You, you may know that you are leaving the ego frame of reference and are having the clearer experience of God/You.

Now, please continue.

QUESTION: This gets to the question that I was leading up to—having to do with the Creation of the world, which is hotly debated and of course, among Course students. We normally hear that God Created the world, and what you're saying is, I, you, we created the world in that Total Unison.

But the Course also says that the ego made the world, and speaks of waking up as the world disappearing. And that is interpreted by many to mean that they must flash out of here, that they must get rid of bodies, that they must somehow ascend...

ANSWER: Before we get too much further, I will interrupt again.

It is more correct to say that God Created the world and the ego created a misperception of the world. As I indicated earlier, the definition of this table or this hand as being matter, as having originated out of a big bang of primordial cosmic debris or matter, is the misconception. But it is treated as though it is fact. And then behavior is based upon that fact, which isn't a fact at all—it is just a mutually agreed upon misperception of an idea held in the Mind of God. Please continue.

QUESTION: When the Course talks about what is valuable, it says to see it as only those things which are infinite are valuable and our Reality and, therefore, the physical world appears to be discounted—or in other words, anything that we can experience with the five senses.

And also the idea that the Course says, that you cannot see two worlds at the same time, which is interpreted by some to mean that to see Reality means that what we see as the physical world disappears.

ANSWER: What you see disappear is the physicalness of it, the materialness of it that I described. But there will not be a void left, because there was something there in the first place to be misperceived.

It is true you cannot see two worlds, and you are not now seeing two worlds. You are seeing the one and only Creation of God that exists clearly, or unclearly. Your belief that your unclear perception of the world is the one that is true is a delusion, a form of insanity. Because you are believing what is not true. But your insane perception is not the making of a separate world, it is just a distorted perception of the one and only world there is to be experienced.

The woman who will not leave the building—the institution that she is hospitalized in—because she does not want to wreak havoc for the planes and the people on the planes, will not finally emerge into a different world. She will emerge into the one that was there all along, but which she was misperceiving. But she will be minus the misperception and the fear occasioned by the misperception. She is not experiencing a different world. You are all only ever experiencing the One and only world, or Creation of God, that is happening.

Now, there is one other point that is important here and that is: Creation isn't something that happened—creation is what is happening. The world is not some huge perpetual motion machine, set in motion in an initial act of Creation. Your very existence at this moment is the result of, or the simultaneous evidence of the Living God, now. you are not a product of the past, not even “God's past.” Creation is always now. That's the end of the answer.

QUESTION: I guess I'm still feeling a confusion. The Course seems to speak of three states—the world we see, the Real world, and then Waking Up where there is no world.

ANSWER: This literally describes the process of transition from insanity to sanity, from ignorance to full comprehension. First, there is a state of

unenlightened ignorance—the three-dimensional frame of reference, the three-dimensional perception of the fourth-dimension, Reality. In this state what is experienced is accepted as reality, and is understood on the basis of its being all there is to understand. And one is just one of the many organisms on the face of a planet that occurred by chance and went through periods of evolution that have been described as the “survival of the fittest.” And that’s all there is to it.

And there are people on your planet, at this very time, who are living in that frame of mind—who have no concept whatsoever of there being a God, who embrace nothing beyond what they see. The saying is, “What you see is what you get.” Now, that is the ego frame of reference.

Then there is the penetration of this ignorance by Reality. This frame of reference I have described in the past as being like a Ping-Pong ball, a ball that is not solid but is a shell. And the sphere of the Ping-Pong ball encloses a little bit of the air of the world, and outside of the Ping-Pong ball is all of the rest of the air. And what is inside is the same as what is on the outside, except that there is this sphere that separates the inside from the outside.

This sphere is constituted of beliefs and conditioned thinking. It is what is called the ego. It is that which is intent upon maintaining its spherical embrace of part of the Totality, and the sense of identity it gets from having this tiny, separated bit of All That Is.

Because it is made up of beliefs and not Truth, and because it is simply a defense against the unity, and because it does not have its source in God—as I said earlier, it is a bastard—it does not have the substance necessary to maintain itself perfectly and thus there are times when holes develop. These are times when you usually feel miserable because you are not being able to maintain control over everything. And that is exactly when the opportunity is present for penetration to occur, and an experience of unity that is called revelation, or insight, or a feeling of union with something bigger than you. But also a union with something that is not really different from you.

Now, this penetration lifts one to the point of curiosity that I have been talking about. And that practice of curiosity takes up a certain amount of your energy and attention. And it is an energy, you might say, that is at odds with the ego’s intent to maintain the sphere. And so, the sphere weakens by virtue of the curiosity. And more insight occurs. And more experience of unity with that which is outside the sphere of your present concepts, and you begin to have an experience of union with the Whole—that’s when you begin to remember what I have called Home.

Now, you have the opportunity to begin to put into words the fact that you are Mind and not body. And that’s when the shift begins to occur—that’s when the imprisonment of the belief that you are a body begins to disintegrate. And that is when—as the Course puts it—the happy dream begins to be your experience,

and increasingly be your experience. This is the second stage you could say—where we are not dealing with the world the ego made, or the misperception that the ego has created, which doesn't allow for anything other than itself and where one begins to recognize the Presence of God in everything—the world that God made.

But you are not here just to experience an improved world. You are here to make a transition yourself—as the book says, a graduation yourself—where you relinquish ultimately the sense of a private mind that can have its own ideas and its own perceptions separate and apart from God's point of view and God's Ideas. So you make a shift from body identification to mind identification. And then you must ultimately make a commitment, an irrevocable commitment through sheer willingness—not willfulness—through sheer willingness, to yield to the Father's Will.

Now, you see what that says, yield to the Father's Will. That means you must let the Father in. That is why it is stated that the Father takes the last step, because you let go of every last vestige of the sphere that separated all of what you Are—in other words, the Total Presence of God into an inside and an outside, and into a me and not me; into me as a person and God as something different; into me as a person different from you as a person.

Now for all practical purposes, yes, the world will disappear. Now don't jump to limited conclusions. Right now your sense of your world is based entirely upon your sense of yourself as a body. That is what creates the great misperception. The world and everything that truly exists will still exist, but you will not be using it for your own limited purposes, because you will not be continuing to experience yourself as a tiny mind with its own will.

What will get your attention will be entirely different. Whether you have a hangnail on your big toe or not, will be totally irrelevant, because your attention will be consumed with being a participant in the Movement of Creation and the joy of experiencing it occur as you, but not as you separate from God. And that is the sense in which all of us are co-creators. But you cannot be a co-creator when you are holding yourself apart and separate from God, and saying, "God is the Infinite Mind, and I have the mind that God gave me."

And so, it will all be here with a different purpose. And you won't wonder about how you're going to get through the traffic jam to work on time, or how to make traveling easier, or how to make society function better. But it will all still function flawlessly.

The trees will be trees, but you will be in communion with them. And the dolphins will be dolphins, and you will be in communion with them. And you will be in communion with everything; you will discover that not one thing is unintelligent, or of a lower classification of existence. You will find that dolphins do not want to be anything different from what they are, because they are

absolutely infinitely perfect just as you are. I will carry this a step further, however, because neither the dolphins nor you will be identifying with the specific form, even though the specific form will exist.

Look at Paul and Susan: They are totally not responsible for what is happening. And here they are in Philadelphia. Something is happening, but they are flowing with the Movement of Being and they will move on. But they are not identifying with the specifics, they are identifying with the Movement. This is what happens as you begin to bring into play the element of trust and of listening. And this becomes compounded.

And so Paul and Susan can observe what they seem to be doing, and it is very interesting, never dull for a moment. And it is new, when sometimes they would like it to be just a little bit more of the old security.

But the moment any of you begin to listen beyond the limits of the sphere, when you begin to listen, it weakens the belief structures that formed the sphere—penetration can occur, the experience of unity with the Whole can be felt, and Movement begins, but not as a person, not as a little ego in charge anymore. And ultimately, you just give up on maintaining a private, little, separate, personal mind, because it does begin to be uncomfortable and hurt to not be in the flow. And you say, “okay,” and you let God be All There Is to You.

Then everything shifts in its perspective to the divine infinite view. And although you are utterly and completely conscious of every little detail of Creation, you are not preoccupied with any one aspect of it, because you are experiencing the profoundness of Creation Itself. And it’s not something different from you and you know you are at Home, not alone, but together with everyone else who is the very same thing, with whom you are in total communion.

The world does not serve any real purpose other than being the visibility and tangibility of the Presence of God which is the Presence of what you Truly Infinitely Are. But right now your perception of the world is based on how it can serve you in your finite perception of yourself. And all of those definitions will go out the window. And it means that you will see everything in a new light—that’s not just a play on words it’s the Truth—because every single form that is here is a pattern or form of Living Love, which is light.

And I have said it before, but I will say it again: When you are experiencing illumination—I’m not going to say perception, but reception of the Truth of everything—you will recognize everything here that appears to be static (even non-living, like plastic or wood made out of a tree), you will find it to be illuminated and illuminating. And you will feel loved by it, while at the same time experiencing the fact that the love that you are experiencing, is the Love that you Are. That world does not serve your tiny, limited purposes, but serves the Father’s Intent to identify the Movement of Creation.

So when you take that last step of giving up taking steps and yielding to the Father's Will—which means the Father can be fully present where you are, because you are not denying the Father—then the meaning of the world will change. And what had been your focal point in the past, will no longer be your focal point; because literally, you will be riding the crest of the wave of the Movement of Creation, unconcerned about how much foam there is, or how much turbulence there is and you will fly with the Movement. And that's what will be meaningful to you. That is the clearest I can put it.

What needs to be understood is that this process does not constitute a denial or an extinction of anything, except the misperceptions that have caused a distorted meaning, thus causing you to behave ignorantly and feel bound by your ignorance. The world disappearing means you're no longer identifying with picayunish little details and the attempts to control them, and have them reflect what you think reality ought to be. But rather, engaging in a new endeavor, which is to be inseparably present and identical with the Movement of Creation—the Conscious experience of Being—"Behold I make all things new."

When it says the world will disappear, it means you will no longer be putting the world to a use that serves your tiny perceptions of everything.

QUESTION: Well, I feel like somebody who signed up for simple math and I'm in a calculus class.

ANSWER: You came. And indeed, you knew that we would go beyond simple math. But I have not gone beyond you. Continue.

QUESTION: I'm looking for a way to form a question here. I almost feel like I have to just kind of blunder along with this question and see where it goes.

ANSWER: I'm going to interrupt you. I'm going to encourage all of you when you listen, when you feel a need to blunder, let yourself be awkward. There is no need to be polished. There is no need to inquire with dignity. Just get it out whatever way you can. Because, I will tell you, the one you are asking rejoices that you aren't being stifled by some ridiculous etiquette. Continue.

QUESTION: So, it feels to me that I want everything. And actually lately in my life it looks like I get neither deep experience of feeling centered and connected, nor do I feel like I get tremendous gratification through what looks like the exterior world.

I am very interested in things of the world. I do find myself interested in wanting to pursue them and yet there's a holding back inside of me, kind of a knowing that I know they can only lead me so far. And I also feel there's a holding back about going within myself.

ANSWER: And so, you are experiencing somewhat of a stasis or log jam: An inability to move and an insignificant desire to overcome it. Love yourself

anyway. Allow yourself to be in that spot. You are not experiencing misery. And you cannot create something in yourself that isn't there yet.

I encourage you to ask your guide or the Holy Spirit—whether you hear an answer or not—to help promote the impulse for movement. And then, as at any other time, don't try to define when that impulse should be experienced, wait until the impulsion is felt.

It is like someone who is studying the Course and finds no impulsion to continue. Don't assume there is something wrong. Don't assume that the devil has gotten hold of you. And don't assume that there is something in you that procrastinates. That is a very tantalizing word in your life. It stimulates guilt and also a certain pride, because you cannot be controlled. Don't credit such a concept.

