



Gathering In Princeville, Hawaii –1994

By: Raj Christ Jesus -

RAJ OPENING COMMENTS: Good morning. What I want to begin this gathering considering is peace. It's a word that's bandied about a lot. Everyone says it's very valuable. And yet watch your TV. Whether it's news, or whether it's entertainment, what is it broadcasting? But you know, if the news was reporting back to you good news, and if your entertainment was reflecting back to you nonviolence, and let's say, constructive fare, it would not guarantee you peace. Because your peace doesn't come from out there, and the interference to your peace doesn't come from out there. In fact, peace can't be out there.

Now, I realize that what I'm saying is not new. But because it is true, I am saying it. Because everyone needs to be reminded of what is simply true. And the reason everyone needs to be reminded is because everyone in their work, in their relationships creates complex justifications for anger, for reaction, for conflict, for self-righteous anger, etc., etc., etc. As everyone does this they, of course, blame it on something out there—something out there coming toward them is justifying conflict.

But at the bottom line, it is the fact that each one of you within yourselves is not choosing for your peace. You are actively choosing for the hit, the thrill, the satisfaction of being self-righteously indignant, or looking for justice.

(Whispering) Listen to it—"looking for justice." Where's the love in it? Where's the peace in it? Even if it's said in dignity—"looking for justice"—it really means getting even. If you were really looking for justice you would get into your peace, because in your peace is where the clarity is present that allows you to discern what is really going on, instead of all of what you have justified. And in the presence of that peace you can make peace—and there's no winner and loser.

Now there is a very familiar song that says, "Let there be peace"—I do not have the exact words—"and let it begin with me." And one sings the words, or says the words, and more than anything the melody and camaraderie of singing it together gives a feeling of peace, sort of inspires a gentle, together feeling.

But that isn't enough! It takes a little bit of self-discipline to choose for your peace. And every single one of you who has been in turmoil has discovered that the amount of discipline it takes is not nearly as satisfying as continuing with being justifiably upset. One gets hooked on the satisfaction of being upset. And indeed,

choosing for your peace doesn't seem to promise the satisfaction that self-righteousness does.

But you know what? This year is going to be easier for all of you to choose for your peace. And that's wonderful news. But there's a flip side to it, you're going to get some help. And the help you're going to get relative to being able to choose for your peace more easily is, that being in conflict is going to be more uncomfortable. And thus, you are more quickly going to arrive at the conclusion that pursuing the self-righteous satisfaction is not going to be worth it.

The reason this is going to happen is because a shift has occurred. More and more people in the world today are becoming exhausted with suffering; sick and tired of being sick and tired. As a result, there are more people than ever who are not valuing the payoff of being sick and tired, of suffering, of being angry, of seeking justice, etc. And the scales have tipped, because of this inner shift that has occurred with so many people. And when the scales shift, they shift for everyone.

And so this is a year that I have already indicated is the Year of the Miracle. It might not sound like it the way I just described it. But realize that whenever any of you ask for a miracle, you are asking for something new to happen, you are asking for something to happen that isn't your regular fare. And if something new is going to happen, it's going to shift balances, it's going to make a difference.

And what does that mean? It means you're going to grow, you're going to change, and you're going to have to embrace and embody a new way of being. And the new way of being is not resisting your good, not resisting the miracle, not resisting your fulfillment. And so, peace is going to be your greatest ally in gracefully receiving your fulfillment, gracefully receiving your good, gracefully receiving the miracle—the miracles. Ah, you won't just do it once this year. You will have multiple opportunities to choose for your peace so that you might gracefully stand in receipt of a new experience of yourselves.

Now you can get ahead of the game a little bit if you like, by not waiting for a state of conflict in which to begin to practice choosing for your peace, and settling down—quieting down. And you see, if you will do this when there isn't a crisis at hand, you will have the opportunity to discover in little ways just how much you have indulged in the habit of reaction—and that it is a habit that isn't constructive.

And if you practice daily, right in the middle of your job, right in the middle of your relationship, whatever, if you will practice choosing for your peace because that's where your clarity is available to you—your clarity about yourself as well as your clarity about the situation—you will begin to get the hang of it. You will begin to get the idea that there really isn't anything blocking your experience of peace and a sound mind, except a simple inner choice that it really doesn't matter how crazy the world or anyone else is being. Your peace is independent of that. And it is really available to you as an actual experience at every moment.

As you begin to have this experience on an ongoing basis, it will begin to feel desirable to you and more natural. And then if and when you have a crisis, or someone blows up in your face, you will say, “Ah, I can choose for my peace and be here, be here for that one from my peace, instead of engaging in judgment and defense.” And then you can gracefully move through the resolution of whatever needs to be resolved because you haven’t abandoned a sound mind.

Most of you here are, I would say, well on your way of your path of Awakening, and so for most of you what I have described is something that you can relate to in terms of your own experience. To the degree that each of you is willing to practice embodying peace from your “withinness” you lessen the density of the human condition. And you make it easier for everyone else to choose for their peace, because you are not energizing it yourselves.

And so, whether you become a teacher of peace who broadcasts it to large numbers of people, or whether in the context of your daily life and the fewer number of people that you are involved with, if in that context you choose for your peace, it still has a broader impact that blesses everyone. In fact, it is because more people are choosing for their peace that this year is the Year of the Miracle, and that it is the year in which it will be easier for all of you to continue choosing for your peace with more commitment and less intensity, more gentleness.

The greatest fly in the ointment relative to your experience of peace is the value you attach to judgment. Mind you, I didn’t say the greatest fly in the ointment was judgment, it’s the value you place on judgment. It’s the valuing of judgment that keeps the energy available for judging, instead of being in your peace and listening for what is really true about the thing that your ego state of mind would judge.

Now I’m not going to go on at length here. The primary point was peace. And I simply wanted to convey the one fly in the ointment that all of you will have to watch out for, and that is not judgment, but the value you give to judgment. I will tell you: it has no value except to keep you ignorant of the truth, because it keeps you in conflict, and it absolutely blocks your capacity to be love.

Now, I will from time to time over the next three days probably have something to say that wasn’t engendered by a question. But for now we will begin with conversation, in the form of questions and answers.

QUESTION: I feel a little nervous. Because it’s been so long since I could ask you a personal question, I want to try to make it as clear and encompassing as possible.

My question is the same. It’s the same question that I had last year. It’s this situation that I’m still dealing with, and that is this, I want to say, problem of anxiety I’ve still been having that has gotten better since it began last year. And it seems that as the other three times that I had an episode like this it lasted about a year, year and a half, and then just kind of went away.

It is better. I mean I totally function in my life; most people think I'm a totally normal person. I do the Christmas party at my little boy's class; I have friends for dinner; I have people in my life all day; I'm a popular, active person, but within myself it's still a horrible problem. I call it "the big fear." And it is medically diagnosed as panic. I feel it physically, especially in the mornings.

And it's beyond just feeling a little anxious about some unknown thing. It's really all encompassing. I felt it again this morning. It's like a terror I feel that I'm going to go crazy, that I'm going crazy. I'm afraid of my own thinking. I'm afraid of the next thought I'll have. I'm afraid that I'll get caught up in obsessive thinking about how you can prove things are real, and then if things aren't real, well where do I fit in, and where are my thoughts coming from, and it's like I'm this hotbed of anxious fearful thinking, even though I keep functioning pretty much like a normal person.

I mean I could even be more detailed, but it does feel really personal, and I don't want everybody to think I'm really... See, that's why... I don't want everybody to think I'm crazy, because part of me thinks I'm crazy, and there's such a fear attached to it. I mean it's fun to be crazy if you're happy. And it's neat and you're thinking about interesting things, and it's like, "Oh, I'm a crazy person." But mine has a real fear attached to it that I will ultimately go crazy, or that I'm going to go crazy today. And that means being alone, being cutoff from everything, never being happy again, just having fearful thoughts, and tension and anxiety all the time.

And I don't know what more insight you can give me on this. I don't feel like I'm doing it because I get a charge out of it, like you were addressing with the topic of judgment and self-righteous anger. I don't feel like life's more interesting because I create this in myself. I really would like some practical suggestions of how to get to that peace, and make this conscious choice for my peace in a simple way. I guess that's a question.

ANSWER: One thing is for sure: it is important not to think too much about your problem, because there is a wealth of language, a vocabulary available to you to scare yourself to death with. Indeed, everything that I had to say about the choice for peace hits the nail on the head, in terms of the value of it for you.

If you were to stop thinking, you would experience no fear. This is true for everyone. Thinking is a responsibility that everyone of you bears. It is actually a burden. And you think for the purpose of keeping yourself safe.

Now I'm not going into any great depth on this at this point with you, but, and we will be discussing it over the next three days, your greatest ally—and this is true for everyone as well—your greatest ally is your willingness to listen, your willingness to listen. That can include listening to Raj tapes, or listening to other self-help tapes. It can involve reading. Because if you are not able to hear

guidance within, then words of guidance are an alternative means to thinking, are an alternative means arriving at your peace.

Because when you read, or when you listen you are letting in, you are in a receptive mode. Thinking blocks reception, thinking blocks receipt. The only real value thinking can have is to lead you to a point of trust, by means of reason, whereby you can abandon thinking and open up because your level of trust assures you that it is a safe thing to do—to stop thinking.

Part of this fear comes from an increased sense of personal responsibility in your life. A fear that perhaps you will not be able to fulfill that responsibility well. But I will tell you that you are able to fulfill that responsibility well; you're more than qualified, and you need to remind yourself of it. You are qualified and well-skilled enough in the area of your marriage, and in the area of raising your child.

Your fear that they may call for more than you can provide creates a feeling of doubt—self-doubt and fear—and it becomes magnified. But you are choosing for your peace more consistently, and you are listening. And that is indeed why the fear is diminishing. And I will tell you that you are not likely to get to the fourth month from now without it being entirely absent from your experience. And it is also likely not to ever be your experience again.

Well, the old saying is: “The only thing there is to be afraid of is fear itself. The only thing to fear is fear itself.” But I'm going to tell you, don't bother to be afraid of fear. It's the ego's way of keeping you from choosing your peace, from choosing that which will release you from your ego.

And so when you notice the anxiety, I encourage you to say, “Ah, there goes my ego again,” or let's say, “There goes the ego again,” let's not even claim personal possession of it. “There goes the ego again.” Well, who's noticing it, who's noticing there goes the ego again? It isn't the ego. It's the essential you. So if you can notice that your ego is doing its little jig, then obviously you aren't the ego. And this part of you that can notice it can, instead of thinking about what it's doing, choose instead for something else—for your peace, or for listening to tapes, or reading a book.

You have always available to you the power of choice. I've said before that the only right use of will is to choose not to use it. Choosing not to use will is an act of will, but it is an act of will to abandon willfulness. And always the way you abandon willfulness is to listen, is to yield into communion, partnership, companionship with someone who is like the Rock of Gibraltar, whose integrity is unquestionable, but “feelable” to you. And in your association with one like that you begin to have the opportunity to find that that is the same integrity that you have, and that you are immovably perfect, unalterably perfect, invulnerable.

So, let's not make a mountain out of a mole hill. In other words, let's minimize in your mind, on a daily basis, what seems to be happening: “Oh, the ego's doing its jig again. I'm not the ego. Here's what I'm going to give my

attention to.” That’s the way you choose for your peace, that is the way you have been choosing for your peace—continue.

This is not going to overcome you. And the more you listen, the more you will be aware of that, and the more of your peace you will experience. You are loved and you are embraced and you are companioned with, and the support is there for you that will help you feel your integrity more and more as each day goes by.

I want you to imagine that your body is hollow. And inside of your body there is one of these long skinny balloons. And you have an air hole in the sole of your foot and you attach the hose. And you say, “I’m just empty of peace. I’m just full of fear—nebulous, intangible, frightening fear.” Well, this skinny balloon is your integrity, we’ll say. And as air is blown into it, it begins to expand until it fills all of the cavities, all of the hollowness of your body. And in so doing, it filled up the vague emptiness of fear.

Well, now what happened? Did a new you come? No, it’s the you that was there all along, aware of your integrity now, instead of preoccupied with a sense of empty, vague, nebulous, frightening fear. The reason the fear is lessening, compared to what it was a year ago, is because your conscious experience of your eternal integrity is registering more with you because you have been choosing to listen. And in spite of your fear, you have been consciously choosing for your peace. Persist. You are doing well.

QUESTION: Everything you say sounds right to me. I know it’s so. There’s some part of this fear that wants to undermine any answer there is, until I back it into a corner and just squash it. I mean it’s going to pick, pick, pick, like: “Well, who is this person choosing for their peace.” It’s just so abstract. It’s never anything that seems to be... How can I say it?

It’s very specific thoughts. It’s not nebulous, it’s one thought and then another thought that there seems to be no answer to. And I feel like I’ll never be peaceful and be happy until I have the answer to “how can you prove things are real? How do I know I’m not dreaming things? Where do my thoughts come from? What is a thought?” I mean, I’ll have one thought and then it’ll scare me and then I’ll think, “Oh, gosh, there are people who are disincarnate with me right now.” Some days that’s fine; other days it’ll be “Oh, my gosh!” There’s one thing or another that on a deep, deep level I’ll be terrified by, when in the past years, they’ve interested me and fascinated me.

So it’s like this thing, it’s threat is fear of fear, fear is like...

ANSWER: Just listen, just listen to what you have just said. It was a stream of thoughts. Stop thinking. The answer will not come as a new thought that will clarify the questioning thoughts. The answer will come in the peace of your silence, in that place where you can hear. You see, in a way all of these specific

thoughts are asking questions, but they never shut up, do they? They never stop long enough for an answer to come forth.

You know what you could do when a specific question like that comes? Realize that you're not the one to answer it. And that it is not to be answered by means of your thoughts. And say, "I'm going to turn this over to the Holy Spirit," or "I'm going to turn this over to the Father. And I'm going to listen to the Holy Spirit or the Father for the answer to that question."

QUESTION: I've done that many times.

ANSWER: And if you get no answer, don't then resume trying to come up with one yourself, or shall I say, don't let the flow of thoughts begin to work over the fact that there's no answer. Because sometimes when you don't get an answer, you are getting the answer. And the answer is: "It's time to be still." The answer lies in stillness in you. And you know that.

You know what? You're real. You do exist, even though I'm very well aware that through the use of reason and logic you can, or your ego can, explain you away. You're going to have to take a stance somewhere. You're going to have to acknowledge, at the least, your existence. And when the ego starts arguing it away, you're going to have to say, "Shut up! I will not engage in crazy logic, inane reasoning. I will not entertain you. I will not be a good hostess. You are not welcome here, get out!"

Have you ever had a salesman come to the door that you can't get rid of?

QUESTION: Yea, I end up buying something just to get rid of him.

ANSWER: Well, don't buy anything from this particular salesman. Because this particular salesman is trying to prove to you that you don't exist. So don't even buy one little tidbit, because if you buy part of the illusion you get the whole illusion.

Now, in so many words, you have done what I just said, you simply need to do it more consistently.

QUESTION: That's right, it's consistency. Because I'll do it one day and by evening I feel like me again—just normal, like myself, happy, enjoying people, enjoying my son, enjoying myself, reading, relieved. And I wake up the next morning and it's like, "Oh, no." It's just thinking, thoughts. And I know it sounds like, well, just stop doing it. But there's something underneath it that won't go away, that I feel like is almost a physical mental illness, or something.

ANSWER: Bull shit! That's more of the crap that your ego would bury you under. Have enough self-respect to tell it to shut up.

QUESTION: Okay, so basically when the thoughts start, and I feel this incredible panic and fear, like I'm going to detach from reality—I'm going to take my little boy to school, I'm just going to stare at people like I don't know

them—just be willing to stop thinking and be a flat, neutral, zero person. Just stop.

ANSWER: Whenever you do that you will discover that you haven't disappeared. But you will have your peace. It's like the salesman says, "Man, if you don't buy it today, you're going to miss the big deal, because we got this promotion on. And if you do it today, you get the really fantastic offer that we're giving you. There's something behind, something beyond what we're offering you. So take what we're offering you. But you got to do it now, because the software only last for two more minutes." There isn't something behind, and something behind that, and something underneath that.

You've got to be really simple-minded. There are only two voices you can ever hear: the Voice for Truth, which is the Holy Spirit or the Father speaking, or the voice for the ego.

QUESTION: Well, see that frightens me too, because even if I say, "Shut up, it's just my ego," then I think, "Well, look, I'm stuck with this ego," and then I get freaked out about that. It's like I don't want it there. It's twisted.

ANSWER: Say, "Shut up!" and then stop thinking. Don't let the next thought come, because you want the silence in which your experience of your presence is obvious to you, and you want to be in the silence where your connection with God is available to you as your experience. But you will not have it as long as you are letting the ego talk, or you are arguing with your ego.

Now I am well aware that you are expressing the fears that come to you, and they are not necessarily the way you are feeling at the moment. I also understand that you know what I'm talking about.

The point is, love yourself—and I'm going to say this to everyone—love yourselves enough to give yourself the attention you need to put the energy into yourself that it takes to have your peace available as a conscious experience. "Oh no, I've got things to do. The world is more important. My children are getting home from school, I've got to take care of them. I've got to take care of my husband. I've got to take care of my work." You've got to take care of yourself, or you won't be there for the children, or the husband, or the work, or the world.

So be simple-minded. You don't have time for that other voice. Because at the bottom line, whether it's as severe as it is with you, or whether it's in the much milder ways, thousands of ways that it happens for everyone else during their day, the ego is always undercutting you. And you don't have to listen. You have another choice.

Most people just think that this flow of thoughts, of ridiculous undermining thoughts, is life. And they don't realize there is a choice. They don't realize there is another voice that they can listen for and hear, another voice that is intent upon

registering with you, because ultimately it is your capital “V” Voice, it’s the Voice of the integrity of your Being, because God is the integrity of your Being.

So each one of you is worth whatever effort it takes to use a little bit of self-discipline—just enough self-discipline—to make the choice for which of the two voices you are going to listen to.

So I am confirming to you what you’ve already known, and I’m confirming to you what you have practiced. And I am saying you are worth every ounce of energy or intent that it takes to do it all the time. Because it’s everyone’s Birthright to experience the glory of their Being, rather than the conflict and suffering that everyone thinks is normal.

And what we have been talking about is the way you make the choice between the only two things there are to choose from, so that you can gracefully experience your fulfillment.

QUESTION: Thank you, Raj. Since the last big earthquake in LA, my husband and I have been thinking of moving elsewhere. And I guess I feel some inner promptings to do that. I’m wondering if this is just my fear misleading me, or if it would be a good thing for us to think about relocating? And if so, where?

ANSWER: This is a wonderful question. No matter where you are, there will always be something to run from. But I want you to imagine a tulip bulb that has been planted and begins to grow. And as it grows, you know that out on the end is going to be a bud. Now is the bud trying to get away from the bulb? Or because the flower—and I’m going to say, the bulb, the stem and the flower are the wholeness of that idea that you see partially as a bulb first and alone—is it a matter of the flower moving toward where its fulfillment is, where it is in the fulfillment of the whole idea?

When you move, it is well for you to be listening for where you are to move to, because the move identifies fulfillment of purpose. A move never occurs to get away from something, but always to be, as I told Paul and Sue, where the flower is blossoming.

When Paul and Susan moved to Kauai, they had just done a workshop here. They went on to Australia. And when they had been here, they asked me, because they felt an affinity for it, they felt something, they asked if there was any possibility that they might ever live here. And I said, “Yes, but not for at least a year.”

They went on to Australia, and as Paul has put it, when they got back home to Bellingham, Washington, and walked into the house, it was like the people who lived there had moved. It was their house, but the energy, you might say, of their presence didn’t fill the house. And it wasn’t until a week had passed that both Susan and Paul decided to ask me what was going on. And I said, “Because it is time to move to Hawaii.”

Well, that little ego part of Paul's mind immediately thought, "Ah, I've got ya, Raj. I've proved that you're invalid, you contradict yourself. You said not for at least a year, now you're saying right away." And I pointed out to him, that if while they were here I had told them, "yes, you will be moving a month after you get home from Australia," I would not have had Paul's attention for the rest of the trip. He would not have been available for the other workshops. So love is what works.

Now in Bellingham, everything that was there was most desirable. The environment was not one where earthquakes happen, there had been no disaster per se, except for Mt. St. Helen's. And so, they didn't have something to run from. There was no motivation, no unloveliness or negativity that they were wanting to move away from. And then when they asked why were they to move to Kauai, my answer to them was the one I just said to you, "Because that is where the flower is blossoming."

In other words, it isn't blossoming three inches up from the bulb, it's blossoming six inches up from the bulb. And the blossom does not have the prerogative to say, "I'd rather bloom here." So you must be where the fulfillment is happening, that's what I'm trying to say.

Therefore, if you are going to move, let go of any sense of needing to move because of it being earthquake country. Somebody else could ask the same question and I would say, "don't move because it's gang country," or "don't move because it's riot country," etc. You want to move only when the move identifies fulfillment of purpose, because moving will cause you to be where the flower is blossoming, where your fulfillment is identifying itself.

Now there is such a thing as common sense. If a truck is bearing down on you, you don't stop and ask for guidance, "should I step out of the way, or not?" You step out of the way. And so I am not suggesting that you don't use common sense.

However, to specifically answer your question, there is not at this moment a call for you to move because of earthquakes. Even if the earthquake hadn't happened, you would find yourself feeling the impulse to consider the possibility and the wisdom of moving. Even though you couldn't specify what the wisdom referred to, such as earthquakes, or a better business opportunity, or whatever; it is important for you to continue listening.

I am not going to tell you where to move. Because you see, you want to cultivate the habit of desiring to be where your fulfillment is manifesting itself. And because it's "your" fulfillment, it is going to be meaningful to you. And so when you desire to know what is appropriate for you, you are feeling into what will feel natural, harmonious and is something you will be able to say, "I recognize myself in that. I recognize myself in that."

This flash of recognition is essential. And if I tell you you need to move here, you will not give the attention necessary that allows that recognition of what is appropriate to occur. And you could obediently go and miss the depth of the experience of the fulfillment, because you didn't engage in that part of the blossom coming up to where it was going to bloom that allows you to recognize yourself in where you are.

I am not copping out. I am just refusing to do what would deprive you of an essential element of your fulfillment—really the most important part, the part where you are able to recognize yourself in it and feel your congruence.

QUESTION: Hi. For many years now, I've had a serious life threatening illness that has come in out of my life. And in the last couple of years it has been particularly intense. I've been a student of the Course for a good many years, and I understand pretty much what the material in the Course says about this. And although I've tried to work with it, and although I know that it's purely my own thoughts and my own mind, and that I'm in total control of it, for some reason or another I have not been able to let go of it. And I need some help in being able to let go of it.

ANSWER: Are you aware that you're not in control of your health?

QUESTION: In what way?

ANSWER: In any way.

QUESTION: Who is?

