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By: Raj Christ Jesus -

RAJ COMMENTS: You are not fugitives. Indeed, that is not too strong a word. You might say, “But I’m not running from anything. I’m not hiding from anything.” But you know what? At some level, to one degree or another, every single one of you feels guilty of something, whether there is any justifiable reason for it or not.

And those of you who feel most comfortable in your life, who feel the least of guilt and the least of being a fugitive, are simply those who have, by virtue of their manner of living their life, created a cushion between yourself and justice. And it is thick enough that you know that justice is not likely to catch up with you, and you be unprepared. But indeed, if you do not do well, if you do not act responsibly, if you do not behave appropriately, that cushion will diminish.

Remember you are always—anyone is always—a fugitive from justice. It is justice that you don’t want to catch up with you. Why? Because it will prove you are guilty. And then you will have to pay the penalty.

Now, some of you have had this sense of guilt indoctrinated into you through teachings that you are a sinner. Some of you have been indoctrinated into it by observing the world and watching what happens to those who haven’t handled themselves well—and the ax has fallen, or their life has been miserable. In other words, the inevitable result of not behaving in a manner that gives you credits enough to insulate you from the judgment of guilt. The inevitable result will be hurt, sorrow, lack of peace, suffering.

You even have an image, and you have called it the “grim reaper.” Sooner or later the “grim reaper” is going to get you, because that is what characterizes the fundamental essence of life: guilt, punishment, death. What an outlook!

What I am here to share with you and to illuminate for you this weekend is the fact that all of this is crap! It is a lie that has arisen out of ignorance—that everyone to one degree or another has agreed to validate and use as the basis for your behavior “in the world.”

I want to tell you something: If you will actually let the insulation between you and justice diminish, and justice can touch you and surround you, not at gun point, but embrace, in embrace of love, you will find that justice will declare you to be innocent. And then the flight from justice, the life of being a fugitive, will evaporate. And you will wish that someone had told you sooner—it is Truth.

Every single one of you is innocent, because every single one of you is the direct expression of God. The only reason you exist is because there is a Creator. There is a First Principle, or First Cause, that is Being. And you are the visibility and tangibility of that Being—not a noun, a verb—you are the visibility and tangibility of that Movement of Life that is God. You are not the effect of God, you are the presence of the Movement of God Himself/Herself.

A potter forms the pot. And the pot is different from the potter. But God is the potter, you might say. And the movement of the creation of the pot is what you are. You are not like the pot. It is important for you to know that you are not the effect of God—you are the Presence of the Movement of what God Is. And that is why you are forever innocent.

Your conditioned thinking says that it is arrogant for you to say that you are something more than a sinner; it is arrogant for you to say that you are worthy of sitting at the table, instead of eating the crumbs on the floor that have fallen from God's table. It says you are arrogant to have any sense of self-worth other than one that is sheepishly expressed with doubt, as though it were a wish.

The full stature of each of you as Conscious Individuality needs to be, shall I say, stretched into. You need to stand up, instead of cowering in your unworthiness, and a desire to be worthy. It is a matter of expanding into what you have always been. It is a matter of giving yourself permission. And what is it you give yourself permission for? It is simple. It is a matter of giving yourself permission to be in-filled, filled up with God, so that there isn't anything else present claiming presence. You know what your conditioned thinking says—"Oh, if I do that, I will be something outlandish, other-worldly, incompatible with human life."

I'm going to ask you something: Why do you think the words Father, and Brother, and Sister, and Mother are used, relative to God and you? Because it is in the simplicity of the love that exists between father and son, father and daughter, mother and son, mother and daughter that your feeling of safety lies and allows you to become undefended enough to receive. To be filled with the Presence of God, to have abandoned a sense of yourself that you must present to others in order to keep this insulation between you and justice—this insulation keeps you from the simplicity of love, in which the Presence of what God is can find entrance into your world in a way that everyone will recognize as love, which everyone will recognize as the absence of the need for defense. I want you to think about it for a moment.

If you were to find yourself in a situation where you realized that no defense of any kind was needed, you would find yourself feeling loved. It would be an inescapable feeling even if you couldn't find an object from which that love was coming. The Love is ever-present, omnipresent, and you feel it when you dare to be defenseless, and it uncovers your Birthright: You are innocent.

Now, I'm going to say something for the sake of clarity. I am not stooping to the level of addressing a peculiarity relative to your country, that being that originally it was a penal colony. And the belief that had been bandied about that for one reason or another none of you can feel worthy, because you are all descendants of prisoners—guilty ones. I am not stooping to play into that, or cause you to feel as though I understand you because I have spoken to something that you can understand.

I want it to be very clear to you that whether or not you seem to have that kind of a history, everyone else on the face of this globe experiences the same threat of justice that will prove their guilt, which keeps them a fugitive from God—a fugitive from experiencing themselves in their Right Mind. You see, the human mind says, “Well, as Australians we really do have a unique situation that doesn't apply everywhere. And we really do have to come out from under this uniqueness.” And I am telling you that that is the way the ego works with everyone. And you are not unique.

Anyone who is not Awake, anyone who is not experiencing himself in his Right Mind (and you know what that means—it means experiencing a mind different from the Mind of God—experiencing everything different from the way God is experiencing it) anyone who is not totally Awakened, is experiencing being a fugitive, because he thinks or she thinks that his or her guilt is absolute, life then becomes a process of keeping a distance between the justice that would uncover the absoluteness of that guilt. Everyone who is not Awake feels like a fugitive, and the suggestion that you are a fugitive is a lie.

The devil is a liar and the father of it, meaning the lie. Well, today I would say the ego is a liar and the father of it. The tiny, private, personal sense of self that you have developed, which must defend itself, keeps you ignorant of what you divinely are. And its lies are what cover over your innocence. The fact is that there is ample justification for you to become defenseless on the basis of pre-existing, unalterable innocence.

Now, I am not going to cram this down your throat today and tomorrow, but you are going to find this basic fact illustrated, intertwined into the answers to your questions. Because as a whole, those of you who are here, and those of you who will be here tomorrow, are not only addressing issues of innocence versus guilt, but are literally at a point of being able to begin to grasp that guilt can be abandoned, instead of disproven. There's a significant difference.

I welcome you. And I am happy to be here with you in this fashion. I am always with you. And anytime you address yourself to me in your thoughts, I hear you and I respond. I say this so that you will know that there is always a response; therefore, there is justification if you are not hearing it for you to listen even more quietly, with less doubt.

RAJ CONTINUES: I will ask you to indulge me a couple more minutes. It is appropriate for me to share with you why I am called Raj, as far as my work with Paul is concerned and in light of the fact that I have also stated that I am the author of A Course In Miracles, which means that, indeed, I was two thousand years ago present on the face of your planet as the one you have known as Jesus.

First of all, the very practical reason is that as I have said before—if during my first conversation with Paul I had identified myself as Jesus we would never have had a second conversation. Paul would have known that he had gone crazy.

Why we continue to use the name Rajpur is because every single one of you need to have a way to approach me that allows you to side-step your sense of my being a god, to whom you must cater with obedience's and politenesses that absolutely inhibit your being Real with me. They keep you from grasping the fact that I am your brother.

And so, in your mind, you may address me as Raj, or you may address me as Jesus. But I would encourage you to address me in the manner that allows you to be Real. Indeed, Paul tried addressing me as Jesus a few times, but he found that he couldn't be pissed off with me, even though that's what he felt.

Indeed, being in touch with an Awakened One keeps you on your leading edge. And sometimes you want not to be on your leading edge. And so it is frustrating to you when I or your guide do not accommodate your need to sleep a little longer; and so you do get upset, and it is understandable.

But if you are talking to Jesus, you will squelch being upset, you will stuff it, as it is said. And that is not healthy. And at the bottom line, most importantly: It keeps you from being able to feel our equality which is absolutely essential, it is part of the realization of your innocence. The only thing that could keep us from being equal would be your guilt and my innocence.

Indeed, is it not the innocent blood of the lamb that, ultimately, all of you are supposed to be guilty for. You are hooked in so many ways into your sense of guilt. And it is essential for you to be able to relate with me, free of those hooks that continue to create a sense of justification for being “on the lam”—escaping justice.

And so, my purpose is not to be confusing, but rather to allow you, shall I say, access through the side door to relate with me in a most Real way, where you are free to express your doubt and your frustrations and your questions, without feeling guilty for putting yourself in the position of experiencing enlightenment.

If you do not ask, you will not get an answer. And of course, asking seems to postulate ignorance, doesn't it? Well, let it seem to postulate ignorance. The desire is for understanding or clarity—that's the point.

Now, I have taken up enough time and we will open it up to questions.

QUESTION: I'd like to ask: What do I need to learn in order to heal the disease in my body? And secondly: Am I able to heal this bodily disease

and continue on my path of learning and giving here on earth? Could you please give me some guidance?

ANSWER: The first and foremost thing is for you to realize that there is no justification for it. You are not paying for something that occurred in a past lifetime. You are not paying for something that occurred in this lifetime. And I don't care how long a list you can present to me of those things which don't reflect your divinity, they do not constitute justification for your experiencing this disease.

If you do not feel your innocence, you must begin to consciously embrace it, at least as a possibility, even though I am telling you that it is the fact. You must begin to abandon energizing any justifications you are nurturing within yourself that say that you deserve this.

Now, the state of being an ego, a separated mind, a sense of self that seems to experience no connection with the Father's point of view, is the result of an act of separation—an intent to be independent, self-sufficient. And the ultimate of that is the practice of thinking clearly and intelligently and correctly, as though the more correctly you can think the better the manifestation you will have in your life. Therefore, thinking becomes the insulation all of you keep between you and justice, the justice that will ultimately say you are innocent rather than guilty.

And so, a fundamental essential part of your healing is going to be your willingness to join with something else beyond your best thinking; to join with something else, and abandon the idea that you yourself can bring about your healing through some mental practice. This is important.

So I am going to suggest to you that you ask the Father, or the Holy Spirit, or your guide, or me, or any Awakened One to help uncover the Birthright of your perfection—the perfection that reflects your unalterable innocence.

When you wake up in the morning, I encourage you to ask whoever, to be with you throughout the day, specifically relative to the uncovering of your physical perfection. And when you go to bed at night and you know that you are going to be asleep and your ego and your thinking will not be operating actively, I encourage you to authorize me, or the Father, or the Holy Spirit to use every means at our disposal to help breakthrough whatever justifications are lurking within you that say, “this disease has a legitimate reason for existing.”

I do not want you to try to heal yourself. I do not want you to feel that you can take on the responsibility for your health. Your health is the gift of God. Your Wholeness is the gift of God. Why? Because God has withheld nothing of what He Is in His Self-expression, called you.

So it is not a retractable gift. If you have been disobedient, the Father does not say, “Well, sixteen percent of your innocence and perfection is retracted until you behave better,” because the Father is incapable of expressing himself incompletely. When the Father Moves it is all of what the Father Is that is involved with that Movement. Therefore, it is a gift that is not retractable; it is a

gift that is irrevocable; and it is a gift that constitutes the absolute unchangeable Presence of You.

Now you can, if you wish, get hung up on the question, “What have I been doing to obscure this perfection from myself? And what self-destructive thing is there in me that would do this?” Those two questions are the ego’s bait to get you to occupy your mind with something other than joining, for the purpose of uncovering the perfection that not only is your Birthright, but is the actual state of your Being, right here, right now, on this earth, in this universe.

Now, whether you call this this earth or this universe, it is one in the same thing, because there is only one thing going on; there’s only one thing that you can be confronted by, and that is the Kingdom of Heaven, perceived or misperceived—perceived correctly or misperceived. But either way, there’s only one thing for you to have a true experience of or a misperception of. It’s important for you to know this; because if you know this, then you will realize that in waking up there will not be someplace else to go that will cause you to be separated from those you love and those things that you enjoy.

It is a wonderful thing that you are on this threshold and that, indeed, you seem to have something giving you a point of focus that justifies your doing something new, which is reaching out and asking for help—and by doing that, breaking the sense of isolation that creates a sense of guilt that seems to justify suffering.

This disease is an illegitimate imposition upon the Presence of God, called you. Illegitimate, a bastard. You know what that means? It means that which has no father and mother—that which has no source; therefore, it must be a pretense to presence—nothing more than an assumption that’s being treated as something actual. And so, this disease is an illegitimate something which has no real source; an illegitimate imposition, a sourceless imposition upon the Son of God; the Presence of the Movement of God, called You.

If this is what you are, then you are forever innocent and you do not have to work out of guilt. There is not a path of struggle, or of hard work, at thinking correct spiritual thoughts for you to get out of this manifestation of disease, or for it to dissolve out of your experience—it’s the claiming of your innocence. And it is your joining with the Father, or the Holy Spirit, or with me, or with your guide, that will break the element of isolated selfhood that seems to prove that you deserve to suffer.

Now, I am speaking to everyone: Is what I have said to him true of him in his particular circumstance, but not applicable to anyone else? No, it does apply to everyone.

Now if you want to get in touch with your guide, there are four simple steps. (This does relate to your question.)

The first step is to become still—through meditation, soaking in a hot tub, whatever helps you to become still.

And once you have become still you take the second step, which is mentally desire communication with your guide, or the Holy Spirit, or me.

The third step is to listen, which necessarily means that you stop asking to speak with your guide. I know that you can sit there and say, “Are you there? Are you hearing me? Please say something. Are you there?” If you have asked, you may know that the response is being given and what is necessary is to become still and listen.

The fourth step is really the most important one: expect an answer. “Well, I didn’t hear anything last night, but then I wasn’t really expecting an answer. I know it’s going to take a little longer with me than Joe Blow down the street.” And if you are not expecting an answer, that is an expectation, and it will block your hearing.

And what getting in touch with your guide (the four steps) has to do with your healing is that, you are making the point of joining and not trying to handle this all alone. Joining with the Holy Spirit, or the Father, etc., and the act of joining is occurring in the form of desiring your perfection to be revealed to you. And then you must expect a healing. “Oh, I asked, but I didn’t really expect it to happen. I know I have more growing to do.”

You are healed on the basis of your innocence, your unalterable, eternal innocence. “Oh, but it’s got to be more complicated than that.” NO, it doesn’t! Truth, the truth about you is utterly simple! and most humiliating and unsatisfying to your egos, because your egos like a challenge. It likes to earn its birthright. In fact, it says it has to create its birthright.

If God is not creating, supporting and maintaining the disease, then there is absolutely nothing present to continue to substantiate it in your experience, because it has no source.

Now, I will tell you something: In joining with the Holy Spirit, or your guide, etc., and asking for help—I’m going to say, if you turn it over to the Holy Spirit—you provide an invitation to be with, as opposed to being alone. That is an act of love; separation and isolation are an act of hate. And this act of love uncovers the perfection of you that has been present at every moment that your physicians have said you have a disease. And the act of joining dissolves that which blocks your ability to experience this unalterable perfection.

Why am I saying this? I am saying it so that you might understand that perfection will not be created out of imperfection. It will not be an imperfect body manipulated or molded into perfection. The unalterable perfection of You has remained unaltered, and that perfection is what will be uncovered. And that which has had nothing to do with your perfection will simply disappear.

You have heard the story of someone speaking to a sculptor who says, “How on earth can you sculpt such a beautiful thing?” And the sculptor says, “Well it’s easy, I just chip away that which has nothing to do with the figure.” He doesn’t create a figure out of a block, he simply removes what has nothing to do with the figure. Likewise, healing is a revealing of your essential perfection that has been covered over by that which has nothing to do with your essential perfection.

The last thing I am going to say will address the bottom line issue with you that stands in the way of your healing: You deserve to be healed.

QUESTION: I’d like to ask you about success, about what it is that I specifically need to do for it to be in my life? The way I like it.

ANSWER: I am going to put it to you very simply: Success is what happens when you get past the point of feeling like you have to prove yourself. Success is what happens—is what you experience—when you are no longer trying to meet anyone else’s expectations. Success is what you experience when you get past the point of feeling that you must be successful.

Because when you get past that point, suddenly all of your energy is present with you, available to that which moves within you. And none of that energy is being siphoned off with a wonder about what so-and-so will think, or what this group will think, or what my family will think. And thus, it is as though your energy can move straight as an arrow, with no hindrances.