Allow yourself to be in the place where it seems as though movement is not occurring, and know that you are not guilty of anything, and wait for the movement to occur. Unless there is active resistance at play, this period where it seems as though there is no movement, is a period in which the prior growth is being incorporated and embodied, and is essential and orderly. And if somebody else says, "Oh, you're not in touch with your guide yet?" Or someone says, "You stopped in the middle of the lessons?" You say, "Yes! And I'll let you know when I go on to the next one."

There is a saying, "A mind that's changed against its will, is of the same opinion still." And you cannot be where you cannot be, or where you do not have a feeling for being. And so be where you are, and don't engage in judgment. And in the absence of judgment you will not create resistance to movement, and movement can occur gracefully when it is time.

Don't be a person who flagellates himself with guilt. You've heard the saying, "twenty lashes with a wet noodle." There are those who lash themselves with guilt; nothing serious, but enough to make it sting, and frequently enough to provide a sense of stimulation, as though something is going on in your life, when there is otherwise a certain degree of peace.

I know your question is genuine, but I also know that there is a part of you that savors the sting of guilt and thus, limply whips yourself with it. And it does bring in an element of stimulation that does nothing but disturb your well-deserved peace.

Is that a judgment? No, it's simply an observation. Because you have the perfect right to sting yourself with guilt if you want. We don't care, because we know it doesn't mean anything, even though you think it does.

And so, I am not chastising you, but simply being up front, straight and matter-of-fact. Abide in the peace, even though it feels like nothing is happening, because embodiment and incorporation of prior learning is occurring.

QUESTION: I'm glad for the confirmation that it's an incorporation of learning. It certainly gives me a greater sense of having patience.

ANSWER: No, greater sense of not indulging in impatience. Patience is a bore. Patience is hard work. But letting go of impatience accomplishes the real goal and leaves you in your peace. Continue.

QUESTION: It's been a long time since the end of my last relationship. And I was curious to know what's going on in that department? Why I'm waiting so long? I think I'm waiting to be perfect before I'm with someone else. That's my hunch.

ANSWER: The simple fact is, and it's another way of putting what you just said, you are not letting someone in. It doesn't matter whether you're waiting to be perfect or waiting to deserve it, or it doesn't matter the reason, you are simply neglecting to give permission. And if you will give permission, it will happen. I don't care what reason you give permission for it for, it is the giving of permission that opens the door.

And that is not a means of control, it is a means of relinquishing refusal to let in your fulfillment. And again, it's okay to say "no." And so, this is not another thing that you can sting yourself with; it is not another thing to feel guilty for. Realize that you simply, matter-of-factly have the choice to say "yes" or "no"—to be at odds with or congruent with your fulfillment. And one is not worthy of praise and the other worthy of criticism. But the moment you say "yes" you will be more comfortable, and you will experience more of your joy.

But don't judge the resistance as justification for penalty and get caught up in a side-trip. Just realize that you have the choice to say "yes" or "no." And say "yes" or "no," and live with your answer until you give another answer.

QUESTION: I would like to say that I'm thrilled to be here. And I wanted to know how to let go of the shame and the guilt that I sometimes put on myself? And I want to know how to go beyond my limitations, but still feel secure? And if I can let go of the fear and let God into my heart so I can further expand my spirituality? I just want to make sure I'm worth it.

ANSWER: Oh, you are worth it. At times you will not take my word for it, but it doesn't change the fact, and that's what I want you to remember. Even when you are practicing doubt, it doesn't change the fact that you are worth it.

Nothing in your heart tells you to indulge in shame and guilt—it's all in your head. And here is a situation where you are going to have to use—and I hesitate to use the words, but I'm going to—some self-discipline. I mean self-discipline in the sense of practicing intelligence and reason, rather than unintelligence and unreasonableness.

Pay attention to what you're feeling. When you are indulging in feelings of shame and guilt you are tight inside, you are not at peace. And the reason that you overcome or get rid of shame and guilt, is to relieve yourself of the conflict. And you don't have to get very religious about it. And you don't have to pray to God to

take away your shame. It's all conditioned thinking. And it is the way the ego uses to keep you from your peace. It's as simple as that.

And so the solution is not some profound means of forgiving yourself, it's really a matter of neglecting to energize shame. And the way you neglect to energize shame, is to choose for your peace. And you are in ideal circumstances, because the means of effectively meditating and experiencing your peace—in spite of what might be going on that triggers your shame—is available to you, and embraced. No one will laugh at you, no one will ridicule you when you become at peace within yourself through meditation.

What has happened is, that you have settled down out of the surface reactive level of thought—of thinking. And you have come into that place where you can experience the substance of your Being. The substance of your Being is first experienced as peace. When you are in your peace, you are able to deal with whatever is going on without being reactive. Being in your peace does not incapacitate you; it does not make you incapable of functioning in the world, but it allows you to function with clarity.

So, the way you set aside shame and guilt—and this does not apply only to you, but to everyone—the way you get out of shame and guilt, or tension and fear etc., is to make the conscious choice to go within and come into your peace. Let yourself into your peace. That is when you are experiencing what is natural to you—to the divine You—even though your ego screams that what is natural under the circumstances is shame and guilt and sorrow.

The only time that that suggestion can seem valid to you, is when you are bouncing around on the surface, reactive level. But you can make a choice. All of you, at any moment can make a choice for your peace and move into it, where your perspective returns, your experience of your security is available to you; and the strength that I spoke of this morning, that isn't power, but an invulnerability that causes there to be nothing that can be truly threatening.

When the suggestions of shame and guilt come, you might just simply say, “'taint so, 'taint so.” Don't even get angry; don't say, “'taint so!” Don't give it that much energy—“'taint so, 'taint so.” And that will be very helpful to you when it seems perhaps difficult at the moment to meditate, you can practice the art of contrary thinking on your own behalf. When the ego whispers to you that shame is an appropriate feeling, you can say, “'Taint so, I've got important things to do.”

Don't make a big job out of it. The ego would love you to have a system and a process of forgiveness to go through, and keep you busy a while longer so that you don't simply make a choice for your peace.

I will tell you something: It is not going to be difficult for you to grow spiritually, because the fact is that you don't have any significant, deeply buried defenses against it. There's a natural spontaneous inclination within you to grow spiritually. And I'm going to say, instead of wondering how you can grow

spiritually faster, that you're going to have to hang on to your hat. And I'm going to say, have fun and enjoy the ride.

PAUL: Okay, before we go to the first question this morning, Raj has said for me to share something with you.

Very often you hear people suggest that if you are going to open up to anything beyond your present frame of reference, that it's a good idea to protect yourself. And of course, this is based upon a fundamental, conflicted sense of life, and it's a projection of our seemingly natural idea that life is polarized and there's good and evil.

And so, I want you to understand that what I'm going to share now is not a means of protection that I use, but is instead a means of establishing an intent; it's a matter of becoming clear myself as to what my intent is before I start listening for guidance. As it happens, the first thing I'm going to share with you is something that I started saying at the very beginning when I was opening up to guidance, when my business was collapsing. And it was just something that came out of my mouth as just a real genuine expression of what my intent was for that period of time that I planned to be listening for guidance. These words are not words that anyone else has to use, your own words are good enough.

But I just want you to know while I was sitting here and being quiet, I was going through a little process. I don't always have time to do that. Sometimes I have to say, "Raj," and he says, "Yes," and I say, "What do we do here?" But the first thing I said was, "I allow only for that which expresses the Christ consciousness, and only that which is in harmony with the purpose of capital "B" Being." Which to me means the same thing as the Father's Will. And then I say, "Amen," and I just say that as a punctuation mark that says, that statement is clearly made, that is my intent, period. And I don't just say it each time, I don't rehearse it, I pay attention to its meaning. Because the first time I said it, it was emerging out of a feeling of meaning, and I wasn't repeating anything at that point.

The other, the second thing is a variation on what's called a daily prayer in the Christian Science religion. It serves my purposes well. And it says... it's supposed to be an elaboration of the line from the "Lord's Prayer" that says, "Thy Will be done." And it's, "Let the reign" (r-e-i-g-n)--and I sometimes use the word "sovereign" to indicate that it's a divine and absolute reign—"Let the reign of divine Truth, Life and Love be established in me, and rule out of me all self-will. And may Thy word enrich the affections of all mankind and govern them."

And it wasn't until I began to incorporate the second part, that I realized that when it says, "and may Thy word enrich the affections of all mankind," it means that this statement is embracing, it constitutes a joining, with everyone. I'm not saying, "and may Thy word through ME enrich the affections," but, "may Thy word directly enrich the affections of all mankind, as I am finding that it enriches me."

And so, where the Course talks about joining as an essential part of waking up, this prayer does identically the same thing. So, this is not done as protection, like encircling myself with white light. Raj says that any entities who might be harmful, who have passed on, are as incapable of connecting with us, let us say telepathically, as all of us are incapable of communicating with each other that way. And the only ones who can connect with us are those who are Awakened and ego-free. So we do not need to be afraid of evil spirits, or that we're opening up ourselves to anything that might be dangerous to us.

QUESTION: God bless you Raj, and I've thanked you a zillion times for your selflessness in helping us...

ANSWER: I was blessed by God before you said it. And I want you to know that you are blessed by God before YOU think you are. And it is on the basis of that acknowledgment/blessing of the Father that you have the grounds for claiming your divinity, right here and right now, without waiting for it in some distant future. Please continue.

QUESTION: I'm bowed over after that. Thank you, that wraps everything up. In my mundaneness...

ANSWER: Oh, we'll get to your question. But in your humanity is where your divinity is to be found. And so I want all of you to begin to reaccess and redefine the word mundane, because you all treat it as though it is somehow irrelevant from that which counts—something that must be attended to until you arrive at a point of enlightenment, where you have somehow risen above or escaped it. But it's right in the middle of your everyday, mundane affairs that the presence of clarity, the presence's of enlightenment, is available and is to be experienced.

So that when you are in the grocery store deciding between this item or that item, you may grasp the fact that that choice fits into the universal order of God's Being. The mundane is not something to be tolerated until you wake up—it's on the grocery shelf, it's in the experience of shopping in the grocery store that you are to experience your divinity; and the fact that what you take home in your cart that day reflects the divine order, the universal scheme of things. And that each item and the manner in which you went up and down each aisle, you might say, is part of the tapestry of Life with a capital "L".

Everyone needs to become aware of how totally embraced every aspect of your daily life IS in God. And so let us, indeed, talk about this wonderful mundaneness you want to ask about.

QUESTION: Thank you Raj. I have an aside comment first. I wanted to tell everyone what happened before I had the opportunity to ask my question. I believe in talking to my guidance and I also talk to Raj, and I want to encourage all of you to talk to Raj, too. And so, Raj said to me, "You really want your question answered, don't you?" And I said, "Yes." And he said,

“Open your heart.” And I’ve literally felt the expansion of my heart taking place. And then it was as if, now’s the time that you can ask your question.

I want to be totally spiritual. And I seem to have a terrible block to losing the weight that I carry around. And because of the weight and how I think and perceive, I put a tremendous amount of limitations upon myself. And I’d really like to release them all and set myself free. So I ask for your guidance in this area. Where is my block and what can I do?

ANSWER: First of all I want you to embrace your weight. First of all I want you to not judge it. I want you to—and please do not be offended by this—I want you to be like the dancing hippopotamuses in “Fantasia,” who were totally uninhibited and danced the light fantastic. Now would you expect a hippopotamus to lose weight and look like a burro?

Now, I am not saying that it is part of your natural form to be overweight. But I am saying that the judgment you are applying to it is unnecessary. If you will not limit yourself on the basis of your judgments about your weight, and if you will embrace it, and if you will have fun with it, you will not be giving permission for it to remain with you indefinitely. But in your lightness about it, whatever is not essential to the perfect expression of you will fall away. But to the degree that you resist it, and detest it, and hate it, you will hold it to you, because you are keeping yourself conflicted.

So, become light about it as you embrace it, and in the relinquishing of your judgment about it, it will fall away. That is very important to understand.