ANSWER: So what is it you are in control of?

QUESTION: I am in control of my thoughts, which affect my health.

ANSWER: Which block your experience of your health, and seem to create blocks to the experience of your health. Now, your health is a Birthright, your perfection is a Birthright. I do not mean the process of birth. I would put it this way: it is your inheritance. If you are the son of a king, you have an inheritance. It is in that sense that I am using the word birthright. It is your birthright to experience what you are as God's expression in its absolute perfection.

Now, all of you do seem to be in control of not your health, but your illnesses. You are in control of the blocks to your experience of your perfection. But none of you can control your body into health. Why? Because its perfection is beyond your control. You have nothing to do with its perfection, God does. You have no more control over its perfection than you have over your individuality or your existence, because God does. But by virtue of your thoughts you can make your existence miserable. That is the only thing you can do by means of your thoughts—create disturbances causing you to have distorted perceptions of the one and only thing that's going on, which is the Kingdom of Heaven and the Sons and Daughters of God.

Now why is this important? Why am I bringing this out? Because what you are not responsible for, in other words, what God is responsible for—I'm going to

put it this way—has ascendancy over anything you think, it has authority over anything you think. Therefore, because God’s self-expression is an expression of God’s Will, then your perfection right here and right now is constantly insisting upon being what you experience.

It is very easy from the metaphysics of the Course, or the metaphysics of any other metaphysical systems that are present, to begin to say, “I’m creating my experience.” Well, no, you aren’t creating all of it. You’re only creating a distorted perception of something—a distorted expression, a distorted perception of your experience. Your experience, God is in charge of. Your body, God is in charge of. Your world, God is responsible for. That means that what God has made insists on being recognized for what it is.

Why is this important? Because, first of all, it relieves you of any personal responsibility for your health. Secondly, it helps you to see that your ideas can create tensions, and tightnesses and blockages that distort the actually undistortable presence of God. It distorts your perception of the undistortable presence of God.

So the only thing you have control over is whether or not you are going to employ the thoughts, the judgments, the conclusions that haven’t arisen from a connectedness with God.

Now, you did not create your body. None of you created your body. None of you, in other words, created the visibility and tangibility of the presence of your Individuality. God unidentified is God nonexistent. God and God’s expression, God’s extension constitutes the wholeness of God—God identified constitutes God. You are that which identifies God. Conscious human Individuality is the visibility and tangibility, the presence, the experienceable presence of God. God Individualized, but not separated into many constitutes your Individuality, and It cannot be invisible, It cannot be unexperienceable.

And so, there is that which you call body, that is the visibility and tangibility of the presence of your Individuality, which is the presence of God expressed, therefore your body and everything you see if seen truly would be recognized as the presence of God incapable of functioning in its infinity in a conflicted way.

Now, what you can choose to do is to not engage in any of the justifications you are employing for the ongoingness of this physical “problem.” You are not responsible for your health. You are not responsible for the existence of your body. You are responsible for any judgments you have toward your body, any misperceptions you have about your body. You are responsible for any negative thoughts about your body. You are responsible for any line of reasoning that causes you to say, “I deserve this because,” and then there is a long list of reasons.

All of these things which you and everyone else are responsible for create disturbance, because they are conflicted. And that disturbance stands between you and your experience of the perfection of God that is the only thing going on. It

seems to distort the presence of that which is really dominant, which really insists on being All There Is, because it really is All There Is.

Therefore—and here is the reason I am spending this time bringing this out—therefore, the moment any of you begin to reduce your investment in your problem, reduce your investment in the thinking that seems to justify the problem and causes you to say, “I deserve it,” to the degree that you release the thinking that says, “I have no choice about this, because my body is just a physical organism that has nothing to do with God, that arose out of the primordial ooze, and therefore I’ve just got to go with the program.” As you release, as you abandon, as you refuse to indulge in practicing these thoughts, you will experience healing. Why? Because you are reducing the resistance you are bringing to experiencing what is truly dominant. You are reducing the resistance to seeing what is really going on right here as the visibility and tangibility or expression of God, which is absolutely indivisible and therefore expresses utter harmony, not conflict.

What I want you to walk away from this gathering being aware of is, that what is real right there where you see a body, what is Real with a capital “R”, the presence of God that is there is insisting upon being your conscious experience. That means that you are not responsible for creating health, as though you are going against the tide of a physical body that doesn’t want to cooperate with the divine You.

I want you to leave here aware, in very simple terms, that your body is your ally. Why? Because it’s there to identify the presence of your Individuality perfectly. It is intent upon it, and has no other function, and that function is divine. The moment you really begin to invalidate your judgments about your body and your concepts about your body that leave it outside of the presence of God, you will find your body identifying your perfection, because its divine purpose is to express nothing else. And the Will of the Father lies underneath that insistence. The Will of the Father is the motivation of that insistence. That insistence of what? Of that body that is sitting right there.

It is really very dangerous to your Sanity to believe that your body is an illusion. It is also dangerous to your Sanity to believe that your body is Real, but it has nothing to do with God.

What is unreal about your body is all of the conclusions you have come to about it that have not held it in the context of the Allness of God—all the fears you have about it, all of the distrust you have about it, coupled with the ego’s ongoing insistence that you don’t deserve unreasonable good, and that you do, for one reason or another, deserve what you’re experiencing. These things are, as it says on the pack of cigarettes, dangerous to your health.

You’re here at this very moment with a divine ally, rather than a hunk of flesh that really has no inclination whatsoever to cooperate with the divine

Individuality you are, because it's really a physical, evolutionary process that has nothing to do with God. Your false beliefs are the illusory aspect of your experience of your body.

If you truly want to experience your health, I encourage you to walk out of here at the end of the gathering rejoicing that you are experiencing the presence of God, whose Will it is to be expressed perfectly, flawlessly, without conflict and that your body means something divine.

The Course says that all it takes is a little willingness, not a strong conviction, just a little willingness to be open to the possibility that everything exists in the context of God. And that anything about the world you are seeing, or the body you are seeing that seems not to reflect the perfection of God, is necessarily a distorted perception caused by thinking, reasoning, and coming to conclusions, all of which is based upon the belief that none of this has anything to do with God.

When you are denying God where God is, you will experience dissonance. It's that simple. But you know what? Because God is omnipotent, any denial you engage in of God means that God will win and you will win. You are bound to get well. You are bound to experience your perfection here or hereafter, because what is Real is the only thing that can endure, and because one way or the other you are going to win with God. You might as well begin to win today by not denying God right where God is, and becoming curious to see God where you didn't think God was.

If your body isn't real, how can you really expect healing? Why would you heal or make better something that doesn't exist anyway? It becomes confusing. If the man with the withered arm... Let me put it this way, if his withered arm was an illusion, why would I make it look like the other one? Why not make both of them disappear? So there was no suggestion of an illusion there. Why not make him disappear? Indeed, this line of thinking becomes very much like Connie's question, where the ego eventually proves you don't exist.

If you want to know what the truth is, and if you want to experience your health, and you want to experience harmony, and if you have any shred of hope whatsoever for experiencing peace on earth, all of you had better begin to acknowledge that the earth is God expressed, not that it and the universe are just some chance result of some physical interactions, and that somehow speckled throughout the universe are these Souls; little, bright, divine lights, sort of embedded in bits and pieces of the material world. It may not look like God, it might look like earthquakes, and it might look like horrendous fires, and it might look like floods, and on, and on, and on.

What do you think healing is if it isn't transformed vision of everything you're already aware of, so that you can begin to see God there, because you have

abandoned your investment in all of the definitions YOU have given everything, including your body.

You didn't create your body. You can't create your health. You didn't create the world, and you can't create the infinite perfection of it. But you can stop creating the arguments against it, and the convictions you have as to the fact that the Kingdom of Heaven is not here to be perceived, and the convictions for whatever reason you have decided that you cannot experience your health, or you don't deserve to experience it.

You can abandon those things. And in abandoning them watch the assertion of God, watch the intent of every visibility and tangibility to register with you, so that the wholeness of it is there, not just the perfection not seen because everyone is too busy having a different perspective and gaining a sense of being the creator.

So, you have an ally that has a divine intent to register with you as it truly is, so that you come back into your right Mind about your body in this instance, about your mind in your instance, about your relationships, etc. In other words, you have a powerful ally, not passive or wimpy. You could almost say it cares that you recognize it. In order for you to be whole and experience your wholeness you must recognize it. And so, that is its intent—for you to recognize it.

Your body is not malfunctioning because it has a will of its own—it doesn't [have a will of its own]. It has an intent. That intent was set into motion by the Movement of God called Creation; creation of Himself expressed and looking like you. But how on earth can you ever arrive at the experience of what you really look like if you are saying that God cannot be in the look, that the ego created the look.

Now, the ego created the misperception of the visibility and tangibility of God. And when one is caught up in one's misperceptions and ignoring what's really there, one is what? Mentally unbalanced, insane, experiencing a form of insanity. It's the valuing of the misperception that is the insanity. And the thing that's being misperceived remains forever the presence of God perfectly expressed and intent upon being recognized for what it is. And that intent is asserted with utter love. It cannot force itself upon you, but the moment you dare to begin to let it in by conceiving that it possibly exists, it most gently and lovingly fills you up. And it fills you up because it expresses a Will, the Will of the Father, which is Love.

I want you, if you leave here with nothing else in your mind, to be aware that you have a powerful ally, and the power of it is God's Love and perfection. Feel yourself being companioned with in the most intimate way as the very presence of your body and its intent to identify your presence flawlessly, immaculately.

And boy, the ego is a bastard isn't it. It says, "Well, it's only supposed to take a little willingness. Boy, I must not even have that, and I therefore haven't

much hope.” Well, when that suggests itself to you, I want you to remember the degree to which I have gone to share with you that you companion with a powerful Presence—Presence has a capital “P”, and I said it wasn’t wimpy.

You know what? The suggestion that you don’t have what it takes, that you can’t even muster up the little bit of willingness that the Course says that it takes; well, I’m going to tell you that there’s a wonderful lesson in failure, failing to have even the little willingness, failing to be a success. You want to know why? It’s the Father’s good pleasure to give you the Kingdom and you don’t have to deserve it. Trying is willful.

A little willingness really means embracing failure at being a successful ego, or even a successful Son or Daughter of God. Because your successes as the Sons and Daughters of God are not experienced by virtue of anything you do as Sons or Daughters of God, your successes at being the Sons and Daughters of God is a result of being the expression of God, which God is responsible for.

So, I have not set up a challenge here for you to have a little bit of willingness so that you might experience the powerful Presence of that which you companion with. I haven’t set up a challenge at all. If you are not responsible for your health, if you cannot create your health, then you cannot fail at creating it can you? It was never in your hands to do anything about. So what I have been describing here, in your abandoning the exercise of false perceptions and false conclusions and judgments and doubts, etc., all of that really does constitute becoming a failure as an ego.

Do you see what I’m saying? I’m saying that absolutely nothing is called for on your part except failing. That’s how little is called for from you. And when as a result of negligence you succeed at failing at being an ego—in other words, when you really let go—this powerful Presence, this ally that you companion with, that is actually what is present and called the visibility and tangibility of you that is your body, this will assert itself. It will, you might say, emerge (it’s not the best word, it sounds like it came from somewhere) but transformation will be experienced. And it will be experienced because something Real is right there where you say your body is.

Willingness to see it is love. Willingness to see what is Real in your world is love. It’s a willingness to see beyond your present sense of sight, and acknowledge the presence of God. And mind you again, all of you, what blocks you from perceiving the presence of God in its absolutely unconflicted wholeness, what blocks that are the thoughts, the reasonings, the judgments, the conclusions that have been arrived at without feeling into the presence of God first.

Maharishi says, “doing less and accomplishing more,” and I am saying, “do nothing and be All.” Discover your wholeness.

We can pursue this further as we go into the next two days. But let’s let that gel for now. And what I want to say to everyone is do not hesitate to challenge if

you experience a great disbelief about something that I say. What I mean is, be willing to ask for further clarification and express what it is your perception is that doesn't allow you to embrace what I am saying. And when you are listening for guidance within, do the same thing until you can come to a place where it makes sense, and you can let go of the last little bit of resistance to experiencing the truth, or experiencing your healing. Thank you for your question.

QUESTION: You mentioned something about God creating the body. I'm confused on this point. My understanding was that we created the body as an illusion.

ANSWER: Indeed, that is one of the reasons that I am speaking at some length here. You are the expression of God, God expressed is not intangible, invisible, unrecognizable, unexperienceable. Therefore, your Individuality has visibility and tangibility. My words are somewhat an accommodation, but they say what needs to be said so that you will treat the body as though it is real. You, your essential Individuality is recognizable. I could say that there is its "recognizableness." This here is Paul's "recognizableness." It is mind's ability to recognize Paul. That, all that I just said, lies in the context of the Allness of God.

Now, if Paul makes a decision to think for himself and says, "Father I'd rather do it myself. I'd rather perceive everything with my own quirky little bias. I'd like to add a little bit of something that you didn't include. But since it's inviolable, the only thing I can really add is a quirky way of perceiving it. So I'm going to perceive it a little bit differently than you do, Father." Ah, now he says, "Ah, now, well this is my body, and let's see if it isn't what it was the way God made it... Well, wait a minute now, I'm feeling uncomfortable here. I don't exactly know what it is, but the peace I experienced when I was with my Father's point of view is absent, and I'm feeling uncomfortable. Oh, um, where can I hide? I've got to protect myself."

Well, what's happening right there? The first stages of identifying the body as vulnerable, and as something that needs to be protected, and the definitions keep flowing. Now, the visibility and tangibility of Paul, as the Son of God, as the expression of God was there before Paul had a sense of it as being himself that he must protect and hide. And it's still the body, or visibility and tangibility there after he begins to have this distorted sense of what it is and what its purpose is.

That sense of it, as something to protect, and as something that can be perceived separate and apart from what the Father is Being right there, that is the illusion that you create, that you all create. But it is, I'm going to put it this way, it is a delusion about something. You cannot have a delusion about nothing.

You have created, conceptualized, you have literally conceived your body in a manner that is totally inconsistent with the visibility and tangibility of what the Father is Being right there where you are, right there where everyone experiences you. But the Father is still the only thing there, even though you describe it as a

body, which is experiencing a disease that is life threatening. ‘Tain’t so. The only thing that is there is the presence of God, and maybe an imaginative misperception of it, which you are believing and reinforcing. And that is what I am talking about abandoning. Remember that I said, God unexpressed is nonexistent God. Or as the Course says it: “God not extended is nonexistent God.”

The only world and body you have created is an independent assessment of the Kingdom of Heaven. You get that? The only illusory body and world that you have created has been a false assessment of the Kingdom of Heaven. But the Kingdom of Heaven continues uninterruptedly to be the only thing going on. And the Son of God that you are, and the Daughters of God that you are continue to be the only thing present.

So you create a false perception, and all of you get together and you agree on your misperceptions, and you develop codes of behavior and agreements as to how things work. And by virtue of your agreements with each other about how all of your definitions work you seem to function with some harmony. But all of this has happened after that point where you said, “Father I want to add a little of my own English to your creation. A little of my own bias, or well, slightly different creative perception of it.”

And in doing that, you step into your sense of separation and vulnerability, and all of the definitions of everything that are colored by that separation and vulnerability. That doesn’t cause another world to come into existence, but it causes you to see the Kingdom of Heaven wacko, insanely.

And so, indeed, when you look, what you are seeing for the most part is illusion in the sense that what you are seeing is what you are convinced is there, rather than what is really there. And love is the willingness to recognize that which is really there, and abandon your convictions about what you think is there. And abandoning the mutual agreements you have with each other about what you think is there.

You see this is important, because if you really remain convinced that you have created your body, then it must be an illusion, and ultimately healing would have to mean that your body would disappear, the illusion would no longer even be presenting itself. That’s insanity. And that is not love. And it is not appropriate to indulge in it.

As the Course says, there is a different way to look at this. You know what? Looking out here and saying, “there is a different way to look at this, and meaning it doesn’t exist at all. Wow, what a different way to look at it. My goodness, it doesn’t even exist.” That’s not a different way to look at it. That’s engaging in, or indulging in a very wild, imaginative idea, and thinking that having that idea constitutes a different way of looking. It’s not a way of looking, it’s just a different thought bias.

But if you're willing to look out here and say, "there is another way to look at this," or if you look at your body and say, "there is another way to look at this," and you mean "there is another vantage point from which I can look at it, there is a different vantage point from which I can look at this. I can look at it from a place of having no confidence about what it is. There is a place where I can go in the silence and in my peace, and ask God what's really going on." And having God, or the Holy Spirit share with you God's point of view, so that you look at it from a different place, and you see it in a different way, not as a result of a different way of conceptualizing it, but a different vantage point entirely. A different way of seeing it.

I will share with you that the last workshop that was held here on Kauai, at the end, Paul was very much with me. And I was thanking everyone for their presence and their participation and so on. And as I did that, Paul opened his eyes, because in effect that expressed what was happening, I was looking. And he had a new experience of seeing. He's used to looking with his eyes to gather information. But he experienced me seeing for the purpose of giving acknowledgment. It was for the purpose of embracing, extending, acknowledging, instead of gathering data, which you really do for the purpose of self-protection.

That gives you an idea of what it means; there is another way to look at this, not a different way to conceptualize it, no. There's a different place from which you can look, instead of being from your tiny limited viewpoint, you can look with God, through God's eyes. You see?

Waking up is not a head trip, the Course is not a head trip, even though many people intellectualize it. And I will leave you with that until after lunch.

ANSWER: Before we pass the microphone, and because the subject of the last question and answer are so important, I'm going to open it up to everyone, if someone else has a question, or an objection, or a comment pertinent to the subject of the last question and answer. And we will do that before we continue on passing the microphone.

QUESTION: Would it be fair to say then that one should love one's body?

ANSWER: Amen. What is your alternative? Well, if love is the willingness to recognize that which is Real in each and everything, and if love illuminates what is Real, then actively loving your body is going to uncover what is Real. And if there really isn't anything Real about your body, it will disappear, and that will constitute a revelation and a healing. However, it will not disappear.

What I am meaning to say is, that to love anything will cause it to be seen more truly as it is. And it will cause that which is not true about it to fade from sight. You want what is illusory to fade from sight. And if indeed your body is an illusion then it will fade from sight, and that will be good news.

So yes, love your body, because you really only have one alternative and that is to hate it. In other words, either you are embracing it with a desire to experience what is divinely Real right there, or you are actively engaged in denying that there's anything there. Denial, especially if you are denying something that is Real is an act of aggression, it's an attack. Do you see? Love is never an attack and it's always healing. Hate, or denial is an attack and it is never loving. It is, therefore, never healing. So you tell me what occasion there might legitimately be to ever do anything but love everything?

Now understand that I am not saying love an illusion. I'm saying withdraw the judgment or the assessment that what you're looking at is an illusion, and be willing to love whatever is there that might be Real. It is that act of faith, you might say, it is that act of faith that there is something Real there, divinely Real, and therefore unconflicted, that allows for, in Biblical terms, "the scales to fall from your eyes"; from your eyes, not from the thing you're looking at so that you can see what is true and Real there, so that you can see whatever of God is there.

Now, just as an interesting point. If God is infinite, if God is omnipresent, then, as the saying goes, "there is no spot where God is not." Even physically speaking, since probes have been sent out into space where it was assumed that there was probably a perfect vacuum, they have found no perfect vacuum, no place where absolutely nothing is. Of course, that's what they found because they are exploring the Kingdom of Heaven, and there is no spot where something Real doesn't exist.

If you stop and think about it—and I am not making fun of your question, because I know you were asking it in all seriousness—but may I suggest, in the process of your spiritual growth and Awakening, don't be too quick to abandon your common sense. And if you stop and listen to the question, it is really funny that it could be asked seriously—"Are you saying that we should love our body?"

The fact is that there is no occasion not to love everything. Loving provides the threshold of transformation, healing. Attack always promotes defense, which is simply attack from the other direction. That's the end of the answer.

QUESTION: Maybe I'm a little confused. I think I love myself, and when I feel that, I love from my heart. Can you illuminate love so that I know maybe from your perspective how I might perceive love?

ANSWER: One of the simplest ways I can describe it is that love is defenselessness. And I know that might sound funny, because it sounds like that's something you do all by yourself. It is like my definition of forgiveness is the withdrawal of judgment. What makes it different is that most people think of love and forgiveness as something you extend to another.

Someone is a dirty so-and-so and you forgive him, in spite of him being a dirty so-and-so. Now you tell me where there's been a withdrawal of judgment there, even though there has been an apparent willingness to love the dirty so-and-

so. But, ah, let's withdraw the judgment "dirty so-and-so." Let's be willing to not engage concepts or definitions that we use to define that other one. That's forgiveness.

Love as defenselessness, again, doesn't sound like something being extended. However, if you have ever been with someone who has been really defenseless, you have felt loved. Because you have felt utterly safe. And you have recognized that in the presence of someone who is defenseless, you are in the presence of someone who is totally with you, totally present with you. Wow! That's brotherhood. When no one has their guard up, when no one has a concept of you that they're employing, when they are utterly defenseless with you, with no defense between you, you feel loved.

As I said earlier, love is the willingness to recognize that which is Real, in spite of what appears, in spite of what someone else presents, and in spite of a concept of them that you hold between yourself and them. Love is not something that you extend through space to someone else. Love is a willingness to be in the void—the void being that place which is empty of your judgments.

And when you are in this place where you are empty of your judgments, you experience yourself in your peace, and you also experience yourself in, shall I say, the Reality of you. Everyone thinks that peace is just a temporary alternative to the experience of anxiety, or emotions, or more charged dynamics, but this isn't true, it isn't just another emotional state.

When you connect with your peace, you are literally having a direct experience of your Being and its nature, and this causes you to have an entirely different perspective of yourself than you have when you are highly charged; whether it is charged positively or negatively, there is a wholeness to it. And because there is a wholeness to it, there is a stability to it that's unlike anything you experience when you are emotionally charged.

This stability you experience as unjustifiable invulnerability. And when you realize that you are experiencing yourself in these things, and you feel your utter safety, you are able to be defenseless. And those who are with you feel no need for defense. But more than that, it is absolutely obvious to you, it's inescapable to you that what you have found out about yourself is true about your fellow man.

And so, you have a new experience of your fellow man, regardless of whether he's still actively presenting an old ego dynamic. And so, you have arrived at that point where you are recognizing that which is Real in your fellow man, which is love. But it isn't something you have extended through space, it is something that has happened in the within of you where you find your unity with your brother, and there's no space to extend love through, because within you you are being the recognition of that which is Real in him. And it is an experience of union.

There is a difference between being love, and being loving. You be loving through space; it is a behavior. Loving, being loving is a kind of behavior. It's always calculated, no matter how good the motives are, it's always calculated. But when you connect in the silence within you—in your willingness to recognize what is Real—when you connect with the silence in you and you learn more about yourself, simultaneously learning about your fellow man, your perspective changes, and you know what is true about your fellow man. And that knowing which doesn't take thoughts is love.