Now, what will make it move straight as an arrow is not that because you are not distracted you are able to give sharp focus to it, it is that when you are in this place where you are not living for other people, you are in that place where your peace is available to you and you can feel the Movement of YOUR Being, and flow with it.

And when you are not introducing scattering energy of distraction into the Movement of your energy, it inevitably flows in a manner that reveals that which you love in a form that everyone else loves. And there is unobstructed forward movement that feels good to you and feels good to everyone else.

Success is not having a lot of money. Success is being in a manner that identifies your joy. And always that movement that identifies your joy will be accompanied by your needs being met. Success is something that flows from you; it isn’t something that comes to you; it isn’t something to be acquired. Success is built in. But none of you access it as long as you are trying to meet some concept of what success is.

And inevitably, any concept of success you have has come from something put forth by another—whether it’s your parents, whether it’s your educators—or else it has come from you as an assessment of the world and how it works through the sheer use of your reason and observation, without ever having become quiet enough to become congruent with yourself.

Success is you allowing yourself to be what is present without apology, without doubt and without any attempt to show anyone anything. The rose opens, and it is beautiful whether anyone is looking at it or not. And because it is beautiful, everyone looks at it.

Success is you being on target with who you Are. Am I leaving anything out? You do not have to answer. I know that my answer doesn't seem to address what everyone else says are the elements of success. Be grateful that I am not addressing them. Because what I am addressing is going to help you get off the wheel of history—is going to help you get out of the rut that everyone else is caught in—so that you might truly experience the joy of being you, and the discovery that you being you fit in. The world and you are a unity, the world and the universe and you are a unity.

And when you are allowing yourself to be in that peace of your being that is inseparable from that unity, you will find that all of the elements of success that everyone else has described will be present, not as an accomplishment, but rather, because it is your Birthright. And because it is your Birthright there is no labor—no struggle to it—and no terrible sense of responsibility, no burden of responsibility.

Fulfillment will be present and fully identified in your experience. Success is what you experience when you get past trying to be successful. And I'm going to change the words slightly, because “get past” sounds like a little bit of work. So, let us say, success is what you will find yourself experiencing when you abandon trying to be successful.

Why won't everything go to pot if you don't have a highly developed, strong focus? Because what I told you at the outset this morning was that you are divine. You are the innocent full expression, the innocent full Presence of the Movement of God. That is why everything will configure around you to identify the fullness of God's purpose, and when you abandon trying to be successful and fulfilling other people's concepts of what success is.

QUESTION: I was wondering, could you tell me please did Jesus fall asleep as we fell asleep, and then Awakened himself as we need to be Awakened. Or did he merely incarnate to help us Awaken, himself never having been asleep?

ANSWER: I guess you could say it was half an incarnation, since I only had half of the compliment of human parents that everyone else has.

I will tell you that this was the only “incarnation” that I participated in. And, therefore, my presence was not one of a long series of incarnations. And thus, the process of birth—the physical process of birth and what you would call development—could not successfully hide, completely from me my divinity. Because my divinity had not been “lost” through a series of lifetimes, the one

incident of birth could not successfully obscure from me my divinity—this was on purpose.

And indeed, it was my purpose in incarnating to not forget, and to be able to be present to help remind my brothers of their divinity that they had become unconscious of. And indeed, that is what I am continuing to do at this time, without a physical presence. And it is for very good reason.

Although each one of you is identifiable and your identifiability is called your body, you are not a body. And the shift of consciousness that mankind is moving into at this very time, is a shift from body identification to mind identification.

You are that Conscious Awareness in which the conscious experience of body and chair and buildings and world and universe are going on. You are unlimited Conscious Awareness. There is no available experience of boundary to you as Conscious Awareness. If I were to appear in form, you would make stronger the identification with body, and this would inhibit your making that willing shift from body identification to Mind or Awareness identification.

You could say that the first time I came was just to get your attention, while at the same time sharing the essential truth so that it was present to—you might say—percolate. It fulfilled prophecy, it fulfilled divine Order. Because you see, although you can sleep and dream and have what had been called vain imaginations and believe that they are true, they cannot alter what is true. And, therefore, because sleeping and dreaming is not your natural estate or natural state of awareness, everyone will eventually wake up.

I will tell you something: By conceiving yourself as going through a series of lifetimes in which your Soul is being refined, you actually delay waking up, because you conceive that there is much more growing and refining of your Soul that must be done.

And do not let this feel monotonous, but you are going to keep hearing me talk about abandoning things, not working through them. And it is time to abandon this so-called refining of your Soul. Soul can only be written with a capital “S”, because it is one of the seven aspects, you might say, of God.

Soul is God’s capacity to feel the Meaning of His Movement, His capacity to recognize Himself in that Movement and say, “Behold, it is very good.” In other words, to feel good about it. Being is a feeling thing, and I’m not talking about emotion, I’m talking about Soul-sensing.

PAUL: If you have a “yes, but” or an addendum to it, he’s inviting it.

QUESTION: Yes please if I could. One of the first contacts with spirituality, I guess, was through Edgar Cayce. And I understood that he had mentioned that Jesus had incarnated a number of times. What you’re saying seems to be a contradiction of this. Can you ease my mind anyway here?

ANSWER: Well, you have gotten it from the horse's mouth. Are you going to take my word or Edgar's?

I will elaborate a bit more in response to the last question, in this respect: Indeed, as a child growing up there was not the full conscious awareness of myself inseparable from the Father. I could not at that age have said to anyone, "If you have seen me, you have seen the Father." Because that was not my conscious experience of myself. And so indeed, I experienced the things that you experience. And thus, when I speak to you, I speak with understanding as to the nature of the manner in which the ego functions and controls your experience.

And I will tell you something (and Jewish mothers haven't changed that much in two thousand years): My mother never let me forget who I was. Now Jewish mothers don't tend nowadays to not let their sons remember who they divinely are, but my mother was excellent at reminding me of my divine nature. It wasn't just a metaphysical thought or a religious teaching to her that I was divine, the manner of my birth made it obvious to her at a feeling, experiential level that I was divine.

And so, when the times came about where I was getting into fights with the other guys, and feeling ego peaks and valleys, she was very quick to remind me that this was not my nature. She was not pushy about this—although I perceived her to be—because, of course, I wanted satisfaction, and what she was sharing with me obviated the necessity for satisfaction from an ego level.

I am speaking to you at this moment in a very human way, although it is not my present perception really. I say it because it is so important for you. When you are talking to your children, when you are thinking about yourself, when you are relating to friends, or lovers, or mates, find ways to acknowledge their divinity.

Now, you do not have to sit at the dinner table and say, "Now, George, remember you're the Christ." But praise, acknowledgment of that which has been done that is loving (because you know that they are the Presence of the Christ, the direct expression of the Father) does not reinforce their negative, limited, down-bearing self-concepts.

And it makes all the difference in the world for the inner false sense of limitation not to be nurtured, but to be counteracted much in the way that a frightened child hears his parents say, "There are no ghosts, you are safe." They don't need to be told the metaphysical perspective about ghosts. They don't need to understand about ghosts. They only need to hear, "You don't need to be afraid." And they need to hear it from someone who isn't afraid so that they can conceive of the possibility that it's safe to relax.

And when someone behaves in a way to you, or expresses themselves to you that says, "I don't have the capacity to love. I don't have the capacity to endure this situation," you can be encouraging and remind them that they do have the capacity to love. And it doesn't come from their body, it doesn't come from

energy gotten from the food that they eat, it comes from an inexhaustible source in them.

There are ways for you to talk to each other. There are ways for you to talk to each other that nourishes and supports movement beyond whatever the conviction is at the moment as to one's limitations. Because the more safe one feels, and the more one's concept of one's self reflects the divine original, the easier it becomes for that one to let go of overt attempts to control, and instead begin to allow their fulfillment to occur—to allow their enlightenment to occur.

Indeed, as the Bible says, it was not until John and I were in the river and I was being baptized that the last of the scales fell from my eyes (I knew the word, Paul forgot it) and I came into the full conscious experience of having no other Mind than the Mind of God. This is your Birthright.

Indeed, I did not experience the ego sense of life to the degree that most of you are experiencing it. But I will tell you that a little bit is pretty bad, and did ultimately require a willingness on my part to abandon it, even though it felt as though abandoning it would be a grave and serious mistake.

And so I understand what each of you seem to be faced with. And you may always know that no matter what I say to you directly in the quietness of your own being, it is not without an understanding of how things appear to you—not only appear to you, but feel to you. And in this case I am using the word “feel” to describe the emotions of fear and doubt and mistrust that accompany listening to divine clarity, and the demand it makes upon you to do what flies in the face of the ego's definition of security.

I do understand. You could say I am able to read the situation correctly. I am not so other-worldly that I cannot comprehend what you are going through and, therefore, I must have misunderstood you. I encourage you to believe that I have understood you perfectly. And if what I have said seems a little unbelievable to you, you can dare to say, “Maybe he knows better than me. And maybe I can dare to look at what he is saying. And maybe I can pursue my objections to it with him so that he can clarify it further, and free me up of the doubt I have that keeps me from embracing it wholly.”

QUESTION: I have two questions. I think they're related. The first one is: Why are we so attached to our guilt and our ego? And secondly: Is there any shortcut in abandoning the attachments?

ANSWER: I know others in this room who are delighted that you asked the second part of your question. Why are you so attached to your thoughts and your ego? Because your perception that you are tiny and that you exist in a huge universe, which you believe puts you at a significant disadvantage, causes you to be defensive, on guard. And so you “naturally” insist upon carrying out your defense to keep yourself safe in the face of imagined threat. And as a result, you

seldom take time to become quiet enough to find value in the awareness you experience in that silence.

Many of you are like Paul used to be—you think that being conscious is synonymous with thinking, and it is not. And I will be very frank with you: One of the great values of meditation is that you are able to find that you can be fully aware without a single thought going on. That in itself is a revelation. It lets you, at an experiential level, find out that there is another way to be present in the world besides constantly thinking.

You are attached to thought because of the fact that, through the use of reason and logic you are able to come to conclusions that allow you to manipulate and control your environment and life-style, we'll say, with a certain degree of success. And because there has been a certain degree of success, you are impelled to learn how to think even more correctly. And because of this fundamental sense of tininess that is a result of having lost the experience of your infinity, you value thinking because it insures your safety—you think.

And so it seems to be a very difficult thing to abandon thinking, to let it go in order to find that there is a different experience available to you—a different experience of being present; an experience in which knowing, which is not a result of thinking, becomes available to you because it is an inherent and natural part of your Being, of your divine Being.

Now, I want you to remember that it is you right here and now who will seem to be exalted. It is not you who will be exalted into some other place, because you are at this very instant the full manifestation of the Movement of God. Another way of putting it is that you are the Christ. You could say that you are the Buddha. You are the divine One, each of you, right here.

As you begin to embrace the possibility that there is another way to be present than as a thinker and an accomplisher, and that way is to be found in your peace—peace of mind, quietness of mind—you will begin to allow yourself to have that experience with some curiosity and expectation, as though it might possibly be a most delightful thing and not something to be afraid of. And in doing this, you will allow yourself to be in that place where you feel the Movement of your Being, of your essential Being not your conceived being, not your concept you have of yourself. And that Movement feels very different from any other form of physical peace you have experienced, because you can feel its substantiality—immoveable, like the Rock of Gibraltar, unthreatenable, utterly safe.

And to feel that kind of substantial peace right here, where you have always been afraid to one degree or another, is the first step in your having a grounded experience of the fact that there is another way to be present in the world—a way that is without fear, even though you cannot explain why you aren't afraid, even though you don't understand why you aren't afraid. It just is the fact of your Being.

But you don't connect with that experience because your sense of your tininess causes you to feel vulnerable, it seems to call for defense. And so you engage in your life acts of defense to keep yourself safe and to control the situation in a hostile environment.

Now, there is something you need to know: What I am talking about is not like an ostrich sticking its head in the ground and just saying, "everything is all right," when it isn't. I am saying that when you dare to abandon thinking in favor of the inner experience of your peace—and you have that inner experience of peace—truly all the things that seemed threatening will no longer be threatening to you. They may need to be dealt with, but they will not be frightening to deal with.

The child learning math who writes two plus two equals five has made a mistake. He could think about it and say, "This must mean I'm terrible at math and, therefore, I won't succeed in life because I know I'll never get this." And a simple wrong answer becomes life-threatening. And the teacher comes along and says, "No, Johnny, two plus two is four." "Two plus two equals four, Oh-h-h, I get it." And now, the five that had been there, not being threatening to his whole life, has become something to simply correct without emotion.

So, is there any way to speed this up? Is there any short-cut? Well, I will tell you: I am telling you the short-cut. You all in one way or another have been refining your Souls over lifetimes—that's the long-cut. The short-cut is to get off of that repetitious, linear movement and stop the thinking that improves the mind that refines the Soul—blah, blah, blah, blah—and daring to become still, so that the chatter of your ego and your concepts and beliefs and your effort to protect yourself might subside enough for you to feel the REAL presence of you that has always been present.

If you want to know in words what the short-cut is, it is: choose for your peace. I'll say it in another way: Life is not a test. Therefore, you are not going to be graded. Success or failure is not the potential. And if failure is not one of the potentials, then fear is groundless. Again, too simple? No! It is that simple! And I am encouraging all of you to muster up enough courage to explore the truth of what I am saying.

It is only when you are mentally discumbooberated that everything can seem to go haywire and be overly complex, because it reflects the disintegratedness of your awareness. And when you choose for your peace and find that it is ever available to you whenever you choose to feel it, you will find that in the experience of that peace all the frazzled loose ends and all of their potentials will disappear. And in their place you are left with a clarity that, "This is appropriate, and this is not. This is the direction to go, and these ten directions are not."

In the peace of your Being comes the simplicity of Being. This is a fact. And it does not take one of great spiritual advancement or understanding to have the experience; it only takes one who is willing to sit down and become still. And

one most effective means of doing that is just sitting quietly and breathing through one's nose and paying attention to the sensation of the air as it passes the inside of your nostrils, and just letting your attention rest gently on that sensation. "Well, what could that accomplish?" Nothing—that's the point.

It allows you to just be present—not hypnotically—but without distraction, with the sensation on the inside of your nose. And when you find that you have become distracted by a thought, don't hassle yourself in your mind about it, just drop the thought and bring your attention back to the sensation on the inside of your nostrils. And do that for twenty minutes twice a day.

The sensation is the equivalent of a mantra, and if you want to use a mantra, use a mantra. The point is that you will come to a time when you haven't been distracted by a thought, but you will realize that you weren't paying attention to the sensation inside your nostrils, and yet you were totally present with everything going on around you—you could still hear the cars, or the tick of the clock, or the kids getting home from school, or whatever. None of it escaped you, but you weren't engaged in thinking ABOUT it; coming to conclusions; assuming what kind of a day Johnny had and what you might be called upon to respond to, etc. And you will find that you have experienced in that quietness a perfect equilibrium that would have allowed you to deal with whatever came up, without fear—and, therefore, with an ability to be perfectly appropriate.

It has been said that I walked through the world Awake—I walked through the dream Awake. It is a nice phrase. It expresses somewhat of the truth. Your task is to be in the world from your center, rather than from the surface, reactive level of your ego.

And when you dare to do this you begin to find your world more fully revealed in its divinity and its Real Meaning—and that's where the delight of waking up begins to occur. Aside from the fact that while you are doing it, you will not experience fear on an ongoing basis. That in itself is a marvel. Except that you might find that you will live for five years before it dawns on you that you haven't been experiencing fear. Why would that happen? Because it is so utterly natural to you to be fearless—without fear. And when you feel what is natural it doesn't stand out to you. Your divine birthright is your birthright right here, not in the future after you die.

I'm going to say something else: Everyone thinks of Awakening and being enlightened as a religious experience, well, it's a very secular experience; because being divine isn't separate from being Real, it isn't separate from being genuine, it isn't separate from being humane and, therefore, it isn't separate from humanity.

So the way to hurry it up is to more consistently choose for your peace. Now, I want you to understand that this is not a lonely task. If the only thing that you can be confronted with is Reality, perceived truly or misperceived, then all that

is characteristic of God is what is confronting you. And God is indivisible and, therefore, incapable of conflict. And, therefore, conflict is not natural to life.

If everything is God Being, then when you begin to show the slightest interest in seeing everything free of your current concepts about what it is, when you begin to dare to let go of your addiction to thinking and be in this peace of your Being—you can count on it—that from your standpoint you will feel the support of the universe. And it will not be a lonely task that you are engaged in.