I also want you to understand that it is the intent of your body—in other words, this particular form, just as we were speaking of the form of the table yesterday—it is the intent (set into motion by the Father) of your body to identify the Presence of your Individuality perfectly.

And if you are engaged in hating your body or treating it as though it is nothing, treating it as though it is meaningless, you are in a state of attack on your body. And when you are in a state of attack, you introduce elements—ego elements—that are unnatural to you and inconsistent with the Reality of You and that which identifies you. As long as you are bringing those elements into play and energizing them, you block your ability to experience the divine fact of your body. And so you must, if you want to experience the wonderful symmetry and balance of your body, relinquish the judgment, the conflict, the attack on your body.

This is a very important thing to understand, especially for students of the Course—it applies to everyone, because there is not a soul on your planet who is not in one way or another attempting to rise above the (dirty word) material world, to attain spirituality. It has been stated that A Course In Miracles is the most radical volume present on the face of your globe. And indeed, I would have to agree with that.

But the idea of rising above your world is as old as the ego. And to deny the world and to deny your body is not a radical idea. And this is very important to understand. Because to the degree that you treat the body and the world as though it is nothing, as though it is meaningless, you are in a state of attack upon it. And attack is disrespect.

And you will experience the effects of disrespect on your body and on your world. And indeed, the raping of the land on your planet—in the Rain Forest and in other parts of the world, and the feeling that you are so important that you can pollute the atmosphere, that the world does not have to be treated with respect, you do not have to respect it because you are the dominant species—this is ego arrogance. And you are experiencing the effects of the disrespect. And it is absolutely inconsistent with the principles of the Course and it's absolutely inconsistent with Love to consciously practice disrespect for your body and for your world.

Now, what do you do with that? The first lesson in the Course says, “Nothing that I see means anything.” And it says: That is the fundamental premise upon which all of the rest of the lessons in the Course are built. Everyone thinks too much. If you would just practice that first lesson and not think about it, you would find something spontaneously happening. Because it is impossible for you to endure meaninglessness.

And so without thinking about it, without analyzing what it means, if you actually began to look at everything and say, “The chair that I see does not mean anything; nothing that I see means anything; the tree doesn't mean anything,” etc.—something will revolve within you, not as a result of reasoning or thinking, but as a result of the fact that you cannot exist in a meaningless world. And the discovery of the truer meaning of what you see will begin to emerge.

That lesson literally means—if you must think about it—that lesson literally means: “Nothing that I see means what I think it means.” And that lesson is the means of your breaking loose from your commitments to your definitions that you have evolved for yourself, as a result of not truly paying attention, but trying to figure everything out from your head—and, therefore, from your conditioned thinking and your current sense of limitation.

On the one hand you can say, “this is a meaningless world,” but if you think about what that means and you say, “therefore, this world is meaningless,” then you will stop valuing it; you will feel justified in mistreating it even more greatly than you already are. And if your body is ill or of larger proportions than you would like, and you have already been down on your body, and then you say, “it doesn't mean anything anyway,” you are likely to treat it with even less respect. And you are also likely to become compulsively inclined to abandon it, as though there is a need to get out of it, quickly, so that you do not have to endure this meaninglessness.

Now, I am going to tell you something: When I encountered the man with the withered arm, I reached out and touched him. Now, if his body was meaningless, if his body was illusion, and especially if his arm was an illusion, then healing would have constituted the disappearance of his arm—and then he would have only had one arm. But no, the healing which was described as regeneration was the illumination and the uncovering of the divine Intent, of the divine meaning, and he was Whole.

The result of revelation and the increased direct experience of your divinity is “Wholizing”—it does not cause further separation and division. Remember that! Your clear experience of your divinity “Wholizes” you—it brings everything about you into clearer focus.

And if you have been looking at it out of focus, with a fuzzy image that is not easily identified and easily determined, you don’t get rid of what you’re looking at, you adjust the focus so that what was unclear—and which might have been a little bit frightening because you couldn’t quite make out what it was—you bring it into focus so that you can see it clearly and see that fear was inappropriate, and that your false estimate as to what it was was untrue and, therefore, meaningless. It wasn’t what you were looking at that was meaningless, but your incorrect perception that was meaningless.

Denying the world is as old as the hills, there is nothing radical about that at all. There is nothing new about it, there is nothing revelatory about it. The purpose of the lessons in the Course and the purpose of the Text is, indeed, meant to cause a radical shift of perception, not a radical shift of the world.

And in that radical shift of perception, where it is your desire to see the face of God in everyone you look at and in everything you see—your definitions, which have been judgments—your definitions about everything become meaningless. And you begin to be able to see like a child, with new eyes, and with delight, and with curiosity. And indeed, your sense of your world changes, and you see it in a new way—you discover the harmony in it. And you find the way you’re going shopping and finding a parking place right where you need to go, is an expression of the divine Universal Order, because it all fits in as part of the tapestry.

Now, that shift of perception constitutes what the Course calls a “happy dream,” and it isn’t the last step. As I said yesterday, the last step is giving up your perceptions entirely. You shift from perceptions that are entirely ignorant to perceptions that are less dense, and then you give up private perceptions entirely—for God’s point of view. You let that Mind be in you that is God, which is the only Mind you have ever had or been all along.

But you must realize that you will not arrive at God’s point of view if you are in a conscious active state of denying the visibility and tangibility of the Movement of God, called Creation. Else you will not have healing of the world and you will not have healing of the body. And you might as well just go ahead

and dig your grave and crawl into it and wait to die, because anything else is folderol.

So, embrace where you are with lightness and with curiosity, with a desire to see the face of God, with a desire to see and feel the way in which every little thing in your day fits into the divinely unfolding tapestry of Creation that is occurring at this very moment.

And indeed, as paradoxical as it seems, look at this world that you are willing to be present with and say, “nothing that I see means anything,” without interpreting that to mean that everything you see is meaningless. It doesn’t mean what you think it means. Why? Because it is the Presence of God in active, vital expression, expressing the Father’s Will in this very moment, expressing the Father’s Intent which is indivisible and, therefore, undivided. And it expresses a beauty and an intent that is totally escaping you, because you are so damn sure of your definitions of it all.

And so, you must break loose. And that is the purpose of the Course—to break you loose of your convictions as to what a thing is. If you are saying, “what I see has nothing to do with God,” then you’re lost. But if you look at everything, even the ugliest things, and you say, “everything that I see has something to do with God,” something is going to happen into you that says, “how can it be that this can have something to do with God?”

You will state it as an expression of a difficulty, a problem in your mind—“how can this be, it’s impossible.” But if you don’t add those last two words—“it’s impossible,” you’ll find that your question, “how can that be,” is the open door to revelation. “How can this be the Presence of God?” If you will ask that question as a statement of curiosity, rather than a statement of dilemma, you will get past the appearance, revelation will occur and you will experience the delight of being conscious. And you will also lessen the density of the ignorance that everyone seems to be bound by, because you will no longer be joining with everyone else in the false definition, you will have gotten passed it.

You see, everyone says, “nothing that I see means anything,” and then you think “everything I see is meaningless.” If you will not think, but just abide with the statement, “nothing that I see means anything,” this inner revolution will occur because it is impossible for you to exist in a meaningless world, and you will find revelation occurring. You will feel a need to find meaning.

That’s desire, and desire is the definition of prayer. It’s asking instead of telling. The ego tells; it says, “This is a chair. This is a finger.” And then it says, “This is a material chair, and this is a material finger, and this chair and this finger have nothing to do with God.” And you’re stuck in this world with fingers and chairs that have nothing to do with God. And you’ve got to find a way to deal with being in that kind of world.

But what does this chair and this finger have to do with God? Ask those questions. Even if you don't ask them, if the question will emerge, that inner revolution, or movement will occur. And it is desire and curiosity, and that's what unlocks the door to clarification, to enlightenment, to the new view that more closely approximates the truth of the Intent that the Father has expressed in what you call a chair and a finger.

So, be with your body, and be with it lightly, and be with it with curiosity. Doubt what you think a thing is; and do not then define it as meaningless and become depressed about it and caught up in unending anguish within yourself because it is such a depressing thing. Be curious, be open—that's the point. Anything else is an attack on God. When you falsely define your world and your body as meaningless, it is an attack on god.

As I said it is paradoxical. Because to see the God in a thing you must be willing to say that what you see doesn't mean anything. But that is simply a trigger and a stepping stone to your natural inability to exist in a meaningless world.

And if you will not get sidetracked with thinking and coming to a conclusion that the world is meaningless just because you have said, "nothing that I see means anything" the clearer, truer Meaning, with a capital "M", that expresses the Father's Intent, can begin to register with you, and you will say revelation has occurred. And you will begin to understand the miracle of A Course In Miracles. Or for those who are not students of A Course In Miracles, you will discover the miracle of Life, right here.

Everyone is glad you asked that question.

QUESTION: I seem to have been on a crusade for the past fifteen years to fix me. Forgetting the past, getting over the past and overcoming faults. And getting new viewpoints. The more I study...

ANSWER: I'm going to interrupt you. Always what you end up having to forgive—whether it is from the present or the past—really amounts to making a decision within yourself to refrain from judging.

Now all of you can take years of your life seeking out those things that need to be forgiven, or you can chop down the tree at it's root by monitoring yourself and refusing to engage in judgment in the moment you're in. There can be ten thousand things to be upset about, or you can choose not to validate being upset about anything and choosing for your peace. If you are willing to make a commitment on an hourly basis or a minute by minute basis to stay in your peace as you face your world, you will find yourself experiencing your integrity.

You see, the ego suggests that you feel a loss of your integrity because of the ten thousand things—and especially this one and that one and the other one. And if you go out attempting to correct this one, that one and the other one, and hopefully someday the ten thousand, you can spend years of your life never feeling

like you're getting ahead. Because I will tell you something, when you take care of the ten thousand you will find that the ego has ten thousand more in the wings.

I am not being over simplistic. And you will find the practicalness of what I am saying, in spite of the fact that you hear that you must weed out significant traumas in your past. But I will tell you something: If you don't plug in the trauma light, the light won't go on and illuminate ten thousand traumas to deal with. And if you choose consciously for your peace, if you say, "not my will, but Thine be done; what do I need to know; what is the truth in this moment about me"; and you insist upon making that inquiry not from the ragged edge, but from your peace, you will find the healing of the whole illusion of trauma occurring—it will cut down the whole tree.

Again, this is not over simplistic. Truth IS simple. And that's half the problem; because all of you are conditioned to see everything with complexity, you think that the answer to a complex question is going to be a complex answer that may be as much of a problem as the problem you're trying to get the answer for. And maybe you will not be able to comprehend the answer.

The Truth always simplifies. Why? Because it cuts down the whole tree, while you're trying to deal with this leaf or that leaf or the other leaf that apparently has turned brown.

Continue.

QUESTION: Well part of my question was that I have a daughter and some friends who are in...

ANSWER: I'm going to interrupt again, I'm sorry. You see, instead of being a gardener who prunes the trees, I want you to become a logger who cuts down the tree.

Continue.

QUESTION: Okay. I understand that abusive relationships are there because of consent on both parties. I truly, truly want to be... to unconditionally love both my daughter and my son-in-law. And it's just hard to be nonjudgmental. How can I get past that?

ANSWER: If you listen within, you will come to know what the Truth is. And when you know what the Truth is, you will know that it is this and not that. You will be able to tell the difference between what is true and what is not true. That is discernment, not judgment.

Judgment is more than discernment between what is true and what is not, between what is right and what is wrong. Judgment is the discernment plus an attack on what is wrong, and almost invariably an arrogant, egotistical affirmation of what is true. And both the arrogant, self-righteous attitude and the anger and attack are irrelevant to the discernment—the knowing as to what is appropriate and what is not.

Arrogant self-righteousness is effortful and depleting; just as much as anger and attack on what is wrong is effortful and depleting. And both of them keep you in a state of conflict that will ultimately cause you to become a less effective agent for change. You have available to you the calm, clear distinction between what is appropriate and what is not. That knowing allows you to know how to be. It allows you to know when to say “no” and when to say “yes.” It allows you to know when to agree and when to disagree.