I've said it before, and I'll say it again: The most direct route to your fellow man is right through the center of your Being. Because that's where all of you are one, that is where all of us are one. And that is the only place from which any of you can know each other truly, or love each other truly.

Now this isn't nearly as impossible as it might sound. But it really does require beginning to take time to be quiet, and not value thinking and conceptualizing so much. Because in the wordlessness of the quietness within you is utter obviousness that requires no words. And what is obvious to you is the truth. And this is when you begin to see through God's eyes.

Put simply, your behavior will change—what would be called your outward behavior—because you will not behave with any of the signs of self-protection, or of being on guard, or of being cautious, or doubtful, or untrusting. You will not give any of the signs that another will interpret as a call for defense on his or her part. That is why the other feels loved.

You want to know something? You feel loved when someone recognizes your innocence. Because, generally speaking, no one does.

So love is the recognition of another's innocence, the felt recognition of another's innocence. And when another has the experience of you feeling their innocence, they feel loved because they feel truly recognized. And when they're truly recognized, and they have someone, let us say, joining them in an acknowledgment of what is true of them, their need to defend their guilty sense of self vanishes. And that's why things transform.

Being loving is better than being hateful. So don't stop being loving. But understand that being love is different and more valuable, and cultivate that conscientiously. That's the end of the answer.

QUESTION: It certainly is a pleasure to be here with you this afternoon. The Course In Miracles has often been interpreted, at least from my experience, to deride the body.

ANSWER: Unfortunately.

QUESTION: For instance, sayings like: "I'm not a body, I'm free." "The body is just a communicator." And indeed, in many ancient texts it talks about the body being a real problem. I think the I Ching says that there's much turmoil that comes from having a body: it has to be clothed,

and fed, and sheltered. So a lot of New Age people think about the body or disown the body or say, “Gee, I can’t wait until I’m free of the body through death or whatever, and then I’ll be truly free.”

For me, being a body worker, this has created somewhat of a quandary. The body as a communicator is quite obvious. However, in my work I look at the body as being one of the most magnificent biofeedback machines ever devised. Could you give me a little bit, give us a little bit more direction as to being free of the body? In other words, I guess it could all be summed up in saying, is there any advantage that comes from having a body?

ANSWER: You must ask the question first, do you have a choice?

QUESTION: You mean about having a body?

ANSWER: Indeed.

QUESTION: Well, again I could say, well, all I have to do is pull the trigger and that takes care of the body.

ANSWER: That’s not true, though. Everybody else has to bury their accumulated sense of your identity as a body, but for you, you will experience no interruption of being visible and identifiable. And there have been many who have had a great surprise thinking that when they had pulled the trigger they would be free of the body.

So the fact is that you do not have a choice; therefore, to talk about the advantage or disadvantage of having a body is meaningless. It is the way it is. It would be like saying, “Is it an advantage for God’s Creation to be experienceable? Is it an advantage to God to create and have a Creation?” There’s no choice about it, because there is no separation between God and Creation, because God being God in the act of Being. In other words, the Movement that God is is Creation. Creation is not an effect of God. Creation is God Moving.

Now, “I am not a body, I am still free to be as God created me.” Well, that doesn’t contradict what I said. The statement does not say, “I do not have a body, I am free.” It says, “I am not a body.” Well, none of you are bodies, you are all mind. You are all consciousness, in which is embraced or experienced all form. This means that all form is mental, it is mind, it is the Movement of Mind which mind is experiencing. And this is what quantum theory is beginning to discover.

Mankind, generally speaking, is about forty years behind the times, because it has been well over forty years ago that your scientists discovered that there isn’t any matter, and there isn’t anything of substance, that it is all energy patterns. When they look through the electron microscope and they get down to the atom and then down to the electron, they don’t find any little billiard ball of solid matter. They simply find a discernible energy pattern, like a magnetic field is an energy pattern, which you cannot see until you have some iron filings.

So when they get right down to the basic building blocks of matter they find no matter, just a pattern of energy. Well, it isn’t going to take long for them to find

out that the pattern is a mindful or mental pattern. And then they're going to find out that the mind, or the intelligence that is patterning the energy is God, or the Prime Mover, or whatever name you want to use.

So there is absolutely nothing concrete about the concrete. And there's nothing concrete about your body. It doesn't exist, it doesn't exist as a body of matter. There isn't any solidity to it at all. Now that's the "physical" fact, or the scientific fact, not going into any metaphysics of any kind. There simply isn't any body for you to claim to be. There isn't any body for you to believe that you are.

You have forever been Mind—pure awareness—experiencing the Movements of Mind, and misinterpreting those movements to be material forms. And then defining the one that has two legs, two arms, a head and a torso as you. So no, you are not a body. Not only that, there isn't even a body for you to be. But there is something going on.

In itself the realization that there is absolutely no solidity whatever to your body, or to the table, or to the planet, that realization can help you to grasp how it is that there could be a spontaneous and instantaneous healing, because there's no matter that you have to wait for so that it can go through physical processes to arrive at a new configuration. And I'm not even talking spiritually here, I'm talking pure "physical" science.

And, of course, you're free to be as God created you. Because you aren't now and you never were a body. And now you know that there isn't even a body of that sort right there where you can see visibility and tangibility. It's the visibility and tangibility of Mind. The infinite Mind Moves, and its Movement has substance to it from its standpoint. Its ideas have substance. But that doesn't make them solid, it doesn't make them matter. They are still entirely mental.

And so, the simple fact is, that every sensory so-called physical experience that you are having at this instant is purely mental, and except for your misinterpretations of it, it is real. The Mind that God is is not deluded, and its experience of the substance of its infinite ideas is Real and unconflicted, genuine and eternal.

You are experiencing the eternal at this very moment, except that your conditioning says that you are in a universe, and you are a vulnerable mortal body—meaning that it will eventually die—and you are amongst a lot of other physical objects, which if one were to fall on you could kill you, and therefore you live in a dangerous environment. These are the ways all of you are misinterpreting an absolutely mental experience of Mind and its Movement, God and the Movement that God is.

You, all of you individually are...well, it's been said that you're God's offspring. But not offspring in the sense that you have children, and they are separate from you to run around to do their own little willfulnesses. You are the extension, as the Course uses the word, you are God's Love extended. Well, what

is God's Love when it's extended? It isn't you being love. It's still God's Love. It's still God. It hasn't changed into anything else, even though it's you.

I'm doing my best to express ideas for which you do not have words in the language, but you are grasping the idea and the Meaning.

As each of you begins to have less investment in surviving as a body, and as you begin to switch your allegiance from body identification to mind identification, you will begin to find so called matter reconfiguring, because you are not resisting it, or holding it in a pattern that is untrue of it by virtue of misinterpretations that you are absolutely confident about.

Now even though there's absolutely nothing substantial about anything you are experiencing, nothing physically dependable about it, it does not mean that you need to be frightened now that maybe your chair will have a little glitch in its energy pattern, and you will find yourself on the floor because you passed through it, it didn't support you. Because Creation is the visibility and tangibility of God and there are no glitches in God.

So your world and universe and body all embody the indivisibility of God. And if God cannot be divided, there can be no conflict, no opposites, therefore no chance.

So it's true, you are not a body, and you are still free, have been forever. You are still free to shift from body identification to mind identification, and experience everything from a new vantage point that is more true. But you see, the body won't disappear, and Creation won't disappear—just what you are identifying with and investing your survival energies in. Does that answer your question?

QUESTION: I think I'm going to take us from the nice wonderful mind back to the body. Because when I heard you answering that question before, I felt, well, if we are the creative expression of God, then maybe all of these diseases, maybe we're supposed to just love them and accept them as being the Will of God. Is that true?

ANSWER: No, indeed. But you're not to hate them either. You're not to have any response to them. Let us say, that it is a disease that has a physical manifestation that you can see with your eyes. And you look at the manifestation of it. You do not say, "I love that."

You see love is the willingness to recognize that which is Real. There is something Real here, but it's not the disease. So you don't love the disease, and you don't hate the disease. You don't engage with the disease, you engage with the Father that must be being Meaningful right here in order for there to be any experience of any kind right here.

Your devotion is to the Father, everywhere. And what doesn't represent the Father doesn't distract you from acknowledging the Father right there,

acknowledging what is Real right there. When you see something that is apparently conflicted, you may know that it is an illusion.

If you are driving down a highway and it is a very hot day and you see the road covered with water five miles up, what do you do about it? Do you love the water? Well, actually, if you were asleep in the car and hadn't even seen it, it would have made no difference to your getting where you were going.

In other words, the illusion doesn't require anything to be done with it. It is a misperception, even if it seems quite tangible, even if it can be recorded by a camera. No matter how much it looks like the road is flooded ahead of you, there is not a drop of water on it. And even if you had tangible proof of its existence, by virtue of a photograph, the road has not a drop of water on it.

So when you see that, what do you do? You say, "well, I'm just going to keep on keeping on, because there's nothing there for me to deal with, and you go to your destination. And so, you look here at the seeming evidence of conflict, and that which cannot be an expression of God, because it is conflicted, and you say, "I'm not going to be sidetracked by that. If there's anything here, God has to be here. If there's anything to be experienced here, it has to be God expressing His Meanings for His unconflicted purpose of fulfillment. And I'm going to keep on keeping on, in terms of recognizing that."

No, you do not love what is obviously false, and anything conflicted is false. With people, behavior may be conflicted, but that which is doing the behaving is Real. So love is the willingness to look past the behavior to that which is Real. And really doing that, the way I described earlier, right through the center of your Being, means that you will not react to the other one and his presentation of engaging in unloving behavior.

You will not judge that person according to his behavior, knowing that his behavior is arising from ignorance, that it's inappropriate for him to be bound by. And your inner recognition of his freedom from being bound that way, and the behavior that spontaneously follows that kind of recognition of innocence, makes it easier for that one to abandon his confidence in his misperception.

Also, please, none of you abandon your common sense as you move forward on your spiritual path. Indeed, you may have to be open to that which is unreasonable according to your current conditioning, but never abandon what you call reasonability until you have abided with the unreasonable long enough to embrace its fuller meaning, so that it has become reasonable to you and constitutes part of your common sense at a new level.

You all know what hurts! And you all know what feels good! At the bottom line: What hurts is conflicted. What feels good is not. And when you see something that you know is wrong, is conflicted, cannot be of God, do not love it. But don't become sidetracked by it either. Desire from the "withinness" of you to see that apparently conflicted area—whether it's a whole individual, or an evidence

of disease—and want to see through God’s eyes so that you can see God there with no evidence of conflict. Is that clear?

QUESTION: Yes, thank you.

ANSWER: You are welcome. Your spiritual paths really don’t require you to become stupid.

QUESTION: I would like to address... It seemed you started to touch upon vibration when you were talking about leaving the body, becoming the mind. People have begun doing work on ascending in this lifetime, regenetically constructing themselves, bringing in certain strands of DNA, vibrating into another dimension, fourth-dimension. And I would like to have some feedback on those things.

ANSWER: First of all, I said nothing about leaving the body. If anyone thought I did, let me be perfectly clear. If you can manage to escape the visibility and tangibility of your individuality, you will have succeeded in ceasing to exist.

QUESTION: In this dimension. Ceasing to exist in this... Well, all right, I’m talking about vibrations stuff.

ANSWER: Period. I simply want to make it clear that shifting from identification with the body to identification with mind does not cause body and world and universe to disappear. But the shift causes you to experience it from an entirely different vantage point. And this vantage point is one in which you recognize yourself in everything. And so, you will find that you have not left the body, but that you not only have an experience of being yourself—I was going to say, an experience of identity—you not only have the experience of being yourself and recognizing yourself with specific identification, but you have the experience of yourself in and through all things universally, infinitely.

So you don’t escape one little part of the universe into some sort of nebulous void, you keep it and get all of the rest as well, including the whole Brotherhood, in whom you recognize yourself, and feel your Oneness with and Wholeness with.

No one is escaping anything. And I’m going to tell you some wonderful news that may be disappointing. There aren’t any other dimensions. There ain’t no place to go. You’re here. You’re Home. You’re in the middle of the Kingdom of Heaven, and the only thing that can confront you at any given moment is the Kingdom of Heaven and the Sons and Daughters of God. That’s all that’s happening at this moment, and any moment. There’s no place to get to. You just have to open up your eyes, and stop having a private little dream that provides a biased perspective of who you are and what the Kingdom of Heaven is.

You can work with strands of DNA mentally, and all of the other fantastic imaginative stuff, but there’s only one thing required for waking up, and that is curiosity—just enough to open your peepers!

What’s good about the good news is that, because you never left Home, it’s been ever presently waiting for you to be curious to look at it. And, therefore, in

spite of all the concepts about refining one's Soul through lifetime after lifetime after lifetime, in order to become worthy of waking up by the grace of God—which makes things sort of questionable too—it means that all along, and even right now, all that's been necessary is curiosity about the Reality or truth of the moment you're in, because it's all present confronting you and nothing else is. Therefore, there isn't any process for you to go through before you're worthy. Every single one of you already knows how to be curious. Does that answer your question?

QUESTION: That's wonderful, thank you. I'm glad to know that it's all here and everything is perfect. Thank you.

ANSWER: It is, and if you are not seeing its perfection, if you are recognizing obvious instances of imperfection, all it means is that you need to bring a little bit of curiosity into play to get beyond the misperception. And as I mentioned earlier, that which is Real has an intent, a powerful intent to register with you because you and it are not separate. And the wholeness of you and it is embraced in your being conscious of it, rather than unconscious of it.

QUESTION: When I was eighteen, I had an experience where I felt the veil was lifted, and I experienced incredible oneness, deep compassion, totally felt at peace, and had glimpses of it later in my life. But I had lost that perception, and I really felt that was like a guiding. I had asked to know the deepest depth of my Beingness, and this experience happened to me.

And so, it is very magical, stepping into that perception, because I didn't really have to do anything except let go or surrender to get to that place, although it still remains. I know I'm not there, because I know what it's like to be there, but it...

ANSWER: But you know it's here whether you're seeing it or not, and that is the value of it.

QUESTION: Yes! Exactly! Absolutely right! Right! So yes! So someday when I get curious enough I suppose it will be there again. That's the impulse I live with all the time, is to be in that space, or be here.

QUESTION: In handling this illegitimate process called disease, I've got a little dissonance between your statements about how to deal with it and previous statements, which suggest that the use of common sense, using the clay that is at hand, using the disease intervention processes, doctors, what have you, that are available, how do I reconcile those two approaches? What context do we put them in? Do we do all of the above, or only one, or both, or what?

ANSWER: Everyone has the thought that if they listen within they will get the answer. And everyone thinks of the word "answer" in terms of permanence. In other words, when you get "the answer" it will be a forever permanent answer.

You will have arrived at knowing, and knowing will be forever unchanged. This isn't true.

Being is exactly like riding a surfboard, and God is the wave, you might say. (You cannot take this totally literally, but I am using it because it has value.) When you are riding the surfboard, you don't say, "What is the answer to this speed of the wave, this height of the wave, the length of my board, or the shortness of it, and the balance? What is the answer?" You do not ask that so that you may permanently employ that, because the next moment the angle, the height, etc., will have changed, and your going to have to ask again relative to where the movement is at that moment.

So, absolutely speaking, you cannot speak in absolutes. How do you like that? Absolutely speaking, you cannot speak in absolutes. So you will not say, "Well, when I have become aware of the truth about this, I will no longer go to doctors. And I will always rely on the Holy Spirit, or the Father, or my clear thinking, whatever." And you will block things off into fixed patterns of behavior, and this you don't do and that you do do.

There is another aspect of this that you must understand, and that is that because you never left the Kingdom of Heaven, and because you never stopped being the Son or Daughter of God—the Christ, even in your limited self-concept what you divinely are has continued to be the Reality of you, undisturbed, and unaltered by your limited perception.

As a result, no matter where you are in your process of realization, in your state of limited self-awareness, the wholeness of you is still the wholeness of you. And because it is the fact of you, it can be experienced as your need being met in the language of your present perception. Which is another way of saying what the Course says about the Holy Spirit using every circumstance to your advantage. The only reason it can be used, or turned to your advantage is because what you divinely are, you still divinely are, and that, as I said earlier, is the dominating factor.

And if there's the slightest bit of willingness on your part, on any of your parts, to be open to what is appropriate at any given moment, the circumstance will be turned to your advantage, and in one instance it might appear as though a surgeon did it, another instance it might appear that an Advil did it, and in another situation it might appear that a simple "Ah, ha" did it. But you will not try to categorize them and say, "One of them was right, and the other two were wrong, which was it?" And then make a life long study. So you listen in the moment to what is appropriate. Does that answer your question?

QUESTION: You said before that if we love the body, we look at it and try and see what's Real in it, and also we can discern what's false in it. The Course as I understand it says that...

ANSWER: But you will discern what is false in it disappearing. Continue.

QUESTION: My understanding of the Course is that the body is neutral, it is neither to be loved nor hated, it is a means of communication. Being neutral, it should serve you no pain, nor should it be a source of joy. That the mind decides whether it is a source of joy or a source of pain. And that as an illusion, God did not make the body, nor did he make the world. Now these understandings of mine seem to be somewhat confused with what I heard here this morning and this afternoon. And I would like to see some clarification please.

ANSWER: I think I can sum it up simply in these words, which are the words used in the Course: “The world you made is an illusion.” And I have described the way in which one says, “But, Father, I would rather do it myself. I would rather have my unique perception of it all.” And by virtue of bringing into play a biased perception of the world, you have made the world.

But it is a world of the imagination, it is a slanted perspective of God’s Creation. Your slant is the world you made, and it is an illusion, and God did not make it. But take away the slant you have given to it, the bias you have given to it, by asking of God, “what is there?”, by being curious to see creation as it is; and then you will have unmade your world, you will have released Reality from your bias, or you will have released your experience of Reality from your bias and you will be able to see the world of God’s Creation.

QUESTION: Well, Raj, this takes me back five years ago. This is a very personal question. I had a reading with Paul, and that was when I was deciding whether I was coming to Kauai. And, Raj, at that time you told me I was at a threshold, that I was coming into my Beingness. And I thought, “Oh, good, I’ll come to Kauai and come into my Beingness.” So my question is, how am I doing?

ANSWER: Beautifully! Whether you believe it or not, beautifully. That’s the end of the answer.

QUESTION: Good afternoon. This is another sick and tired question. In the spring of 1992, I asked you for some help on two incapacitating problems that I had. One was allergies. The other was chronic fatigue or flu-like problems. And at that time, within a period of about ten minutes, the allergy problem disappeared, and it was a severe allergy problem—incapacitating. And I was quite pleased about that and it allowed me to keep functioning in some normal sense. But I didn’t do anything, I didn’t change any mindset at that time. It happened so fast, I didn’t release an investment in being allergic, I didn’t do anything. It just happened.

But the chronic fatigue and flu-like symptoms and sore throat and so on kept up. So I have been trying to do the things that you mentioned, perhaps too hard, perhaps like my life depended on it, I’ve been trying to do those things. First, I’d be happy to have that experience repeated, and just simply

be relieved of feeling really terrible. That would be great. If however, there's something, some aspect of this that I'm supposed to participate in I'd like to know specifically what that is, if that's appropriate. And I'd like that to take place as soon as possible. Thank you.

ANSWER: You are welcome.

I do not want an answer to this question, but I want you to consider it. Do you know how much you are loved? You are greatly companioned with. You are not a special case, it is not that this doesn't apply to anyone else. But the specific thing you need to know is that you are not alone. And you have, what I will call, mighty companions with you—your guide, and others working with your guide on your behalf. And you are embraced with unlimited good, unlimited love, actively embraced by it.

What you need to know is that you are not alone. And what has kept this going has been an ongoing sense of aloneness, even though, in terms of friends and people in your life you are not alone. You have felt alone in regard to this healing. And because the problem seems to be so all inclusive, it seems like it must be more difficult to cope with than something that is more localized.

I invite you, and I encourage you to let in the love with which you are being loved. I encourage you to be as consistently, consciously aware that you are not alone as you can be, even if you have to use a watch that beeps once an hour, or once a half an hour, do it to remind yourself, to remember that you are not alone, and that you are so warmly loved because you are innocent, because you are a brother.

Those who are Awake, who work with you and work with everyone, do it because they experience you, and all of you, as their brother and their sister. In other words, they love you because they care. It is not as though you have dragged yourself in off the street and they don't know you from Adam, but it's their job to love you and so they do. They love you because they know you. The whole Brotherhood knows the whole Brotherhood, except those of you who are insisting upon having this privately biased perception of the Kingdom of Heaven.

Let them in. Remind yourself that they are there. And remember, if your whole body is actually not solid in any way, obviously whatever doesn't identify God has ample opportunity to slip out. There's nothing holding in what doesn't identify you. The love you are embraced by will do the trick, if you will remind yourself that you are loved. And we will see on Wednesday night how long it took.

Let yourself be embraced, all of you. Let yourself be embraced, because none of you are alone. And it is the act of letting yourself be embraced, letting someone or something else into your space that counteracts the act of assertive independence, in which you, for whatever reason, chose to look at things a little bit

differently than God. It undoes the declaration of independence. And so, it's even more meaningful than just a healing of a symptom. That's the end of the answer.

QUESTION: A few years ago I moved to Kauai, and for the last few years, including Kauai, I've been having hard times. But I've also experienced a lot of healing. I feel like that's one of the reasons I came here. And I feel like I'm at the end of a... I don't know, some sort of a cycle, and I'm finally ready to get on with my commitment for my mission. And I need to know specifically where I'm supposed to do this.

I have been having dreams the last few months of... that Washington State was my true home, and I feel a great nostalgia to move back there. But every time I ask within, I'm told that I need to stay here on Kauai. So I'm confused. And I'd like to know...

ANSWER: Only because your choosing to listen to yourself.

QUESTION: But, which is the self?

ANSWER: You are not listening to guidance. You think you have some option. Whenever you think you have an option, you are confused. Whenever you recognize that you have no option, you are clear.

Now if you are asking for guidance, and your guidance says stay here, that this is the place for you to be, don't just lump it, don't just stuff it, say, "Why? What is the blessing here? What is the fulfillment here?" And persist until the answer that this is where you are supposed to be is clear and makes sense, and is reasonable and comfortable for you.

You are feeling some nostalgia. The desire and feeling about going to Washington is arising out of memory, but your guidance is arising out of a connectedness with now, and is reflecting the Father's Will, and has nothing to do with memory, or the past. I understand that nostalgia has a seductive feeling with it that feels like it has depth. But the clarity and the peace that accompanies the guidance you get is what is dependable, and is the sign that it is really clarity, and really appropriate.