Why will you feel that? You will feel it because the truth of the universe is that it is the Presence of God, and not a presence of conflict. Therefore, its truly divine nature, as an expression of Love, will register with you as what it is, and you will feel that it is supportive of you because it is incapable of acting at odds with you.

And so, while you are doing this apparently lonely thing of going within into the peace of your Being, you will really be slipping through what the Course calls the little gap—slipping through it off of the time line of history, out of your finiteness into your infinite Whole Conscious Awareness of Being, in which the unity of All That Is can begin to register with you because that's what's really there.

Another way of putting this is that you will begin to find your practice of not thinking greatly supported. It is as though your world will begin to reconfigure and not represent to you what it used to represent to you—and it gives you nurturing encouragement to continue.

But the point is that you must dare to start. You must dare to stop thinking so that the ever presence and omnipresence of God, that is called All That Is, will actually begin to register with you as something absolutely inseparable from you.

I will become even more succinct: How do you hurry this up? You shut up! It is a marvelous thing, you won't be comfortable in silence for very long. You will feel a desire for something. And if you are willing not to provide the something, that desire will be your act of giving permission for the infilling of the Holy Spirit.

And we might as well talk about the Holy Spirit for a moment, because it is important for you to know that the Holy Spirit, which has been described as part of the Godhead, the Trinity, is really your divinity held in trust while you dally with the ego. And so, when you don't let the ego answer the call for something to fill the void and, instead, you desire the Holy Spirit to fill it—that invitation is an opening of your doors, and thus it begins to infill you. And since it is what you divinely Are that is infilling you, it is an experience of integrity; it is the experience of you coming back into your Right Mind—you regaining your Sanity.

So you see, it is a completely reinforcing process that enhances and enlarges your experience of your integrity; whereas, the addiction to thinking and the ego causes your integrity to be undermined, and it seems to substantiate the ongoing

need for self-protection which keeps you separate from everything, as a life-preserving technique—can you imagine that? It is the technique for losing your life. It is the technique for losing your clear awareness of everything as God knows it to be. It is the sacrifice of your peace.

So take twenty minutes twice a day and shut up! so that there is room for the Holy Spirit—for what you divinely are, infinitely speaking, to have room to infill you and illuminate You to you. And thus make it easier for you to devalue thinking in favor of the spontaneous knowing—of how to be utterly appropriate in the world—to register with you.

Others will not think you are weird, they will say, “You are really much more calm than I remember you. You are amazing, the way you are able to cope with things without being frazzled by them. What is your secret? It is so easy to be around you, because you’re not jangled, and when you’re not jangled it’s easier for me not to be jangled, and I’m able to like myself better when I’m with you. What is it that’s going on with you?” It will create interest, but interest coupled with appreciation and not fear.

So, you are addicted to thinking and to the ego as an act of self-defense, as a result of feeling tiny when you’re not. You feel tiny because you have identified with the body, instead of identifying as Conscious Awareness. And thus, mistake, upon mistake, upon mistake, has occurred. And you cut through it by becoming still—listening—inviting the infilling of guidance, of the Holy Spirit, and expecting that infilling to occur.

I told Paul at one time that when he was willing to give up the cigarettes, the cigarettes would be willing to give him up. In other words, he would find his world reconfiguring in support of his clarity. He has yet to have that experience.

You know what? You’re not condemned for what you haven’t realized yet, even if you’ve been told. Because life is not a test. You have never actually been changed from the divine One you Are. Therefore, because your divine Selfhood is unchangeable and unthreatenable, no matter what you think you have done wrong, no matter what actions you are engaged in out of baseless fear, it truly is meaningless and does not call for judgment and penalty.

I said it earlier in a different way, but it is very important for you to understand that God, or Jesus Christ, or anyone who is Totally Awake—it is inconceivable to them for judgment to be anything other than a ridiculous concept. And, therefore, there is never an indictment, never a divine indictment, against you.

If you imagine, as you sit there, that you have purple and orange polka dots on your nose, and you further imagine that this is the sign of a terminal disease, and you become frightened to death for your life—your imagination cannot change the fact that your nose has no polka dots on it, whatsoever. And anyone in his Right Mind would look at you and not agree with your fear, and not be concerned

for your life, and would not judge you for your imagination, but would have compassion on you (just as you would with a child who has a baseless fear) and encourage you to let go of the fear.

No matter what your ignorance might seem to be, no matter how serious it might seem to be to you, no matter how much it seems to call for judgment, indictment and suffering—it is so much tinkling brass, so much nonsense, it means nothing. And only another ego believing the same thing would agree with your very negative conclusion. One who is Awake sees the silliness of the idea.

God is not sitting in judgment, because you haven't stopped being His Son or Daughter, His self-expression, from which He has withheld nothing of what He Is. And so if you imagine something to the contrary, it means nothing, even though it seems most real to you. It is very important for you to know, that the verdict of justice is innocence.

We are all the beloved Sons and Daughters of God in whom God is well pleased; anything to the contrary that you seem to be experiencing is just a spurious idea that you are entertaining in your mind, in a most imaginative way. It is pure fantasy, and has not the ability to control your life. You all can stop validating these ideas, and in doing that, put yourself in the receipt of the support of the Kingdom of Heaven that will reflect back to you the validation of your innocence.

The only thing any of you are ever caught in is a farce that has been put over on you, and you didn't have the courage to disagree with it, or not validate it.

No, I don't love to hear the sound of my voice. I am going on at some length here because you are ready to hear this at a much deeper level of your Being. And so indeed, I am responding to where you are with nourishment and encouragement, so that you can take hold of this truth with more confidence.

The ego, itself, is a defense mechanism—very highly skilled. There is only one thing it cannot defend itself against and that is disregard; you will not be able to overcome the ego, tie it up, restrain it, and then be able to be free to head off for the Kingdom of Heaven. You will simply have to disregard it. You will simply have to give your attention in a new place. And the new place is the silence within you. The ego cannot defend itself against lack of attention.

QUESTION: In the first week of this year something, should I say, occurred—took place in my previous home. My question is what bearing will this have on my future. Thank you.

ANSWER: I want you to take these words advisedly. The effect they will have is that of freeing you up.

PAUL: And this is me, Paul. Sometimes when he says things, there are also images. And this is the first time today that it's happened. But it's like a knapsack that has a hole in it, and a few things have fallen out so that the load is lighter.

Even if one thought it wasn't good that the things had fallen out... Okay just a moment now...

ANSWER: Now, I said you would need to take my words advisedly, and that is because cause does not lie in the three-dimensional frame of reference. Effects are not created within the three-dimensional frame of reference. What you see as events are effects of fourth-dimensional Movement, divine Movement.

Again, when viewed from the ego's frame of reference, you see everything three-dimensionally in terms of cause and effect. But truly speaking, or what we could call fourth-dimensionally speaking, the First Cause, God, is the Movement that is the event rather than the effect. Fourth-dimensionally speaking, you could talk about cause and event, instead of cause and effect. But if you realize that the Event is the Movement of the First Cause, you will realize that they cannot be separated into two things. The Movement, the Cause that is the Event, when viewed three-dimensionally—through the lens of limitation—can be interpreted as causes and effects, three-dimensionally speaking.

Now, if you buy into this appearance, your future will seem to be governed by your past. The sins of the fathers are carried down to the children and grandchildren and so-on. The sins of your youth rule your adult life, etc.

Therefore, what has happened at the first of the year, in itself, is not going to have any effect upon your future. What is going to happen is that you are going to find yourself experiencing a demand for change that you hadn't anticipated. And that is going to create an openness and a curiosity, which is going to allow some new things in. And in that sense there will be expansion and you will call it a greater freedom, a release from limitation. The reason that the expansion will occur is because the permission was given by means of curiosity, and not because of an event in time.

I encourage you to look forward to the balance of this year, because it is going to be significant for you in terms of expansion and movement in new directions. And I am not being a soothsayer here. This is appropriate knowledge for you to have.

Some of the newness will seem to be the result of a demand you would rather not be faced with. But that's all right. And if when you find yourself saying, "I would rather not be faced with this," if instead of that you would say—"I'm going to embrace it, I'm not going to resist it"—the period of change will be shortened and the dynamics of it will be minimized and you will move through it more gracefully.

QUESTION: I don't get to talk to Jesus often.

Why do I continue to believe that I am less deserving than others in attaining my dreams? And why do I continue to perceive my needs and desires as being less important or deserved than others? In particular, in

attaining satisfaction in my work/financial life? And why do I continue to choose suffering, when my rational mind tells me that this is unnecessary?

And just an afterthought on that. If this isn't the question I should be asking, Jesus, could you please answer the question I meant to have asked?

ANSWER: I will be very frank with you. It makes you somewhat special. It makes you stand out from the crowd, because you tend, generally speaking, to have friends and acquaintances and associates who are doing well. In effect, it makes you apparently more worthy of God's grace; if you, out of those you associate with, are the underdog. You see what I mean?

Well, I am sorry to say that it will not get you any special favors. And you don't need any.

Now, I encourage you to start giving a new word. You think that you are looking at your circumstances, and describing the circumstances apart from your thinking. In other words, the description that you have just given has come second. But I promise you that a decision was made by you in the adopting of that attitude and it has been reflected in your experience. You need to start giving a new word.

A beggar is not more deserving than a rich man. It is not a sneaky way to gain the grace of God, or the divine Ear of God.

Now, it is especially important for you not to try to find out why it is that you have come to this decision about yourself and your life. It really is necessary for you to use a little bit of, what I am going to call, mental self-discipline. And when you catch these words whispering through your mind that you are not as deserving, or you are not as worthy, you know what I want you to do?--I want you to say, "shut up to your ego!" And I want you to mean the same thing as I meant when I said, "Get thee behind me Satan!" What did that mean, "Get thee behind me?" In other words: "You can't be in first place, get at the back of the line. I will not honor you by putting you ahead of me."

Don't put your Birthright in second place to a string of words that say you are not as worthy as someone else, thinking that that is somehow going to get you divine favor, causing you to be more pitiful and, therefore, worthy of pity. You don't need to get help through pity.

Now, you know and I know that what I am saying is true, in spite of the fact that, generally speaking, you come across as a very strong capable individual who doesn't take second place to anyone. But you and I know that that is a front. And that what you honor is not what you are presenting, but what you are feeling emotionally, which is a sense of unworthiness—except that there is a purpose for it. It is a not so secret manipulation of God, and what I mean is, it is not so secret to God—amusing, but not secret.

It doesn't matter why you haven't given yourself permission to experience your fulfillment of purpose—just because, or for no good reason. But I am

encouraging you to do that. Simply stop the old habit and do something new in its place.

I am going to suggest to you that you be ready for an influx of opportunity. Be ready for it not in the sense of bracing yourself, but in the sense of being willing to receive it without arguing against it. The only reason for doing that is so that you can experience it more gracefully—not because if you argue against it, it will be taken away and not given again.

All of you create processes. You think them up. And certain processes have to be accomplished before you will give yourself permission to experience your good. And it's all folderol. If you would drop that and just simply say, "Yes, Father," or just simply say, "yes" without any arguments to the contrary, you would find these things being added unto you; or more correctly, you would find what was already there becoming visible to you. You asked the right question.

QUESTION: How do I put meaning in my life? And what is the purpose of the relationship I'm in now, with a woman?

ANSWER: The answer to how you put meaning into your life is, pay attention. You're like a little child sitting at the side of a road and there's a parade. And he is sort of dejected—he has his gaze down between his legs at the curb, and some pieces of paper and debris that he is sort of playing with, fiddling with. And the wonder of life is going on all around him, and he simply isn't looking up. There isn't a curiosity to see what is there, because he is preoccupied with feeling sorry for himself.

Putting meaning into your life—that could be quite a job. It denies that meaning is there. And the denial is what will govern your perception. But if you are willing to embrace the fact (but I'm going to say embrace the idea) that meaning is going on, and that what is called for is a little curiosity to open the door to your experience of it, then you will dare to, so-to-speak, lift up your head and look around at exactly what is already present, but with curiosity—abandoning the preoccupation that has engrossed you.

This relationship is part of what is going on that is the meaning. And I am refraining from saying what the meaning is, but it is part of the meaning that is going on, and it is one of the opportunities you have for paying attention.

You know the saying, "You've got to get outside yourself." Indeed, I'm going to put it this way, there is a necessity for your sense of yourself to be a little bit more inclusive rather than exclusive. And it becomes inclusive by virtue of your paying attention to see what in the world is going on.

Don't look outside what is going on in your life, don't move to another city, don't change your friends, don't find a new job, don't go to new places. Pay attention right where you are to exactly what is already going on, and do it with curiosity—you might say, with interest.

The other thing you need to know is that as long as you want to sit there fiddling with the debris on the ground in front of you, without raising your head, you are allowed to do that. No ax will fall, no punishment will come, no judgment against you will be made. And no one of any divine nature will try to change your mind; because it is all right for you to do that, even though it is not particularly fulfilling.

You see, you won't abandon that activity until you're sick and tired of it. Someone might be able to distract you, but if you still have an affection for it, you will find your way back to that spot and sit down and begin to fiddle with the debris. So it's okay. And you can sit there as long as you want. The meaning hasn't gone anywhere, but you're going to have to let it in. And the only way you will let it in is if you want to. And when you want to, then I encourage you to engage some curiosity and look up and out and pay attention.

The reason you are sitting there, eyes downcast, is because you are getting even with someone—someone who cares about you. And you know that because they care, it will be disturbing to them to see you in this state. And so they will suffer for what they did, because it is not easy for them to leave you in your misery.

You cannot be responsible for someone else's misery; they have to take it on themselves. But you know what that means? That no one else can be responsible for your misery. And if this other one is miserable because you are sulking, that's their problem to straighten out. And if you are trying to get even because someone else made you miserable, that is something for you to work out.

And at the bottom line—You are eventually going to come to the realization that, doing this little behavioral act isn't really accomplishing anything other than depriving you of the meaning that you asked for, or asked about. And you will finally decide that it is costing you too much.

If you want justice, then embrace your world and it will embrace you. And you will be in your joy no matter what anyone else has or hasn't done. Everyone else can be an ignoramus, and if you are in your joy, because you're not preoccupied with getting justice, it will be irrelevant to you whether they are acting like ignoramuses. And your freedom to experience your joy is a better occupation of your time than this sitting, fiddling with debris, ignoring the meaning of life, so that someone else might feel miserable for what you judge they did to you. Truly, you're the only one losing here.

I am speaking now to everyone in the room. There was a question earlier by a gentleman regarding an event that had happened during the first of the year. And that one question applied specifically to that gentleman and could not be said to apply to everyone. But the answer I have just shared here, applies to everyone as well.

Jewish mothers are known for claiming misery in order to make others miserable. Why? For control. But not Jewish mothers only—they just have less shame about doing it openly. It is not an indictment, it is simply an observation.

The call for justice is one of the most vicious of the ego's ploys to engage you in that which deprives you of your joy. And because it seems to be a claim for something righteous, it seems more justifiable. But at the bottom line—it keeps the one seeking justice caught in hate. And he must renew that hate daily in order to continue the quest for justice—all in the name of righteousness. Be careful of that one; because it is difficult to discern the injustice of what is happening to you in the process, and thus seems to take a longer time to disengage yourselves from.

If there is an injustice, I would encourage you all to turn it over to the Holy Spirit completely, and get on with your life, get on with paying attention to the meaning that is going on around you. And if, indeed, there is something needing to be corrected, you can count on it that the Holy Spirit will deal with it in a way that will be utterly appropriate.

I say what I have said with love. But there are times in which a good boot in the seat of the pants is what is needed to jar you out of the doldrums, or the hooks the ego gets into you and binds you with. And you deserve not to be bound.

QUESTION: You said before that to disregard the ego, it couldn't take that. But how do you know the difference between when you're denying your feelings, really, and you're disregarding the ego? Like you said, you need to be able to get pissed off with your guide. So, I find it difficult to actually recognize always what the ego is, and what I should pay attention to in myself.

And also, I keep coming back to the thought that I never really wanted to be here on the earth, and that I was tricked into coming. And if my life has a purpose, I'd like to know what it is.