To be unconditionally loving does not mean letting anything and everything occur, whether it’s intelligent or principled or not. Being unconditional does not mean allowing yourself to be steam-rolled by a situation, and somehow managing to love it.

Quite often, the practice of unconditional love amounts to joining with another in his or her illusion and substantiating it—strengthening it. Now that is unprincipled; and, therefore, it cannot truly be love, because love says “no” to that which is unprincipled. Love says, “No, I will not join with you in this regard. And you will have to simply live with that fact, that I cannot join you in this illusion. And if you care to carry on this illusion, you’re going to have to do it outside of my presence; because if you are going to be in my presence, I will be in active disagreement with you.”

Oh boy, the ego will pop in and say, “That’s ego! Your unwillingness to embrace me is not love. How can you call yourself loving? How can you claim to be practicing unconditional love?” Don’t answer that question. Just say, “Nevertheless, I cannot join with you, I cannot agree with you.” And if there is an insistence upon not changing—leave.

Now, that sounds like abandonment. But if the only means by which you can remain is to join in that which is unprincipled, you cannot afford to stay, else you are abandoning them truly by reinforcing that which is inappropriate and not reflective of Truth. But you see, in all of this you do not have to indulge in judgment or self-righteousness which conflicts you.

Now, when you insist upon being the Christ—who does not let a withered arm remain a withered arm—you are not always going to be in harmony with everyone if the others are insisting upon not being the expression of God, consciously. And so, when you walk away, as an affirmation of your not joining with the illusion, but your insistence upon joining with their divinity, which expresses intelligence, you will not feel guilty. And you will turn the situation over to the Holy Spirit, and you will not play into the belief that you must be the savior. You get the picture?

QUESTION: I knew that, thank you.

ANSWER: You are welcome. Why should you do all the work? Why shouldn’t they have to? Take the necessary steps to engage in a new point of view.

It is very easy to get caught up in the game of “change me,” even though behind the statement “change me” is—“if you can.”

QUESTION: I have a short question. I would like to know what are orgasms?

ANSWER: Enjoyable! I will say pay attention the next time you have one. Learn to abide with, learn to be with your experiences without assuming that you must have an intellectual comprehension of what they are. And in this way, their fuller meaning can unfold to you.

QUESTION: How do I create order in my room when there appears to be apparent chaos around me, in it?

ANSWER: First of all, stop resenting the chaos around you. And then you will find that the energy is present to enjoy the little piece of orderliness that is available to you in your room, as you put it. Also, when it comes to your territory, do not hesitate to claim it and establish order, establish the harmony that you would like to experience. Do not succumb to influences around you that would say you do not have a right to your orderliness. You must put your foot down. Just because everyone else is running around like a chicken with its head cut off, does not mean that you have to do likewise.

QUESTION: I have many interests in my life and many choices that I can make right now regarding my job, regarding my heart’s desires. And I have been making decisions like this for the past few years. And every time, I discovered this is not really a thing that I want—I thought I wanted it, but I don’t. And what I’m trying to decide right now, because I am at a crossroads in my life, is what I’m really supposed to be doing—what God wants me to do.

I feel in my heart that I should be writing. But it’s one of those things where I’m neglecting to start, because I’m afraid it’s another one of these things where I’m making a decision on something that I’m going to find later on down the road, that I really didn’t want to begin with.

And I’m hesitant, maybe fearful to take another bold step, like quit a job, to go into something new. I just want guidance because there is that potential for distractions. And I’m tired of distractions, I don’t want distractions anymore, or that fear.

ANSWER: Heaven help you if you succeed in not having distractions. It will be called being dead. There is a saying: “You cannot steer a car that is parked at the curb.”

Let there be movement. Explore. As long as there is movement, you can modify the direction in which you are going. Do not let yourself be cornered by fear, or fear of failure, or fear of not hitting the mark as completely as you want. Let there be movement.

Now, once you have said “okay” and you realize that the fact that you might be moving in a direction that is not quite on target, once you realize that moving in

a direction that is not quite on target is not a failure but simply an opportunity to modify your direction, then you will not associate guilt with movement. And you will begin to be able to enjoy the movement.

Were you unconscious during all of these, what you might have called, false starts? Do you not have experience, let us say, under your belt? Are you not the richer for it? And how sure are you that these false starts, or movements that didn't quite hit the mark, haven't begun to take their place in the preparation for what will really feel to you as though you are hitting the mark? Are you so sure that there have been mistakes?

Now, I understand that the idea of having made mistakes is not the strong point. The strong point for you is the reluctance to move, and move in the wrong direction, or a direction that is not right on target. And that is why I am addressing the fact that movement is the key, and allow it and thank God that there are distractions.

I'm going to come back to what you're saying. I want to point out to everyone that all of you in growing up have thought that you would come to a day when there would be no distractions—you would know what you needed to know, you would have life under your belt. And you know what? What you have been wanting is not to have to be conscious. You have wanted to arrive at a point where you could just relax and "enjoy life," because you had become a successful business man and father, and a wife and mother, etc. All of you have been working to arrive at a point where you didn't have to learn anymore. "Thank God we're out of school, now we can live."

So, distractions are the Movement of Creation getting you out of your rut. As you move away from the curb and no longer hold yourself immobile—listen while you are moving; pay attention, pay attention to what you love. And don't think that if you pay attention to what you love and find it, that it will be ultimate. Because until you are totally Awake you will find what you love deepening and clarifying. And you will find your capacity to love becoming more infinite.

Start with what you love. Don't be afraid to move. And check in along the way—pay attention along the way—so that as your horizons expand because you are expressing less fear, you are able to embrace more of your infinity while still listening, so that you don't feel overwhelmed by the opportunities. And by staying in touch with what you love, it will keep you on target. The point is: Stop thinking that there is a target which once you hit it you can forget about and never have to think about another target.

Stop being afraid. And stop associating guilt with movement, as though it were a test every time you moved that you were going to be graded on. Let go!

If you were going to start out for New York today and unknowingly you were on the wrong road and you saw a freeway sign that says, Washington, DC You would say, "Whoops!" And you would get off at the next intersection and

turn around and head home. Now you could engage in thinking and reprimand yourself and feel guilty, or you could thank your lucky stars that you have simple common sense and intelligence—the ability to recognize your car was not pointed in the direction you were going and that you turned it around, and headed on your way without anything other than looking forward to being at home.

QUESTION: In A Course In Miracles there are two statements that I'd like to ask you about. One says, this is the Second Coming. And the other ends a sentence by saying that we may regain Eternity. I'd like to know from you what that means a little more, and I think I know for myself.

ANSWER: Well, we are certainly not talking about orgasm here.

The Second Coming is your Awakening. It is your own resurrection and ascension without crucifixion, physically. I'm not going to go through it again. I don't need to and couldn't and it would not serve purpose. The Second Coming is each of you embracing your Christhood, your Sonship and Daughtership; claiming it; making commitment to it and experiencing it.

Now, you claim it—not for others. And you commit to it—not for others, because you no longer want to practice being insane. You no longer want to experience conflict that is not your Birthright. You commit to it because you are exhausted and tired of being a Prodigal Son or Daughter; because you are tired of dallying with the ego while your divinity is held in trust; because you are tired of claiming to be a person in your own right, learning how to be a successful illusion.

The ego always has everything reversed. And so, the sense of regaining Eternity could be likened to an image in the vast universe of a huge, shallow, beautifully decorated Chinese bowl with liquid in it. And this bowl and the liquid in it represent Eternity (this is just imagery) and all of you have been struggling up over the edge of this bowl for eons. And regaining Eternity is you getting over the lip of the bowl and being able to just slide down into the water, into Eternity, as though you gained it yourself. That is, as I said, a hundred and eighty degrees out.

Regaining Eternity occurs when you let it in. If you are experiencing time, you are experiencing Eternity. I am not saying time is Eternity. If you are experiencing being conscious at this moment, you are experiencing Eternity—you are in it. And what you are calling time is a distorted experience of Eternity. It is not an experience of time, it is a distorted experience of Eternity.

So, you regain Eternity by letting go of the false sense or misinterpretation of it. You regain it by not inserting between you and it the belief that you are in time, and that you are a finite, separated entity. Whenever any of you becomes still within, you have a clearer experience of Eternity, because you are energizing time less. You are also having a clearer experience of yourself infinitely, which is why you feel greater stability. It is when you perceive yourself to be tiny as a body that you feel unstable. It is when you are experiencing your infinity as Mind that you feel your stability.

As I said yesterday, there are fewer asleep than those who are Awake. And as a result, the dream, the illusion, is not being as heavily reinforced because fewer are joining on behalf of illusion. And so, dreaming is breaking up—losing its so-called integrity that keeps it going.

And so, indeed, you live in a time of Awakening, whether you choose it or not. Those of you who love the dream are losing the companions it takes to keep the dream going, because everyone is waking up. And this is, therefore, not an Awakening that is being forced upon you through an act of will, it is being forced upon you because you are finding fewer and fewer to join with to reinforce it. And your acts of will on behalf of ignorance, are having less impact.

It takes great effort to maintain an illusion, especially in the face of an infinite God. But, you do have free will. And as long as you can find someone else to join with you in an act of free will, at odds with Reality, you can create for yourself an illusory experience. But it is just a form of insanity, and does not constitute the actual creation of a real illusion.

And so, everyone is on the verge of regaining infinity because you are less and less able to keep the experience of it out, because there are fewer to join with you in the reinforcement of your dream. And this is good news!

QUESTION: I'm going over several questions that I'd like to ask you while I've been sitting here for the last day and a half.

ANSWER: I would like for you to ask the one that is most important to you at the moment.

QUESTION: I think the most important one is to let you give me some advise, or some steps to take in my spiritual growth.

ANSWER: Weren't you listening yesterday and this morning?

QUESTION: Sure I was.

ANSWER: Listen, listen, listen. I do not mean listen to me here during this weekend. I mean more than anything else, be willing to listen. Do you realize what that means? It means that you are willing to assume that your own best thinking is not so gosh darn important. It means that you are willing to assume that if you stop thinking a little and begin listening more, that you might indeed experience a benefit.

At the bottom line what it means is that you are not validating the ego. It is very important to understand that the one thing that the ego cannot defend itself against is disregard. Fight it, attack it, and it will be strong because it is only a defense mechanism. Disregard it and you render it powerless. And you render it powerless by listening to God, by listening for me, by listening for your guide, by listening for the Holy Spirit, by listening for anyone who is Awake.

And so I would say: listen, listen, listen so that you might begin to experience the joy of listening and hearing, and the joy of the transformations that occur as a result of major shifts of perception. And remember to have fun with it.

QUESTION: One day, early fall of last year, I experienced a white rose appearing to me under one of my family room pillows that is a throw pillow. Which every day of my life I go down and I rearrange it when it's in that position. Which the reason for it getting in that position is when my son would come home to sleep, even though he was living on campus.

And I would like to know what does that mean? When there was no rational explanation when I approached my family regarding this white rose, which had no thorns, no leaves. It was real and it was about nine inches long and it was not crushed. But I was frightened by it and I threw it in the garbage.

ANSWER: It was a gift from my mother. And that is all I am going to say, because I don't want you to think about it, I just want you to feel it.

I will add for the benefit of everyone, that I use those words "my mother" for your sake, so that you might know that it was Mary. But you must understand that both Mary and I are One in the sense that I spoke of the unity yesterday, because we are both Awake and do not labor under the idea of birth any longer.

I did not pick on you accidentally. It is important for all of you to know that we are all with you. And I need to extend that a little further. Not only are those of us who you currently find meaningful to you with you, but those who you never heard of and whose meaningfulness to you will not become apparent to you until you have the experience of them.

Indeed, Mary is very busy on your behalf, as I am; not as personalities, but as the Presence of the Christ intent upon illuminating your Christhood. Because ultimately the point is for you to join us in full comprehension and embrace of who you Are.