So don't try to finesse the universe into getting what you want. Because what you want is what the Father is unfolding for you now, because it will identify and be felt by you as fulfillment. Not fulfillment that's beyond your ability to grasp, or a wonderfulness that your guide says is wonderful, but you don't know what your guide is talking about. It will be fulfillment that you will recognize.

I understand that sometimes it seems reasonable to think that your really wholesome desires, if expressed, may just get the "powers that be" to accommodate you. But you really want to accommodate the powers that be if, indeed, the powers that be are intent upon you waking up, coming back into your right mind, your sanity, your ability to experience truth in everything around you, whether it's here or Washington.

So I encourage you to stand by that which holds the promise of your release from dreams and ignorance. And to be very frank with you, if you want to indulge in a little nostalgia, even a little melancholy—of course, if the melancholy is felt as a warm, longing sadness for something meaningful, but no matter how well you dress up the description so that it sounds good, it's really not being present with and available to the now, in which God is insisting on your being Awake.

I am glad that you are paying attention to the guidance, even though you're gently twisting its arm. You're right where you belong. That's the end of the answer.

QUESTION: I think I'm getting pretty clear on the message about how all this works. I have a big why question. I kind of feel like we're God's Edsel, except I know he creates nothing but perfection, so I guess we're not a mistake. We're created in perfection and we're given a willfulness and a freedom of choice by which we all go about mucking it up. I guess my question is why are we here going through the difficulties of trying to figure this all out, so that we can quit mucking it up?

ANSWER: There are two ways that I can answer it, both equally helpful. One is it doesn't matter how you got here, here is where you are and waking up is the only opportunity, the only real opportunity you are faced with. And that is a helpful explanation. Pay attention to what is on the dish in front of you instead of wondering why the dish is there.

Now the other answer is that for example right now you are experiencing a three-dimensional universe; if you understood how to shift your attention, or the focus of your attention to a two-dimensional experience of what is going on right here, you could shift into that and doing so would not constitute a disobedience, it wouldn't be wrong. But the moment you move into it your new experience would have limits, of a sort, that would tend to obscure the larger three-dimensional perception that you are currently experiencing. And because of that obscuration you would tend to forget that you had the option to, let us say, wake up to what is presently your normal three-dimensional perception of reality.

Well, when the Son of God, and actually it was two—because there has to be a joining, whether you are dreaming a dream or beginning a dream, and it takes two to wake up—when the two of you decided to join in having a different point of view from the Father's point of view, it caused a loss of the infinite view—the all inclusive whole experience of conscious oneness with everyone and everything. And the very limitations of that, shall I say, biased view did two things: it made it difficult to remember that you could go Home; that you could abandon the point of view. The second thing it did was cause a sense of guilt, which meant that any return Home would in all likelihood involve punishment. This is not true, but from the separated standpoint that is an inevitable conclusion. And that inhibits coming Home. Who wants to come Home if there's only punishment awaiting.

So, you are where you are because, you might even say, you decided to do a little experiment, and see what it's like when you're having your own point of view. Well, there's nothing wrong with that, everyone has that capacity. And so, there's no judgment placed upon you, and you are not guilty of anything. And now that you are here you simply need to undo it, retrace your steps. And that is why guidance is available to you.

The moment you engaged in this declaration of independence you were assigned one who was Awake to stand with you, to help you not forget Home, or to help you remember Home, so that you have the support of one not experiencing your limited perceptions and the false conclusions that arise from them, who could illuminate the truth to you and help you remember so that you could dare to want to come back Home, or to wake up. It really isn't anymore complicated than that.

QUESTION: So what you're saying is that we're here because we chose to have this experience.

ANSWER: Well, remember where here is. Here is in the middle of the Kingdom of Heaven.

QUESTION: We're in this mindset then, because we chose to have this experience, and that's all it's about.

ANSWER: Because you chose to have a mindset, instead of the infinite view. Yes.

QUESTION: So there's no big prize at the end of the game? I mean it is a big prize, but basically we're here to do it because we chose to be here to do it. So just get with it and do it.

ANSWER: That is a common sense way of expressing it, yes. I like that. You see, it appears to you that you have some gigantic breakthrough that you have to become equal to, which would seem to be justification for a lot of praise once you have done it. But once you have done it, you will recognize who you are, and you will feel normal—in your right Mind again, Sane—and you will know it. And then it will seem like a ridiculous thing to get praise for neglecting to expend the energy it takes to be out of your mind.

So yes, there really is no great promise, even though you will have the joy, the deep grounded joy of being in your right mind and knowing it, along with all of the undistorted experience of Reality that will be yours, and will be, you would say, amazing, but only momentarily, because then you will recognize, "Why yes how on earth could I have forgotten." Thank you.

QUESTION: I just wanted to ask you if you could share your clarity on an experience I had a couple of nights ago? As we were getting ready to go to sleep, I turned out the lights and a rectangle appeared right by the side of the bed, my side of the bed. And it was a network of orange and beautiful blue luminescent lights over this rectangle. And I didn't know what it meant, but I was awake, I wasn't asleep, it wasn't a dream. And as I settled down into the

pillow, I felt that the fabric of the rectangle was—this sounds crazy—but it felt like I was part of the fabric and Al was part of the fabric. It felt like everything was... our Being was part of this.

And then as I was looking at it, it slowly turned inside out. It sounds crazy to say it, but that's what it did. And then it started filtering into the air, it dissipated. But as I was experiencing it, it was very lovely. I had the distinct recollection that this was the third night that this has happened. Only this time it seemed more active. I just wanted to ask you what was the feeling behind this, what was going on?

ANSWER: It was an experience of illumination. I like your use of the word fabric, in the same sense that I like the use of the word fabric in the phrase “the fabric of Being.” Because although one thinks of fabric as tangible and fixed, the fabric of Being is moving. It is also illuminated, and it is illuminated because love is the substance of it, and love is light—literally.

It was a moment of illumination in which you had the experience of how everything fits. And yet, because nothing remained the same the fit had nothing to do with size. The fit had to do with the indivisibility of the Movement of Being. And always when you experience the way things fit, you experience how you fit in, which constitutes the experience of union.

If any of the rest of you wish to facilitate the abandonment of independence, just say, “Father, where do I fit in?” Oh, boy your ego won't stand for that for very long. But it is a key. “Where do I fit in?”

I understand the turning inside out, and indeed there are no words to elaborate on it so that it might be understandable. And as it broke up it was an indicator of the end of the illumination, rather than an indication of something happening to the fabric of Being. There was an experience of love that you had, correct?

QUESTION: Oh, yes.

ANSWER: Indeed. That is it, it was a wonderful experience of illumination. Don't try to make something out of it.

QUESTION: No, I'm not. I'm quite content. Thank you.

ANSWER: You are welcome. All of you need to become like children, little children who are given an ice cream cone. They don't care where it came from. They don't care how it was made. They don't care what went into it. They just enjoy the experience of eating it.

Learn to be open to experiences of illumination, to experiences of Reality without demanding an explanation or an understanding of it. If you don't waste your time trying to gain an understanding you will have more ice cream cones.

QUESTION: It's great happiness that I can hear your voice here, Raj. I know you're always there, and this leads me into the question that I'm going to ask you now. I feel having read a tremendous amount of so called spiritual

matter, and the Course In Miracles, and listened to your material, and of course the Course as well, a great desire just to listen, merely to hear. And I would ask for your support in this, that although I know that the result very often is one of peace, and therefore of having the answer, I would like to really hear a little of what I need to do in any and every circumstance. Thank you.

ANSWER: Well, please understand that the guidance that you seek is seeking you. You already are not alone, and you were not alone before you were seeking guidance. And your guidance is intent upon registering with you. And because it is already, shall I say, ordained, already in the plan, already the way things work, you may know that it is not as complicated as you might think. In fact, you have neglected to share that you have on occasion heard guidance. And although you tend to think that maybe it wasn't full on guidance, it was. And I'm telling you that so that you might not feel that you are in any way hearing inadequately.

Guidance meets you right where you are. Your guide knows you so well, that he can approach you with every confidence of success because he can speak to you in a way that doesn't frighten you. Because of that, guidance often seems quite simplistic. But there is a reason: Together with the simplicity of the guidance that is given comes an experience of being loved also. And the combination of the two allows you to relax and persist in asking for guidance.

If you want more consistent guidance, ask for it more consistently. And know that you will not be considered a pest. Know also that there is nothing that you can ask that is too inconsequential.

You have my support. You also have your guides support. And as I briefly touched on earlier, there is almost without exception always more than one individuality working with you on behalf of your Awakening, even though only one has been assigned.

So persist in listening. And do listen about inconsequential things, about little things that don't matter a great deal as far as you're concerned, just so that you can become at ease with hearing. And the more at ease you become, the more clearly you will hear and the more detailed the information can become, because your trust level is not as low.

Now, let's do as I mentioned earlier about the physician, or the Advil, or the "ah-ha," the riding of the wave where you don't lock yourself into absolutes. Don't swear off reading, or listening to tapes, because now you are going to listen. Listen to tapes, read books, and listen. Don't make a work ethic out of it. Your guide is easy. Hearing guidance is easy. And it can be engaged in for easy reasons. It can be done with gentleness rather than firm resolve.

You can afford to release some of the British in you. You're already doing the right thing, and I'm encouraging you to persist and be easy about the whole thing. That's the end of the answer.

QUESTION: I want to thank you first, Raj, for the tapes that I've heard, which has been less than a year. And you introduced me to The Course In Miracles. And they've both been very important in where I am.

ANSWER: You are welcome.

QUESTION: Thank you. And the question I would like to ask you is that I left a marriage of over forty years because I really couldn't be my own self. I felt my integrity was really being violated. So I left the marriage and I got a divorce about two years ago. But I still feel a strong pull and a strong loyalty to my ex-husband, which I can't understand. And I wondered if you could help me on that?

ANSWER: Well, I'm going to be very blunt with you, it is an example of stupid co-dependence. And I say it because I can say it, and you can take it. I put it that way so that you might understand that it doesn't arise out of a healthy place, or a place that you should honor. The clarity with which you left the relationship embodied the health.

And you're going to have to use a little self-discipline. And when you find yourself feeling the draw, you're going to have to tell it to shut up, because it is not a manifestation of intelligence but rather that which would draw you into loss of integrity. That's the simplest way it can be put. And are you going to give the time of day to that which would draw you into loss of integrity? No, you are too intelligent for that. And you will not engage in such stupidity.

The clarity with which you left the relationship is still your clarity; you have not abandoned it. But you are tending to honor it. And then without looking at the integrity with which you left the relationship, you are off to the side here toying with this attraction. Well, stop playing with it; kick it out, dismiss it, dismiss it from your experience. Dismiss it with some authority, as a teacher would dismiss her class, and expect as a result of the dismissal, that everyone would leave. Dismiss it, and remind yourself of the clarity you have and the step that you took that embodied your integrity and your clarity and your healthy mindedness.

Now you can spend many a lonely, miserable, sad night ruminating over what there is in you that causes you to feel this draw. It will play into the dynamic your marriage played into and cause you to feel that there is some flaw in you that you probably can't do much about. And then you will, nevertheless, try to find it, to no avail, because it isn't there. And you could avoid that whole miserable process by dismissing it when it first presents itself to you.

I do want you to begin to think of it this way: just because an idea pops into your head doesn't mean you consciously chose to think that idea. The idea presents itself to you just as someone knocks on your front door. And when it presents itself you can say, "Wait a minute, is this my thought, or not? And whether it is or not, do I want to invite it in and entertain it?" And you say, "No!"

And say it with the strength of the integrity with which you left the relationship. Continue to move forward in your strength. That's the end of the answer.

QUESTION: That's exactly what I thought I would hear, and I needed it. Thank you.

ANSWER: You are welcome. I was not accommodating your expectation, however.

QUESTION: Raj, or Jesus, I bring greetings from the many wonderful people with whom I work. When you were talking awhile ago about the mind identification and the body identification, I'm well aware of the body identification and the five senses and so forth, but how would you describe yourself in comparison to how you would describe me in my present place of unfoldment? That's kind of a funny question, but... it's funny to me. But as we are Awakened how can we expect to be different? Am I going to see, hear, feel...

I had an experience last week and I had many helpers with me from the enlightened side, if I can say it that way. And I had the experience of...

ANSWER: The other side of your closed eyes.

QUESTION: Thank you. It was an experience of tremendous energy coming through my body. And as it came through, I had a feeling of connectedness with the total fabric. And as it went through my body I could feel in some parts of it, in particularly in my head area, a lot of density which was just being pushed through. One came in through my left side and went out through my right side. But it was a tremendous experience for me because it kind of gave me an idea of what may be an Awakened state, it's just a little prelude to may be what the Awakened state is like. Could you enlighten me?

ANSWER: This is called a cliffhanger ending of the day. There is no way I can do justice to your question in the amount of time we have left. And so everyone is going to wait for your answer along with you, and I will address it first thing in the morning. It is a wonderful question and I will be happy to share it with you.

ANSWER: Good morning. Another day with Jesus in paradise. Another day with your brother. That is the better way to think of it, because you do not have unreasonable conceptions of brotherhood. Brotherhood conveys to you equality, and that is the nature of our relationship. Which does not mean I am in the bad shape you are in. It means you are in the good shape I am in.

And the discrepancy between the shape you think you're in, and the shape I know you are in is what I am here to reconcile or diminish so that you all will cease arguing against your innocence, your purity, your integrity, your Sonship and Daughtership, the welcome that awaits you from all of the Awakened brotherhood,

and the welcome that awaits you from God, rather than the judgment that so many feel is awaiting them.

Indeed, it is like somebody who wakes up in the morning, and the person who has called their name and awakened them says, “welcome back,” even though you have been there all along, even though you have been the Christ, the undistorted presence of the Father all along.

And so, I greet you in Brotherhood and Sisterhood, and encourage you to let go of your conceptions of Jesus, so they will not get in the way of your relationship with me as a brother and friend, your equal, your comrade. If you wish to think of me as an older brother, you may. But the only thing that could make me seem to be an older brother who might embrace you differently from a younger brother is your concept of yourself as being less, or a little bit younger, a little bit less mature. Again, this is just a concept you are holding about yourself, not totally a constructive concept you are holding about yourself, and one which I am going to constantly encourage you to abandon in favor of the way I see you and the way the Father sees you.

The Father’s benediction on all of you is the same as it was on me: “This is my beloved Son—or this is my beloved Daughter—in whom I am well pleased.” That is the forever benediction of the Father on His children, all of us. That is the Father’s benediction on His self-extension called Creation, and looks like you and me.

We ended yesterday with a question that there was insufficient time to answer. And the question basically was: If we are going to make a shift from identification with body to identification with and as mind, or conscious awareness, how is that shift going to register with us? In other words, what is the difference between the perceptions of the five physical senses, the body perceptions of everything, and the mind experience of someone who is Awake. And specifically it was said, how do things appear to you as opposed to us, who are still dreaming dreams?

And indeed, I have already begun the answer as I have shared with you about our equality and our brotherhood and sisterhood, and that the Father’s experience of you is one that is embodied in the words, “this is my beloved Son/Daughter in whom I am well pleased. Not, this is my beloved Son or Daughter with whom it takes a great deal of patience, but I love them.”

No. Indeed, it is perhaps easier to conceive of God as loving you, but having to have infinite God like patience to put up with you, but realize that that is based upon a weak, wimpy, self-concept that you are entertaining about yourselves, which necessarily would require God to have to have patience with you, and that it’s just a concept, not a fact, it’s just an idea that occurred to somebody who expressed it and found others who shared in the idea until it seems by agreement to be totally reasonable.

Well, we are here today, these three days, to perhaps have a new agreement, a new idea that we are willing to agree to together. If your concept of yourself was—regardless of your behavior, regardless of how you think you are to be judged, and that you are judgeable and so on—if your concept or idea of yourself arose out of an awareness that God’s benediction on you was that He was well pleased with you and claimed you as His own, if that was the measuring stick you were willing to use, you would begin to recognize how often you bring another kind of measuring stick into the picture that is incongruent with God’s measuring stick. And by virtue of being able to notice when you bring this other measuring stick into the picture you would be in a position of casting those measurements into the trash can, and not validating, embracing and embodying them.

So part and parcel of how you will experience everything, when you are identifying as consciousness or mind rather than body, will be an awareness that you are the beloved expression of God whom God has no reluctance to embrace whatsoever, and whom God has no trouble recognizing as worthy of His pleasure.

Now, that’s going to feel like something. And I will tell you that the major difference between the way you experience everything now, and the way you will experience the same everything when you are identifying with and as consciousness, is that you will feel the capital “M” Meaning of everything, instead of having, what I’m going to call, emotional reactions or responses to everything, which is what happens when you identify with and as the body.

Most all of your feelings that you experience about everything are governed by what degree of threat they provide to your security. And so, it is easy to love a rose, or a sunset, but it is not as easy to love the stem the rose is on. And so, you are a little reserved and self-protective. You see, most of what you call feelings about everything are not feelings at all, but an aspect of the means by which you protect yourself. And so, you are not connecting with the essential Meaning of the rose, or the essential Meaning of the stem, or the essential Meaning of the thorns on the stem.

So, as you begin to shift from body identification to mind identification, you will begin to experience Meaning that has nothing to do with survival or self-protection, because the Meanings that you will experience will be inherent in, inseparable from your peace, which I said yesterday, is inseparable from your absolute innocence and stability and invulnerability. Not invulnerability because you have a magnificent shield, but invulnerability because in this place you know for a fact that there is no threat.

Now, we spoke yesterday about the fact that there is no matter, even according to your scientists. There simply is nothing solid anywhere; it is all energy pattern, like the force field around a magnet. It’s there, but you can pass your hand through it, and it can pass through your hand.

But something is there. What's there? An idea. Where did the idea come from that this energy configures to identify? God, the infinite intelligence, the infinite mind, the universal consciousness, if you will, which you are the presence of even though you have reversed the picture, and said you have a mind confined within your skull, embraced by and carried around by something else called a physical body, constituted of matter, which now you know doesn't even exist as you perceive it.

Can you imagine mind moving, engaged in a mental activity that did not embody the nature of that Mind? Impossible. The nature of God is love. The Movement of Mind is love. The self-expression of that Mind, as it becomes patterned, if you will, to identify the thought of God must occur as an act of love, and the substance of it must be love. And love feels like something. It is Meaningful. It is Meaningful to God.

And I mentioned yesterday that love is light. At the bottom line, the energy that becomes patterned, or that configures to express the idea of God is light. And so, as you really, not theoretically, really begin to shift from body identification, in which your mind resides, to Mind identification which is infinite, and you have no other experience of conscious awareness than it being infinite, in which the experience of the Meaning of body and world lies, you will begin to see everything become less dense.

Your sense that your body and world are made up of solid building blocks of matter together with the need for self-defense, because you feel vulnerable because you have separated yourself from your source to act independently, has created a density that doesn't let the light out. And causes you to not see the light in everything else.

There are those of you, a few of you here, who have experienced moments of illumination, in which absolutely everything that you thought was solid physical matter, became truly obvious to you as living and moving, even though it held its shape, all of it was alive. And I'm not talking about an acid trip here, I'm talking about a state of illumination with no artificial inducements, in which this living moving substance that held a pattern and expressed a distinct idea was living love.

And further you have experienced yourself, not as standing apart from it observing it, even though there was a body here and an object there with seeming space in between—your experience of it was one of recognizing yourself in it. And even though there appeared to be a separation, the Meaningful experience was an actual experience of inseparable Oneness with it. And not only that, you felt the love that was emanating from it, because the substance of it is love.

This was a glimpse of how everything appears when you are not holding between you and that experience your definite judgments and conclusions about what it all is and about what you are. Those glimpses occur in moments of defenselessness.

For one of you at least, you not only realized that the form you were looking at was living, alive, moving, and the movement of it was love, because the substance of it was love, but that it was not different from you, and it was loving you. You had the additional recognition that although the thing you were looking at was beautiful, it could have been something that was not beautiful and the Meaning and the experience of it would not have changed.

What I mean by that is, that if the object had been a beautiful work of art—a vase—the realization was that the object could have been a book of matches or a rock, and its Meaningfulness as a divine expression would not have changed one iota.

So your experience of everything is not for the purpose of distinguishing it from something else, or of applying some sort of value to it. Everything becomes Meaningful. And none of it is experienced as isolated from any other part of it, or you, and yet there is still an infinite expression. Everything does not meld into one humongous globe of unidentified love. So everything becomes an experience of Meaning, with a capital “M”.

Now, as one becomes less and less defended against experiencing the Kingdom of Heaven as it really is—not as it appears right now, no matter how beautiful it appears right now—you will begin to see these forms glow. In other words, the light of it, you will begin to see the light that is living love, or the living love that is light. And the structural density that was associated with your ego viewpoint, or your limited perception, will begin to yield to the simple presence of love as light.

And you will find that there is color, glorious color. You think you see color now, you do not know the vibrancy and depth, and spectrum of color that is available. And the colors embody and express the Meaning beyond just the very whole experience of the love that is the substance, that is the light of everything. That in itself is a magnificent experience as you would judge it right now.

So that when you see a color... I’m going to use the example of a book of matches. On every book of matches there is a little staple that holds it together. The staple has a function. The matchbook cover has a function, a different meaning, or purpose than the staple and so on—the matches, the heads of the matches, etc. Each part of the book of matches has a different color that expresses or deepens the experience of its meaning. And things of similar meanings have similar colors.

Even though what I am saying may sound wonderful, I am limited by language in a way that causes my description to be very unrefined, incapable of expressing the infinite subtleties of the Meaning that God has expressed by means of His ideas that are seen in the way that I am describing.

And so, the colors that you see that express the subtlety of Meaning and purpose that is every aspect of each idea like a book of matches, as I said, gives

more depth, a fuller experience of the Meaning. And what you cannot forget as I describe this is, that it isn't like you observing a book of matches here, it isn't you seeing a book of matches in a new way, because as I said, when you are in illumination, or when you are undefended against seeing everything through God's eyes, you have the undeniable experience of recognizing yourself in everything. And so, the full spectrum of Meaning that the book of matches embodies is known by you to be part of the full spectrum of you.

This experience of unity, this experience of an infinite breath of subtle Meaning, and that it's all you, and you're all it, is bliss.

I cannot express it completely as a mode of communication without talking for eternity. And we don't have that much time. We don't have that much time in this gathering, and we don't have that much time in terms of everyone's Awakening. There is not an eternity of time left before everyone will make this shift from body identification to mind identification, and wake up.

But just to share with you how this extends, and extends, and extends, I want you to realize that along with an entirely new way of experiencing the same old things, and experiencing unity and bliss without having lost the experience of conscious identity or individuality, you will—for lack of better words, and for purposes of description only—you will begin to notice that all of this that you are experiencing is in movement.

Oh, it's in transition, you might say, and because it's inseparable from you, you are moving. You, it, all is moving, it, all, you is moving. "Oh, well, this is a new experience, seeing everything this new way was sort of familiar, even though it was all new. But what's this movement bit?" And as you abide with it, you find that it's the Movement of Creation, it's the Movement of God, but it's the Movement of You, because you are inseparable from it.