ANSWER: The one practice that begins to invalidate the ego without challenging it is, for you to join with someone. I do not mean another human being, but I mean a choice within yourself to reach out to one who is Awake, one who is expressing the Will of the Father. It is important for all of you to know that every single one of your guides are totally Awakened; you could say, fully Christed. They are claiming no other mind, no other awareness of things, different from the Father's. "Thy Will be done" is their constant song you might say, except it is a behavioral expression of devotion.

When you get up in the morning and you are willing to say, "today I will make no decisions by myself," and then to the best of your ability you join with the Holy Spirit or your guide, and together come to conclusions—that is the way you disengage from the ego. That is the way you get out of the isolation from your fulfillment, even if you don't hear an answer to begin with. If the act of invitation to join is made, I promise you the joining occurs. That in itself undoes the devotion you have to the ego.

And for all practical purposes we're going to say that your conditioned thinking, your conditioned responses—the sense of who you are based upon what you have done—is what constitutes the definition of the ego. It is that which thinks for itself; comes to snap decisions; knows that it's perfectly all right to rush out to go to the store, at this moment, without needing to check in—it's not a major life-threatening decision.

But why not inquire? “Wait a minute, is it appropriate for me to go out this moment, or should I go a little bit later?” In that willingness to inquire, you are withdrawing from your habit patterns, you are abandoning your conditioned thinking, and you are open for something new to come in that isn't the result of your best judgment.

Even if you don't seem to get a response in the beginning, if you will persist, you will begin to feel something. I mean that if you will persist, let us say, even for a month or two, be willing to persist for a long time, so that your action isn't tentative. “Well, I'll try it today and see if it works.” You don't want it to be tentative, you want the willingness to be as complete as possible.

The very act of being aware that there is someone beside you with whom you can companion, breaks, we'll say, the strangle hold of your conditioned thinking and the teachings that you have ingrained and accepted. It is the way that you become disentangled from them—from the ego.

And as you begin to feel the nudges—the helpful hint to move in this direction, or to wait—then your willingness to conceive that you are not alone is proven as an experience. And that reassurance that you do not have to do everything by yourself and that help from one who has perfect vision is available to you, that then becomes your first solid step in letting go of the ego; and also discerning the difference between your inner knowing and the ego.

You persist in other things; this is something really worth persisting in.

I'm going to refrain from answering the second part of your question; because as the weekend continues it will be answered in a context that will be even more helpful for everyone present.

QUESTION: I was wondering if you could say something about the connection between mistrust and impatience?

ANSWER: Impatience is an unwillingness to be present in the now. Impatience postulates that your fulfillment is not available, presently. And likewise, distrust is an inability to conceive of something Real being present. It doesn't register with everyone that distrust is a totally private event. It is always someone you distrust, or something you distrust. As usual, the ego distracts you to something outside yourself. But distrust, practiced, is a practice of willingness to not be at peace within yourself.

To be in that sanctuary where trust is inevitable—unavoidable—because you clearly see the truth is, according to A Course In Miracles, the first element that

comes into play for a teacher of God. In other words, a teacher of the meaning of A Course In Miracles—not a teacher of the words—but a teacher of the Being of it. Trust is a willingness to step into the unknown, and not engage your fear.

Distrust is the means your ego uses to keep you from stepping into the unknown and continuing to function in “the known.” Distrust is a way you have of invalidating your own experience of your integrity, and thus not being present with you, present with yourself. In this sense, impatience and distrust are the means by which the ego keeps you from being present with what Is. And it, thereby, keeps you from experiencing It—It with a capital “I”, the divine It, whatever It might be.

QUESTION: I believe I’m addressing myself to the Master Jesus?

ANSWER: You believe correctly.

QUESTION: And in that case I would like to know a little bit about the healing works of Jesus here on earth, about his success and failures. And I would also like to learn from a Master Healer to become one myself. Thank you.

ANSWER: I will tell you one of the first lessons that one learns is that, you cannot heal someone unwilling to be healed. To be a healer does not mean to have power, it means rather to have the Love—the lack of judgment that allows another to feel enough comfort within himself or herself to become defenseless—which is when the influx of the Holy Spirit can occur, the influx of their divinity can occur.

It is not uncommon to think that someone who is totally Awakened has the power of God at his or her disposal. But what I want you to understand is that, the fact that you are not experiencing your incredibly, wonderful perfection at this moment is not because it has been withheld from you, but rather because a decision for finiteness, a decision for separation, has been made by you—I mean all of you. And the counteracting decision must be made by you. You must abandon the decision of separation that causes you to feel vulnerable and therefore necessarily defensive, and therefore necessarily conflicted, and therefore subject to experiences of conflict.

There’s something that must happen within the one called a healer before God’s Love, before the divine Love that heals, can truly be extended to another in a manner that effects the environment—brings about the environment—in which that person can let go of his defenses—his seeming need to defend himself against conflict. Something that must happen within the healer is that, he must have arrived at a point, or she must have arrived at a point, of enough humility to be open to some experience of who and what he or she divinely Is.

In other words, that one must have arrived at a point where, in one way or another, there has been enough willingness to experience the peace of his or her being so that the revelation, the uncovering, the revealing of his or her divinity, can occur. When that occurs, it is not possible once again to completely close off and block that Self-experience. And that revelation, as an experience of that

Individual, becomes the new measuring stick, if you will, of everyone he encounters, or everyone she encounters.

When one experiences that Love within himself or herself, one realizes that no matter what he or she has done, it hasn't been sufficient to cause that Love to be unavailable. Which means it's available to everyone; which means that in some way everyone must be innocent enough to deserve that ongoing Love.

That is the context in which a new vision of your fellow man emerges in your life that alters the way you perceive your fellow man. And it allows you, no matter what the circumstances seemed to have been with that other one, to embrace that other one without judgment; other than the awareness that that one is unconditionally deserving of the Love that can allow that Individual to relax and let down his or her defenses and thereby, the conflict that has been manifesting as a disease.

Your Master Teacher is within you. And when you dare to become defenseless against the Holy Spirit in you and the Love of the Father, and it fills you, and reveals You to you on a new basis, whether it causes you to wake up totally or not, it alters your vision of your fellow man.

What I want you to know is, that you are the Teacher of you—all of you are. The divine One that you are—yes, the Christ that you Are—is waiting to teach you about the Christ that you Are. You can go and listen to Masters all over the place. You can listen to me. But what I say is not what counts, what I MEAN is what counts.

And to the degree that what I mean is allowed by you to register with you, it causes a new feeling within you. Not a new concept—a new feeling in you that short-circuits the intellect, you might say—gives you a short cut, if you will. You get from point “A” to point “B” because of a feeling that has been uncovered within you; and thus healing occurs because of an experience, a thoughtless, wordless experience. Subsequently, you may find words with which to share the experience, but it isn't the thoughts or the words that got you to the point of having the experience.

Besides listening to what I am saying this weekend, I want you to pay attention to how I am treating you. How does it feel? What difference has it made, if any? And if you are worthy of being treated like this, then you all know you're not anyone special. Then how completely is it appropriate for you to treat your fellow man like this? It is completely appropriate.

You are not here and I am not here to give you words that will allow you to think and reason more effectively. The ultimate purpose of the words I use and the ideas that are expressed are to help you arrive at a point of such trust that you can let go of words, and allow the experience that is there in the absence of words and reasoning and logic.

How do you become a healer? By loving yourself enough to let go of control and let yourself be filled. And if you are afraid of being filled by the Holy Spirit, then let yourself be filled by the Father. Let yourself be filled, and then you can share, but you cannot control. And it is not your responsibility to make a healing happen. It's the individual who is suffering from a disease that has, for lack of better words, their hands on the switch. It's their decision to turn the switch off and ignore their divinity. And it must be their decision to turn the switch on and give permission for their divinity to be experienced.

There really isn't much glory in being a healer, because it isn't something you accomplish. All you can do is to be that presence, which is so benign and so unconditionally loving, that it makes it easier for another to do likewise, and make a new decision for himself or herself.

If you are confused about healing being the result of a power of love that the healer has achieved, then you will be at the mercy of others telling you it is your responsibility to heal them. And the fact that they are not healed says, you are making a false claim about yourself by saying you are a healer. And the illusion that the person's problem is someone else's responsibility, or its solution is someone else's responsibility, can continue—and healing will be delayed.

“Physician heal thyself.”

QUESTION: This question which I am asking was asked by my friend. And the question is: Why are we experiencing this illusion if we are all perfect in the Movement of God?

ANSWER: Why do you ride a roller-coaster?

QUESTION: I don't.

ANSWER: You must understand that, just as you can look around you and view everything within your range of vision, and you can get a microscope and hone in on a very minute aspect of all that your vision normally takes in—in which you experience a limitation because of such a high degree of focus—you are, divinely speaking, able to experience Reality from many levels (which you are most familiar with through the use of the word dimensions—first, second, third, fourth).

It is not a disobedience to do this. And so, as I have said before, what has been called the fall of man was not an act of disobedience for which you have believed you were punishable, it is rather an option that you have available to you. The problem is that when you choose to look at the Kingdom of Heaven through only the first three-dimensions—which I have referred to as the third-dimensional frame of reference—the experience of limitation is necessarily one of losing your experience of your infiniteness.

This experience does not feel natural. It's unnaturalness is not a penalty that you are experiencing, but rather just the reminder that this is not your home-base perception—your home-base experience. It is this uncomfortableness, this

unnaturalness which has become the trigger of fear, which your now tiny sense of self takes as a call for defense.

And thus what happens is, you can become entrapped in a pattern of behavior of self-protection that causes you to forever stay at a distance from your threshold of Awakening—or in other words, coming back into the infinite view that it is your Birthright to be experiencing.

Most of you in this room have been caught in what I will call an eddy, like an eddy in a river—a little circular, repetitive movement of water—which if a leaf gets caught in, will stay for sometime until it becomes dislodged and is once again caught up in the current of forward movement of the river.

We began talking yesterday about innocence, and about the fact that most everyone to one degree or another feels like a fugitive—and always a fugitive is a fugitive from justice. And through the use of thinking one builds an insulation between one's self—a distance between one's self—and this justice, which, one believes will indict one as being guilty. And so one stays away from the Justice, which because it is Justice with a capital "J", will demonstrate to you the verdict of innocent.

Likewise, in shifting from your Birthright of the infinite view to a limited perception of the Kingdom of Heaven, you move into an experience of limitation, which feels uncomfortable and which your now tiny sense of self interprets to be danger, rather than your innate Sanity telling you that this is not home-base for you. And that is when the defense, the insulation, is developed. And as long as that insulation is maintained, you will remain caught in the limited perception.

Again, it is very important for you to understand that the choice to view the Kingdom of Heaven from within the three-dimensional frame of reference is no different from you choosing to look at the three-dimensional frame of reference, but narrowing yourself down to a microscopic view. Therefore, no judgment is made upon you, and you are not guilty of anything that you must make up for.

Now, the very fact that each of you has divine guidance available to you is, because there are those of us who have not chosen to view the Kingdom of Heaven from within the three-dimensional frame of reference only. And we see that you are distracted from your Wholeness, you are distracted from the infinite view (what I referred to yesterday as God's point of view) that it is your Birthright to be experiencing.

And so we are able to step into that point where you are paying attention, in order to help encourage you to invalidate the fear, to invalidate the sense of guilt, to help re-instill in you your innocence (that has not gone anywhere and which, very deeply, you have not forgotten) so that you might begin to reinterpret your discomfort. Not as a sign of danger, but as an evidence of your ever present capital "S" Sanity that knows that the limitation you are experiencing is not your Birthright, is not valid for you. And so, as to help you get the courage to abandon

your flight, to abandon the identification as a fugitive, and in the absence of fear, be able to slip back into your Sanity.

I will tell you that the ego is not your friend. The ego is that sense of yourself that you have developed based upon the unusual and, in some ways, exciting experience of being and feeling tiny. The ego—in other words, this sense of yourself that you have developed, sometimes with great pride because of the skill and excellence with which you are able to express this egohood—is itself a misunderstanding of who you are, it is itself flawed. And every apparent perception that it has is a hundred and eighty degrees out of sync with Reality; therefore, it is always lying. In other words, it is giving you information that is exactly the opposite of the truth.

This is why it is very difficult to wake up without help, because the perspective that your conditioning provides you is one that is ultimately scary. In fact, the moment any of you actively begins to pursue your enlightenment, because something in you has illuminated to you the fact that there is enlightenment to be experienced, your ego immediately begins to speak up and pose threatening thoughts of danger. And I will tell you that the closer you get to the threshold of your Awakening, the more gargoyles there will be placed around the door to the Kingdom of Heaven by the ego.

It truly is very much like the maps in Columbus' time, where the belief was that there was an edge to the planet that one could fall off. And to keep people from venturing to that point of danger, they always characterized the edge as the habitat of dragons—gargoyles, in so many words.

Now, the real call here is for all of you to abandon the sense of guilt, the sense of vulnerability, the sense of tininess—which is the exact opposite of the truth about you—and like Columbus, dare to move beyond what everyone perceives to be the edge, beyond which there is nothing. And you accomplish this by bringing curiosity into play. An explorer embodies curiosity—a willingness to abandon the conditionings that say, thus far and no farther.

We could put this another way using the illustration of the microscope: If you have become very familiar with everything as you see it in the larger view with your eyes, and then you begin to view a drop of water from a pond or a small piece of tissue or something else, and you discover fascinating things going on, you could become quite engrossed. And your mother or your wife might have to say, “Dinner is ready, come on, come on.” “Just a minute, just a minute, this is fascinating, you wouldn't believe what I'm seeing here.” “Come on, dinner is ready.” And they have to tear you away from your engrossment with all of this fascinating new view.

Now, I am purposely sharing these images with you so that you might understand that your current dilemma of experiencing a limited view—which is uncomfortable at times—is not because of an act of disobedience on your part,

which means that punishment will be coming when you're finally caught. And you are also not lost. You are not lost Souls.

You are like the individual engrossed with his view in the microscope, who by virtue of his engrossment has abandoned common sense and doesn't care about eating dinner. But dinner hasn't gone anywhere, and the room in the house that the microscope is in is still there, and his family is still there, and life is hustling and bustling all around him, even though it is not part of what he is giving his attention to. That is the key. And I said yesterday in answer to one of the questions: If you want to experience more meaning, then you must pay attention.

You are not caught in a limited perception because you did something wrong and God is punishing you. You do not have a sentence that you must fulfill before you can be released. You simply have to arrive at a point where you realize that the whole thing doesn't represent Reality; that you are experiencing it as a matter of conscious choice. And it was a choice for something that was perfectly all right, except that it happened to be so engrossing that you have forgotten to come Home to dinner.

In this way, you will not be hesitant to come Home for fear of punishment, and you will not justify remaining further in a limited perception of things. And also, any fascination you have with any aspect of this illusion, or limited perception of the Kingdom of Heaven, will become less engrossing. Because knowing what I have said allows you to remember that there is something else besides this.

As the COURSE says—there is another way to look at this. And this is the Kingdom of Heaven; there is another way to look at all of this. And once you remember that, it will become easier to develop a little bit of curiosity, and curiosity is like grease on the skids.

Someone who is superstitious could say that a microscope is one of the toys in the devil's workshop, because it distracts you from Reality. Someone else could say that, having chosen to look at the Kingdom of Heaven from within the three-dimensional only frame of reference (because that is a distraction from the Kingdom of Heaven) it is the evidence, it is one of the tools of the devil.

But I want to cut through this superstition of duality. There is only God and His infinite Self-expression, and nothing else. And the only way in which duality or conflict of opposing forces, the only way those thoughts or concepts could come into play, is once you have adopted the three-dimensional only frame of reference—in which you lose your true sense of yourself. And instead of being that Conscious Awareness in which everything is going on, you are a little tiny point of awareness in the middle of it all.

And in that reversed experience, it becomes possible to conceive of danger, and therefore some opposing force. And then—here's the hooker—this opposing force is something for you to overcome. And because something in you tells you

that you are divine, because it cannot be utterly wiped from your memory by your preoccupation, you say, “I can beat this sucker.” And the contest is on. And the more you become engrossed in it, the further from your mind going Home becomes. Mind you, none of this changes Reality in any way.

You have heard the phrase, I know, a woman who is a computer widow, meaning that she has lost her husband to a computer—can’t tear him away for dinner, can’t get him to go out with the family and so-on, because it is so engrossing. That is all the more serious “the fall” was or is. It was not an act against God.