It is not appropriate for you to be groveling at our feet and feeling embarrassed at even approaching us, because you and I are absolutely identical. And you are all like children who have been told, "You can't do that. You can't do that. You can't do anything right. You'll never be able to amount to anything. You don't have a mathematical mind, so don't even try to take math, study music." And you believe it. You believe it is your nature. You believe it is an essential truth about yourselves. And it isn't an essential truth about you.

It is easy to hear words like you are the Child of God, and it is a far better thing to hear those words, even if they don't sink in deeply, than it is to hear that you are nothing but an organism that sprang from nowhere and will return to nowhere. But it is essential for all of you to begin to understand that when it is said that you are a Child of God, you really are the direct expression of God—nothing less and nothing more. And that this fact is a profound fact.

I will say that it is a powerful fact, the power of which you will begin to experience as soon as you are able to look at yourself and say that your current definition of yourself is invalid. And that what you have been told are lies. And

then don't get hung up on the nature and character of the liar, and how much abuse that has constituted for you—recognize the lie and let go of it by claiming the Truth. And you claim the Truth by becoming humble enough to say: “Fill me, illuminate me with the clear experience of who I am.”

You are not the unworthies needing to become worthy, you are the worthies who need to let go of the idiotic notion that you are unworthy.

QUESTION: A very short time ago my father passed on and he passed on at home.

ANSWER: In other words, you lost sight of him.

QUESTION: Yes, we lost sight of him. And actually what I wanted to ask you is, did we truly lose sight of him on a street in Italy? My mother was sort of leading him on a creative visualization trip, and one minute he was with us, and the next minute it felt like he was on a street in Italy.

He was dying of cancer and this was his last moment. And his family had come from this certain village in Italy. And my mother was telling him to go to his mother's house and that she was waiting for him. And one minute he was with us and the next minute he wasn't.

ANSWER: I understand.

QUESTION: And I don't know if it's childish or ignorant of me to believe that several loved one's were waiting for him.

ANSWER: Oh, that is a very clear correct perception, which is what caused the feeling of his being “back home” in Italy. He was with his family.

You must understand that when one goes through this moment of what has come to be called transition or passing on, there is indeed this experience that has been described—of moving through a tunnel of light. What is not always conveyed is that there is no confined sense to this tunnel. It is more a matter of not feeling thrown out into infinity for the one who is experiencing this shift of perception.

And when one has the experience of arriving at a point of destination, it is not usually immediately with friends and family, but is what you might call a receiving station—a place where one has the opportunity to get his or her bearings. It is a moment, you might say, in which one has the option not to answer to anyone about anything, where one can have as much of an experience of time as he or she wants to collect himself or herself. And then when that individual chooses, he or she meets with those who are waiting with great welcome.

Your father wasted no time whatsoever, and immediately received family and friends. And that is why you had this almost immediate sense of, shall I say, Italianhood. But it had nothing to do with any geographic location in Italy.

What I mean to convey to you is that, there was no particular sense of trauma associated with his passing. And so, he did not need to take time to collect himself. On occasion, people will wait as much as what you would call a year, just

experiencing the absence of pain, and soaking it up before going on to meet with family and friends. This was not the case.

I also want you to understand that, this place that I am calling a receiving station, has as its function, the immediate extension of support and love. The experience of moving through the tunnel of light is one of great support and love. But there is Movement occurring, there is a great deal of (as you might imagine) curiosity present. And it is when one arrives at the “destination” that there is an active need for support and love—nurturing—for those who’s reason for being there might have been traumatic.

Now, you may have felt that there was suffering associated with the death, but for him it was not.

QUESTION: Sometimes when I walk in the streets I see dogs or pigeons, and if I have food on me I share it with them and I feel happy about it. But I understand there are people who object to giving food to animals in the streets, because it’s the wrong food, and it may harm the animals. But I take the point of view of the Buddhist principle: I share with my little brothers and sisters what I have, it’s what I do. Would you comment on that?

ANSWER: You are absolutely on target. You must realize that the environment of your cities is quite unnatural. And you would not give a second thought to feeding animals in a more natural setting. And in a more natural setting you would likely have more natural foods for them. But I will tell you something: In a city environment where their natural habitat has been radically altered and they have had to adapt to it, and natural sources of food are not available, you are a blessing to them.

I am not going to, at this time, say anything further about the inconsiderate harshness of your city environments. But do know that there is thought that needs to be given to it, and listening that needs to be done about it, because you can accomplish the same ends that you accomplish in your cities in environmental settings that honor nature and honor your humanity and honor the other life forms. And that is all I will say at this moment.

QUESTION: I’ve been reading a lot lately about changes that are supposed to be happening now, or in the near future on the earth. And I’m curious as to number one: Whether these changes are going to take place? Number two: If they are, what are we in store for? And number three: How can we prepare ourselves for them?

ANSWER: The changes you are referring to are calamitous changes. I am here to tell you that the changes that will occur will be healing changes. And healing processes are not in themselves traumatic. Stop looking for changes in the world. I will tell you, almost everyone would give their right arm to have some sort of dramatic evidence of change to tell you that “the end is near”—some

substantial evidence of the fact that life is not going to interminably plod along as it has been. And so, you are even willing to look forward to a negative evidence.

Now, the problem is not in your world, but in your perception of your world. The change is going to occur within you. And what I have been sharing with you this weekend is that, the change is already occurring in you. It's occurring in everyone, even though not everyone is talking to each other about it. And so there isn't the kind of confirmation available that would be well for everyone to have. But nevertheless, the mutual joining in agreement about illusion is breaking up. And, therefore, worldwide there is shifting of perception that is occurring, and you are already seeing evidences of it, even though there are certain awkwardness about the evidences.

Now, I encourage you all to begin to look for what I have referred to at other times as outbreaks of intelligence, instead of outbreaks of calamities. And be sure and look for these outbreaks of intelligence within yourself as well; because as you do, you will lend your Presence to the shifting that will become manifest in the world by virtue of your withdrawing from the partnership in illusion—the partnership in ignorance.

No, you do not need to look forward to or fear the calamities you have heard about. The Awakening process, if I may call it that, the arousing of all those sleeping on the lawn in the Kingdom of Heaven having their dreams, is occurring. And it is occurring sooner than anticipated. It was not predictable, but without getting complicated, I will repeat that it is happening sooner than expected. It is happening more smoothly than was anticipated. And there is going to be greater harmony, because the fact is that there is not as much active resistance to it.

And so, do not harbor within you fear or expectation of calamities as evidences of Awakening. And be participants in the gracefulness of Awakening.

QUESTION: My question deals with the Awakening process. As I understand it, we in effect don't have free will, and haven't in the sense that there's only one will, and we are the extension of God's Will. If that is the case, why does there have to be a process of Awakening? Why doesn't God just Will us to Awaken?

ANSWER: I mentioned yesterday: "That a mind that's changed against its will is of the same opinion still." No matter whether God is doing the coercing or not.

Now, the other thing is that, if you do not walk back into the Kingdom of Heaven, if you do not walk back into the undistorted conscious experience of Being voluntarily, you will feel unworthy of being there. You will not feel any confidence in your being able to remain there, because it wasn't you who said "yes." Nobody kicked you out! And you are the one who will have to change his mind, and simply walk back in.

Now, you see language can be confusing, because I say you must walk back in, and yet the fact is that you never left. And you are having your dream of not being in the Kingdom of Heaven right in the middle of the Kingdom of Heaven, and so why should the Father say “come back.” This whole experience is a pipe dream, going on right in the Kingdom of Heaven. It isn’t punishable, because it is not a disobedience.

How many of you have seen these kaleidoscopes that, instead of having pieces of glass in it, allow a portion of what is in front of you in the world to be reflected, so that you look and see incredible designs formed of your world. If you wish to view your world in that incredible way, you are welcome to do so. And if you wish to have two of them, in front of each eye, and find a way to begin to understand what you are seeing, and function with that perspective, it’s fine. And no one will tell you that you have to look at it differently.

But if you want to see and experience Reality really, then you must decide that you no longer want to explore all the possibilities of this extremely complex way of perceiving the simplicity of the Kingdom of Heaven.

QUESTION: Would you comment on what the experiences of a person who decides to take their own life and dies, as we call it death, through suicide?

ANSWER: First of all, you will have to explain to me in what way somebody passing on in their sleep, comfortably on their bed, is not a suicide. You see, at the bottom line, every death is a suicide. It does not matter whether one points a gun at his head and blows out his brains, or one serenely closes his eyes, and in all calmness and naturalness, passes on.

The passing on is indeed, a point of giving up—giving up the struggle, you might say. Having arrived at the point where the perception of life, the definition of life, seems to be not worth enduring any longer.

What this means is, that one who actively participates in a forceful manner in passing over that line, is not subject to penalty. With that one, the death is as much an act of ignorance as the one who quietly falls asleep and passes on, in his own bed. And the only difference is that, generally speaking, one who commits suicide ends up spending more time in the receiving station—that I mentioned earlier—sorting out why it is that he still exists and feels no guilt. It is a difficult thing to comprehend. But that one is not kept there. It simply tends to take longer for that one to sort things out and feel the freedom to go forward, and meet those who are awaiting him without any judgment.

The experience of an illusion is no more real or less real under one or another circumstance. And that is important to understand, else you will decide that right now, while you are “still living,” that there are certain things as opposed to other things which are worthy of guilt. And you will sort it out here, until you arrive at a point of releasing the guilt and embracing your divinity.

QUESTION: Very often, the people in the lives of the person who has taken their life in that way are the ones who feel the guilt. Feeling that they could have done more, or perhaps prevented it.

ANSWER: I will tell you this: They have gotten sucked into a ploy of the ego, because invariably the one who does commit suicide is saying, “so, there!” And it is done for others. Even if that one believes himself that he is doing it for his reasons, he is doing it to get even. That is his trip!

I will tell you something: Life itself, from within the three-dimensional frame of reference is, generally speaking, a process of everyone getting even with everyone else. But it is done often great style and diplomacy, and it is called public relations, it is called education, and it is the way everybody gets everybody else to behave “appropriately,” instead of originally.

I will tell you: In very practical terms in your daily life, the details of Awakening come in the form of releasing yourself from the guilt that everyone else is laying on you for the purpose of getting you to behave appropriately.

There is a point where you have to be fed up to here with attempting to atone for a guilt that is superimposed on you, so that you don’t make waves or upset someone else. There is a point where you have to realize that in your spontaneous originality of Being, you are sinless, and that the judgment of “guilty” that is laid upon you, reflects nothing other than the ignorance of the one laying that upon you; and you do not have to honor it within yourself, or have any feelings of guilt.

The practicality of it is that, the one who says “guilty,” the one who accuses, needs you to be guilty so that he is not alone in his own guilt, that he believes he is. And it is love for you not to join in agreement with that one by feeling guilty. Because if he sees that you’re not following the protocol and acting and feeling guilty, maybe he doesn’t have to either.

At the bottom line, all of you want to talk to someone who isn’t guilty, so that you can be inspired to feel your guiltlessness as well. You want someone to join with who is not guilty, who is just like you.

So honor your fellow man by not playing into the game of guilt when the finger is pointed. And enjoy your freedom, and become what I have called an agent for change, a transforming presence for the one who felt he needed you to be guilty, so that he wouldn’t be alone in his. His guilt is no more justified or valid than the guilt he would have you believe is yours.

The family is going to have to shake off the projection and say, “No, I refuse to play that game. I never was responsible for your life.”

Jewish mothers are, unfortunately, picked upon to epitomize something that everyone does, but no one wants to claim. The Jewish mother says, “You’ll be the death of me yet,” as a means of promoting appropriate behavior. But everyone says, “You will make me uncomfortable if you do that. You will make my life miserable if you don’t change.”

Everyone, in one way or another, uses this ploy. The result is that everyone thinks that they are responsible for everyone else's happiness. And that is a responsibility no one can bear. It is not humanly possible. And I am speaking down-to-earth, three-dimensionally, ignorantly speaking—no one is capable of bearing that burden.