And so you share the experience of being the Movement of Creation, which puts you squarely in the middle of the full experience of "Behold, I make all things new." It's like sitting on the edge, sitting on the leading edge, like in the first seat of a roller coaster, but not really scary. "Wow, infinity, standing at the threshold of infinity, forever engaging infinity, forever engaging, experiencing simultaneously with God the experience of the infinite Movement of Creation. "Well, that opens up yet another door as to what's coming next. Well, no one can second guess the Father, no one can second guess the Movement of Creation."

And you know what? All of this is experienced with absolute peace—no fear, no excitement, no thrill. Who needs an edge of fear to be attached to what they're doing, or what they're experiencing in order for it to seem to be meaningful, when the experience of bliss and joy are inseparable from being Awake. Conflict isn't needed to generate a little bit of excitement to make life seem worth living. But it's far from dull.

Now I have said this before in other gatherings, but I will say it again. As you dare to embrace the thought, the idea expressed in the first lesson of A Course In Miracles, which says, “nothing that I see means anything,” which really means, “nothing that I see means what I thought it meant, or what I think it means,” as one begins to embrace that, and one runs into the inner discomfort at conceiving that possibly everything doesn’t have any of the meanings that you have associated with it, as you get into the discomfort of that, you naturally move another step, “Well, it’s got to have meaning. What is its meaning aside from what I thought it was?”

As you begin to take that step, and there emerges a willingness to see everything with new eyes, minus the judgments and confidences you have had about that thing, or those things, you will indeed begin to see evidences of light streaming primarily from the edges of objects, to begin with. And it won’t be scary at all. In fact, it will be more like wondering, “how come I didn’t notice that before. Of course there’s light there.”

True it may generate a little bit of excitement in you, because it is novel in the context of your usual way of seeing things. But it will also be recognizable to you as utterly natural, you will remember at least that much of what you have blocked by means of your confident definitions about everything.

And so you see, you don’t have to wait until the by-and-by to expect to see things with new eyes, you can start right now. And the way you do it is to shift from identifying as a body to identifying as the conscious awareness, in which the experience of body, and world, and things is going on; an infiniteness, the boundaries of which you have never experienced because there are none, in which all things are being experienced.

And as a result of what I have shared with you yesterday, you are now able to begin to conceive, or embrace the idea that the things that you are seeing, the things that are embraced within the you that is conscious awareness do not have any matter to them, no solid substance to them, and are themselves ideas, which are perfectly tangible and visible to the mind that moved and created the pattern in order to express a Meaning that feels like something to the Mind that moved.

You don’t have to die to make this shift, nor do you have to live another ten thousand, or one hundred, or five lifetimes. All you have to do is stop being so confident that you know what everything is, and be willing to become as a little child and engage your curiosity again, so that you wake up every morning of the week wondering where you’re going to see light streaming off the edges of leaves, or the edge of the table, or the ends of your fingers, or what other aspect of the Kingdom of Heaven that you’re in is going to begin to register with you today.

There needs to be more delight. But, no, most of you get up in the morning, dead set sure that you know exactly what your boss is going to do, or the person sits next to you, or what the traffic is going to be like, and you start at the moment

you wake up, in fact, before you wake up, bracing yourself for that which you are so confident will happen.

And so, you start out the day frozen in your confidences, and your every move reflects those confidences, and you have joined with everyone else who has the same confidences. And is anyone surprised that that's what happens in your day? No curiosity is there, because you know for a fact that nothing's going to change. And you lock yourself in.

You want to know something? Everybody would love to be able to change. Everybody would love to be with someone who was defenseless themselves. And by virtue of their defenselessness, as I said yesterday, communicating the fact that they feel your utter innocence. And that's why they can be defenseless. And to know that someone feels your innocence is experienced as love. And to be with someone who is so confident of your innocence means that you can dare to embrace your innocence, rather than defend a guilt which you're not really sure is yours but everyone has convinced you of, and your self-doubt has stood in full support of.

Everyone would love to be in the presence of one who sees his innocence, so that he or she could feel his or her own innocence without apology. And you know what? For those of you who are familiar with the hundredth monkey principle, when a certain number of the Brotherhood who are asleep begins to stir and withdraw their joining or union with everyone else in sleep, the strength of the ability to remain asleep lessens, until a threshold is reached wherein there are not enough remaining in sleep joined together to keep the sleep deep, and spontaneous rousing will occur with the rest.

So never underestimate the power of your willingness to become curious and see with new eyes, because every little bit of willingness that you bring to seeing everything new through God's eyes constitutes your withdrawal from the union of dreams, which weakens the union and contributes to the break up of the dreams and everyone's Awakening.

I am very glad you asked the question. There are some light bulbs that have gone on in everyone's awareness. And although I could go on and on, the real key is for there to be a little "ah, ha," that goes on within you that awakens in you a curiosity. Because it isn't my telling you how it is in every aspect that is important, because what is important is the little willingness you bring into play that opens your door, or your eyelids so that you're able to see what is and always has been right in front of you.

QUESTION: Okay, I have such difficulty and go through so much stress over decisions and choices. What can you say to help me with that?

ANSWER: Well, there is only one answer that hits the mark. The answer will never be multiple choice. The fact that there seem to be many potential answers—because the "problem" seems to be so complex—misleads you, misleads

everyone. It will make it much easier if when you become still to listen for what is the answer, if you will realize that it is just going to be one answer.

The reason for becoming still so that you can listen for what is appropriate aside from all of your best judgments and your confusions, the reason it seems difficult to listen for the answer is because you expect the answer to be as complex as the problem appears to you to be. And the reason for listening is so that you can hear the one appropriate thing to do.

Therefore, the solution is simpler than what you initially expect, because you expect the answer to be as complex as you perceive the problem to be. If you realize this, then you will be more relaxed as you listen. And you will expect to be able to hear the answer because it's going to be simpler than what you are expecting.

You are used to solving your problems by virtue of thinking and reasoning, and weighing the pros and cons, etc. But the real and the easiest solution lies in daring to listen. Because at that particular moment, under those existing conditions there is one appropriate answer. And it is an answer that blesses everyone. It is not your responsibility to figure out how it can bless everyone. It is just your responsibility to take the simplest steps to arrive at the answer.

Always what makes for the confusion is the seeming abundance of alternative answers. Just remember that there is one answer, and all you are interested in is the one answer.

Now, it can be helpful for you to take your list of potential answers and, so to speak, hold them in your mind and consider them one by one. And imagine that there is a light at the beginning of each of the potential answers—a light that can flash red or green. Have no investment yourself in which answer should be the answer. And consider them one by one, and simply watch for a red light, or a green light, or no light.

You may find that there will be green lights on two or three of them. When that happens, discard the rest of the list and take those three, and ask about them. Because there is only going to be one that will be the answer.

This is a little technique you can use, which allows you to yield into the answer. It is a very helpful practice. You can also consider the list, and pay attention for which one seems highlighted. But the point is to dare to listen to know intuitively which is appropriate, rather than trying to figure it out for yourself. It is the surest way you have of arriving at, if not exactly the right answer, the closest approximation to it.

And I would suggest that you do this, as I said earlier, with things when you are not faced with a crisis so that there is a certain familiarity and ease with the process. There are other ways to gather an answer than specifically hearing your guide's voice, and hearing words, and this is one of them that you can employ.

Confusion is not your Birthright, and struggling through confusion is not the only alternative you have. But in order to experience the alternative to that, you must dare to assume that there is real valid and valuable guidance, or availability of the answer to you without your having to reason your way to a conclusion. And then listen for it.

I encourage you to experiment with this. It is a delightful experience. And if you do it at times when it doesn't matter significantly, you will be better prepared to deal with the situations that you have determined are extremely significant. That's the end of the answer.

QUESTION: My question is sort of related. I seem to not necessarily believe, but come to an awareness that confusion is probably what our natural state is, at least the way we perceive things. What sort of effort are we supposed to put out in response to that awareness? I mean, in what way are we to proceed once we perceive that confusion?

ANSWER: Even though you may come to a reasonable conclusion that confusion is the normal state of affairs, you must be willing to challenge that. You must be willing to make a claim or assertion within yourself that indeed confusion is not your Birthright, but clarity is. What is called a sound mind is your Birthright. And you must make a choice for that, rather than just settling for confusion and making the best of it.

And then, even though initially it will just be an assumption on your part, with no conviction behind it, as I already indicated, dare to listen in the silence. Dare to become still and listen with, again, another assumption on your part that what I said yesterday is true, that what is Real, what is actual insists upon registering with you just as light insists upon dispelling darkness by its very nature; not because it is aware of darkness, not because it wants to get darkness, but because its very nature is to be the absence of darkness.

The very nature of your being, your very Birthright is intent upon your experiencing your clarity, because in its presence confusion is absent. But if you do not know that you have an alternative to the assumption that confusion is the normal state of affairs, you will not be curious to experience not being confused just because it's your Birthright.

But once you know that the choice is there, or once you are willing to embrace it as a possibility, you can practice or exercise your curiosity in the silence by listening with an expectation of forthcoming clarity. And when you begin to experience clarity coming forth, your assumption will begin to shift into conviction, confidence, if you will.

And then when confusion occurs you will know within yourself that that is not your only option. And you will gladly opt for listening again so that clarity can emerge, clarity that is relevant, practical, meaningful, and which does not cost

anyone anything. What I mean by that is, that it will always be of a win-win nature, rather than a win-lose nature.

So I encourage you to dare to challenge the assumption that confusion is normal to you. It is not, and it never has been. Even if it may have been the only thing you have experienced as a general rule, that does not change the fact that it is not natural to you.

It's time to start taking some stands, not as acts of aggression, but as grounding actions that ground you in your experience of what is true about you, in the sense that I have been speaking about what is true about you, or in the sense that any of the great religions have expressed what is true about you.

If conflict, if polarization were the absolute fundamental normal of existence, the universe would long ago ceased to exist, because universal chaos cannot result in Order. Little pieces of chaos here and there can seem to exist without upsetting everything, but if chaos or conflict is a universal absolute, it would only be a universal absolute for a millisecond, because everything would—for lack of better words—explode or cease to exist by virtue of a universal conflict.

So if you are experiencing existence at this moment it means that there is no universal absolute of polarity. That in itself should buoy your spirits, and cause you to get up each day with more hope and expectation of good and fulfillment. That's the end of the answer.

QUESTION: Thank you. I guess more in a specific nature on this type of question, when we see individuals or groups perpetrating things that we find are causing turmoil or harming other people, and we see that happening quite often, how do you quiet your reaction to that type of thing?

ANSWER: By making commitment to setting it aside, by valuing your peace enough to not find justification for indulging in reaction. If you engage in reaction, you join them, whoever they might be, by adding to the chaos or conflict in the world, and neglecting to be any sort of light of clarity, or peace, or intelligence. So the first step is to take care of yourself, and choose for your peace.

I will tell you and everyone something else: All of you will begin to practice great wisdom if you will refrain from dealing with the problem until you've gotten in your peace, even though the problem seems to say, "You don't have time to get into your peace. This must be addressed right now." Now certainly, if a child has walked into the street, it is not appropriate for you to sit down and meditate. But other than obvious things like that, what you run into in terms of problems on a daily basis are things that do not require reaction on the spot.

And if you would value peace first, and move into it before you address the problem or consider it, what you will do is move out of the space of reaction so that when you consider it from your peace, the consideration of it will not elicit reactions. And from that place of not reacting you have the presence of mind, the balance, or evenness of mind to be able to consider more truly, or hear more truly

what is appropriate. And you will then tend to hit the mark consistently when it comes to actions that arise out of the clarity that you've gotten from your peace.

And your peace in expressing your clarity will cause those who are running around like chickens with their heads cut off, or those who are engaged in actions that are not constructive or kind, etc., to be able to reconsider, because you are not challenging them from a personal place, or from a place of reaction.

Now it is a fact that you will not always be met by a willing response. But you will not have contributed to the furtherance of the problem. And if you are not met with a willing response, then that's the next thing you take to that inner place of peace to listen about, so that you will know what is appropriate for you under the circumstances.

When you become highly aroused by the injustices that are going on, you have sacrificed that state of mind which is the only one that can be a corrective presence. And that is very important to remember. And so if you truly want to be contributive to the betterment of the world, or the betterment of mankind, etc., if you truly want to be contributive, don't forsake the one thing that will allow you to be contributive, just because your egos are so ready to jump into the fray and engage in the righteous battle.

I mentioned yesterday, that when you connect with your peace, it is not just a different emotional state, different from anxiety, or fear, etc., but rather you are having a direct experience of your Being, of your Self, with a capital "S", this Self who you're not totally familiar with at the moment, but which has always been you and has never been absent. It is a direct experience, it is you touching your Real Self, having a direct connection.

And as you begin to have that awareness, and you feel the safety that accompanies it, and you feel the joy and the love that accompanies it, you also have the realization that this unexpected experience of you is true, and it has to be true of everyone else. That realization about what is true about everyone else, that you have gathered from an inner experience of yourself, absolutely alters the way in which you behave with others; unless after having this experience you abandon it in favor of the surface reactive ego emotions that you earlier described as an ongoing state of confusion.

So, if you want to make a difference, and if you want to be appropriate, if you want to be in the world in a way that blesses everyone; value your peace enough to seek it first before you consider the problem, or shall I say, before you consider the solution, the absolutely appropriate step to take, or thing to do or say. And then if you cannot be an agent for change in the situation, you will find yourself not needing to be in the situation. And if you can be an agent for change, you will find yourself being there and change will occur. That's the end of the answer.

QUESTION: I read a book recently, in which the author theorized that the reason for low back pain, was that there was an emotional problem, or crisis, or trouble in the mind. And that the body as a defense mechanism, not wanting to face the problem, would begin to tighten and ache so that it would distract us from the emotional problem that it was afraid to confront, or that that part of us was afraid to confront.

Now, I've always thought that the incidence of pain in the body was an indicator to wake up and look at something you're missing here, some emotional upset, or something that needs to be faced. So is it A, B, some of both, or none of the above?

ANSWER: It is like which came first the chicken or the egg? Pain is always the evidence of resistance. If resistance is occurring, there must be a call of some sort, there must be something requiring one's attention, otherwise there would be no occasion for resistance.

So in a sense, in a somewhat oblique way, your understanding that a pain was a wake up call is right. However, it is really the evidence of resistance to the wake up call. The wake up call doesn't manifest, it's the resistance to the wake up call. So the pain is not itself the call for attention, or greater consciousness, it is the evidence that the call for greater attention is being resisted.

Either way that you want to look at it it brings you to the requirement to pay attention to what isn't being looked at, which you have described as a wake up call. Do you understand?

QUESTION: Yes, I do.

ANSWER: I will elaborate a little bit further. If you say the pain is the wake up call, you can become sloppy in your thinking and begin to value pain. "I can't wait for the next wake up call. I used to hate pain, but now that I know what it is, bring it on, as long as it's not overwhelming, of course."

What you want to value is the wake up call. And you want to learn not to indulge in resistance for very long. If you acknowledge that pain is the evidence of resistance, you will never value it.

Don't become sloppy in your thinking. For example, A Course In Miracles says that the Holy Spirit can turn every problem to your advantage. Well, don't become so sloppy in your thinking that you invite problems so the Holy Spirit can turn it to your advantage. Thank your lucky stars that the Holy Spirit can turn it to your advantage, but desire not to be having circumstances, desire not to be employing the kind of thinking that creates the circumstances that the Holy Spirit can turn to your advantage.

And do this by perhaps inquiring of the Holy Spirit before there is any sense of anything to resist, "Is there anything I need to know today? Is there any clarity that would be helpful to me today? Help!" And then what needs to be uncovered, will be uncovered before you have a chance to resist it.

You see, in answer to your question specifically, pain is the indicator of the fact that avoidance of something has already occurred. And it's also the indicator that a wake up call has occurred, which is being avoided.

When I say be curious, I mean be actively curious, and ask your guidance, or ask the Holy Spirit, or ask the Father, "What do I need to know? As I go through my day today, if there is anything I need to know will you please get my attention, and point it out to me?" Or when you go to bed at night say to the Father, or the Holy Spirit, or your guide if you have enough trust, "I authorize you, I give you permission to use whatever means you have through the night to convey to me any idea that I need to be aware of that will facilitate my waking up, that will facilitate my clearer experience of fulfillment on a daily basis. I give you permission, and I invite you to do whatever you can to help me realize something that I need to be aware of." This is an active expression of curiosity.

And the other thing is that, again, it is an act that invites someone into your space—a joining, a conscious desire not to be alone, and an abandonment of an aggressive act of independence, which is, as I said yesterday, what constituted the fall. That's the end of the answer.

QUESTION: I have one last body question, if I might? On January 11th something began to happen in my own body, which was like a major realignment, and it seems to be continuing. What is that about?

ANSWER: Spontaneous healing. Embrace it as such. Do not resist it, and do not imagine otherwise. You passed over a threshold of significant lessening of doubt, and significant increase of trust, generally speaking. And so your perception of your body is shifting into closer alignment with what is true.

I'm glad you asked this question. I want everyone to realize that something really is going to happen when you embrace a willingness to see everything with new eyes. Adjustments are going to occur. Reconfigurations are going to occur, even as literally as Michael just described it, as a realignment of his bones.

It is not all a head trip. It's not all just thoughts. But it is the disappearance of the evidence of disease. And it is events of realignment of your physical structure. It is the disappearing of faulty elimination. It does constitute real evidential change. "Oh, well, I didn't expect that now. I'm very happy if I just get a new and more wonderful perception of everything, but if there are going to be actual changes that I didn't realize, I'm not so sure I want that. That's a little scary."

Well, it's not a little scary if it's cancer that's there. You'll take that. But what if you're a little short-waisted? That's not a disease. And all of your clothes fit your short waist. But what happens if reconfiguration occurs and a more proper symmetry emerges, and you might even hear pops and strange sounds as your short waist gets longer—not exactly as you saw it in "The Fly," but real change.

Symmetry and beauty and balance is your Birthright. That is not left for the creations of a sculptor to bring out in marble. And as you Awaken there is what the Course calls the coming forth of the happy dream, which comes before waking up.

And so, you need to embrace the possibility, please, that it is going to be something more than just a new frame of reference, a totally mental shift that has nothing to do with your body or with the world. Every single tree you see, every object you see, its substance is light. It is radiating light at this very moment. The illumination in this room is magnificent at this very moment, because it isn't the way you're seeing it at this moment, as dense and dark, unmoving, unalive, etc. Illumination is Soul satisfying, and all of the Meanings of it are Soul satisfying.

As you begin to see it more clearly, you will find that you can pass through the wall, or if it serves purpose, you can simply float down into the restaurant downstairs and have a bite to eat. And you will not be limited in the way that you are at the moment. You're going to have new experiences. And the beauty, the artistry of God, the infinite harmony of His self-expression will apply to you.

And so, if your legs are too long for your torso, and your head is too small for your body, and there is not utter artistry and beauty that would be recognizable to everyone, then you can expect to have changes occur, and experiences of growing that were absolutely normal to you from birth to, let us say, twenty-three or twenty-four years old. My God, you looked forward to being able to jump up and touch the top of the doorway finally. And you knew that you were going to get taller, longer, if you will, and also have more strength in your muscles. And you knew one day you would be able to do it. Or reach the low branch on the tree without standing on something.

Be ready for change. Be ready for balance and order and symmetry and alignment, etc. Be ready for evidences of these, because ultimately you are going to see everything as it is, and it is going to be beautiful. And whether or not you can phantom the depth of the meaning of the word beauty, all of you do recognize what is beautiful.

Your dreams have not caused you to lose all awareness of what is beautiful, what is loving, what is perfect. You are none of you totally asleep. But please, embrace in your consideration of your spiritual Awakening that what you have called the physical is not going to be left behind, because as we've discussed now the last two days, there ain't no physical to be left behind. There's the discovery of the fact that it was all mind to begin with. It's a different way of looking at it.

How many of you have watched science fiction movies, or read science fiction books, and read of force fields that you could turn on with the flick of a switch that would create walls, or a platform that you could stand on? Well, and you say, "Wow, that would be neat! I would know we were making progress. And it would be exciting to be able to experience a force field." Well, you know what?

The piece of glass in this window is nothing but a force field. And I'm using that example because it has the least density to it, you can see through it, it's as though it isn't there, and yet you can lean on it. Well, you say, "Yea, but it's glass and it has certain thickness, and because of its physical properties it supports me, even though it looks like nothing is there."

Well, that's not correct. It is a force field. You're already experiencing force fields, because all there is to it is an energy pattern that has a certain intent, and it fulfills that intent. And I'll tell you the moment the intent is withdrawn, it wouldn't break, it simply wouldn't have any density anymore.

The future is here. The Kingdom of Heaven is here. You simply need to wake up to it by having a willingness to let, for lack of better words, a new interpretation in. It isn't a good word, because you use interpretations for the purpose of becoming definite about something. And as we have been saying for the last two days, you need to learn how to ride the indefinite wave that is moving, and by virtue of its movement is indefinite, but also by virtue of its movement is identifiable as a wave.

So, be willing to, and be ready for the experience. Be willing to embrace and be ready for the experience of real change as part of your spiritual path, or as part of your Awakening. It isn't all going to be metaphysical. It's going to be whole, embracing everything, because the division of everything into spirit and matter never really occurred, except in the imagination, and a mutual agreement to adopt that belief and behave as though it were true. And down through the centuries belief upon belief has been added to that mutual agreement that didn't even make sense in the beginning, and didn't express truth in the beginning.

So again, be ready for literal change. That's the way you're going to find out that the world is mental, that it's all Mind. And therefore there isn't any polarity. Nothing has to be resisted, nothing has to be gotten away from. And as that becomes clearer, you will let down your defenses. You will not justify denial of the world. And you will no longer engage in attack on the world by virtue of your definite conviction that it isn't God, and therefore is utterly undesirable, and utterly illusory.

Something is going on, but your perception of it is not what it is. And your perception of it is deluded. And when you believe your delusion, your delusion becomes an illusion. And it is only in that sense that you can say that the body and the world are illusions. They are delusions about something Real that you believe are true. And what you believe is true is an illusion. The minute you withdraw your belief in it, it stops being an illusion and becomes a delusion. And from that standpoint it is actually easier to abandon the delusion.

As long as you believe the delusion is fact, you will make commitment to that delusion, and now you are caught in illusion. And because of the conviction

necessary for delusion to become illusion, it is more difficult to shift, to yield to something other than that illusion.

Now you may think that I am playing with words here, but I am actually being very specific so as to allow a path for the mind that wants to reason everything out, to have an escape route and can reasonably dare to say, “The world may be Real, it may all be mind, and everything may all be mental, nothing solid to it in terms of physical matter.”