You see, the COURSE speaks of level confusion, and I am addressing level confusion here today. When a shift from being in your Right Mind occurs—when you abandon God’s point of view for what we will call a partial experience of what God is Being—and you begin to experience polarities, fear, the call for defense and so-on, and this seems very real to you, you make the assumption that these dualistic or polarized characteristics that you are now experiencing must also necessarily be characteristic of God.

And that is how the concept of a wrathful God developed. It was a projection of the confusion experienced by those caught in the three-dimensional only frame of reference. And who is going to want to unite with a wrathful God?

So you see how the limited perception reinforces itself and imprisons you. This is why it is so essential for all of you to be willing to at least consider that who you think you are at the moment is not who you Are, but is nothing more than a collection of definitions and characteristics that you have slowly put together and said, “This is me.”

As a child you practiced walking, either like a lady or like a man. And you got the hang of certain characteristics that you liked and you incorporated them. Today they are just a part of you, and you say “It’s me. That’s part of the package I am. That’s the way I always have been. I came into this life this way.” But you didn’t. You saw characteristics and behaviors that you liked and you slowly incorporated them and you developed a character.

It’s the ego. And it’s not you; it’s a collection of characteristics, either physical characteristics of behavior or mental characteristics. You are that which observed and said, “I’ll take a little bit of swagger, and I’ll take a little bit of gentleness, but not too much. I’ll take a lot of understanding, but I’ll also take a lot of arrogance so that there will be a balance and I won’t be a wimp,” and so-on. That which was observing is who you Are; not the collection of things that were appropriated for your use, as defense against the hostile world that you thought you found yourself in.

Now, I am not going to ask any of you, because you can’t do it and you wouldn’t do it, but I am not going to ask any one of you to totally invalidate yourself and say, “There’s nothing here except illusion. Who I think I am is

nothing but illusion.” That won’t help you a bit. You must start right where you are, as exactly who you think you are, exactly who you think you are at the moment. And because there is already a curiosity present in you (or you wouldn’t be on a spiritual path, or you would not be searching for something more) because that’s there—be willing to look at yourself or anything else and say, “What I see does not mean what I think it means.”

For those of you who are students of A Course In Miracles, the very first lesson in the workbook says, “Nothing that I see means anything.” And this is a “wow-er” of a first lesson in a book that you’re not even sure you believe. It is meant to jolt you out of your rut, out of your confidence that you understand everything, and that there is nothing more than what you are experiencing. Why? In order to bring into play curiosity, so that you don’t just complacently, out of habit, assume that everything is what you’ve been told it is, or that everything is what you assumed it was.

If I say that right there where each one of you sits is the direct expression of God, the fully illuminated and illuminating Christ Presence, and you conceive that what I am saying might be true, that indeed my perspective about you is more accurate than your present perspective about yourself—well, the fact is you may go through some ego reactions of revulsion or denial or whatever—but there is a part of you that will become curious. And you will not off-handedly say, “What you see is what you get. What I see of me is all there is of me.”

And you will become curious: “If I am divine, then there must be some natural inherent characteristics of my divinity that I don’t have to demonstrate or create. And I am going to be open to any potential glimmers or beginning experiences of that divinity that will help give me courage to dare to say—even with little confidence—that I am indeed, fully divine, even though I can’t conceive of it totally.”

You see, it begins to open the door. But you won’t open the door if you believe the sense of guilt, that you feel in the pit of your stomach, that seems to prove to you that the pursuit of your experience of your divinity will be detrimental to your health. That, in other words, it will lead you to the guillotine; it will lead you to the ax; to the judgment guilty, that has come from God; and there will be no way for you to escape.

That’s what you are afraid of and what the ego is afraid is ahead of it. And it tells you that it is your neck that is on the line. And so it is safer not to risk the chance that you may be innocent, in face of the likelihood that you will be proven guilty forever. That’s the way the ego keeps you. That’s the way your conditioned thinking holds you in an illegitimate bondage.

I cannot overstate the value of meditation, because meditation side-steps thinking, which is the way the ego functions. And it allows you to come into the

silence within yourself, in which you have an unusually wonderful opportunity to have a direct experience of who you divinely Are.

And the first experience of that divinity is what you call peace, centeredness—a peace with an exquisite equilibrium to it. You think that it's just a physical relaxation, but it isn't. It truly is that you shift away from body identification. The peace that you experience is the direct experience of the peace of your Being. It is the way that you begin coming back Home. It is the way you begin to undo your preoccupation with the computer, or your preoccupation with the fascinating (but highly limited) view through the microscope. It is the way you disengage from your addiction to overcoming the opponent.

As crazy as this sounds to some of you, the choice to view Reality, the choice to view the Kingdom of Heaven, from within the first three-dimensions only is not a disobedience, it is not punishable. Those who are Awake think nothing of it, because it is not a wrongness.

The only thing is, is that we know the potential for becoming side-tracked from coming back to your true vantage point is high. And if you become too engrossed, we will have to shake your shoulder or somehow get your attention, and literally entice you into turning away from that which engrosses you, so that you may voluntarily bring your attention back to what is Real, or to that which is viewed from a proper perspective—the Real perspective.

I will tell you that the likelihood is, once you have decided for your Wholeness and for the experience of who you truly Are, that the great likelihood is that you will never ever again choose to view the Kingdom of Heaven from the first three dimensions only. But that will be a conscious, rational choice, not with any sense of guilt, but just with a sense that if you've had too much chocolate, you've had too much chocolate. If you've had too much of anything, you've had too much of it and that will do you for eternity. But it won't be with remorse.

What will come into play, as a matter of great perspective (you could almost say, what will come into play that is saddening, except it won't be saddening) is just a feeling of wisdom. You will realize that it is too bad that you felt so bad about what you were doing while you were doing it, because there was no reason for the feeling of guilt and of self-depreciation. There was no reason for you to interpret the tininess, which is inherent in that point of view, as a flaw or a fault within yourself, and something you had to strive for to overcome and to deserve to come back Home.

At the same time you will see that it all didn't even happen; it didn't happen as you were perceiving it. It all happened as it divinely occurred. Because you must remember that if you are just looking at the first, second and third of the fourth-dimension, which is all inclusive, it is what is going on in the fourth-dimension that is being observed from the limited perception.

And you will see that your interpretations of who you are and what part you played in everything, wasn't the way it was at all. And you will have the remembrance of what has been infinitely, divinely happening. And so, you will simply—really—understand the nature of limited perception. You will see that it doesn't constitute the real vantage point. And you will see that only under the most unusual circumstances would there be any value for you to do it again. That will just be perspective, without any charge to it—any emotional charge.

I am glad you asked the question. I knew that was what you were going to ask, and it was what everyone needed to hear. And I am always pleased to bring into focus the fact that all of the justifications that all of you come up with for feeling guilty, for running from justice, for demeaning yourselves, for not embracing yourselves lovingly—I am always glad to illuminate the fact that there is no justification for any of it. And the sooner you let go of that—the sooner you invalidate all of those activities—the sooner you will be free to be present where you are and pay attention with new eyes. And that will precipitate Awakening. Because this element of curiosity, that breaks down conceptual structures that have bound you, comes into play. But you will not dare to explore if you think that the ultimate result is that you will be pegged and nailed to the cross. We won't even go into that.

QUESTION: My question was, if everything in this universe was created by God and Is God, why did the ego come into existence? And why are we here? And what's the purpose of our existence?

ANSWER: What is the purpose of our existence here? At times it is very difficult not to sound very trite; but it is only because the Truth is the Truth, and it manages to come forth and hang around and thus keep coming up. It is your purpose to glorify God. It is not your purpose to glorify the ego. And you glorify either God or the ego by embodying either God or the ego. And what governs which it is you are going to do is your choice: to identify with the body or to identify with awareness (to identify with form is another way of putting it) or to identify with Mind.

What I want to illuminate now is, that glorifying God does not mean becoming a holy person, it does not mean becoming celibate, it does not mean becoming different. It means being more Real right where you are. It means being more genuinely present.

When you are not covered with armor, when you are not highly defended then, obviously, you who had been under the armor are more genuinely present. And because you are not armed, because you are not defended and therefore obviously ready for either attack or defense, others around you can feel safe enough to take off their armor.

You will find that as you glorify God you will be perceived to be a more humane individual or presence—a more meaningful presence—one in the presence

of whom everyone will feel love, whether you even know they're there or not. Obviously, the more of you there are who are willing to be genuinely present and Real (and I mean Real in terms of your humanity) the more transformational change will occur on the face of your globe. Not just in the disappearance of violence and crime, etc., not just in greater harmony, but also and primarily in terms of mass revelation—mass Awakening, mass insight. Because in the absence of the business and busyness of defense, the heart and the mind are freed up to re-engage the Soul.

What is your purpose? This is, of course, a question on everyone's mind at one time or another. And always one thinks of it in terms of a career or a specific activity. Everyone feels as though it's necessary to get their purpose pegged so they may devote themselves to it entirely, and not spend time doing what is irrelevant. And the sense is that it is necessary to become anchored and definite—on the target. What you don't realize is that it's not a stationary target. And so getting it pegged will not bring you to a point of relief where you don't have to think about it anymore. It truly isn't something specific.

Your purpose is to learn how to be so present and so in touch with yourself—I mean present with everything, and so connected with yourself—that at any given moment you are able to be utterly appropriate. And so, you may in one moment be a counselor, and in another moment you may be engaged in something else. And each thing you do will be significant. Because in being in touch, in being congruent with the moment that you are in, means that nothing meaningless will occur.

Your purpose is to glorify god. In other words: to not claim any other presence, right where you are, than that which expresses the father's will.

Now your sense of yourself as an ego, and of yourself as having will-power and authority, causes each of you to feel frightened of embodying the Father's Will; because if you're not engaging yours, you're not in charge. And being in charge is part of your defense—ultimately, your defense against Awakening—because you are afraid if you get into that place where Awakening can occur, the verdict of guilty will fall upon you permanently.

Instead of finding a purpose, a life purpose—there we are on that linear extension in time—instead of looking for a life purpose, remember that your purpose is to be so present with others, present with what is going on, with a curiosity to see the more of what is divinely there than you are seeing at the moment, that you become a transformational Presence just by virtue of simply being congruent in the moment, available in the moment. Thus every encounter becomes a Holy encounter.

I will tell you something: What you call religiousness is for the most part totally sacrilegious, because you equate other-worldliness with spirituality and

religion—the spiritual world and what you’re stuck with—the material world. Again we have the polarization.

What is a Holy encounter? When I say that, I am not speaking in religious terms—it is an encounter of Wholeness. And indeed, the word “holy” and the word “whole” both come from the same root word. You all hang yourselves on your spirituality, because you don’t have a curiosity—because no one ever prompted you to think this way—you don’t have a curiosity to see that these spiritual terms relate absolutely to the secular life. They weren’t meant to separate what you’re experiencing from what is Real, but to help make what you’re experiencing more Real—meaning, in it’s divine aspect.

Your purpose then is to be in that place where every encounter becomes a Holy encounter, an encounter of Wholeness—not an encounter of separateness and control. And when you are really present with, and when you are really not claiming an arrogant right to act on your own without sensing into everything so that you can be congruent with it, indeed when you are not holding yourself apart and when you are not trying to control things, then you can be available to the motivation felt within you, and the energy necessary to act in the world in a manner that is fulfilling to you and fulfilling to everyone else—whether it looks like being an accountant or a concert pianist or a mother or whatever.

And so, you will appear to be many things, but you will not use those things as a means of defining who you are. You will be experiencing the joy of being on the spot instead of being for the future; instead of being in the future as a result of calculating, before you got there, what you were going to be.

And so everything you do will feel fulfilling. And nothing that you do will say anything about you to you. It is an interesting experience. I will tell you that it is an experience in which there is no feeling of responsibility—responsibility that you could be held accountable for. And that in itself makes being appropriate a joyful thing. It makes being a meaningful presence in the world a joyful thing.

But you know what, it’s very unsatisfying for the ego, because it can’t take credit for anything. But therein lies your salvation, and therein lies your joy, and therein lies your peace.

So, for almost ten years Paul made himself available for private conversations between others and myself. He did not sacrifice himself; this was fulfillment of purpose for him. And there was great joy in what he was doing. And also during that period of time there were gatherings of this sort that took place. And although Paul knew he didn’t create this job for himself and didn’t feel responsible for it, there was, over this period of almost ten years, a developing idea (that just sort of percolated in quietly) that this is what he would be forever doing. And in that sense, he felt a little bit of security from the pattern of behavior that had for nine and a half years.

And then last January I said to him: We are not going to do anymore private conversations, because there is a need to get this material into printed form and into the places where people go who are looking for this kind of information. And there is also a need to do more public gatherings, because there are more people who want to hear.

Well, it took him a bit by surprise. He didn't know his job description could change. And his confidence in it's stability got in the way of his being able to joyfully say, "Fine." He made no charge for the conversations, but that is an activity he had been engaged in and people did make contributions. And his ego came into play and said, "Well, if you're not doing the conversations, people aren't going to have anything to be grateful for. And even though Raj knows what he is doing—your ship could sink."

And his thoughts caused him concern. He asked me, as a way to pin me down, how on earth we were going to reach more people in the gatherings if no new means or techniques were going to be used in setting them up? Because I had explained to him that, just as always, we would send out a brochure that would announce that gatherings would be happening in particular locations.

For six years, notices had been sent to everyone on the mailing list. And the groups were always an average of twenty-five to forty people, no matter how many people were on the mailing list. I told him watch and see. It did not satisfy him, because he didn't want to have to trust. He said, "all right."

And I also assured him that all that was needed in order for this work to occur would be present; that it never had been there because of anything he had been doing. In other words, he hadn't been personally responsible for it and he didn't now need to think that maybe in some small way he had, and that things would change for the worse.

As you can see, this gathering is much larger than twenty-five or thirty people. And indeed, all of the gatherings since this change have been from two hundred to three hundred and fifty people. And Paul stands there and says, "I don't understand." And I tell him, you do not need to understand. You simply need to dare to be present with what is going on, and available to the moment. And then fulfillment of purpose occurs; fulfillment of purpose that Paul is not separate from (which he knows) but fulfillment of purpose that is not the result of his exercise of control of any kind.

What is your life purpose? You could say to be on purpose—on the mark. And the way for you to be on the mark is to be present with what is going on with curiosity. And a willingness to listen to know what is appropriate, rather than figuring it out. What I am saying is absolutely true—it's not a relative statement of truth—it is absolutely true. Paul is not unique.

And so each one of you can dare to be present with what is going on with curiosity, and dare to listen so that you can be totally congruent with the Father's

Will, which really is your will, except that you have developed a separated sense of yourself. And then being on purpose will occur. It will be obvious that there is purpose in your life that everyone can recognize and honor. And no matter what it is that you are doing at any given moment, you will have joy.

And as I said earlier, the more of you who are doing this, the more it will precipitate Awakening right here with everyone on this planet.

QUESTION: If two people on this plane met as twin flames, what would be the significance of that relationship, and the difference between other relationships?

ANSWER: Twin flames is a wonderful, romantic bit of esoteric bull shit! Not one of you is a half of anything. And I encourage you not to nurture within you, no matter how romantically wonderful it sounds, a sense of incompleteness looking for completeness. Because even if you find what seems to be your other half, you are still not whole without that other half. And, therefore, neither you nor your partner bring to the relationship the integrity of your individual wholeness, and the relationship will become one of co-dependency. And you will value and validate it because of the fundamental belief that you are only a half of something—the fundamental belief that you are not whole.

If you are looking, if you are scanning the horizon for “the one” out of an emptiness in you, you will not be looking with perspective. You will be looking with a sense of inadequacy. You will look without any feeling of deserving. It will be looking with wanting. And there is a significant difference between deserving something, and wanting, needing something. And you will attract into your experience those who are looking for needy ones, and they are looking for needy ones because they need to control. And thus, what you are likely to perceive as your twin flame is someone who is the compliment of inadequacy, which is over-control.

As romantic as the idea of twin flames is, and even in the sense that the coming together as twin flames is the rejoining of something that once was one (which seems to be a reunion or unification, even though it can be expressed in ways that seem most reasonable) it is a most unkind and impractical concept, because it furthers the sense of separation. Even within the relationship you cannot, yourself, be whole.