The thing is that as long as everyone is pointing at everyone else saying, “you are responsible for my happiness,” you are not feeling your own integrity. You are feeling that your joy and your happiness are dependent upon something that is out of your control—the other person—when you alone are responsible for it.

Happiness is a choice, and misery is a choice. And if everyone will just get simple and acknowledge that fact, the game of manipulation and control and coercion through guilt, will stop.

Your sovereignty comes in your understanding that all you have to do is to choose for your happiness, and choose for your peace, because you do energize your misery. You say, “I cannot have my peace until this loved one is at peace himself.” You're the one saying that! You are the one giving the word! But you're not paying attention to what you're saying; you're paying attention to the attempt to blame—your attention is out there.

And then somebody says, “Well, you can be happy, all you have to do is choose differently.” “Well, if I choose differently, then I'm not loving him.” And you're still saying, “I choose to be miserable because he's miserable until he changes. And I am going to devote myself to changing him so that he will be happy.” And so, there are two of you who are miserable and stuck.

I will say—own your power. In other words, own the power of your word, and recognize the words that you are giving to your life. Realize that you have the option to choose for joy and peace. And then do it! And watch how that will be the leaven that leavens the whole lump.

As Paul noticed, when he sat down and simply closed his eyes to become still for his own reason, everyone else became still. And he didn't have to expend any energy to get anyone's attention.

There is sort of a psychological fad that everyone is glomming onto these days, a catch word called co-dependency. And it seems to be applied to particular groups of people: alcoholics, those who have been in abusive families, etc. Well, as long as you're an ego, you are co-dependent. And don't sit in your comfortable houses, not having been from an abused family and not being an alcoholic, and feel that the word co-dependency doesn't apply to you.

When I say these things, it is without judgment. It is not an accusation. It is an encouragement for you to not be afraid to take a clear, practical, simple, down-to-earth, intelligent look at what you are doing, so that you can realize that some of what you are doing is idiotic. In other words, it doesn't work.

In being able to look at it without adding an emotional charge to it of guilt and penalty and penance, you can change, because you have practiced discernment—you have been able to see the difference between what is True and what is not, between what works and what does not; which is not judgment. Because judgment brings in the added element of self-righteousness if you are right or if you are recognizing what is right; and guilt, if what you are recognizing is wrong. Both of which are charged experiences—conflicted experiences—that distract you from your peace and your ability to make your choice for joy and love.

If you, as whatever you perceive yourself to be at the moment, and I, as the Christ, can sit here together and talk simply and openly and matter-of-factly, without any charge to it about what is working and what isn't working with you, you can dare to do it also. And recognize that what you are doing could be defined as True religion, True spiritual work, that has not one thing to do with overcoming their awe, prioritized state of being a sinner.

You must start looking at the solutions to your problems, or what you define to be problems, as innocent Christ's upon whom has been projected a false, distorted picture that represents no truth whatsoever. Then you will feel the right to wake up, and you will stop looking for those who will join you in your dream. And your Awakening will be that which contributes to everyone else's waking up also, whether you ever say a word to them or not.

QUESTION: I know quite a number of people who have given up on The Course In Miracles, because they say that it does not deal with feelings—that it's just a head trip. And that it tells you in a very unrealistic way, just to change your feelings.

Now, my personal belief is that the most useful thing to do with feelings is to use them to allow them to show you where your misperceptions are. And to then allow the misperceptions to be healed by understanding what the truth is, and asking for help from the Holy Spirit.

But I have not found anywhere in The Course In Miracles that I can point to and say to these people, "No, Jesus did not tell you to just ignore your feelings, and change them." And understanding you as I do, I find it hard to understand. Can you correct this misperception, or is it indeed a misperception?

ANSWER: The Course does not support being out of touch with your feelings. The problem is that everyone is thinking too much about what they are reading, as though it is something that must be absorbed intellectually. It is as though it is new data that is supposed to replace old data. And so, everyone busies themselves with memorizing and holding onto the words, instead of reading the words and letting the words—as they interact with your beliefs—bring about a movement in you that is an experience.

The Course—if one does not try to understand it and diagram it to see how it all fits logically together—the one who reads it and simply abides with it, will find his perceptions changing by virtue of the simple connection with the words. Everyone is so busy revamping their mental library, that no one is paying attention to what is happening to them.

When you practice the first lesson and you look at everything and you say, “nothing that I see means anything,” if you will not think about it but just abide with that apparently absurd statement, it will create what I called a revolution or movement within you, constituted of a desire to experience meaning. And because you haven’t engaged your intellect in the process, the emerging meaning will come from a place other than your intellect; the emerging clarification of what a thing divinely, really is, will register with you. That’s an experience!

Now, meanings are not constituted of definitions, but feelings. When something means something, it feels like something. You cannot get a feeling of meaning from an intellectual definition unless you are indulging in an ego emotion of pride and self-satisfaction from your intellectual prowess. And emotions are not feelings. Emotions are reactions to the Kingdom of Heaven when it (your world) is not conforming to the definition your ego gave it. Important point!

Emotions are ego reactions to the Kingdom of Heaven when it—being perceived as the world—doesn’t behave in accordance with the definition your ego gave it. That means that an ego reaction is a potential point of breakthrough, because there is an inconsistency between Reality and your ego’s definition of It—there is a crack that has occurred. And so whenever you are feeling emotions, you have the opportunity for breakthrough. That is another issue, but I wanted to share that.

Feelings are Soul. And God saw everything that He had made and behold it was very uhm-m-m. Is that what it says, neutral, so-so, okay? No! Behold it was very good! There was a response, a response of Self-recognition. God saw everything that He had made, and behold it was verily Himself. Self-recognition is the movement and definition of Being, but it isn’t a definition, it’s an experience.

And you can go home and you can take that sentence and you can share that idea with everyone, but it doesn’t mean anything as words. And in fact, everyone’s process of Awakening is a matter of getting out of the words and getting into the experience of recognizing yourself in everything you see—not yourself as a piss ant little mortal, but yourself as the Presence of the Mind of God that is the constituting Presence of You. God feels! God is Soul—your capacity to infinitely and fully feel the meaning of God’s Self-expression.

Everyone becomes jaded by their experience if they don’t reach outside of their experience. And so, one who works for a collection agency, or for a collection department in a department store, who works only with the two percent of the accounts, because those two percent are bad, begins—after doing this work

day after day, and year after year—begins to see everyone as a flake, or a potential flake, certainly not trustworthy. And it is very hard to feel good about his fellow man.

Likewise—because habit works in all areas—your sense of education is one of learning and acquiring data, knowledge. It's a head trip. And so, when a book like *A Course In Miracles* comes along that is an expression of Soul—that connects with your Soul—you tend to read it from your prior mindset of education and storing knowledge, and indeed the ideas are tantalizing to the intellect and stimulating and create new questions. But if you don't realize that it's aimed at your heart rather than your head, you will miss the miracle of it.

Now, I will tell you: The Course is designed so that in spite of your bad habits, you cannot read it, you cannot go through the lessons without being changed. But if you realize that the Course is not directed at your head but your heart, you will experience the change more rapidly. And when you realize that it is not directed at your intellect, but is to trigger and promote more profound experiential feeling of the divinity of you and life, you will experience a joy and a transformation that will not allow you to keep your mouth shut, and your life will reflect the justification for the joy.

I have said it before, it is important enough to say again: You will not understand your way into the Kingdom of Heaven, you will feel your way into it.

ANSWER: You must be ever alert. The ego is canny, unfair, malicious, self-seeking and will get its nose in anywhere it can, to save its "life" at your expense. In my prior answer I indicated that no one can make anyone else happy—no one can take on the responsibility for another's happiness. And this is a wonderful opportunity for the ego to step in and say, "Great, now I can do anything I damn well please and nobody else can blame me."

I'm going to tell you something that might surprise you: Don't give up the practice of ignorant coercion if you don't have something better to replace it with. Don't give up what you are familiar with if you don't have something better to replace it with. Don't give up willful coercion for willful independence. Or shall I put it this way: Don't give up relating to others willfully, for not relating with others willfully. That is still the same thing in reverse. It is still an expression of free will at odds with the Father, because it doesn't take into account the Father's Will.

It could sound to the ego as though I have said, you can do anything you want and it's up to the other person not to be hurt, it's up to the other person not to be unhappy. And there's no more love in that, than there was to be in a relationship in a coercive manner for the purpose of maintaining a conceptual orderliness, where nobody makes waves for anybody.

Freedom is inseparable from order, and the expression of free will has no place in it. And I'm going to be very careful here, and you need to be very careful

to understand what I am saying: Free will—as you understand the term—truly means, the expression of will that has not taken into consideration the Father’s Will; it is an expression of will that has occurred without checking in to see what is divinely appropriate.

And so, a husband cannot say, “I am not responsible for my children’s happiness or my wife’s happiness, therefore, I can work until ten o’clock, or midnight, or two a.m. in the morning every night and never see them, and maybe manage to spend a couple of hours on Saturday. And because I’m not responsible for their happiness, I don’t have to feel guilty when they complain. They should be able to be happy no matter what I’m doing.” Well, I’ll tell you what: Anyone who might take that attitude of freedom is going to have to be willing to listen to the expressions of freedom that the wife and children express in their complaints.

Do not exchange one form of self-will for another—stick with the one you’re familiar with. Because, indeed, you are using it because it does provide a certain amount of stability to your life, when you don’t have a larger measuring stick available to you.

If you are going to get out of the game of manipulation and control, in a manner that will allow for the blossoming of everyone involved, you are going to have to be willing to set aside your best sense of what is right and listen more deeply for guidance—listen for what is truly appropriate. And then act from there. And then see what happens. And if what happens surprises you and throws you off guard—listen further. Because it simply means that you are now engaged in a noncoercive process with another that requires continued listening, that requires being conscious more constantly.

In this way the relationship becomes alive. And the wife is not the dutiful, silent partner. And the husband is not the one in charge. And the wife is not the dominant authority with a husband who is obedient.

So, no, to realize that you are not responsible for another’s happiness or unhappiness, does not mean that you can act without disregard for what I referred to earlier as the fabric of Being—and whether at a particular point the orange thread needs to be seen or not seen, because it is part of the divine pattern. And even if orange is your favorite color, there are times when orange clashes and is not supposed to be seen.

You are never free to do whatever you want; the only thing you are free to do is to want to know what is appropriate. And that is what is the most difficult thing for the ego, because if you are having to listen for what is appropriate, you’re not in a position of expressing any authority. And authority is the fix that the ego hooks you with. And you get a little bit of a feeling of authority, and you need more, and it is glad to provide it to you.

So, part of the process of getting out of the game of manipulation is listening for what is appropriate beyond what you would call your personal wants. And you

will find that when you listen, your real heart's desires are fulfilled, because there is congruency to that which is absolutely unified. And that which seemed to hold your fulfillment apart from you is no longer present, and so your fulfillment is what is present with you. This is a place where it is important for you to say, "nothing that I think means anything," so as to bring forth a Knowing that goes right down to the depths of your Being.

Be aware that when you realize that you don't have to be subject to another, it does not mean you will not relate to them. It does not mean that there will be truly independent action. It does mean, that you open yourself up to the dance, if you will, where the two of you blend perfectly together, but where in order for that dance to continue to blend, you must continue to be attentive every moment.

And so, the unity is expressed in what you would call an on-going cooperation. The word cooperation is not the best because it implies two things cooperating with each other. But in terms of the image of a dance together, indeed the word cooperation is fine. What it really is is the harmony of the movement of the dance.

One of the reasons all of you engage in coercing each other into behaviors that don't make waves, is that you fear that waves will be just disruptive, rather than manifesting or embodying a flow and a movement that is beautiful and orderly if you will yield to it.