RAJ COMMENT: Before we go on to the next question, I want to ask: Why are we doing this? Why are Paul and I doing this? Because it is well not to have any misconceptions. Because your misconceptions can block your own spiritual growth. We are doing it fundamentally because it fulfills purpose—relative to me, relative to Paul, and relative to you.

But also, I will tell you what it is not. It is not an example of a special case, as though Paul has a special talent, which because he has it you are able to benefit from. It is rather an example of, well, I’m going to say a not even above average case. And I say this so that you might understand that aside from the value of what everyone experiences here, it is an example of what each of you is capable of. Each one of you is capable of hearing guidance, just as Paul is.

To tell you the truth as opposed to Paul having a special talent for this that allowed him to do it, you could say that he had a special stubbornness, which contributed to his being able to hear me. And his special stubbornness was a highly developed sense of personal metaphysical competence. When his business got squeezed out and collapsed, he was confronted with a situation that his clear metaphysical thinking had no effect on. All of his prayers availed him nothing. But he didn’t give up. And he persisted far past the point that was appropriate, to the point where even wedding rings were sold to try to keep the business afloat, even though it was already dead.

It took a lot for Paul to arrive at a point where he was willing to say that not only did he not have the answer, he didn’t want to have anything to do with his thinking, with his own best judgments, with all of the “knowledge” that he had acquired. You see, the business he had he had great plans for, and he had brilliant ideas as far as he was concerned. And he was going to make a mint. It wasn’t really his goal, because his preoccupation was with the ideas that were going to be transformational in this business. He just knew that it was such a good idea that he couldn’t help but benefit from it financially.

Nevertheless, he arrived at a point where he gave up, and he opened up in the absence of all of his confidences—self-confidence as well as confidence in the metaphysical system that he had grown up in. He was so fed up with it because it wasn’t working that he was left at a point of not just saying but feeling, “Help!” In other words, he arrived at a point where there was a willingness to let in.

This story is not the sign of someone with a special talent, or someone greatly further down the road than any of you. There is a saying that, “man’s extremity is God’s opportunity.” Well, not one of you has to wait for an extremity before you can embrace God’s opportunity to bless you.

There may be one or two of you here that will wait, but it’s not necessary. To listen, to be at a point of truly wanting to experience God’s love, of truly wanting to have clarity, enough so that you will let someone in who has the clarity, that’s the key. And all of you can do that without being pressed to the wall.

Now this doesn’t mean that if you start listening, as Paul did, that you will end up giving workshops and seminars, and traveling around, and everything that Paul is doing. Because your guidance will be specifically appropriate to you and your fulfillment of purpose as it relates to everyone else’s fulfillment of purpose.

And so you cannot preconceptualize what it will be like from watching Paul; except that you can count on it that when you dare to listen for guidance and get it, it will be meaningful for you and others. Because one way or another it will be extended, or the gift that has been received by virtue of listening will not be fully received. If it is not received and extended, it’s meaning hasn’t been experienced.

So what is happening here is not a special case that you happened to have been fortunate enough to be aware of and participate in. It is really very natural. And I haven’t shared for quite a long time with a group, the fact that you do not have to have arrived at a certain point of your spiritual growth before this can happen, before guidance can be experienced, because your guide is quite capable of connecting with you, and dialoging with you, whenever you arrive at a point where there is a genuine and humble desire for that communication to occur.

Now when I say humble, I mean where your reason for listening is not for confirmation of what you already think you know, or what you think you already know. Humility is when you are willing to listen, no matter what the answer is, no matter what the communication is.

So often one listens for guidance to find out, hopefully, that the listener is right, or was right before they listened. This is what the Course calls a pseudo question, because it has a bias to it in the asking. Just remember that after you have heard you can tear the answer to pieces. You can argue it, you can discuss it at length with your guidance.

But to listen humbly means to be willing to hear whatever is provided, whether it supports the position you think you hold, or the attitude you are practicing that seems valuable to you, no matter what. Listening humbly is a willingness to be loved on love’s terms. That’s the way you let in.

Some people, like Paul, arrive at that point as a result of tremendous frustration and humiliation, and a sense of being a total failure, which is most certainly uncomfortable. But even Paul found a new meaning to the word humiliation. For him it was the precursor of humility. And it was one of the

kindest experiences he has ever had because it removed from him false trust, and it removed from him confidences that had gotten in the way of his being able to be on the beam, on the Homing beacon, if you will.

And so one can come to the point where humiliation is seen as a most valuable experience, because it leads to humility. Can I say that it leads to genuine helplessness, a horrible concept as far as the ego is concerned. But when one is genuinely helpless, one has no arrogance. And one also has no confidence in himself. Again, a terrible concept from the standpoint of the ego. But it is essential for a strong willed person to arrive at that point, so that his willfulness can no longer get in the way of his fulfillment.

Again, no one has to be pressed all the way to the wall. No one has to be, unless there is a strong will, and a great determination to express it. This is a kind of circumstance that the Holy Spirit can turn to your advantage. But in the turning of it to your advantage, you will say, “All hell has broken loose. I’m failing,” etc. But that’s the way breakthrough is experienced in the face of great determined self-confidence and willfulness.

You know something? Just being willing to assume that there is a source of clarity and wholeness and fulfillment that you are not personally responsible for, and which you do not have to bear the burden of, ought to be enough for you to begin to play with listening—not do play listening—but play with really listening on the outside chance that perhaps there might really be a God, there might really be those who are not suffering from whatever ignorance’s you might be, who stand ready to support you in discovering your wholeness just because you exist (not because you have earned it) that you will enjoy without the pressure of circumstances, shall I say, waking up with grace.

Do not distance yourself from experiencing the companionship, the divine companionship that is available to you by saying, “what’s happening with Paul is a special instance that somehow doesn’t apply to me.” That is an excellent way of distancing yourself from your own good, and your opportunity to experience your integrity.

And for those of you who are students of A Course In Miracles, I will take this opportunity to point out that my time spent with Helen Schucman was also not a special instance. And although there have been some expressions of the fact, or the idea—not the fact—the idea that everyone else can’t expect the same sort of relationship with me or with guidance that she experienced, is untrue. It is an attempt to elevate her, and to elevate the Course into a false position of religious respect, whether it is stated that way or not.

And again, if that is bought into, everyone who buys into it will be saying, “that can’t happen to me.” And your word will be your law. And you will distance yourself from it, whereas every student of the Course should by virtue of the very existence of the Course feel heartened, encouraged to be open to the same

sort of guidance that Helen got. It doesn't mean you will write a book. But it does mean that you will have that companionship which will greatly help you in your process of Awakening, because you will have encouragement where you feel not the courage.

Who you really are and have always been, and can never stop being is constantly—because it is the truth—insisting upon being fully realized. And so, it is like the light constantly pressuring the darkness, constantly undoing your false sense of everything, or I will say, insisting upon undoing the ego concepts that blind you to who you are. Which is why the human experience is one of defending one's self, because the ego must constantly reinforce itself to overcome the constant undoing that is caused by the assertion of who you really are so that it may penetrate your present experience of being conscious, and cause you to remember fully who you are.

Because of this you could say that you have constant help at becoming a fully realized Being, if I may put it that way. Your very essential Being is insisting upon being fully realized. And so there is help and it comes when there is a little willingness. Willfulness blocks it absolutely.

So this is not a special instance, and when it happens to you it may seem quite amazing by comparison with what has been your normal experience. But that will pass, and it will begin to be very normal. Except that that normalcy will move you rapidly into fuller and fuller realization, into being more and more fully realized.

So there is nothing special about being in touch with guidance, even though the experience is wonderful beyond your imagination, because it moves you into being Awake.

ANSWER: Good afternoon. Is everyone awake? I mean I didn't put you to sleep, did I?

QUESTION: Raj, about four years ago, when Kurt and I came to you we had just come to Kauai, and one of our questions was, "What are we to do?" And you very eloquently said, "You are to do nothing. You are here to Be."

ANSWER: I remember.

QUESTION: Well, it was a very, very inspiring answer, although I didn't quite know what it meant at the time. But I really feel I have connected more with my Beingness in the last four years. And whenever I go into my doingness, I'm very conscious that I want to do from my Beingness. And my question is: What is your interpretation of doing from one's Beingness?

ANSWER: I'm sorry, I do not give interpretations.

QUESTION: Well, what is your insight, or how could you share your feelings about that?

ANSWER: When you are connected, when you are in the Being place, it is not a void, although initially it may simply seem to be a place of great peace with no activity per se. But as you know the more time you spend there the fuller it becomes. It is as though your eyes or your awareness has to adjust, and as it does you can see more of what is there. And one of the things that is there is joy, and when you feel it you smile, and your body sings, you might say, zings even.

And someone looking at you might say, “Why did you smile?” And you will say, “I didn’t even realize I smiled.” That’s an example of doing from Being. From your Being you will find yourself knowing what to do, not so much as an intellectual process, but as an experience of there not being anything else that’s appropriate.

Paul is sitting here with his hands in this position, not because he has listened to what I have said and then said, “Oh, well, this would be a good way for my hands to be when he says that.” But because there’s nothing else to do with his hands but this. He’s not even thinking about his body, he’s not unconscious of it, but he’s not thinking about how he appears. He’s experiencing the Meaning, and so he does what he does because it fits the Meaning, there is nothing else to do, nothing more appropriate.

So it isn’t as though you go into a connectedness with your Being and get instructions, and then move out into the area of doing and carry out the instructions. As it happens, that’s Paul scratching his cheek, it’s not me.

When you are connected with your Being and you feel what is appropriate, don’t abandon that place. Stay connected with it to the best of your ability as you “do” the only thing that is appropriate. That is the way you do it.

Let me tell you also—everyone—that coming from your Being will never have a charge to it, it will never have a thrill to it, it will never be exciting, but it won’t be meaningless. Emotional charges are ego reactions that are not present when you are coming from your Being.

But I will tell you something that is present. What is present is fearlessness, invulnerability—not from strength, but from a clarity that there is nothing about you that can be hurt. As a result, you are able to come from a totally genuine place. Not from the ego at all. And when any of you are coming from a totally genuine place, something truly Meaningful is happening, something that everyone is able to value, or at least find themselves liking.

So Paul is here, and a gathering is occurring. And he is sitting on this chair, and he is moving, and his mouth is working, and words are coming out, etc.. But none of it is being done from the body sitting in the chair. No self-awareness is occurring that has him placed in a corner of the room with everyone else in front. What is occurring is an experience of, for lack of better words, being on the beam, being on target, being utterly congruent. And so, there is no self-consciousness, fear.

Being from your genuineness means that no effort to influence is occurring, because there is no extension being made, no attempt at communication. We are indeed making a tape recording, and that could seem to prove, because of laughter and what is said from here, that indeed there's a give and take of communication. But there isn't. Truly the only thing that is going on here right now is communion; it is communion of all of us within each one's center. And the reason that is happening is because Paul is being from his center, and not attempting to be something for someone else, not attempting to teach anything, or be anything in particular. And so, none of you feel invaded, and none of you have to hold yourself in a defensive stance.

So what I'm trying to say is that when one is coming from his Being, things will be happening, but not from the standpoint of a doer, doing it. You will engage in conversation. You will appear to go to the store, or hold a workshop, or take a shower. Can you imagine what it would be like to be from your center where nothing you did had to be done out of fear, because there was no fear present. Glorious!

Well, that's one of the normal choices all of you have. And so you might ask yourself, "Should I choose for the experience of connectedness so that I can become comfortable with it and end up being in the world from that place, and experience fearlessness, utter fearlessness? Or should I choose for the right to think for myself, and author all of my own thoughts, and teach everyone the wonderfulness of my thoughts, and try to coerce them into having a better life by virtue of my wonderful thoughts?" And you know husbands teach wives, and wives teach husbands in this way, all as an attempt to control so that the other partner doesn't make waves and make you have to grow, or be alive to him or her.

So, do you want to choose for that, and by virtue of being ungrounded constantly engage in these activities out of fear, with an ongoing unguardedness? I want you to think about that. Or better, I'm going to ask you to feel into those two choices. Because although you might experience the high of authoring things yourself—authoring ideas and thoughts, and putting them together in a particularly uniquely interesting way—accompanying that act is an unavoidable experience of anxiety and fear. And embellished in everything you say will be subtle attempts to control the situation so that nothing will happen to increase this fear.

Are you going to choose for the high that you will get at that cost, or might you be willing to experiment at least with abandoning that approach, and becoming centered, connecting with your Being, going into your peace and being in the world from there—as Paul is doing at this instant. Mind you, although I am talking about him, he is here, and I am.

So it is not as though he has disappeared into the woodwork; this is his fulfillment as well. It is his peace, his experience of fearlessness that I have been talking about. And he can tell you that it has been an amazing thing to live, let us

say, ninety percent of the time, ninety percent of a year without fear. I want you to feel about that prospect, because it might not seem worth it to sacrifice the hit of authoring everything yourself personally for something that you can't personally take credit for.

But you must ask yourself whether the cost of living the rest of your life in fear of some sort or another is an appropriate cost, or one you even want to pay, when you actually do have an alternative available to you? You might say that that alternative of experiencing fearlessness is a private one. But when you are experiencing fearlessness you are with everyone else in a new way that is Meaningful for everyone else, transformational even. And so it is not an empty experience, it's just empty of the thrill of fear. All of this awakening stuff is utterly simple, actually too boring for the ego.

Well, what I am meaning to convey to you here today is that what seems to be meaningless to the ego, is extremely Meaningful to the Christ that each one of you is, to the whole-Souled woman and man that each of you presently experiences yourself as—Soul satisfying. And when you let yourself have the experience and discover that you haven't disappeared, but that you are present in a way that is whole and wholesome, you will experience a greater inclination to avoid fear, since you really do have an alternative. It's so utterly simple that there really is nothing glamorous about it.

Some of you might have said, "I'm going all the way to Hawaii to hear Raj. Wow!" It may be meaningful to have come here, but it isn't special, it's absolutely normal.

You can ask Paul after the end of the day, if you wish, when he's being the sidekick, when he's being not from his connectedness, you can ask him just how great it is to be in touch with Jesus Christ. It's a pain in the ass! It's not glorious. Why? Because I won't agree with him when he wants me to believe that he's a poor, suffering, piss-ant.

So be careful not to play into false ideas of specialness for Paul, or for yourself, or for Helen Schucman, or for anyone. Being who you really are is significant—is significant—because you are the direct expression of God. But it's not special. And because it's not special, it is more easily available to you, because it's normal for who you really are.

Desiring to come from your Being, rather than a place of doing, is the means by which you begin to allow yourself to have an experience of, what I'm going to call, divine normalcy. When you do it, angels will not sing, and Gabriel will not blow his horn, and the word of God will not boom forth in Charlton Heston's voice and announce to the world, "this is my beloved daughter in whom I am well pleased." No. It is more like you will simply begin to glow with a warmth, with the warmth of your genuineness, and you will feel your Self, with a capital "S". And you will feel the fact of being on the beam and the congruence of it, and you

will feel joy, but nothing special. Thank God! That is a little disillusioning and causes some to think, “Well, I must not really be on the path.”

In my very first conversation with Paul, my first words were, “My name is Rajpur, and I have been awaiting the right time to speak to you.” And Paul almost laughed in my face. And his immediate spontaneous thought was, “I could have come up with a better opening statement than that.” We didn’t need a better opening statement than that. How else does a brother speak to a brother? It’s simple, it’s natural, it’s normal, but it’s also Meaningful in a way that most of you do not experience meaningfulness from day to day. Thank you for your question.

QUESTION: I have so many questions, but I’m going to limit it to one.

ANSWER: Why don’t you listen for which one to ask.

QUESTION: I did, but I still feel like my ego doesn’t want to shut up to let me just get to it.

ANSWER: I will tolerate a little bit of your ego.

QUESTION: Thank you. An interesting thing has been happening to me. In my mind’s eye I have been seeing a golden city that changes frames. It’s like watching a movie in my head. And I get a view of what looks like the front of the city, and then it’s like a kaleidoscopic image in my mind’s eye that is perfect in geometric form, and it changes, and then there’s another part of the city. And then other things have been happening, where I see a sea of blue—beautiful blue lights, and then that changes and it goes into colors—just the most amazing colors. And I wondered if you could speak about that, please?

ANSWER: Gladly. These also, like the one mentioned yesterday, are experiences of illumination—the penetration into your, we’ll say, current level of awareness of Meanings which convey Reality. I said Meanings that convey, I did not say images that convey. You do not have to understand experiences of illumination. They are not there to be understood or explained. They are there to be felt, because they trigger in you remembrance of Home and remembrance of the capital “F” Feeling you, that you are.

Just as an aside, feelings and emotions are two different things. Emotions are ego reactions. Feelings are Soul’s recognition of itself in what it is experiencing.

The images you experienced are there to trigger your feelings, to reawaken in you, apparently right here in your limitation of who you are, and of Home, a desire for Home greater than your fascination with the ego’s perception of Home.

So there is nothing for me to explain relative to the images, and there is nothing for you to get relative to the images. The images not only remain in your mind, but the feeling you experienced when you were having them remains there. So connect with the feelings, and let them do what they will. That’s the point. Nothing else. Unless you want to rejoice at having had the experiences.

I will end this answer by simply saying to you all: You value thinking and understanding too much. Use it until you have something to replace it. And then get about the business of having something to replace it with by practicing listening, by taking the time to become still. And as the Bible puts it, as I put it, going into your closet and praying to the Father in secret.

Every great religion teaches that in one form or another. Going into your closet means withdrawing from the business of thinking. And praying to your Father which is in secret, means praying to the Father, desiring to experience the Father's point of view in the silence. It doesn't mean keep it a secret from everybody. It means in that secret place, that place of silence—peace. How do you see this Father? Like a child asking his parents, “What's that? What's that? What's that?” incessantly. Ask your Father, “What is this really? I thought I knew what it was. I think I know what it is. But setting all of that aside for a moment, suspending all of my judgments and conclusions, Father, what is that? What does that mean? What meaning were you expressing? What meaning are you expressing right there where that is?”

This is the way, this is the way you make the shift from body identification to mind identification. This is the way you make the shift from doing to Being. This is the way you make the shift from fear to peace.

Now this really is the last thing I'm going to say. When you are being genuinely out from your peace, you are unavoidably being the presence of love. And everyone and everything is blessed.

To complete the subject matter we have been discussing, I would like to share from A Course In Miracles. This is from a section called Manual For Teachers, and it is in the section entitled What Is The Role Of Words In Healing:

“Strictly speaking, words play no part at all in healing.

“Is the teacher of God, then, to avoid the use of words in his teaching? No, indeed! There are many who must be reached through words, being as yet unable to hear in silence. The teacher of God must, however, learn to use words in a new way. Gradually, he learns how to let his words be chosen for him by ceasing to decide for himself what he will say. This process is merely a special case of the lesson in the workbook that says, “I will step back and let Him lead the way.” The teacher of God accepts the words which are offered him, and gives as he receives. He does not control the direction of his speaking. He listens and hears and speaks.

“A major hindrance in this aspect of his learning is the teacher of God's fear about the validity of what he hears. And what he hears may indeed be quite startling. It may also seem to be quite irrelevant to the presented problem as he perceives it, and may, in fact, confront the teacher with a situation that appears to be very embarrassing to him. All these are judgments that have no value. They are his own, coming from a shabby self-perception which he would leave behind. Judge not the words that come to you, but offer them in confidence. They are far

wiser than your own. God's teachers have God's Word behind their symbols. And He Himself (meaning God) gives to the words they use the power of His Spirit, raising them from meaningless symbols to the Call of Heaven itself."

I share that with you because it illustrates that it is not a special gift to listen and hear and share, but in fact constitutes fulfillment of purpose of Being. It is the specific way one let's himself back into the Kingdom of Heaven. Because, as I said, it undoes the act of the declaration of independence that created the whole human condition.

QUESTION: I'm curious about something, Raj.

ANSWER: Excellent!

QUESTION: And it has to do with the timing of the publication of The Course In Miracles, and your emergence as a spokesperson for it in the late part of the twentieth century, when it seems like things are really getting violently out of hand. How come it took 2,000 years, or almost 2,000 years?

ANSWER: When the student is ready the teacher appears. I know you would like a more expansive answer than that, but it is that simple. It is that simple.

QUESTION: Thanks for the simplicity.

QUESTION: Hi, Raj. There's been something that's been a concern for me most of my life, and it revolves around my weight. And I've tried numerous things. And have made many attempts, from many approaches, many angles, and nothing seems to have given me the satisfaction I might be looking for. I'm open to your input on this.

ANSWER: Here we have an instance where Paul is surprised at my answer, which he has neglected to voice, because he does not like it—and is questioning me.

Here is my answer: It becomes you. It perfectly identifies fulfillment of purpose for you to be exactly the shape you are. It is communicating a genuine presentation of you. And mind you, that doesn't mean you are a fat person, but it has significant value for others as well as you for you to have the appearance that you have. And because it fulfills purpose, it is perfect. And I encourage you to stop wishing that it were otherwise.

And I would encourage you to say, "I allow myself to appear as I appear as long as it fulfills Purpose, with a capital "P". If you will not resist, or be unwilling to embrace yourself as you appear at this moment, you will find that you will suffer physically in no way because of the weight.

Paul is arguing with me again. He feels that everything I said earlier about symmetry and balance and beauty contradicts what I am telling you now. He is being run up against his limits by what I am saying, because it is hard for him to conceive that you are beautiful right now. And therefore, his concept of beauty

must be abandoned so that he may be present with fulfillment of purpose in whatever form it is appearing.

Now I will say that I cannot say this to everyone who has a, shall I say, noticeable presence. Because for most it is representative of either self-hate, or self-protection, or other manifestations of a lack of inner evenness. But this is not the case with you. It was not the case with Buddha. It would have been ridiculous for Buddha to have been skinny. There was purpose in it. I will not tell you what the purpose is. I will only tell you, embrace yourself, and know that you look perfect as identification of fulfillment of purpose in your life and in the lives of others. Don't let it make you miserable.

If you managed to look like you want to look, the particular fulfillment of purpose that you are to fulfill would not occur. Your appearance is not an aberration, or a distortion of perfection. And neither you nor Paul have to like it.

PAUL: I'll bite my tongue.

QUESTION: Well, half my question was just answered. The other part of that, which I felt has been connected with the physical aspect with my legs, is the self-esteem which I have seen now go back, at least, to the very beginning of this life—of being birthed—in a very simple sense of just having a sense of knowing that my mother wanted a girl. And I was the first born, and it kind of went on from there.

And so there has been the message from that time until now at 42 that continues to be with me, of again, not being good enough as I am, or what I do and what I express. So, what if there are things that would be positive that I would express, I wouldn't get, would never have any of the support for it. "Oh, that's nice," that kind of thing.