Let me ask you something: When the time comes where the two halves actually merge, are you going to be the one to sacrifice your sense of identity, as you and you alone? I guarantee you that if that point was ever arrived at, war would start and splitting would occur. And you would find yourself right back where you are today—standing at the point where you really do have the opportunity to abandon this sense of incompleteness and the wonder of looking for your other half, so that you might begin to embrace and embody the integrity of you that is absolutely whole.

Now, I am going to speak in a manner accommodating your present point of view, because there is no way for you to understand the absolute Truth. God is Father/Mother/God—Whole. God does not have a wife, “Mr. and Mrs. God, currently living in the Kingdom of Heaven, rather happily married expressing a great deal of unity.”

As Awakening occurs, as your embrace of the Wholeness of you occurs, the masculine qualities—the masculine strength, etc., that you seem not to be embodying—will become more fully available to you as your sense of your identity, as your experience of your identity. And this other one, that you would have called your twin flame, will find the feminine aspects of his Being filling up more of his experience of his identity. Each partner in a relationship needs to bring his or her greatest available consciousness of his or her Wholeness to the relationship, in order to make it a Holy relationship.

Open up to God, open up to your capacity to know the truth in that inner quiet place so that you may bring what you find yourself knowing into the relationship to share, and from there be with the other one in the relationship. In other words, let the relationship be with God, and from there be with your mate. And as more and more couples begin to do this consciously, there will be greater and greater harmony. And again, as I have said before, it will promote world wide or precipitate the Awakening of everyone.

For you to connect with your wholeness and bring it to a relationship, and for another to connect with his wholeness and bring it to your relationship, will be far more fulfilling than any fantasy you might have about meeting your twin flame. Because coming from your wholeness will be a sane thing to do, and coming from a sense of your incompleteness will be an insane thing to do. And the experience, the difference in the experience of sanity and insanity, is stark and obvious, and no one would consciously—knowingly—make the choice for an insane relationship.

And so, I have shared with you good news, even if it means you are going to have to make an abrupt left turn that you hadn't expected. And the joy of a relationship of wholeness, rather than the joining of two incompleteness', will be wonderful for you and an example for everyone else that will inspire them. So I have shared good news with you.

QUESTION: I want to ask about what you could tell me about the balance between finding your wholeness working with other people, with friends and partners and finding your wholeness working by yourself, in your own space?

ANSWER: It is not as complicated as you might think. What you do—in other words, this is the evolution of it—you first go within, you first become familiar with that place within you of your peace, and then without abandoning it, you allow yourself to be present in the world—present with your world. There isn't you in your wholeness in your space, and then you in wholeness in the world.

What it is, is you becoming familiar enough and stable enough in your experience of centeredness that then the circumference of that centeredness can be enlarged so that it embraces more of your world. And the embrace of the world does not cause you to lose your balance.

I encourage all of you to do your best at all times during the day, everyday, to come from your peace. And if you find yourself getting uncentered and upset, go into the bathroom at work or find a place that you can be quiet, even if it is just for three minutes. Or just sit at your desk and breathe deeply and slowly with a conscious intent to release the tension or the reactions on your breath.

In other words, make a conscious choice, remember to make an ongoing conscious choice, for your peace always. Because it's so darned intelligent to be in your peace, especially if something upsetting is going on. If you are in your peace in the midst of chaos, you are the one who is likely to be unmoved enough by the circumstance to be able to see what will resolve it. Here is a place where you can pay attention to your reasoning and logic so that you can value being at peace, because that's where your clarity is.

So your peace within yourself and your peace within the world are not two different "peace's." It is the same peace with the circumference enlarged, so that it embraces your world without your making the assumption that embracing the world will cause you to lose your peace and, therefore, your peace must necessarily forever remain a private experience. You get the point.

QUESTION: You advise us, on one of the tapes I've heard, to expect physical manifestation of health and increasing perfection. Well, I've been trying to hold this attitude for some months, but I still see my body, muscles and joints and parts of me failing. And now my eyes are giving me lots of problems. And it seems they're full of abuse and pain I've given over the years, and so inflicted on them.

I really would like some advice about what's going on in my body, and what I have to do. Perhaps change attitudes to fix it all.

ANSWER: The first thing is to stop seeing it as physical. As though it were a lump of matter that happens to have synapses and nerves and nerve paths, and that which allows it to move and live, etc.

Here's the simplest way I can put it: If you take this microscope I was talking about earlier, and you go to the greatest power and you look at matter, you do not find an object there. What you find is a pattern of energy. It used to be that atoms were visualized as billiard balls. In other words, a little universe made up of actual pieces of matter. They have since been discovered to be charges; electrical charges that are spinning around a nucleus, which itself is a charge, an electrical charge.

And so, there is nowhere to be found any matter. So if all this is that you see as a body, if all this is is an arrangement of patterns of energy, you can begin to

grasp that really speaking, humanly speaking, not in any great spiritual sense, your body is non-physical. And if it is not something constituted of building blocks of matter, like concrete blocks, but is energy pattern, then obviously the pattern can be changed effortlessly, because nothing concrete has to be manipulated.

It used to be easy to think that your mind was one thing and matter, or your body, was another thing, and that the two were really dissimilar. That is why it was easy to think in terms of body and Soul. And that in fact, they were so different that your body was just a temporary host for your Soul. And when your Soul left, your body died. And that which was dissimilar was no longer even in a confusing arrangement with each other.

Well, what I am leading up to here is, that there is something holding this pattern of energy together, and it isn't matter. It has to be intelligence. Intelligence has to be governing the stability of the pattern. So the pattern must actually be the non-physical, intangible identification of a mental intent—or what we will call the Intent of Mind.

Don't worry, I am not getting too metaphysical here. God is the Infinite Mind, the Infinite Intelligence that Moves, and the Movement is the Movement of Mind. That Movement is experienced by Mind as ideas. We are talking about God. The substance of those ideas is the Mind that Moved creating the experience of ideas. And that experience—that truly self-experience of Mind—is an experience of substance and meaning. And so the ideas in the Mind of God, we will say, are perfectly tangible to that Mind, perfectly Real. And that really is what this is, and the body is. It is really an idea, right here and right now. It is not matter. It is an arrangement of energy patterns, stabilized and held in place, you might say, by the intent of the Mind that Moved and had the idea called chair, or body, etc.

If you will adopt a premise that the body is not physical but entirely mental, even tangibly mental, this in itself will allow you to conceive of the possibility that matter—concrete lumps of stuff—do not have to become somehow de-solidified. Or that in order for them to be arranged, physical processes that will take time will have to occur. Because all that has to occur is a simple change of intent.

Now, does God need to change his Mind to change your body? No, because God has not misconceived and created a faulty idea.

Now, how is it that there seems to be a faulty body, or one that is defaulting? As each of you shifted from the vantage point of your awareness to the vantage point of your body (where you identified with the body) you immediately lost the experience of your infiniteness and felt tiny. It was a very strange experience.

And the feeling of vulnerability developed. And the need for defense seemed to become more obvious, when in actuality you just became deluded. Nevertheless, you believed the threat was real. And so, you began to use the thing you were identifying with, as a defense. It is as though you shielded your body

(this thing that you now thought was who you were). And in this process, distortion of your perception of this forever, divine manifestation of the Intent of God began to be experienced by you in an unnatural way.

Therefore, I am going to encourage all of you not to try to change your thinking about your body. This is what metaphysics is about—what could be called practical metaphysics—where you apply correct thinking to an incorrect concept so as to effect a physical healing. This still keeps you occupied at the level of control—control over something that God is already Being, Wholly.

So, on the premise that your body is not at all physical (and I mean that in the most human terms, it is absolutely not physical—there isn't one bit of matter anywhere as far as you can see, or as far as your telescopes can go) on that basis that your body is not physical, is not matter but is indeed a collection of patterns of energy, conceived and maintained by the divine Mind, you can let go of a feeling of personal responsibility for making it better. And you can let go of the belief that it will take physical processes for it to change according to laws of matter, or physical laws.

And then knowing that there is ultimate responsiveness (you might say possible at any moment) you can say, “I am not going to try to make my body better by virtue of my better thinking, but rather I am going to relax about this body, let go of all sense of personal responsibility for its well-being by virtue of my correct thinking, and I am going to become curious. I am going to ask God to reveal to me what He is Being, right here where I see this body.” This truly will open the door to the most rapid healing.

Now what if the healing isn't rapid? There is a most wonderful statement in the Course—“Infinite patience brings immediate results.” So, infinite patience doesn't mean unending patience, it means the absence of impatience. Abandoning impatience is easier than trying to screw up the courage and the energy to be endlessly patient.

And so I encourage you—because of the depth and the strength of your pre-existing beliefs about the body and that it is physical, it is matter, it is dense, if it is damaged it cannot repair itself, or it will be almost impossible and it would require a miracle, etc.—all of these kinds of thoughts work against your willingness to conceive the body anew. And so, it might take some persistence. But if you are persisting with that which is true, rather than that which is illusory, your persistence will be well worth it.

Now, we might as well get another point straight, together: Many of you who are students of the Course are aware that the Course refers to the body and the world that you see as illusion. What I want you to realize is that you cannot have an illusion of nothing—you cannot have a misperception of nothing. And so, anything in your experience that you have an incorrect perception of is there, in its correctness, to be seen correctly.

I have said it before and I will say it again: You cannot have a counterfeit of nothing. You cannot have a counterfeit \$17.50 bill, because there isn't a real one to counterfeit. Now, how then can it be said that the body and the world are illusion? Very simply. Because if you believe that the body is matter, if you believe that it is a physical organism that has very little or nothing to do with what you divinely Are—if you believe that—then you are deluded. And what you identify the body as is purely false.

And if you believe that this world and universe was a result of chance—physical chance—that God had nothing to do with, that divine Intelligence had nothing to do with, then your definition of it and your sense of it is one hundred percent false. And what you believe it is and call it, is an illusion. I will put it another way: Your false belief, which you think is absolute truth, is an illusion. But it is not an illusion of nothing. It is not a misperception of nothing. It is a false sense, a false interpretation, a false belief about something Real.

So I have said you have no physical body; that it is substanceless; that it is just patterns of energy, visible and tangible, yes, but insubstantial in the sense that you have thought of substance.

I am now describing to you the Reality of body. And the same thing applies to everything else you look at, whether it is a rock or a leaf or some bark or a piece of concrete—it is all patterns of energy. You could almost speak of the patterns of energy that seem so definite as diaphanous—insubstantial, but definite.

So, I've told you that you have a body that isn't physical. It hasn't any substance to it that can get in the way of its changing form, or that can get in the way of the uncovering of its innate perfection. And then I have said, become curious to have what it really is revealed or uncovered to you; knowing that the uncovering can occur spontaneously and instantaneously because there is no matter in the process to get in the way of the process, or be sluggish, or recalcitrant—there's nothing to inhibit it.

Because what you Really Are, you have never stopped Being. And what your body Really Is, has never stopped Being. And because it is the absolute eternal fact, it is just inevitable that it will resume its proper position as the only true you and the only true visibility and tangibility of you that there can be.

And so I'm going to put it this way: Whether it is now or later, healing is inevitable—healing is inevitable. The establishment—the embodiment—of the perfection of you is inevitable, because it is, I'm going to say, dominant. It's dominant because it is the unchangeable fact. This means that you don't have to earn your healing. You don't have to become worthy of experiencing perfection—perfect, wonderful health, perfect, wonderful symmetry, how about that? Nice hips, full figure, the essence and epitome of beauty—and men you are not left out either.

What I am saying is (and I am not saying this with any sexual connotation) women you know that it would be wonderful to feel symmetry in your body—just because. This is a natural feeling. It is your birthright to feel this equilibrium of what we might call design.

I want you to know that God being the divine Mind, the First Cause, the Prime Mover, etc., being Love, being Indivisible, and therefore undivided, is by nature an artist. And beauty is the only thing that can come of the Movement of that divine Mind that is Love. And, therefore, it is not arrogant, and it also is not egotistical or vain, for any of you to feel a right to see the artistry of God—the perfect expression of beauty—in every aspect of your body.

Now, you may say that I am catering to the ego here, or suggesting something that isn't ultimately true, divinely speaking. I will tell you something: As you begin to let go of your resistance—your disbelief—as to what the nature of your body is; as you let go of the disbelief that holds it in a distorted fashion to your perception, that which it really is begins to manifest.

And I've said it before, but I will say it again: Shortened portions of the body will become elongated; proportions will change; balance will come in all directions, in all areas of your body—internally, externally. The beauty of the individual expression of God that you are will come forth, will manifest—you will call it healing, except that you will have healing that you hadn't even thought to ask for, because it really hadn't bothered you that maybe you were five centimeters shorter wasted than you ought to be. It had never posed a problem, you hadn't even noticed, and you didn't really think you had any alternative. But you will find symmetry returning. This is the evidence of the scales falling from your eyes—your ignorance's getting out of the way of the true experience of you.

Now, we are still speaking of what appears to be an organic body, as this is happening. It is just healing that is occurring. But as you embrace this more completely and you are less defended against it and as you begin to wake up, the call for defense and the misuse of the body (by turning it into a defended fortress for your Soul) will diminish. And as it does, it will begin to definitely be less dense.

You are not aware of it right now, and on occasion you have had some insightful, revelatory glimpses of the fact that the body is a body of light. As your defenses lessen, as you no longer identify the body as you, as you no longer identify specifically as the body and you become more defenseless, it will become less dense and you will begin to find light streaming from it. That will be one of the first experiences of the truth of what I am saying—usually out of the head, out of the fingers, out of the palms of the hands, out of the toes, out of the soles of the feet. You will also be able to see this in terms of other forms—light streaming out of the edges of leaves—in moments of illumination.

My point is this: Once the defenselessness is totally abandoned, you will find that your body will not be perceived to be organic anymore. And it also will not be perceived as being male or female. But there will be exquisite beauty of intent that will be recognizable to you, experienceable by you and experienceable by everyone else.

And so, when I am speaking about symmetry, fullness, balance relative to your body, I am referring to the fact that the intent of the body that is really there will become manifested in the easiest forms that you can recognize that identify beauty, symmetry, balance, etc.

And so, it is not so much that the body is going to become really handsome or really beautiful—it is not that. It is not what it is going to look like that your ego would say would be wonderfully satisfying, it is, rather, that the substance of the intent that is holding the patterns of energy in place is less obscured; the artistry, the beauty of the expression of God will be less obscured. Because the presence of what God is being right where you are will not be actively covered over by a tightening up—a densifying for the purpose of defending yourself against what you inappropriately have defined to be a hostile environment.

Now, I shared a lot more than you thought you asked for. But the reason for sharing it is so that you can more easily let go of your convictions as to how your body works—what it can and can't do. I will tell you, even if there seems to have been damage—even let us say constructive damage, like the removal of an appendix that had burst—any variation from what would be called perfect form will be corrected. Why? Because of the Intent set into motion by the Father, in His Self-expression called you. In other words, you might say, the master blueprint (but it is really the original Intent) has not been lost and has not been altered. And it is there as the dominant fact, which sooner or later will come forth, because it is the fact.

And you can have it sooner by relinquishing your strong convictions that you have only a physical body that is really not truly compatible with your Soul, because it really doesn't have anything to do with God, because it's part of a material universe, or physical universe, that was the result of pure chance, with no intelligence to it. And in the relinquishing of that, you are actually giving permission for a new experience that more truly manifests or embodies the truth about you to come forth, because that's the only thing that is really going on.

Don't bother getting discouraged if it doesn't seem to happen overnight. Habits do seem to die slowly; and it is just a habit that keeps you fixed in your way of perceiving things. Now, above all, I want you to remember that this healing and regeneration can happen in a twinkling of an eye. Because there isn't any matter anywhere to be found that can be sluggish or stand in the way or block the evidence of healing—even healing of that which you hadn't really thought was a problem.

So just because I gave the answer I gave, do not believe that it has to be hard, or that it's going to take forever because you can't grasp all of what I said and embody it totally. That's why it is such an enduring truth, that yielding to the Father's Will is the answer. Then it's not up to your will, and it's not up to your capacity as this tiny mentality or human being that you think you are. Say "yes" to God; and know now that there isn't any matter to respond sluggishly or disagree with the Father's Will.