So, I will end this little discussion by reminding you not to give up one form of self-will for another form of self-will. Don't give up the form of self-will you are engaged in until you are giving it up for something better. And the only thing better than self-will, is listening for the Father's Will, which is the Will for you to experience your fulfillment. And then flow with it, even though it means you are unable to experience any sense of authority in the process.

There is no way what I have said can truly be construed as giving everyone carte blanche to do anything they want, and saying that everyone else should not be disturb. If you listen and you move in harmony with the flow of your Being, those around you will not be disturbed. Because in the absence of willfulness on your part, no one else feels vulnerable.

QUESTION: I have a question of curiosity. Since I can remember, I don't rest. I wake up the next morning feeling as though I'd only slept half the night. I've gone to a lot of doctors. And they've all taken their share of blood, probably enough to keep a family of vampires together for awhile. But nobody seems to have any answers. So I'm curious if there might be a little light elsewhere on this?

ANSWER: It is an old memory, quite unconscious at the present time. And although I do not claim that reincarnation is a valid concept, nevertheless, within the three-dimensional frame of reference it has been your experience to have had more than one incarnation. When you wake up, all of you will find that you have

been in the Kingdom of Heaven all along, and the various segments of your dream perception never really happened. But, nevertheless, it seems to have been your experience.

And in the lifetime (two lifetimes back from this one) you were awakened in the night with your house on fire. You were a child and you were on the second floor and you were not able to escape. And you seemed in that lifetime to die in the fire.

Now, what I am saying does not mean that you need to go to a hypnotist and be regressed to that lifetime. I am simply explaining to you, for your edification, that the cause for this experience is not from this lifetime.

Now, I will suggest to you that you practice meditating, and do it on a regular basis. And then when you wake up in the middle of the night, take that as an indicator that it is time to do another meditation. You will find that you will go back to sleep and rest during the second sleeping period of your night. And with the knowledge that I have just given you, a release will occur and the problem will be over. I encourage you to practice Transcendental Meditation.

QUESTION: Not very long ago I went to hear the Philharmonic. They were visiting from Warsaw, Poland, my home town. And as I entered the concert hall with my husband, I felt I was going to have some special experience, and anticipation overwhelmed me. And as I progressed, I noticed that the music was making me feel some special experiences. I could hear lyrics. At one point I asked my guidance if this lyric that I was hearing was from God? The end of the last movement of the last piece, I heard the words that came synchronized beautifully to the actual measure, “The hearts of men belong to me.”

I have a very strong connection between music. I’ve been singing since I was fifteen, however, I never pursued it as a profession. Would you be able to tell me what connection there is, or enlighten me as to if there is a connection that I should pursue with my singing?

ANSWER: First of all the experience you had can best be described as illumination. It is a penetration of your normal, everyday consciousness of things, which for lack of better words, exalts your perception and indeed you are able to experience more of the divine character of whatever you are at that time experiencing.

Now, it does not happen that there was a link between music and your having the experience. On that particular evening if you had been at home at that time, the experience would have occurred there; and the illuminated sense of divinity of things would have been relative to your home. You would have seen and experienced the exquisite beauty of the simplest, everyday things in your home, including the walls.

Now, what is marvelous about this is not where you were, but that it happened. And I promise you one thing: by virtue of it having happened, it will happen again more easily. But I do not want you to hold your breath. I do not want you to hold your breath, because when it happened this time it was unanticipated. And so, I want you not to be anticipating it so that it may happen again.

As I have said this weekend, all of you are in the Kingdom of Heaven at this very moment, not afar off somewhere really, with an illusory experience of being here, but right here and right now in what apparently is the state of Pennsylvania, and a hotel. You are in the middle of the Presence of God, and everything around you is expressing the Intent of the Father. And the fuller meaning of it is—I'm going to say—bombarding you at this very moment, all of you. Reality is what is confronting you at this very moment.

And that evening you were defenseless enough to experience more of the Reality that was going on and called a symphony playing. But again, because you are in the same place when you are at home, if you had been there at that time, all of the divine Meaning that you experienced would have been conveyed by your surroundings. And this experience awaits all of you at every moment. And it happens in moments of defenselessness.

In your Bible—and I'm speaking with all of you—in the parable of the Bridegroom, there are some very specifically chosen words, "The Bridegroom cometh when ye think not." And that is taken to mean, that the Bridegroom cometh when you least expect it. It's more literal than that—the Bridegroom cometh when ye are not thinking. The penetration of the divine into the human experience occurs when you are defenseless. And I'm going to say it again—thinking is a defense.

You may not agree at the moment, but abide with that, and contemplate in what way that might be possible, and you will experience great illumination.

QUESTION: I have a question about... since we all are living in the Kingdom of God, right? I have a question about the other animals, like the monkey, the ape and the cat and the dog and what not. How do they fit into the Sonship according to the Course? And as far as the reincarnation thing that I believe in or choose to believe in, have they chosen to be a monkey, or ape, or cat, or dog? And like we chose this state that we're in, and visa versa, can we somehow choose to be a monkey again, or did that happen? In other words, what is your thing on that, to clear it up?

ANSWER: No, they have no more choice than you had. What's more, when you are fully Awakened you find that every creature, every expression of life that you are aware of, is the full expression of God and, therefore, does not constitute a lower order of intelligence, or a lesser capacity to be able to express.

Therefore, you will find that you will be able to have complete and total communion—or what you would call communication—complete and total communion with the dolphins, and the trees, and the blades of grass, and the pine needles, and the cats, and the dogs. And in that experience of their Wholeness that is as complete as yours, you will wonder that you ever thought they might want to be a different form of expression, as though they were a lesser form.

It is important for you to understand this so that as you relate to your pets, or to the flora and fauna in your life, you may realize that the potential for communion is there, and that they are not lesser expressions of intelligence and that the fullness of what God is is present there to be experiencing.

Do you see how willing you have to be to unconditionally be open to seeing the Presence of God everywhere? And can you see how important it is to value and revere all forms of life? You miss opportunities.

Living where Paul does means that he is in a place where there are very often celebrities. And of course, word travels around when somebody of notoriety is there. One day Paul realized on the way to the post office that he was scanning everyone in the on-coming cars to see if this particular notorious person was to be seen.

And indeed, I reminded him: Why not look to see if the Christ was in any of the other cars. And when I said that, he realized that he would have to look at every single person in any of the other cars. You see, as long as you have your mindset or definition of who is in the other car, or who is beside you, you miss the opportunity to experience the most profound thing there is to be experienced—the Presence of God right next to you as the Christ.

I am not going to go into a discussion of reincarnation. I will tell you—which you did not ask—that animals (to use the vernacular) do have souls. They have souls as much as you have souls. And to tell you the truth, not a single one of you has a soul, because each one of you is Soul Itself, embodied and expressing. Soul isn't a possession. Every single thing you see is an expression of Soul, is the Presence of Soul.

QUESTION: Raj, my oldest brother, Shalom.

ANSWER: We are all the same age. I am only your older brother in the sense that I am ahead of you on the same path. And, therefore, it is easier for me to tell you where to step and where not to step, and be a helpful companion. Continue.

QUESTION: Okay this isn't incredulous, it's here, it's now, the awareness of the Kingdom. The opening of my eyes, the Christ sight. Everything that's been said has answered something, it's been applicable.

It's like the learning to listen. For me, I began to listen to my harmonic self. And there is a person that I felt a connection with over twenty-five years of this lifetime, it's a public personality. The words have spoken to me and I'd

like to contact this person. I believe in the past I was supposed to and I did not listen to the Holy Spirit, my harmonic self. Will I meet this person?

ANSWER: It is not the appropriate time to make the connection. But you know what? There is no such thing as a lost chance. We are, you could say, ever patient. The reality of your life is—you could say—patiently, ever-presently awaiting your embrace of it. And if you did not embrace it at one time, because it can't go anywhere it remains present for you to embrace later.

Now, it is important for you not to think about what you should have done, or could have done, or ought to do—that's a head trip. Simply listen for the calm, inner guidance regarding when to take the step, or when not to take the step. And know that when you get the guidance not to take the step, it identifies fulfillment of purpose as much as taking the step. Because there is again a time for the thread to show in the tapestry as well as times for it not to show. And it all expresses the design of God—the Movement of Creation.

Now, I need to add one point: When I'm speaking about a thread in a tapestry that appears and disappears, and sometime later appears and disappears—for varying amounts of time, you might say—this cannot be appropriately construed to explain lifetimes. Because not one of you has ever been absent for a period of time, absent from the experience of consciousness, absent from being the Presence of God that you Are. Life—the conscious experience of Being—is forever uninterrupted. I know you did not ask about that, but it needed to be said.

QUESTION: Okay, thank you. I was asking that.

QUESTION: I would like to ask about healing. I have a problem understanding that we can heal, and yet we must allow others to do what they want to do.

ANSWER: You have no choice.

QUESTION: Yet they do ask for healing.

ANSWER: If they ask for healing and give permission for it, they receive it. Important point! If you ask for healing and give permission, you experience it. The only time you don't experience it is when—you don't give permission by virtue of justifying no healing.

Sometimes you justify it because you don't think it is possible; sometimes others justify it, because they don't want to give up the benefits they are getting from it. And I don't just mean that in terms of added attention that they get from other people, I mean literally insurance benefits.

Now, whether anyone asks you to help in terms of healing, you have the obligation to see them as they Truly Are, and not join with them in their belief about their limitation. Why? Because they deserve it? No! Because you do not want to be indulging in conflicted perception.

When they ask you, you are willing to do this. When they haven't asked you, you should still do it. But you must understand that this is not a means of

control. No one has healing power. All that anyone can have is—the willingness to recognize that which is Real in each and everyone.

And your willingness to see that one’s divinity and utter perfection, is your unwillingness to join with them in a sense of their limitation. Thus, you do not join with their ego perception of themselves; and your clear correct view of them—divinely speaking—constitutes a joining with them at the level of what they divinely Are (and you’ll have to excuse my use of the word level). And you strengthen that simply by virtue of joining, and that makes it easier for them to shift from their limited perception to their capacity to give permission for their healing. But they are the ones who give the permission; they are the ones who hold the key.

And they may say, “You’re a wonderful healer.” And they may go around and tell everybody: “You’ve got to see so-and-so, she’s a marvelous healer.” Don’t believe it!

All you can possibly be is that Presence which is unwilling to join another at the level of his or her belief, and insists rather on joining at the level of what they divinely Are. And then, in light of their having the opportunity to be plugged into that which is acknowledging their divinity, they have the option to shift their frame of reference, and then they will experience their healing.

You see the power of God cannot override free will. Does that mean that God is powerless? No, it means free will is powerless, calling for no special action on the part of God, Who lets the one who is practicing free will indulge in the nothingness he is indulging in, until he finds something more interesting to do.

If there is not a healing, you have not failed. And it is not cause for you to abdicate or sacrifice or abandon your intent to join with that other one at the level of what he or she divinely Is. At the bottom line, what you are doing is staying pure yourself, remaining innocent yourself, by not indulging in conflicted thinking.

QUESTION: I was wondering if you could comment on how we as parents can help guide our child’s spiritual development? I have two very small children, and I’m in the process of teaching them that we are all God’s Children. And how do we enlighten them that we are in fact all God’s Children, when someone is mean to them or teases them, so-on-and-so-forth, especially at a very young age?

ANSWER: Indeed it is a difficult task. What you need to help your children embrace is a sense of graciousness and loving kindness. I would encourage you to point out to them that, they tend to be unkind when they are feeling really bad about something, or they are really unhappy with themselves. And they know that when they are feeling like that, and you pick them up and hug them, the hurt goes away. And they know they deserve to be loved by you, even when they are upset and unkind.

In this way, you can share with them in a way that they will understand—that the other child who is being unkind to them is also feeling unhappy. And that they deserve love too, rather than simple reaction, anger and hate.

It is not an easy thing, as I said, to teach this, but it needs to be taught. And you need to be the example of it for them, with them. They need an example of what has been called long-suffering, or patience, and the willingness to give the benefit of the doubt, even though it seems to meet no return immediately.