So I guess my question basically is, can such a long history like before even being able to formulate in words and actual thoughts this whole dynamic of that self-image—and I have been working on it for many years, but it's still there—what can be done now to heal that finally, and be in that wholeness and completeness of expression that on one level I'm aware of, but continues to be frustrated in the expression?

ANSWER: Paul can already tell that he likes the answer I am going to give.

You are actually further along, in terms of your healing, and you are aware that you are further along than you shared. Indeed, your self-esteem is blossoming, emerging, enlarging, filling you more completely. This condition has not served a purpose. You did not need it. You adopted it, by virtue of a decision to be an innocent victim, not knowing at the time that you had a choice. And so you squelched yourself.

But as your self-esteem re-emerges, because it never went anywhere—all of it is totally there where you are—as it re-emerges you are indeed going to find healing occurring—strength in the legs, substance to them. You are no longer

finding value in the infirmity, or shall I say, milking it for the maximum benefit relative to your growth. And in your no longer valuing it in any way, you are in a position to release it completely.

To be experiencing yourself as you are currently experiencing yourself physically is illegitimate, an illegitimate imposition upon you. It was indeed brought upon through ignorance by your squelching yourself. This is not a call for judgment, it is just a call for noticing. And you have noticed, you have recognized the source, and you are not engaging in self-criticism or judgment. And this is excellent. You know what? The condition can't even seem to appear in any way, shape or form if you find it useless.

Now I do not mean by what I have said to suggest that you have a new holy grail to seek, as to what use you find in it. It is useless, because it doesn't render visible and tangible God's intent, which is for your body to identify the presence of your individuality perfectly. All you have to know is that it is the intent of your body to identify the presence of your individuality perfectly. Second, you have to authorize the release of it from your experience. And third, allow, let the reconfiguration occur.

You can't make it occur. You don't have to know what to do to make it occur. All you have to know is that it can happen and it will happen for no good reason. No good reason that is as far as anything you might do to try to make it happen. It will happen because there is a good reason, but it's not yours, it's God's.

I know you would like me to give you something more concrete. But all of the more concrete things that you have tried to utilize haven't worked. Does everybody begin to grasp that you wake up by grace? You are healed by grace. Just because. Not because of deserving it. Not because of anything you do. But for no good reason. By grace!

The real reason that you experience a healing is because you're already the Christ, you're already the Son or Daughter of God, you're already whole—literally. When, for whatever reason, there is a weakness in your resolve about what you think things are, the way things really are can register with you. It can penetrate the weakness of the resolve that you bring to your commitment as to what everything is, and how it has to be, and what can and can't happen. And that is why it is said that it happens by grace. And that is why when it happens somebody will say, "I have no idea what or why it happened. I wasn't doing anything special. It just happened." Yes!

Throughout these three days what am I doing? I am providing insightful information about how things are, so that there is greater potential for all of you to not be quite so committed to your present sense of how things are. Because in the absence of that commitment, penetration can occur and healing and regeneration and Awakening can occur by grace.

It's wonderful to study this book. It's wonderful to study the Bible. It's wonderful to study any logical progression of ideas leading to clarity. But please understand that the only reason you benefit from reading them is because in one way or another you have arrived at a place within yourself where there is trust, rather than fear, that there is a God, and if you let go of your personal control chaos will not be the result. And in that general frame of mind there is, what we will call, a weakness of the ego. And in the presence of the weakness of the ego penetration can occur of the ego structures, and by grace you remember more of who you are, and more of what is true, and there is healing and regeneration.

You need only continue to let this blossoming of self-respect and integrity occur. You're not making it occur. You're not blocking its occurring. And so it is easier for it to insinuate itself into your experience, and I will say, assert itself as a better visibility and tangibility. But do you realize that that means that it isn't that the erroneous or distorted image is being improved, it is rather the perfection of you coming more clearly into view and obscuring the erroneous image—replacing it.

That is why you do not have to do anything. That is why you have to let. Let your perfection present itself more and more clearly, by not objecting to it. And you are already engaged in this. And so I must say: Continue. It is a job well done so far—don't stop. Don't stop letting. That's the end of the answer.

QUESTION: I bring greetings from Australia, especially from Valyn Kinsley and Gabriel.

ANSWER: I receive it.

QUESTION: My question is very different from everyone else's. I was wondering where Mary Magdalen is now? There never seems to be any information about her.

ANSWER: At Broadway and Forty-Second Street. (Laughter)

QUESTION: Well, good for her!

ANSWER: Not true.

QUESTION: I wonder if she's been with me at times, and I've refused to acknowledge this. Because I've often had a curiosity about her. And I don't know what else to say.

ANSWER: Indeed, your sense is absolutely correct. At the risk of, again, sounding sacrilegious, so what? She can be as much of a pain in the ass as I can.

QUESTION: Good, good.

ANSWER: Why do I say that? So that you will just be real with her, and not create within yourself a sense of separation from her, because she is a "significant other." She is Awake. And she is with you, and she is with others, being the Christ, being the door through which the Father's Will finds expression, and helping mankind relinquish its limited self-perceptions. Does that answer your question?

QUESTION: I feel that maybe in the healing work, especially with oils, and perfumes and aromas, is she with me when I'm doing that sort of work?

ANSWER: When you let her be, yes. Let her be more consistently with you. You know, when you put people up on pedestals, whom you admire and love, you put yourself in a position of being embarrassed to be associated with them. And that is sad.

You believe they are great, but you don't want your friends to know that you are associating with someone GREAT, or that you have belief or experience Meanings in a very relevant and intimate way with someone great. And yet, all of this is going on in your own head. You have this outrageous perception, and then you say, "Well, I'm not going to let anyone else know that I'm associated with this one about whom I have an outrageous perception."

If you can manage to abandon a sense of greatness about any divine guidance, then in your more grounded relationship with it you will not feel self-conscious, or apologetic, and you will be able to be in the world in a way that allows other people to find guidance of value, to find communion of value. Because they cannot look at you and say, "what a dippy lady," or, "what a jerk," because there is groundness and substance that is obvious—and peace. They will not be uncomfortable with you. Why? Because you are not uncomfortable with your guidance. That's the end of the answer.

QUESTION: On being comfortable with guidance, often I feel extremely uncomfortable with my seeming inability to differentiate between guidance and my thoughts—ego. Recently, I have felt the experience of surrendering what appeared to be my stranglehold on guidance. Specifically, I had some pictures associated with my feelings of purpose. In the way I have spoken of it a couple of times, recently, is that when I let go of being the dictator of my guidance and allowed myself to be guided, wonders became wondrous.

Specifically, I have some feeling of being called to Kauai on purpose. I find myself hesitant to speak of it in this gathering. So many people have come to this island with visions of community, of centers, of whatever, yet I felt and continue to feel that no matter how I surrender, this wellspring of energy just keeps pouring through me. And I fear in moments that I'm attached to my picture of what I think it is, and am unable to hear clearly guidance truly guiding me. Help!

Actually, I have one addition to make to that. I've likened the experience that I have to that of a sculptor who feels some expression wishing to come into form, sort of like it doesn't matter whether it gets expressed in form or tangibility or not. Well, it does and it doesn't. And I've sat a long time with this expression. Back to help!

ANSWER: You will find yourself very uncomfortable if you introduce a personal investment in that which emerges as a result of listening. The moment Paul begins to care about how what is being said is being received, a dissonance is set up, which if he doesn't stop it will exhaust him physically within fifteen or twenty minutes. Caring about whether or not what is said is meaningful to somebody else, although it could seem to be an expression of caring, is an introduction of an ego element that is incongruent.

Now, your vision involves a concept of contributing to a more significant world order. A world order that comes about microcosmically through the orderly arrangement of a group of people. You have an investment in, you care about making a difference in the world. And this is what is hanging you up.

Paul doesn't care as a ego, or a channel, or as any presence of any kind. Paul does not care whether or not anyone has heard anything that has come out of his mouth. It will not disappoint him if no one values it, and it will not thrill him if everyone does value it. Because that sense of Paul is not in the picture.

Paul, right here, right now, is consciously devoted to listening. The moment he has an investment, another thing aside from the exhaustion that he would experience will happen. Another thing would happen, and that is—every single one of you would begin to feel uneasy and would appropriately, I will say, provide a little bit of defense against what you would perceive to be coercion, because you would sense that Paul had an investment in how you were experiencing it. If he has an investment, there is a level of control present.

If you have an investment in the outcome, an investment in, let us say, even global community and peace, if you have a personal investment in it then the element of control is present in what you are doing.

I am going to encourage you to stay with the vision, which was from guidance. And while staying with it, abandon your personal investment in it. When that is abandoned, the energy of the movement will be able to move forward and meet with response, because there will be no coercion present in it. You will also find that you will not invite into your experience those who would tangle with you about it. Because if you are exercising some, or practicing some control you will invite into your experience those who like to be a better controller than you're trying to be.

This has happened with you. And you have felt hurt, because how could they possibly misunderstand your good intentions. They recognized that attachment, that investment in outcome.

I encourage you to give some attention to releasing attachment to outcome as well as the desire to do good in the world. As Thoreau once said, "If I knew for a fact that someone was coming to do me some good, I would run for my life, for fear that some of their good would get done to me."

Paul has no goal here. And in the absence of a personal goal on his part, something Meaningful, something recognizably Meaningful can occur. When you drop a personal goal around this vision, it won't mean that nothing can happen. It means that's when something can really happen. So stay with the vision. Abandon the personal investment. And don't be afraid that there won't be any energy for movement of fruition without that personal investment. "Thy Will be done," needs to be your motto. "Thy Will be done." And then continue to listen to know what that Will is, without adding any personal investment to it. And watch what happens. That's the end of the answer.

QUESTION: Good afternoon. After some experience with A Course In Miracles I have found its application in my marriage and my children lending myself to become almost more judgmental than I did before The Course In Miracles.

ANSWER: A little knowledge is a dangerous thing.

QUESTION: Which after many years of marriage, and perhaps control, I'm wondering why the difficulties in the marriage seem to be worse than ever. Issues of intimacy and love seem to be needing clarification. And that is my question.

PAUL: Issues around whether to be intimate or not?

QUESTION: Yes.

ANSWER: Well, maybe we should have a conversation without talking. Or maybe we should sit down to dinner without any food on the plate. How can you love without expressing it? And how can you love without expressing it as affection? How can you be affectionate without being intimate? And whose measuring stick are you going to use to judge whether intimacy is appropriate?

It is not a fact that the more spiritually advanced one gets, the less intimacy there is. On the contrary, because there is less blocking the expression of love there is more expression of it.

It is too easy to get unreasonably metaphysical. I heard someone the other day say, if they left the island it wouldn't mean they would be apart from the person with whom they had been living, because they're one. That's mumbo-jumbo crap! If you want to be together, you had better be in the same place. If you want to express love, then there is going to be affection and intimacy. And the affection and intimacy is going to be the expression of love. And love is a gift. It isn't a process of getting. And so in intimacy it is a gifting, not a getting. Don't ever hesitate to gift gentle, sensitive love.

I tell you, the more and more spiritual you become, the more humane, the more down-to-earth real you will all become with each other.

Now I have talked about this before, but it is important, and I must talk about it again. Whether it is A Course In Miracles, or any other teaching, or any other system of thought that is extremely meaningful to you or anyone else, and if

it is, it's the intent of that teaching, or book, etc., to eliminate the blocks to love. Then one doesn't have to be able to talk it. And the ones around you don't need to be able to talk it. Because talk isn't love. Talk is words. And discussions for the most part, where the use of words is important, is more an intellectual play of ideas than it is love.

As you know, the Course says, "Would you rather be right or happy?" To very many students of any thought system, or any revelation, or any teaching, it seems to become important to them to have someone with whom they can talk about truth, talk about concepts, talk about love, when love is wordless. The willingness to recognize in your mate that which is Real doesn't take words. And the willingness to not engage in judgment relative to her doesn't take words. And when you are neglecting to judge, and when simultaneously there is a willingness to recognize that which is Real, you will not be engaged in any act of control.

And as I said, your defenselessness with her will be felt by her as a recognition of her innocence, and she will feel loved. She will not say, "Oh, you see that I'm innocent." The words won't even occur to her. But she will feel loved, because she will feel that it is easy to be with you. Love isn't about words and concepts.

And as you know, the purpose of the Course is to remove the blocks to love. The purpose of the Course is not to give you a lot of wonderful things to talk about. It also is not the purpose of the Course to present you with an opportunity to be miserable, because nobody else will talk with you about it.

Do you love her? And I'm not asking you to answer me. Do you love her? If you do, then love her—be affectionate, be sensitive, be willing to be present with her, even if you are just taking out the trash together. Let the Course help you be more wordlessly loving.

You must remember that everybody recognizes love, everybody knows what love is. And the minute anyone is around who is being love it doesn't take a ten minute lecture about love to convince them that love is there.

Don't let the wonder of the principles, or the theory, or the logic of A Course In Miracles supersede being love yourself—or any teaching.

I want you to just abide with that, and we will see if there is time for a follow up on that if you have a follow up question sometime tomorrow. But for the moment, I want you to just abide as nonjudgmentally as you can with what I have said. And please understand that I have just been explaining the wonderfulness of the way things work, and I have not been engaging in judgment relative to you.

QUESTION: I really didn't come prepared for any type of a question, except probably just to know a little bit more about what I've been going through, and a little bit about the open space I've been availed to in my life.

And I guess where I should be looking towards, you know, right now and in the future?

ANSWER: Well, I will tell you, whenever you are on a leading edge, and you do not have a few feet of solid ground in front of you, it is well to not assume that you know anything, and not try to know anything imaginatively on your own. But rather, to allow yourself to be fully where you are and feel into the next step, even though it appears there is nothing to step onto. This circumstance is always the ideal opportunity for getting off the merry-go-round of life, where you do nothing but repetitively experience the past.

Almost everyone, even when they are at their leading edge tries to recreate the past in the next step, because that is what they are familiar with. But you cannot get off the wheel of history by doing that, nor can you come into the full realization of who you are and what life is. And so, you literally stand at the threshold of infinity. And what I'm going to tell you is, don't try to peg infinity.

Listen deeply, quietly, and do not let there be a bias to your listening. You know what? You hear a lot about the importance of desire, that that is your part in the creative movement of life. What no one has told you is, don't make up the desire yourself. You don't know what to desire. You will inadvertently desire what you are already familiar with, because you have no other resources from which to create a desire. And that is how the wheel of history is perpetuated.

What you need to do when you are at this threshold is what we have been talking about for the last two days, to go into the silence, to choose for your peace and move into the not knowing place, and listen.

You cannot use this illustration as an absolute. But I want you to imagine that you are in an underground cave, which has a river in it. And you are suspended from the ceiling—actually you and a small kayak that you are in are suspended from the ceiling—it's pitch black, there are no lights, this is like the void. When you lean into your peace, it is as though you let down the kayak until it rests on the water, the river, the current that is moving. And as you do this, you begin to feel the tug of the water on the kayak. And you let the kayak down the rest of the way, and let go of the rope. And the movement carries you.

Now, as you begin to feel the tug of the water on the kayak before the kayak has been released into the water you, for the first time since you have begun to let yourself down, are aware that there is a movement in what had seemed to be an empty void. This movement will be felt as impulse. And because the movement is moving with purpose, you will feel in that impulse, purpose. And you will recognize that it is the purpose of God, and therefore the purpose of your Being. And you will know that releasing yourself into the current is a more natural and full expression of you than being suspended above it with no awareness of its existence.

As you release yourself into the movement, and you feel its purpose, you then know what you desire, because movement with purpose is felt as your being on track, and it will be perfectly expressive of you. Now you know what to desire.

But there is another aspect to it. It won't be desire of the sort that you had while you were in suspension, or it won't be desire that you have experienced in what you would call your normal everyday life and your interactions with it and with others in your life, where your desire was a concept built upon past experience and your best judgments as to what is true and what is valuable. At that level your desires are efforts at control.

But from this place of connectedness with the Movement of your Being, your desire is not an attempt to have control. Your desire is really the experience of your union with the already existing purpose, or intent, or impulse of your Being, which is not experienced as an impulse that originated with your tiny sense of yourself, but rather an impulse that originates with the active thought of God that you are not separate from.

It is only in this sense that you could ever be called a co-creator with God. As a tiny separated entity you cannot possibly be a co-creator with God, because your sense of separateness constitutes a denial of God and an affirmation of you and your particular point of view, which by definition is at odds with, different from God's point of view.

Oh, yes, desire a swimming pool, desire a Rolls Royce, desire a beautiful home, and by virtue of your desire and the purity of your desire—meaning that it's not jumbled up with contradictory doubts and fears—you can demonstrate in your life wealth, and happiness, and an abundance of desirable things.

Well, focus isn't a bad thing. But what's the motivation for the focus? "Well, the Adams' just got a new car, and they're getting a new car every three years. You know what? I'm going to desire that we get a new car every two years." Are you keeping up with the Adams's or the Jones's? "Well, they don't have a tennis court. Let's get a tennis court, and be the first ones in the neighborhood. All we have to do is desire it with a pure desire, because we are co-creators with God." Well, tell me at what point did you let God into the picture before you decided to have the first tennis court in the neighborhood? Do you see what I mean?

Don't try to be the personal author of your desires. Find out what the Movement of your Being is, which is the Movement of the Father in you, as you. Then you will know what your desire is. And my illustration of the cavern, with the river in it, in which you were suspended—although it cannot be used absolutely—was well chosen. Because you are in a kayak, you are in a small vessel. And I did not say that you had any oars or paddles, so that when you let yourself down into this Movement, you are abandoning yourself to that Movement.

Or else, in some way, you are trying to author your course, or control it in some way. And that is still not being on course with your essential Being.

Now, I have said this before, but it needs to be said again for clarity here. Every desire includes within itself everything necessary to its fulfillment. So when you discover, by virtue of yielding into the Movement of your Being, when you discover as a result of that what you desire, and you have yielded into it already, you will find that because it is the Movement of fulfillment already, it includes within itself already that which constitutes its fulfillment, and therefore that which constitutes your fulfillment.

And you do not need to bring a little extra willfulness or intent to the process in order to have the experience of fulfillment that is already embodied in the Movement. So there will never be a point at which you, as a co-creator with God, add your own peculiar little twist to that movement. Adding your own peculiar little twist to the Movement of God is what created for you the human condition, the dream that you are all wanting to wake up from. You see?

So Peter, here you are suspended. It is as though anything is possible; patterns that existed before are not present, nothing is nudging you into a repeat of what has been before. And so you say, “What should I do? Where should I have my sights set?” Well, have your sights set on nothing, nothing but letting yourself into, actually letting yourself fully be in this place that has not much definition to it—suspended in the cavern, in other words—and without trying, through thinking and figuring out, to arrive at an appropriate new destination or direction. Let there be peace in the silence.

As far as the cavern is concerned it is like saying, let there be peace in the darkness, where you have nothing to gauge your position, and nothing to tell you where there is an outlet. Let yourself be there willingly. As you allow yourself to be there, the kayak lowers. You don’t know how to make it lower, or descend, there is nothing that you can get your hands on to make it happen. You must let it happen by letting yourself gladly be in this place of not knowing anything for sure about your future.

It is that willingness to be present with things as they are that allows the kayak to descend. And as it descends, as I said, and begins to touch the surface of the water, you feel movement, you feel the impulse. And then you know you’re not in the void—it is not empty. Value this threshold experience.

You will discover that once you have let yourself into the Movement and yielded to it, that you will continue to be on a threshold, because you are not personally responsible for where the Movement is going. You’re only responsible for being willing to be fully yielding into it. “Thy Will be done, not mine.”

Trusting that the Thou to whom you are yielding is nothing other than God, or your divinity, and therefore that you are yielding into something completely trustworthy.

Now what I have shared with Peter is true of everyone. And although Peter's circumstance is not perceived by him to be a crisis, what I have said applies equally to anyone when they are "in crisis," when the tendency is to panic, and grasp, and grapple for some means of controlling whatever the circumstance is that is causing the panic. In both cases, one that is not alarming in the least, and one that is greatly alarming—the call is for the same thing.

We started out this gathering speaking about peace, and we're still talking about it. It is the arena, if you will, for your experience, your truer experience of Reality, your truer experience of Love, and your truer experience of who you Are. None of you value peace as greatly as you should. None of you recognize how important it is, else you would never choose for panic, you would never choose for self-initiated authority over your experience.

I am not scolding you, that is not a judgment. But if I don't say that, none of you will realize that peace has more depth and breath and meaning than you imagined. And therefore, it is as though you have a gift in front of you, wrapped beautifully, that there is no reason for you not to tear the wrapping off, and lift the lid, and embrace what's in it.

There is no reason for you not to choose for your peace with great enthusiasm, and experience the greater depth of it, the greater significance of it so that you might begin to experience being "in this world" with more grace. And so that you might begin to see this world with new eyes, not colored by your definitions, and concepts, and confidences about what it is—this Kingdom of Heaven that is really the only presence that you could ever be confronted with—because if God is omnipotent and omnipresent, there is nothing else present for you to be confronted with. And therefore, there is nothing for you to escape, except the determination you have to see it differently from the way God sees it.

So Peter, you stand on a threshold of infinity, you stand on a threshold of capital "S" Self discovery, you stand at the threshold of waking up. And however much of that you are willing to yield to, you will experience. And if you do not wake up totally, if you do not become fully realized in the next moment, it doesn't matter, because it's not a test, and you're not going to be graded, and you can't fail. All you can do is delay a little bit longer what's already yours; you can delay experiencing what is already yours and what is already in front of you.

So if you have taken the ribbon off—bravo! And if you have taken the ribbon off and torn off the wrapping paper—bravo! And if you've lifted the lid and you see the peace that's in there—congratulations! And if you have embraced it and let yourself into it totally, we will say, "welcome Home," and you will understand what we mean.

So embrace as much of your good as you are able to, and feel good about it. And if you have not embraced all of it, feel good about what you have embraced.

And do not use what you have not embraced as a means of justifying lack of self-appreciation.

Now I must get serious, practical. It is wonderful to go around the world and hear guru's speak—teachers of note. And it is wonderful to read books that have very little distraction in them from what is essentially important to your Awakening. But you know what? There comes a point where each one of you must practice trust, in the aloneness of your Being, no matter what anyone else has done or said.

There is a point that all of you must come to where you actually make that investment of commitment to the unknown. If you don't do that, all you will continue to get is the known, which is the past, which is the wheel of history, and that's not your Birthright, that's not who you Are, and that's not what you were meant to be. "Oh, but it's scary to be in that place. God only knows what will happen." Yes, isn't that wonderful. How well do you like what you've gotten when you've gotten what you know?

There's great exhaustion in the world today, great tiredness with the known. And it's depressing to many, it's depressing to most. Why? Because they're unaware that there's an alternative, that's why. And I could say that there are many on the globe who are raising their fists in anger at God and at me. But you know what? Every single one of you in this room, in one way or another, has done that also.