Three things this weekend: Innocence, curiosity and permission. These are key words. None of them require skill. None of them require skill. All you have to do is to begin. And if you find yourself not able to stick with it or be consistent, well, pick yourself up and start over again. No one played a Beethoven sonata the first time they sat down to a piano.

I know practice, practice, practice, and it sounds like work. And that's not what I am pointing out here. I am pointing out that that which is true is worth persisting in and embracing. If after umpteen lifetimes of being buried in ignorance as to your divinity, you start to re-embrace your divinity and it doesn't happen like that [instantly], don't be discouraged.

It is the time of waking up. It is the time of waking up whether you are ready or not. And in that sense, you have tremendous support. You are not the sole (single) one attempting something that has never happened before, and where you are overcoming insurmountable odds.

I will tell you that although it seems as though the door has been closed a long time and you thought there was no way to move through, no way for breakthrough or enlightenment of such a nature as I am describing, the fact is that I am encouraging you all to reach out, and as I've said before, rattle your prison doors, to find out that they never were locked. And you will find that as you go to push on this thing you don't think will move, somebody's likely to open it from the other side. And any work that you thought would be required, any effort, any labor that you thought would have to occur because of the density of your ignorance, will be proven to be a false imagination.

So when you start to push, don't be so ready to give up just because you are afraid it won't work, or just because you are afraid it is going to take an eternity.

I am not here to get you to start doing something so that waking up can begin. I am here talking with you because waking up has already started. And I am here to support and nurture the courage you are already beginning to find to access the breakthrough.

A Movement has already begun. And you can experience it specifically relative to your body, specifically relative to your life right here, because this is what you are going to become enlightened about. The Kingdom of Heaven, that this has been all along, is what you are going to discover. Which means that the body that is the visibility and tangibility of your Individuality, which is the

presence of God Moving, is what you are going to discover here and now, and about all the things that you are already familiar with.

PAUL: This is me Paul. He's given this picture of me—I had to be maybe thirteen or fourteen—and I was really into the idea of teleportation. And there was one day—maybe I was younger than thirteen—anyway, I remember I was supposed to be taking a nap. And so, I was lying on the bed, and I was utterly willing (this was my perception of what was happening with me) I was perfectly willing to teleport to Paris and I was using the Eiffel Tower as my focus of where I was going.

And whether there's anything valid to what was happening (that's not really the point) I arrived at a point where I was so willing, it almost felt like it was going to happen. And immediately I said, "No, what if I can't get back."

And so, he's conveying that that is an example of the way we tend to not give full permission. We get all the way and then we say, "yes, but," and we want to get that clear before we have the experience.

QUESTION: I was wondering the place of doctors and dentists in our world. What are they operating or working on? And particularly, I want to know if I need this Holistic doctor I've been going to, with these special diets and injections and treatments?

ANSWER: Let us put it this way: Until you know better, you must do the best that you can do. And so, you don't off-handedly disqualify what I'm going to call "the highest expression of intelligence" that you have available. And so, what I have said does not disqualify physicians. I am not saying that all of you who are going to physicians are in error. What I am saying is that their theories and their practices do not express the ultimate. And the ultimate is available to each one of you regardless of education.

And so, each of you has available to you the option to go beyond what physicians are doing; just as the physicians have the option to go beyond what they are doing. But you see, I will tell you that there isn't a lot further that they can go until they make the discovery that there isn't a physical body there, either. Then they will begin to realize that the scope of their practice goes beyond a physical interpretation of what is here, and many of them will become, shall I say, psychiatric surgeons.

Through-out the world there are those on the leading edge in the medical fields, who are beginning to recognize the relationship, as they would put it, between mind and body. The very fact that the word relationship is used indicates that they still see mind and body as two distinctly separate things which are linked. But I have said to you that Mind is body—that the body is entirely mental.

Now, there is value in your association with this Holistic physician. The one thing that you haven't done is, you haven't made—and this is not the best word, but I'm going to use it, the word is assumption—you haven't made the assumption

that you are the one who knows best. Almost all of you do not realize that you are hiring the physician; the physician is there to work for you. Therefore, you are the one in charge. That is not the way you approach it. And so, you are quite stupidly obedient to your physicians.

I am not implying that they are intent upon abusing or misusing you—although there are some who do. But, I am saying that it is a stupid thing for you not to pay attention to the fact that you know what you need, and that you are the one who has the authority in the situation.

And if you want to exercise your authority by saying to this gentleman: “Will you please give me an examination. I feel that there is something needing attention, and I do not have the means of finding out for sure. I would ask you to check me out.” And then let him do it and let him give you the results, remembering that you are still the one in the position of authority. And remembering also that his conclusions are going to be based on his best limited perception. Then you will not obediently do whatever he does without checking in with the boss first—meaning You.

And so you give your power away, and that is what is not intelligent. And if you say, “I am not going to act upon this at this present time because I want to think about it.” And he says, “That would not be wise. You need to do it now.” Remember who’s the boss.

I must say something in defense of physicians and attorneys. And that is that everyone is so ready to sue them (and so many people do) that in order to cover their derriere, in order to save themselves grief, they bend over backwards to be sure that they haven’t neglected you in any way that would allow you to come back and file a claim of neglect. And thus they will sometimes say, “this needs to be attended to immediately,” so that later on no one can say that he was careless or not strong enough, etc. And the very fact that so many people are ready to sue, puts them in a position of experiencing physicians who, out of fear and self-preservation, are over-bearing.

Now, it is appropriate for you to continue with this Holistic physician; there is benefit there. But I want you to continue to pay attention within yourself, and when you feel it is time to stop, whether you can explain it or justify it or not, you need to validate your Knowing. The same knowing that took you to him will tell you when it is time to stop. That’s really the key. “Well, I don’t know enough to know whether I should stop.” Well, you do know enough to know when it is time to stop—and you will feel it. You all need to trust yourselves more.

The degree on the wall—the license on the wall—is supposed to be there as an indication of a willingness to serve humanity. It is not there so that you can feel so ignorant that you discount yourself and you serve the diploma or the license. Remember that.

QUESTION: Raj I'd like to ask two questions. First of all we've been talking about crystals and what those crystals have to do with the universe, and what they have to do with how they can help to heal and all the different things that crystals are supposed to do.

ANSWER: Let me put it this way: Crystals are on a par with potatoes. Now, what does that say about potatoes. You all thought it said something about crystals. The fact is that cause does not lie in the three-dimensional frame of reference. Nothing originates in the third-dimension. The third-dimension can best be described as the visibility and the tangibility of the fourth-dimension. What is going on is going on fourth-dimensionally.

Now, another way of saying that is that cause does not lie in form, but in that Mind which by virtue of its Movement creates the patterns of energy that are called form. If anyone has ever experienced healing, release, benefit of any kind from a crystal, it is not because of the crystal, but because for some reason at some level their belief about the crystal gave them the courage to give permission for the change, and there was a change of mind. It is that simple. And a potato could be equally valuable for that purpose.

Now, as one opens up, as one does begin to say, "I'm not sure what anything means," as one begins to become curious and more unconditionally open, it is quite possible for a lot of nonsensical stuff to seem to be a reasonable avenue of investigation and belief.

And I am going to encourage all of you to only value that which goes beyond your present beliefs, which does not postulate or suggest that cause lies in form, that which says to you—relinquish your belief that you are form, that you are a body, that matter is the base, the ground of all Being and from it all life came forth. I would encourage you to value anything that increases your willingness to find the integrity of your Being. In other words, that which grounds you rather than ungrounds you, and yet at the same time frees you up from misunderstandings.

You see, I have said that all of this is what you are going to be enlightened about. This is very grounding. And yet I have also told you that the enlightenment you will experience about all of this will be a very different experience, in which there will be no conflict, in which all that is true about God will be obvious.

This keeps you in a stable, healthy frame of mind—if I may put it that way—that doesn't go off the deep end with wild imaginings that you can justify exploring because you have been told it is important to be unconditionally open in order to escape from the limitations that are false.

Crystals are beautiful. They do have properties of resonance that are different from other materials. There is something about them that is inspiring and uplifting, because of the way in which they catch the light and so-on. But you know what? The pulp of the potato and the dirty skin of the potato are just as

absolutely constituted of patterns of energy as the crystal is—and therefore it is a meaningful thing.

Be careful not to prefer some forms over other forms. And be careful not to attribute to them properties that other forms, you say, cannot possibly have, because they are all one in the same thing—the immaterial energy patterns set into motion and maintained by the divine Mind—it is all the visibility and tangibility of God.

And you will feel sort of foolish if you and your friends who love crystals are gathered around your little hoard of wonderful gems, and someone else over here is in a state of ecstasy, oowing and aawing, because he saw the light in his potato. I mean truly, that revelation had occurred, and his perception of what a thing really is, had happened.

Be willing to see the clearer and clearer evidence of God, the clearer and clearer evidence of the Kingdom of Heaven anywhere, whether it's in the mud on your shoes, or whether it's in the clear glass of water you're about to drink, or whether it's in the hand that's holding the glass, or whether it's in you. Because as I said, the only thing that confronts you at any point is the Kingdom of Heaven, either seen clearly or seen through a glass darkly—to use Biblical terms.

And if you give special properties to certain things, you will definitely not be looking, you will not be bringing curiosity into play when you're with other things.

****QUESTION: Could you say something on the Eastern concept of Karma, please?**

ANSWER: I would be delighted! First of all—and although it is said to illicit a laugh, it is the best way of expressing it—karma is a pay as you go affair. Karma is not accumulated. Karma is simply the manifestation of the fact that as long as you are ignorant, you will have the effects of the ignorance. Not because you have done something in the past that you must now pay for, but because you are doing something in the present in an ignorant fashion that doesn't achieve the results that are expected. And so, you suffer from the ignorance as long as the ignorance is present.

Now, there is another aspect of karma that is, unfortunately, what I'm going to call a malicious concept. Because if you buy into it, you have no real way of escaping from it—if you buy into the concept—and that is: if you have hurt someone else, you will have to suffer as a penalty for the suffering they endured.

You want to know what is malicious about it? What is malicious about it is that it suggests, underhandedly, not out in the open, that you can be hurt by someone else. In other words, that there is not enough integrity to your Being that you could, let us say, stand like a willow tree in the wind, and although it blows you about it doesn't harm you because you are not inflexible.

It means that all you can ever be is the recipient of what other people dish out, as though there were no substance to you in your own right. And if someone else is kind to you and loving toward you, that you can feel loved and you can feel good and you can experience the benefits of the kindness. And vice versa, if they are unkind to you, you can feel hurt and you can feel the effect of their hatred, etc.

And again, either positively or negatively, there is nothing of enough substance to you in your own right that whether someone is being kind to you or hurtful to you has nothing to do with your joy and your peace. It means that you are rather like Pinocchio, a puppet made out of wood, without a life of its own, that is enlivened only with the good or the bad that someone else does by pulling your strings. It promotes an ongoing experience of powerlessness. That is what is malicious about it.

And it is time for all of you to get off of this merry-go-round, this belief that someone else can make you happy or someone else can make you miserable. It is the very belief that you don't have enough integrity to your own Being, that you are dependent upon someone else's love or hate or appreciation or criticism to give you any substance. And indeed, because of that belief, it has become part of the means that the ego uses to exercise control.

The way you become free of that is in the recognition that your joy is independent of the good that anyone else does. And your joy is independent of any hurtful, hateful, malicious, unkind thing another person does to you. That's where your freedom is to be experienced. And when I said that's where your power is, I don't mean power over these terrible people or these wonderful people. I mean the power of your integrity that is so clear to you that you are unassailable, that you don't have to do anything to or for the person who is being kind, or to or against the person who is being unkind.

The sooner all of you stop passing the buck and making someone else accountable, the less all of you will need insurance, and the sooner you will begin to conduct yourself in a way that is self-responsible, reflecting your own integrity. And you will not feed into other people's beliefs that you are responsible for their misery. And you will not feed into the belief that you are indebted to someone because you created misery for them. You each, by virtue of your choice of thoughts and principles and values and so-on, create for yourself your own misery or your own joy.

For some of you, Paul came in and sat down and indeed we have had this weekend together, and just what has been said has registered with you and it has made you happy—it has made you feel joy. And others of you have come in and you have seen Paul out in the foyer smoking a cigarette. “Oh my, doesn't fit my picture.” But it's your picture—it's your picture. And those of you who have felt the joy have found things said that support what you believe and haven't violated your picture—and so you say you are happy.

I want for all of you to be feeling your joy, whether things conform to pictures or concepts or not, because that is where you stand in your integrity and you are really able to pay attention to what means something and disregard that which means nothing.

Now, I want to ask each of you something. None of you are totally Awakened at this moment. And yet available to each one of you—regardless of the degree of your ignorance—is a spiritual guide, a totally Awakened Individuality reflecting nothing less than the Father’s Will, whose intent it is to uncover to you, as rapidly as you are willing to absorb it, your divinity. Obviously, the experience of divine Guidance is going to be available to you in your state of, let’s say, having clay feet, having feet of clay.

It is going to be available to you in whatever level of ignorance you are experiencing at the moment—whether you smoke, whether you wear glasses, whether you are always polite, whether you have a temper, whether you are ever thoughtful or not, whether you bathe often enough, whether you are living out of your car or in an elegant home.

Are you going to say, “No thank you, I can’t talk with you yet, because it doesn’t fit everybody’s picture of what a person should be like to experience guidance.” No, you won’t do that. You want to know why? Because no matter how rotten you are, no matter how rotten you seem to be, there is always something in you that says you deserve something better—that there is justification for you to get out of your misery. And that is the Truth.

And so, the Father comes to you like the Prodigal Son, while you are yet still a long way off. He doesn’t wait at the end of the drive at the gate to welcome you after you have come all the way Home. But He goes out to meet you while you are yet a long way off—while you are yet in whatever level of ignorance you’re in.

You know what the wonderful lesson in this thing with me and Paul is? The fact that there does not have to be anything special about you in order for you to have available to you, in the most practical form, the Father’s Love that lifts you up and brings you Home, back into your Right Mind.

I have encouraged Paul to be willing to give up smoking. But I will tell you something: it would be a sad thing if Paul came to a workshop, no longer a smoker, and people said, “Ah, yes, this is a holy man. He doesn’t smoke, he’s clean, he’s polite, he manifests love, yes.” Why? they’re still hung up in their picture. Do you see what I mean?

And their picture is what they use to define whether they are comfortable or uncomfortable with a thing. And if someone is uncomfortable with the fact that Paul smokes because it doesn’t fit the picture, should Paul feel guilty? Is he now obligated in another lifetime to spend at least a few minutes penance for the little bit of distress that you felt, because he didn’t fit your picture? Or should he even maybe feel self-conscious and go down stairs and smoke in the bathroom so that

you aren't offended? And so, that you might be willing at least to hear what Raj has to say, even though you are offended by Paul.

It's all control. It's all an endless string of spaghetti, tangled and messy. And it's all irrelevant. You each create your own joy or your own misery by virtue of what you believe to be true.

And now, we're going to take this another step, because that joy and that misery—which I have just talked at some length about—is all at the ego level and doesn't constitute the capital "J" Joy of your Being, which you can access when you dare to start within, and be in the world from that place. Because that Joy is not a vacillating emotion but an ever present part of the substance of your Being, just as peace is. And it is not dependent upon what happens. In fact what happens is dependent upon it.

So, karma, like twin flames, is bull shit. And if you play with it you will stink, until you decide that you would rather smell sweet than try to find out what on earth the value is of this sticky brown stuff.

QUESTION: Now that we've debunked crystals, I wondered if you mind telling me why is it that everybody, and particularly in this state, has as their spirit guides either an Indian or an American Red Indian? In other words, why not an Egyptian, a Englishman, a German, a Frenchman?

ANSWER: Quibble, quibble, quibble. This is how the ego does it, it gets you distracted from what is important. What does it matter whether it's Cleopatra or Jesus, yes, or John Lennon? I will tell you that anytime you find someone who is willing to be humble enough to engage with their guidance—rejoice, rejoice. And if the details seem a little peculiar to you—in other words, if they don't fit your picture—don't quibble about it. They could instead be out selling porno magazines, or robbing their neighbor, or even being actively engaged in the competition of business, of the business world and its unfair practices.