Let them also know that you understand their hurt when another has mistreated them for no good reason. Let them feel unhappy, but do not just commiserate with them. Let it be an opportunity for gentle teaching. Let them express their hurt and calm down in the presence of your love, and then you can begin to encourage them to see another point of view, so that they might develop the capacity to have compassion. You will find the words to do this.

You know what? You can't do more than you can do. You can't be more than you are, and you can't express more than you understand. Understand also, that these children are not accidentally in your experience and, therefore, they are there because you are qualified. And realize also that they are not viewing their experience from your perspective, in which you can see (supposedly) psychological patterns emerging in their behavior and a much larger overview and greater complexity.

You must be careful not to be as the mother who's son came in and asked, "Mom where did I come from?" And she explained all of the details of the birth process. And when she was finished he said, "Oh, okay Mom, I just wanted to know—Jimmy's from Ohio."

If you realize that their questions are coming from a point of development that you have long since moved through—a stage of development that you are perfectly capable of coping with, because you have experienced it—you will be able to be more relaxed, because you will realize that you are not called upon to do something that you have not yet had any experience with.

QUESTION: I'm very thankful to be here. I'm really asking for healing. For the last couple of days when I was traveling here, I kept hearing the words to a song in my mind that a friend of mine sang once, and they were: "lay down your burden." And that's what I would really like to do.

On Thursday my brother's wife had a child. On Friday that child died. And despite all of what we've talked about here in the last two days, I still feel the pain of that. I think I understand what you talk about on an intellectual basis, but I still feel that pain. And I would like some help with that.

ANSWER: It is a sense of lost opportunity. There was an anticipation of the opportunity to experience this one, which now you do not have. And there is the sense of the child having had an opportunity to experience life and having lost it, as though something went awry.

But this is not the case. And I am not just saying anything that might console you, I am telling you the Truth. As is often the case when there is a sudden death shortly after birth, this little one got cold feet and you might say—jumped back out of the pool that the dive had been made into. But the opportunity for life has not been lost. The experience of life for that one has not been lost. And I will tell you that, the likelihood is that within ten months of now that one will try again, and the great likelihood is that it will not refuse to go with the flow, as it were.

Now, this one's parents need to forgive this one and give it the freedom to move forward in its comfort zone, rather than enduring a long period of time of uneasiness and distress. They need to give it the right that it has taken. They also need to know that they were not rejected. And they need to know that they were not at fault. There is still order here.

It is the sense of hopes that have been dashed that need to be felt and released, as this little one is given the right to be halfway comfortable as it moves forward.

PAUL: This is me Paul. The picture is, it's like the child got stage fright.

QUESTION: A number of people have spoken to me over the weekend about other teachers and facilitators of the Course, such as Kenneth Wapnick, a master teacher, and some teachers in California who appear to have somewhat different perceptions or interpretations of the Course than you've been sharing with us this weekend. Can you comment on these discrepancies or different points of view and how it looks from your perspective?

ANSWER: Paul has had the experience of listening to me speak with hundreds of people and discovered that I do not always say the same things to everyone. I do not always go as deeply into a subject as he knows I have with others. And he is sitting there eager for me to go on and get to the really juicy part—the really meaty part of it, from his point of view. And to his sense, I have just given pabulum, only to find when the conversation was finished that the individual was sitting there with their jaw hanging open, literally, because the little bit of pabulum that had been given was so overwhelmingly meaningful to them that they could do nothing but sit there with their jaw open. And then Paul has realized that if I had gone further and said more, it would have become meaningless, because they could not have absorbed it at the time.

Now, I'm going to encourage all of you to always pay attention to your good common sense. Until you have a better form of common sense than your present common sense, rely upon your present common sense.

I've said it before: None of you listens to anyone you don't want to listen to. And you may say that you are listening to them because they are right on. Well no, you are listening to them because what they are saying is right on with what you are deeply believing, but not yet able to make full commitment to.

And if you find what Kenneth Wapnick is saying to be valuable and to be moving you and to be causing growth to occur, then pay attention to it. In other words, realize that you are the governing factor, not the one you are listening to.

I have also said before, that the message will get through, like the old Pony Express. But the message that will trigger Awakening for an Australian Aborigine will not be the same message that will Awaken, let us say, a scientist of your Western World.

Now, the only thing that you ever need to watch out for is, a tendency on your part to give your power away. It is unprincipled for you to give your power away even to me—and Paul has tried it.

That which violates your integrity is an unintelligent thing to do. That which causes you not to feel your substance and your divinity is something to avoid like the plague. Anyone who does not place the responsibility for you squarely with you, and thus strengthen for you your integrity, is valueless. It doesn't matter what the subject is or the teaching is that that one is expounding.

How can you know who to believe? That is really the question. You had better believe yourself. Listen to everything. Don't be afraid to listen to anything, but go within yourself and measure what you hear against your deepest knowing. And as I have said before: If it adds up—excellent; if it doesn't add up—discard it.

Every single one of you has the capacity to recognize Truth. And so, I don't need to stand here and tell you what Truth is. I can tell the Truth, and your capacity to recognize Truth will confirm what I am saying, or anyone else.

You see, you must practice discernment—not judgment, discernment—which every single one of you has the capacity to do. The presence of the ego has not taken away your capacity to recognize Truth. And if you are willing to set aside your wants to know what Truth is, if you are willing for a short time—even twenty minutes—to set aside your best definition of what truth is, to listen deeply to what Truth really is, and what I say is confirmed by what you deeply know Truth to be, then you are on safe ground and we are able to be together as brothers and sisters, equals. And that is the only thing that is worth its salt.

Beware of those who would be your leader. Beware of those who would tell you they know what the truth is for you. And you will not give away your integrity; you will not shove it under the rug, out of sight. And you will not lose your experience of your strength.

And when you observe others who obviously are giving their power away, and who seem to be putting themselves in a vulnerable and unwise place, immediately recognize within yourself that it's impossible for them to get outside of their divinity. And that the Holy Spirit will use the experience to their advantage, turning it to their advantage, and that, therefore, it is not your personal responsibility to set them straight. Join with them at the level of their divinity and trust them to the Holy Spirit, and watch a miracle.

And for yourself, as I said, just really be honest. Because the fact is that you're in charge all the time, even when you think you are letting someone else be in charge. That's part of the ego game—to be in charge, doing what someone else says, letting them think they are in charge and then blaming them when something happens that you don't like.

I will be very honest with you: not one of you can be misled. Because you are in charge all the time you are doing exactly what you want to do, no matter how stupid or unwise it is. And that's part of the game of manipulation and control—you do exactly what you want to do, and make it appear as though you are a helpless victim.

Who can you trust? Yourself—your capacity to recognize the Truth. And that really is the only thing you have ever trusted; that is the thing you are trusting at this moment.

And so, don't ask me to evaluate someone else, and tell you whether they are on the right track or the wrong track. At the bottom line: be glad that somebody is making reference to something as wonderful as A Course In Miracles, no matter how awkwardly or how well it is being done.

QUESTION: You had made a statement yesterday that we should be happy or glad that we're not involved in some of the things, the turmoil and whatever, that's going on in South Africa and some other places.

ANSWER: I did not say that you should be glad, I said that you are glad that you're not going through the nitty-gritty aspects of the transformation that's occurring. Continue.

QUESTION: I am involved in some of those things. Is there anything special that I should be doing or know?

ANSWER: Don't be afraid of the work involved. And be willing to put your shoulder to the wheel a hundred percent. No matter how strenuous it seems to be, and no matter how often it begins to look like an insurmountable thing that will never accomplish enough, soon enough. That happens when you get tired. Get plenty of rest, and stick with it.

Now, this applies to everyone: Don't be afraid of the work involved, don't be afraid of the patience that is required when you are going through a transformation. Don't say that a transformation, because it is evidence of a divine Movement, ought to be more harmonious and more graceful than this.

QUESTION: Is there anything that I should do to be more aware quicker, stronger?

ANSWER: No, indeed. And I'm going to encourage you not to put yourself under a false sense of pressure by trying to be significantly more effective than you are. There is a point—and there is a part of you that knows this—there is a point at which you must be willing to stand knowing that you are doing what is required.

And it is not appropriate for you to put yourself under the pressure of constantly having to do better—that will drain you.

And I am telling you that the amount of strength that you are bringing to this, and the alertness that you are bringing to it is quite appropriate under the circumstances. And you need to rest confidently in that fact.

QUESTION: I did hear you, Raj, say to me in my mind that I do wish the answer to this question. I hope I can word it briefly.

ANSWER: You do not have to be any more articulate than anyone else has been.

QUESTION: Okay, I am dealing with the seeming conflict of passion versus radical... taking a radical stand for Truth. When I read the Course, often I feel so deeply moved that there's such a passion that I want to leap into the arms of God, or leap into some sort of unknown joy, to where there are moments when it feels out of control. And I'm so moved by some of the things that you say in the Course that I'm concerned that I will carry a flag like Joan of Arc. So could you please describe or help me discern the difference between these two?

ANSWER: It was very well put. The fear is, that to feel your passion you will lose control. And specifically, become a Zealot, forcing your vision upon others at the expense of their own integrity.

I'm going to tell you: Do not be afraid of passion, just be afraid of where passion is arising from. If your passion is arising from a disconnected ego oriented place, your passion will be expressed as coercion and manipulation without regard for the integrity of another. And yes, you could say that is dangerous, that is unprincipled. And others would have to be on their toes not to join with you in that game, because it would require them to sacrifice their integrity in favor of the vision you are enforcing upon them with great fervor.

But when your passion arises out of the experience you are having from your center—the direct experience of your Being—then your joy, which will be uncontrolled, will express utter harmony. You see...

PAUL: I'm sorry, this is me Paul. What's the word you used, Passion?

ANSWER: Passion that arises out of the separated ego sense finds expression through communication. But passion which is the spontaneous, unhindered flow of the joy that you feel in the experience of what divinely is, comes forth as an expression of communion that existed before it was expressed—before the passion was expressed.

And thus, the passion will always be utterly appropriate no matter what the setting is. And there will not be coercion, and no one's integrity will be violated; there will not even be the opportunity for another's power to be given away. Your expression of your joy, your passion, your connectedness to the divinity of you and of life, will only inspire a similar experience in another.

There is a reason for this and that is: When you are expressing from your own commitment to the divinity that you are experiencing, and it comes out as passion, you are utterly benign. And that beingness is flagrantly obvious to anyone around you, and this allows them to feel utterly safe to let down their defenses. Whereas, when you are coming from an ego place of arrogance and egotism and you are expressing passion, you actually frighten others—all of you frighten each other when you are passionately egocentric.

I want to tell you something else—passion isn't always intense. Passion is often sweet. Passion is often gentle. What is passion if it is not a commitment to something, an uninhibited commitment to something? And if you have made an unconditional commitment to your divinity, to God, what is going to happen is what is happening at this very instance with Paul—this is passion.

And that is why there is a feeling of substance to it. That is why there is a recognizable genuineness to the experience. And there is no loss of control, and no one is being brow-beaten because I am not trying to communicate the truth to you. And Paul is not trying to be something for you. He is committed to the Truth. He is committed to the clearest experience of God that he is capable of at the moment.

And so, please understand that passion runs the full spectrum from gentleness to unyielding firmness, but never is that firmness coercive. And never does it violate anyone. But it is full of meaning for Paul, or for you, or for anyone else who dares to be passionate—to be committed. And the feeling that comes forth is infinitely unself-conscious, but totally conscious, and always appropriate. It is when it is coming from an ego level that it has none of those elements. Thank you for asking the question.

ANSWER: Although the weekend is now over, I am not going to leave you. I never really ever came yesterday, because I was already here. And when Paul leaves, I want you all to know that I am still present and available with you and for you, if you will simply reach out and risk the chance that when I say something to you, it's not you making it up.

I have enjoyed being with you in this manner. And I even more look forward to being with you directly. I will leave you in this manner with one thought again: You are not alone. Dare to join.