I told you that when I first came to Paul, I said my name was Rajpur, because if I had said my name was Jesus we wouldn't have had a second conversation. If somebody needs a red Indian, they'll have a red Indian until they can embrace more. Each of you is always met right where you are with whatever your peculiar needs are. And if you couldn't bear to speak to Jesus, then if Jesus speaks to you he will not say he's Jesus, because it doesn't matter. What matters is that the desire to reach beyond the limitations that have been imposed upon one has occurred and it needs to be answered; and it needs to be answered in a way that doesn't squelch the desire.

Now, some who are in touch with American Indians, some who are in touch with so-and-so and so-and-so, are not in touch with anything more than their ego and they're getting on the bandwagon of the stylishness of being in touch with their guidance. In other words, some of it is just ego stuff—to impress with. And I'm going to say, so what?

Again, don't miss the point. You, all of you, must pay attention within yourself and see what the feeling is. All of you are excellent at recognizing falsehood. And most of you don't pay any attention to that capacity that you have. You say, "Oh, no, I'm misunderstanding. I've got to give him the benefit of the doubt, etc."

Pay attention to yourself. And let Samantha over there, who's in touch with Roy Rogers (who hasn't even died yet) and who is gathering quite a crowd around her and perhaps from your standpoint misrepresenting that which is valid about guidance—let it be. No one has to be the watch dog.

This is the way that the promotion of self-responsibility will occur. Take care of yourself, and don't listen to those you don't want to listen to. And listen to those you do want to listen to. And don't say, "I listen to them, because they're so good," or "I listen to them, because they're on the track." Say, "I listen to them because I hear myself when I listen and it is strengthening to me. And I look forward to the day when I can be with me and not need to listen to them in order to value and honor me."

Please, don't force everything into predetermined little cubby-holes of appropriate behavior or appropriate appearance, or that which is traditional. And don't call into question for any reason (no matter how weird the situation might seem to be according to your judgment) somebody who is genuinely, but awkwardly, reaching out for guidance and happens to share what they are experiencing before there is any smoothness to the manner in which they are doing it; and before there has been enough opportunity for the guidance to actually cause growth to occur in them, that would allow them to get past the weirdness that was so essential to them, in order to be willing to hear at all. This is very important.

Every single one of you has your own peculiar little idiosyncrasies. And everyone of your guides could care less. But everyone of your guides will address you through the sieve of your idiosyncrasies so that connection can occur; and the feeling of your integrity can be felt as having been reflected back to you by your guide so that you can begin to relax enough to let go of some of those idiosyncrasies.

Be careful that you don't hold each other to the past by virtue of saying, "Who I perceive you to be now is not congruent with who I perceived you to be yesterday. You are making me uncomfortable. Please stop changing. Or if you are going to change, will you do it in the most proper way."

There isn't any proper way to wake up. The definition of proper will arise out of the level of ignorance from which you are waking up. Those two sentences need to be written down and put someplace where you can see them. There is much more meaning there than you know.

So, don't quibble, quibble, quibble, if things aren't fitting your picture of proper.

QUESTION: The tangible and visible substance of energy which was labeled my Dad, passed over last year. Now, he was a real cynic and when he died he didn't look very peaceful, he looked very confused. And I'm seeing him like in the dream state. So I'd like to know your opinion of dreams, and what Dad and anyone else who's passed out of what we perceive as form is now experiencing.

ANSWER: There are two corrections I want to make: One relative to something you said and the other relative to something that was said earlier. I encourage all of you not to think about, or use as a definition, the phrase, "this plane of existence." There are not levels or planes of existence. There is, as I said, only the Kingdom of Heaven; just as there's only one universe out there, whether you are looking at it from here or Paul is looking at it from Hawaii or someone else is looking at it from Sydney. There aren't planes of existence, and this isn't a plane of existence—you didn't come into it and you won't go out of it. The only thing that you came into was a particularly biased perception of the Kingdom of Heaven, but it was still the Kingdom of Heaven.

The other thing that I want to address (that was in your question) is you said your father left his body or left this energy pattern. I promise you, you cannot leave. You cannot possibly become separated from the visibility and tangibility of the individuality that you are. I am telling you that your father experienced no loss, whatsoever, of that which identifies him.

And the easiest way that I can explain what everybody else buried is that it is the after-image of him left in their eyes. And I am not going to go into any more complex description of it. But I promise you he never left his body. And you never will leave your body—you will only ever leave the misperception of it. And as you leave that, what it truly is will replace it right here on the spot, or right there on whatever spot you're on when it happens.

This isn't some dispensable commodity. It really isn't like a garment that you put on for eighty years and then trade in for a newer model. The very idea that it is dispensable means that it is not as valuable as that which is wearing it. And that is part of the way that you dishonor it and demean it. It is an attack on it; you could say—it's not love.

So, I am not going to go into any particular detail relative to your father at this time in his experience, except to say that he is fine. And although he has had the choice to immediately engage with others who have passed on, he has chosen not to do that, and to have some time for peace and quiet for himself. Not so much to gather his wits about him, as it is to remember that he doesn't have to answer to everyone else.

His tendency would have been to give himself away to everyone. And the experience of passing on has jogged him enough to cause him to take advantage of the fact that he can choose to see no one for as long as he wants, in order to come

to a peace within himself. The very fact that he is expressing the choice not to see or talk to anyone is, for him, an assertion of his authority over himself, and that everyone else does not have authority over him. And he is very happy with the experience he is having.

QUESTION: In your life as Jesus, did you say the same things as we are hearing this weekend? And if so, why does not the New Testament more closely reflect your words?

ANSWER: Always the necessity is one of being appropriate. In so many words, yes, I did say the same things. You must also realize that much that I did say to my disciples was not shared. It is not that it was secret, but it was a matter of its not being able to be understood without some, shall I say, teaching process to help lift the awareness of the students.

What I said was said in simpler form, because the ego was not as highly developed as it is at this point in time. And in many respects it was easier to communicate the essential meaning, because they didn't believe themselves to be as highly educated as all of you believe you are. And so, they didn't have ten thousand questions of a psychological nature or a logical nature.

Now, the purpose at that time was different from the purpose at this time. At this time, mankind is at the threshold of Awakening. At that time, a correct conception of God was the major threshold over which mankind was moving. It was a time of many gods, and the concept of just one God only was a difficult one to grasp in many areas.

Then to convey the fact that each one was the Son or Daughter of God, and that God was not just an impartial god of the forces of nature or a god in the heavens on a throne, but was a God in the sense of family, in a sense of a very real relationship with each individual—this was mind boggling and stimulating in that day.

And where I could, I did drop little hints of the absolute Oneness, by saying to them: “If you have seen me, you have seen the Father.” My disciples understood by virtue of the manner in which I dealt with them on a daily basis that, that was a statement about them also. But it was a statement that could not be generally made, because it would be incomprehensible or frightening. So the purpose here was that of establishing the fact that there is One God.

And the other purpose of my appearance was to demonstrate as a fact that life was eternal—and to fulfill prophecy—so that everyone might be able to grasp, in a simple way, that there was a context in which life, as they perceived it, was going on—in other words, a larger context.

You must understand that people lived their individual lifetime, and their lifetimes were much shorter than now. It was as though that were the beginning and the end—the totality of life. And to have prophecy fulfilled from two thousand years earlier made it obvious; it demonstrated for them—it proved for

them—the fact that there was a context in which life was unfolding that spanned that many generations. And it did help lift them somewhat out of the belief that they were just organisms who sprouted up and died away, and sprouted up and died away, with no other context than that of physical propagation like the flocks.

So the purpose of my appearing was different then from now. In addition, its purpose was to anchor the simplicity of the truth that I shared at that time in the world. And by anchoring it thus, so that it continued to be present no matter how faulty the church carried out its task, it nevertheless anchored it in the world so that it was not forgotten. And by virtue of its ongoing presence it prepared the thought of mankind for, what I'm going to call, the spiritual renaissance that has been occurring since the year 1845, and the general Awakening that has been occurring since then. And it all worked perfectly.

QUESTION: I'd like to ask if reincarnation occurs, why? And could you talk about the idea that children choose their own parents?

ANSWER: I'm going to say, indeed, reincarnation occurs. We could say it's like a night of successive dreams, in terms of your going to bed and having dreams—more than one in one night, perhaps with some period of time between them. One gets hooked on the challenge of success, the challenge of overcoming, the challenge of proving that you indeed have what it takes to not be threatened successfully.

In other words, there is deep within you the awareness of your invulnerability and your sovereignty. That is a remembrance of Home; that is a remembrance of the truth about you. And because that is there, you know that you can beat the challenge. But the ego, and its desire to insure its ongoing existence, provokes you into using your remembrance of your invulnerability to overcome the illusory threats. And so you keep coming back for more. Because by damn it, this isn't gonna get ya down.

Now, the real answer is to give up. And that is what is so humiliating about waking up. It requires giving up, backing out of the challenge, recognizing that the ego is a liar and not playing into its ploy. You have to arrive at a point where you say to the ego, “the only way to win the game is not to play the game at all,” and give your attention in a new direction.

What I am sharing with you is the encouragement to give up the game so that you may come back into the undistorted experience of what all of this really is—the Kingdom of Heaven.

PAUL: This is me Paul. What was the other part of your question?

QUESTION: The idea that babies or unborn children choose their parents?

ANSWER: It is a truth: there is great order. And there are what you would call guidance counselors available to those intending to incarnate again. And help is provided in the choice so that those things which you were most hooked on by

the ego, in the last lifetime, will have the greatest opportunity for being worked through in this lifetime. No one incarnates by force. No one reincarnates by force. It is always by choice.

You must realize that those who are waiting to be born are not really infants toddling up to the shoot, but individualities experiencing themselves in an adult form. And they know full well and good that the experience will seemingly involve going through a process of birth and growth to adulthood again.

You could best liken this process to students going to university for their first semester and meeting in a large hall, where the teachers are seated at long tables and the students can go to sign up, hoping to get a particular teacher, etc. And there are counselors helping the student choose the classes which will best promote the fulfillment of the particular education that the student is looking for.

Mind you, this is also going on within the limited perception that you are experiencing. It is not occurring in a place where everyone, including the ones incarnating, are totally Awake. And so, the guidance counseling that is provided is of the same sort that I am sharing with you, that I share with Paul, or that your guides will share with you, in helping you be where your fulfillment of purpose can most clearly be uncovered.

It's very important for you to know also that it is not just those who are incarnated who are experiencing the three-dimensional only frame of reference. Just because one passes on does not mean that they are suddenly Awake. They carry with them their same resistance to truth that they had before they passed on.

And the only place where there is invariably a breakthrough, as a result of the experience of passing on, is if they have passed on as a result of a disease and they find that they are still alive, that the disease didn't kill them—that the thing they had so greatly feared did not cause them to cease to exist. And in the absence of the fear of the disease, the disease is gone. The rest of their beliefs are still present for them to release themselves from. And so they are still experiencing the limitations of the ego frame of reference.

Now I've shared with you that there is a Movement occurring, a Movement of Awakening that is already happening. And I want you to know that it is not just happening on your planet, but it is happening throughout what you would call the ego frame of reference. Anyone who is still imprisoned in a false sense of identity is involved in a process of waking up. And so you might say, that a universal reunion is in the process of occurring, in which no one will be left out.

Now, I have digressed. Indeed, children choose their parents, except that they are individualities who choose those who will be their parents and they do it with help. You must realize that even in your apparently greatest ignorance, you haven't stopped being the divine One that you Are. And, therefore, your distorted tiny sense of identity, that you are believing constitutes the whole of your identity,

is still safely embraced in what you divinely Are. And it is still safely embraced within the Totality of what God is Being, which is what constitutes your Presence.

And so, even in your darkest hour, even in your greatest ignorance, you still are always at that specific point where breakthrough can occur. You never become lost. There is always guidance, whether it is the active guidance of your guide, or whether it is the absolutely unavoidable Presence of the Father.

And so, always your specific ignorance, your specific problems, contribute uniquely to your growth and your Awakening. Not because problems are helpful, but because you are experiencing this ignorance right in the middle of the omnipresence of God and, therefore, the ignorance cannot curse you—blessing must be the result.

Not one of you has ever been with a wrong parent or a wrong mate; even if it was not appropriate for you to be with that mate, it was not wrong at the time that it happened. Because even in its greatest misery it was what uniquely propelled you out of it, with your dignity intact and with the strength to move forward, without keeping you small.

The Course says that the Holy Spirit turns your every circumstance to your advantage—that is another way of saying it. You do not have to choose problems to grow. But if you are resistant to Reality, it is inevitably going to create a tension which is going to bring you to a point of such discomfort that you say, “I choose not to be in this anymore”—and you reverse your decision. It isn’t because you are being punished or pointed at or singled out. It is because that when you are trying to do something that doesn’t work—it doesn’t work. When you are trying to be something that you aren’t, you can’t be what you aren’t. But you can create a circumstance of certain dynamics, which some of you come to feel is the meaning of life, even though it’s pain and struggle.

If there is one message that I could give you this weekend, it would be give up—abandon the attempts to be a good personality, in control of your life, developing a marvelous identity. Abandon it so that when it is gone, you can discover that right in its place is a Real You, the divine You. Why can I say give up and have it be a constructive thing that will not result in chaos? I can tell it to you because you are not a fugitive from justice, you are already innocent. And you don’t have to keep up the struggle. You don’t have to repeat this process over and over. You don’t even have to choose parents again, because you are innocent; because you never ever were something different from God expressed.

So what is it you give up? You give up trying to be responsible for yourself. You give up the idea that thinking is the solution to everything. You give up thinking itself, which you will ultimately find was a defense against the stillness in which the discovery of who you Really Are could occur. Thinking is the insulation I was speaking about yesterday, which gives you distance between yourself as the fugitive and the justice, which is trying to catch up with you.

It's interesting that justice is always on your tail. Why? Not because it wants to prove you are guilty, but because it is inevitable that your innocence will be uncovered to you. Its pursuit of you is a pursuit of love, which your ego perceives as threat. And indeed, it is a threat to your ego, but not to You, because You are not your ego.

If you are having a dream and a monster is chasing you, and you are running for your life, the dream will go on for awhile. But if you had the capacity to stop in your tracks and the monster would catch up with you and get you, you would wake up. I agree you would wake up as a result of great fear. But nevertheless, the illusion of a seeming reality of a monster that would get you would be stopped, and you would find yourself on your bed in your room, where none of it had been actually happening.

Let justice catch up with you. Give your divine Self (that is Present as an actual experience to you right here today) let it have the opportunity to register with you, by beginning to value silence, and by not letting your thinking run away with you, and by not letting your emotions steamroller you.

I will tell you something: If you are not thinking, you cannot experience emotions. You all scare yourself by virtue of your thoughts. And by virtue of your thoughts you create physical sensations in the pit of your stomach, and elsewhere, that you then say are a valid proof of the need for defense. Without thinking you would not experience emotions. Without thinking you do experience your feelings: peace, joy, love, compassion. Without thinking you do not become dysfunctional; you become so unfettered, so free of reactive states, that you are able to be more present and be appropriate with clarity and obvious intelligence.

It's time to get off the wheel of history. And here is some encouraging news: If you don't get off of it, you will fall off of it, because it's time. More are Awake than those who are asleep. And as a result, there are fewer today joined in dreams and mutual agreement as to what constitutes reality within the dream. And as a result, it is becoming harder and harder for those still dreaming to continue, because there is not the reinforcement of the joining of others in dreams.

Those of you who want to hold onto the dream a little longer will likely find yourself frustrated, because this wonderful thing called becoming disillusioned is happening.

You know what? You have heard of the last days and you have heard of the gnashing of teeth and so-on. You want to know something? The gnashing of teeth will not be because something terrible is happening, but something more wonderful than what you want is happening. That says it in a nut-shell.

Innocence, permission and curiosity are the three simple elements with which you can easily get off this wheel of history without engaging all of the complicated, psychological aspects of the ego that it has developed to ensnare you. And although I have said some things this weekend that could be considered deep

and difficult to grasp, the simplicity of there meaning will become obvious to you if you are willing to engage in becoming still, and becoming familiar with what that stillness feels like, so that you can then begin to enlarge the circle and embrace more of your world from that peace.

You will not understand your way into the Kingdom of Heaven, you will feel your way into the Kingdom of Heaven. And I don't mean groping, I mean with the most wonderful, grounded, peaceful motivation to move forward and embrace it.

I have enjoyed being with you this weekend, and I will tell you that we will be back. I thank you for your attention.