Paul did it this morning before he got here. That is why the silence was longer than usual before we began. In spite of his feeling justified at raising his fist—figuratively speaking—he knew that nothing of value would happen today if he stayed in that place.

You know what? Nothing of value will happen for any of you if you insist on staying in that place, because you are confident that the unfairness that you see in the world is real, and you have no choice but to endure it, you have no alternative to it, that there is not another way to look at this. And as I said, that means another vantage point from which to see it all, rather than another way to conceptualize it.

It just perpetuates the past—the wheel of history—to value your right to be upset, and angry, and tired of suffering. You must ultimately abandon that right to raise your fists to the Heavens, and say within yourself, "Help me to see from a different vantage point. Help me to see with your eyes." And then commit to having a realization of the Meaning of everything that is utterly new to you, not embraced in your past, even though that takes trust when there seems to be no justification for it.

All the time you think you trust, but what you are doing is having confidence in what is already known. Trust is committing to what you don't yet know. It is,

therefore, committing to everything that you made a commitment not to look at a long time ago when you said, “I choose, Father, to look at it in my way.”

And so, what you are so afraid to commit to, because it is unknown, is really all the rest of what you Are. And in spite of the fact that you have lived a fearful existence in your sense of being separate from God, and separate from the way things are, you bring this habit of fear into whatever little willingness you are able to bring to bear upon the situation by saying, “help me to see things the way you see them, rather than the way I see them,” or even, “help me to improve the way I am seeing everything.”

When you say to God, “help me to see everything, help me to improve the way I am seeing,” there isn’t yielding yet. But when you say, “help me to see things the way you see them,” you are abandoning an investment in your having a way of your own to see it, whether it is lousy or improved. You don’t want to see things your way, but just better; because having a way of your own to look at everything is what automatically causes the distorted perception of it, the misperception, the delusion about what is Real.

I cannot relieve you, God cannot relieve you, nothing can relieve you of your own investment of the energy it takes to actually practice trust.

And as I said yesterday, you can wait as Paul did until the bitter last moment, stubbornly holding on to whatever vestige of authority you think you might have to make things better, or you can, with lightness and without the stress of circumstances, begin to dare to make that investment of trust when you are not feeling vulnerable, and therefore when your level of fear is not great and seeming to control you.

If Paul were not willing to abandon any authority whatsoever for his thoughts and words and actions here, I promise you, and even Paul could tell you that you would hear very little of value. In fact, you would leave, because from his ego standpoint he’s not any better off than you are, and you could do better to be down at the beach enjoying the Kingdom of Heaven without the distraction of his personal, petty struggle and point of view.

Dare! I invite you to practice trusting into that which you don’t have the faintest idea about. Suspend your commitment to your best thinking and your best judgments, even your best understanding of A Course In Miracles, or the Bible, or any other holy book, or spiritual teaching. All that they’re there for is to help you come to that point of willingly abandoning them as well as your best thinking. They’re there to help convey to you the significant Allness of God that means that it must be safe for you to yield into the presence that God is, and let it fill you.

This really is an answer to your question, Peter. But your question is everyone’s question, always. And just because everyone may think that they know the lay of the land for the next quarter of a mile in front of them, and therefore there’s really no need to make this investment of trust into the unknown for a

quarter of mile, I'm going to suggest to you that the quarter of a mile that you think is in front of you is a quarter of a mile of history, it's a quarter of a mile of the past. And although it might delay any need to yield into something beyond your present sense of yourself, yes, I am going to say it is illusion. And it doesn't really mean safety from having to yield into the actual Movement of your Being—capital "B" Being.

So if you want to hold on to that quarter of a mile, okay. But I encourage all of you to say, "Gee, whiz, if I don't have to wait for a quarter of a mile to begin to experience the Reality of myself and of everything else, why am I doing it? Why should I waste my time? Why not get on with it right now so that whatever is really there in that quarter of a mile, that I think I know the meaning of, can begin to register with me, and I can experience my bliss now, instead of a quarter of a mile down the road." Because there IS something Real there that is not an illusion.

What makes it an illusion is an overlay of the past, which you are using to provide a sense of safety and security because it's familiar. The overlay is an illusion, but it's an overlay on something Real. And part of that Reality that is overlaid is You. And that overlay obscures You to yourself. And so there really, at every single moment, is more fulfillment present because you are all there really. The totality of what you are as God sees you and is being you is there.

And so, every moment holds promise, not promise for the future, promise for the very instant you are always in. But in order to see it, in order to experience it, you must be willing to look at everything and say, "nothing that I see means what I think it means." That is your means of release. It isn't the way to make everything meaningless. But it is the way to undo the meanings you have given it.

And the meanings you have given it are always biased by the fear and self-protection that must come into play when you have said, "Father I want to look at it the way I want to see it." Therefore, always the way you will want to see it will appear to be hostile; what you see will appear to be hostile, because your way of seeing it has arisen out of a fearful place, because you've chosen to do it alone.

This is not a judgment. If you understand the simple facts that are going on, you will find that there is no call for criticizing yourself. When you see the facts, it's very easy to make a different choice. That's all!

I cannot say it often enough: It's all so much simpler than any of you think. Of course, why would anybody get a gold star for doing something utterly simple? What's the payoff? Well, see, the ego needs a payoff, the doers need a payoff. That's why they do the doing instead of Being, yielding into the already existing Movement, because there's a payoff. And you know what the payoff is?

Gee whiz, do you think I could go on talking forever and ever? I could! And I would until you get it, if you cared to listen.

The reason you stay at the level of doing is so that you can get credit for what is done. That's why you stay in the dream. It is for the hit of pride for self-

accomplishment. It is as though you are at a universal academy award of some sort, and you want the prize for your particularly creative bias, or particularly creative biased perception of the Kingdom of Heaven. Wow! You would sacrifice the actual experience of Reality for the hit of being able to take credit for having a point of view of your own that's better than the Adams' or the Jones's.

And it causes you to sacrifice your peace, and it causes you to sacrifice your sanity—your whole mindedness. It's too much of a cost, and it's not your Birthright, and you have another choice that is utterly simple, and there is no academy award for it.

But as I've said in Graduation, The End Of Illusions, in your discovery of who you are—not an intellectual discovery, because you've made the intellectual discovery in the last two days, I have made it so utterly clear—but when you have the experience of realization of who and what you Are, it is like the gold card that allows you admittance into the Kingdom of Heaven, back into the Kingdom of Heaven.

That which lets you into the experience of your membership in the Brotherhood of God is your recognition of who you Are. It was your claim to a right to be something different from what you are that caused you to be in the middle of the Kingdom of Heaven and believe that you were somewhere else; and thus, you deprived yourself of the experience of Reality, Reality of Creation and Reality of who You Are.

Well, when you've had, let us say, what seems to be centuries and lifetimes of dreams of accomplishment with the great motivation to win the prize so you could experience self-appreciation, when that has been the motivation, or seems to be in this dream you are having that can be described or conceptualized as lifetimes, it is utterly opposite to all of the energy that you have brought to bear in these dreams to do something for which there is no academy award. It will appear to be utterly meaningless to do it.

The ego does know that the minute you realize who and what You Are, you will realize that you have been doing utterly nothing all of these lifetimes except having imaginations, because you have always been in the Kingdom of Heaven being the full embodiment of what God is Being right where you are. And so, all of the fantastic accomplishments you think you might have done were so much nothingness.

The ego, without words, conveys to you that waking up, therefore, is not only meaningless, but will cause you to be very depressed. And it implies that you will experience guilt and self-depreciation, because the truth will uncover how meaningless you have been. And so, truth will convict you, judge you to be the piss ant that you thought you were, that you will not be embraced with joy as the Prodigal Son was, with no thought to the wasted living that he had engaged in.

And so everyone is not only reluctant to make that investment of trust, they are afraid to because of the consequences.

But I said just a few minutes ago, that when you let yourself into the unknown, you are letting yourself into the rest of your Self. And in that experience of wholeness what was nothing will be apparent as nothing, and how can one be guilty of something that was truly nothing. You will be consumed in the joy of being in your right Mind. To be and to know that you are Sane is pure joy, in spite of what the voice of your insanity says about regaining your Sanity.

The Christ, your divinity, the Christhood that is expressed by each one of your guides, is there for you in exactly the same way I have been here for you, to encourage you not to believe the voice for your insanity that says beware of being Sane. The Christ is available to every single one of you for the purpose of encouraging you not to be afraid of the meaningless, which at the moment seems meaningful to you.

And we are here to say over and over and over again, endlessly, whatever it takes to buoy your willingness to commit to the unknown. And to remind you that the known is just the past, embraced in memory. And if you keep bringing it forth and repeating it, you stay on the wheel of history, you stay on the merry-go-round, and there is no originality whatsoever to your existence, and that isn't your Birthright.

How can we judge you for doing nothing, even though you think you are doing something and that it is judgeable. Truth does not convict you, it releases you. And it releases you with love. As I said yesterday, sometimes that love feels like a pain in the ass. But it's not because it is a pain in the ass, it's because when you experience it that way you are holding on to a treasured belief that has to be let go of, and you don't want to let go of it yet. That's all.

Thank you Peter for your question. As I said, it is everyone's question and it is everyone's answer. And we could end the workshop right now, because all that we will say for the rest of the workshop is what I just said. And what I just said is all I have said for the past two days. But I know all of you will enjoy asking your particular question so that you can hear the truth from a slightly different point of view. And so we are not going to end, but we are going to take a break.

QUESTION: Okay, this is sort of a different way of wording this question. But okay, picture this: A room filled with books like A Course In Miracles, a prayer gong, visionary art, little chimes, a little statue of Buddha, Raj workshop albums all over the place—all of which are very meaningful. Also picture a delightful supportive husband who when he learned of you four years ago, took to you practically instantly and loves the work of you and Paul.

Okay, no problem so far. Now, picture very intelligent twin stepsons, one of whom is a Catholic parish priest, and the other an aggressive pulpit

pounding evangelical force for Assembly of God preacher, with a belief in evil, the devil, and hell.

Okay, I love both of these fellows, they're really great, and they're really intelligent and very, very sweet, and they've been very, very supportive...

ANSWER: It sounds like you have been describing life.

QUESTION: Yea, just about. They've been very happy about our marriage. We got married four years ago. And so the problem here is me. I have a very defensive feeling of not wanting these two stepsons to enter my precious quiet room to view my meaningful things. The Assembly of God preacher has already voiced disapproval of the Course. His dad is the one who mentioned it to him in the first place, and he also had told him something about you, and, of course, he thinks the whole thing is not too good.

So this defensiveness I have about this has gotten so bad that one weekend the fellow who's the parish priest was coming down from Canada, where his parish is and he was going to stay all night with us, and somebody else was going to be using the guest room, so he was going to stay in my quiet room on a futon on the floor.

I told my husband that I cannot leave all these things in here, because it's just, you know, I don't want them to be looked at with a critical eye, because they're meaningful to me.

So I packed everything up. And that was a big job. I took it all out to the garage and saying to Bob, "this is a lot of work." And he said, "just leave it there, so what." I said, "I can't do that. I don't want anyone looking at these with a critical eye."

So he was supportive of that. And so all went well, everything was out of there, and it looked kind of normal in there. So after Donald had gone home, Bob very nicely helped me move everything back in there. And I said, "this is the last time I'm going to do this. This is ridiculous."

But you know, Raj, I just can't relax and just let these guys go in there, look at everything, be mad, or unhappy, or whatever, and let the chips fall where they may. What do I need to know here to let that go? I can't... in my own house I have to hide my secrets? It's really ridiculous, and it's gotten to be kind of a phobia almost. So can you help me? I hope.

ANSWER: That room is your sanctuary. That room by virtue of your use of it has an intent, a purpose. It is your right to have a room in your house that is sacred. If there is not a lock in the door, have one installed. And when the company comes lock the door.

You know it doesn't really matter what the items are that are in there. Does anyone who comes in your house, just anyone who comes in your house have the right to go into your bedroom closet and look at all of the things on the shelf, or

into the drawers of your dresser? Obviously you do not think of panties and pantyhose and bras and girdles as holy items, but you do not let just anyone come in and look at them, no matter what they might think about it.

You put a lock on the door, and if there is extra company they can sleep on a futon in the living room, or the kitchen, or in the garage. And be through with this frustration. That's the end of the answer.

QUESTION: I'd like to clarify what has seemed to me to be a space I've been in for approximately six months. It began when we finished the foundation of the home that we are building here. And since that time I've felt like I'm totally in what you were calling a neutral place, I hope. Or is it possibly an inertia on my part, as I don't seem to be willing, or knowing possibly what is appropriate to do, whether to seek financing through a mortgage situation, or...

I really don't understand what's happening, so I wonder if you might clarify the present situation with myself and our family, regarding the home and where I am coming from in all of this?

ANSWER: Indeed, and the answer is much more hopeful than you are conceiving it to be. I want you to imagine a conductor of a symphony standing on the podium with the conductor's copy of the music in front of him—the conductor's score. And there is a line for the violins: the first, second, third, fourth violins; first viola, second viola, cellos, etc., etc. It is as though you are the line that says violas. And the music starts and the violas play, and the music is beautiful.

And then all of a sudden there are thirty two bars of rests for the violas. Well, if you look at it personally, you might say, "What did I do wrong? How come I'm not being allowed to play here? Oh, I know, the composer doesn't like violas." And on and on and on the thinking can go. But it's just that in the overall beauty that the symphony is expressing, the violas go in and out, they play and they don't play. And when they are playing, they are contributing. And when they are not playing, they are contributing to the symphony.

And so, you have a period of rest here that is in perfect order. But indeed, since there is an ethic of doing that everyone finds themselves suffering from, you are saying, "But there must be some way for me to do, some way for me to play. I am a viola player, not a viola rester. I didn't spend all of these years practicing so that I could sit here twiddling my thumbs."

Well, surprise! that's exactly what you did. You learned how to play, how to be, so that you could do and not do in the way that contributes uniquely to the universal score, if you will. "Well, I don't know how long I can put up with measure after measure after measure of rests. Hey conductor, speed it up a little bit, please. Make these next thirty two bars go by a little bit faster so I can feel my fulfillment of purpose." But there is fulfillment of purpose in the measures that

have rest. And if you were playing, if you were doing something in the world during those measures of rest, it would not be the same symphony.

What you really need to know is that there really are measures of rest. It isn't that there are notes there that you are supposed to be playing, that you have been distracted from, and therefore you somehow need help to have your attention brought back to where it belongs so that you can be doing what you are supposed to be doing. And so I am telling you there are indeed rests in these measures. And in order for you to be fulfilling purpose right now, you need to allow for this silence, or this period of not doing.

And so I am confirming to you that there are rests in those measures. You are not neglecting or overlooking anything, and in spite of what your best judgment says, I encourage you to abandon your best thinking, so that it doesn't interfere with your feeling into the moment, so that you yourself have inner confirmation that there are rests, and that you can appropriately not take any steps at the present time.

Do all of you realize that when the conductor raises his hands, and everybody brings their instruments into position, they aren't doing it so that they can get to the end of the concert. They're doing it so that they can be the concert in process. They are not goal oriented in terms of wanting to get from the beginning to the end. They are goal oriented in terms of expressing beauty at every moment, being in the moment, and playing the note that is there in the moment. And it is a disappointment in a way to get to the end, except there is the satisfaction of having expressed a wholeness.

You want your home to be completed so that you can move in. Don't rush the concert. The beginning of things is not when you move in, the beginning of things was already. And the concert, the building of the home is occurring. You just thought it was Bolero that was being concertized. Surprise!

But the concert that is being played is perfect; and if you will not let your concept of what you thought the piece was get in the way of the piece that it is, you will have your peace.

Everything is all right, in spite of your ego's vehement suggestion that things are not all right. "Well, I don't know if I've got as many years left as it's going to take to finish the house." The ego is a dirty scoundrel.

You know the statement, "Infinite patience brings immediate results." Being at peace will allow the perfection of the moment to appear and be felt, even if the perfection of the moment is a measure of rest. Stop fussing about it! And don't waste your time not liking my answer. I love you.

QUESTION: I love you too, Raj. Thank you so much. And let me also say, I thought I had dropped that idea about not having enough time left, for no matter what, I thought I had passed that way of thinking about things.

ANSWER: It is just off stage in the wings, ready to come out. I have forewarned you.

QUESTION: Okay, forewarned is forearmed, so to speak. I don't want to become defensive here. Thanks again, Raj. I appreciate very much. And thank you for being here with every one of us today.

ANSWER: You are welcome.

QUESTION: It's good to be here, and to be able to converse with you. I have enjoyed these past two days. I have several questions, but the one that keeps coming back to me to ask is in regard to a subject... One of the first questions that came up is a gentleman stated that he found that there were two situations in his experience. One was with his introduction to our thought here. One seemed to not be too serious, and another one quite serious.

ANSWER: You are speaking of a physical condition?

QUESTION: Physical condition, yes. And the one was healed instantaneously with no apparent change of thought to his awareness. But the other situation has continued. I, too, at one time, had a situation going that I'd been told would require surgery, and ultimately was worked out in that manner. But at the time I asked if there was a period of time that I could wait, which my husband and I had felt we would like to spend attempting (I don't know if that's quite right) but what we wanted to do and hoped to do was to be able to work this out metaphysically through total reliance on prayer. We had many experiences in our family of healing.

During this six month period that was allowed there were many healings, not necessarily physical ones, but adjustments in the family, activities became available to us—we were in a new area. And all the time this kept our spirit....you know, we were recognizing God is on the field. He is correcting our false or limiting beliefs. But this other condition persisted.

There was advantage to this as far as mental growth was concerned, or spiritual growth. Because I learned when I went into the hospital that in truth there was no spot where God was not. My spiritual understanding or beliefs were honored by the physician. And he did not lay down laws. He said, as you are aware of your ability to be responsible for your actions, let me know, and that's fine. And that's the way it worked out. And there was a great deal of love expressed.

Also a nurse, who had taken exception to this and was quite indignant, when I left, took time on her day off to come in and tell me that she was sorry she had been so rude and abrupt in the beginning, but she'd never really had an experience like this. And she would never again ever question anybody's reliance on the healing power of God.

So this was good. But my question really is, what is it that when there is evidence of healing almost effortlessly, or even unasked for, when with your whole heart's desire you are reaching out to God for healing....

Now this is my question: I would like you in your role as Jesus, who came to raise our thought, our level of thought, and to make us aware of God's love, and the ability to heal, as you did—you raised the lame man, you healed the leper, you raised Lazarus, as well as others who had social problems to give us some enlightenment on that point?

ANSWER: One of the aspects of your question has to do with the authority issue, because it is obvious from what you read in the Bible that I expressed authority over the human condition, whether it was of physical bodies, whether it was of the ocean, whether it was the laws of gravity. "And the word was spoken, and it was done." No process. "The word of God is quick and powerful, and mightier than a two-edged sword," and that is what was being demonstrated.

But! It was being demonstrated in a different time and place. No, it was being demonstrated in a different frame of mind. You might say, "the frame of mind of the time"—a time when people were not even sure how many gods there were, or what God was really like. It was a time when sacrifices were made as an appeasement to God, or to the gods. There was not even a clarity about the singularity of God.

True, there was a history available, at least to the Jews, wherein the singularity of God was already an acknowledged fact. But the Gentiles had no such assurance, confidence, or even conception, much less that this singular God was omnipotent. It is an easy concept today for most, even though you might say there is a waning belief in God, the belief is a belief of singularity of the Godhead. But this was not the common sense of God that people had in common.

And so, the function of the Christ then was to anchor, if you will, the awareness of the singularity of God, the omnipotence and relevance of God to them in their daily lives. And as has since been said, "one with God is a majority." And therefore, they did not have to continue seeming to be the innocent victims of gods whom they could appease through certain process such as sacrifices. The function was different then of the Christ than it is today of the Christ, because of the frame of the mind of the time now.

We have spoken at some length here about the authority issue. This is not the time for embodying the authority of God as an expressed authority of each of you, or any of you. The point of spiritual growth that mankind is at, at this moment—even in the level of ignorance that everyone is embodying... let's put it this way—it is a much higher level of ignorance than it was 2,000 years ago. It is a different ignorance. And so, the truth that corrects it is different.

There is someone in the room who asked some years ago about the statement, my statement, that, "if ye have the faith of a grain of mustard seed, you

can say unto this mountain, ‘get thee hence,’ and the mountain will move.” And I told him, “You can’t move a mountain that isn’t already moving”—meaning what I shared earlier this morning when I used the illustration of the kayak being let down into the river. You cannot desire and participate in co-creation of that desire if you haven’t yielded into the Movement that is already occurring.

The false sense of authority has become very strong in terms of the ego. And it is utilizing all of the modern spiritual teachings called “metaphysics” to exercise this authority in the name of God without consulting God; you see—without yielding into the Movement.

And so, I am not, generally speaking, telling anyone to say to this disease or that disease, “get thee hence!” and assert a divine authority that they have. Because I will tell you something: Everyone is closer to Home today! Closer to that point of becoming fully realized than was the case 2,000 years ago. And, you are getting close to retracing the first step away from Home, which was an assertion of independence. And the undoing, the specific undoing of that assertion of independence is succumbing to, yielding to the Father’s Will once again—willingly. Not as a means of exercising authority to get through the gates of the Kingdom of Heaven, but as a means of abandoning a private intent, so that in its place the Intent of God can register, be felt as the impulse, as I said, and carry you into your Sanity.

Whether this seems reasonable, and whether anyone likes it or not, especially those who are currently practicing one form or another of metaphysics, it is the truth. And I’m not hanging crepe here. I’m telling you the truth, even though it might seem that I am putting a negative into the air that will be a self-fulfilling negative prophecy.

I will tell you, if I did not say it, it would happen anyway. And so, I am telling you so that you will not be surprised, and so that when you find out that you’re on a road that has a dead end, you can turn around rather than going all the way to the dead end and then turning around.

The conscious practice of authority over the world, the conscious practice of claiming your dominion over the world through metaphysical steps, is beginning to fail, and will continue to increasingly fail. Why? Because you’ve already learned from it what you were meant to learn from it.

First, everyone had to learn that there was a singular God—not gods many, not gods in the trees, and not gods in the lakes, etc., not gods in the animals—but a singular all-inclusive infinite intelligence that was Love, the Movement of which constituted Creation, and there were no other gods beside God. You see? That’s the singularity.

Then, you needed to know that this God was relevant. This is in the “evolution of conscious awareness.” I’m putting it in quotes because this movement is an accommodation to the fact that everyone has chosen to have a

biased perception of the Kingdom of Heaven. So there is going to appear to be a moving away from clarity and a return to clarity, even though all that happened within it never happened. So I am speaking in terms of accommodations here, so that there is an understanding of the seeming departure and return of the Prodigal Sons and Daughters.

So I came along demonstrating the pertinence, the relevance of God to the here and now. And when I said the word, the word was done. And the people experienced the relevance. It wasn't a head trip. They saw this lame man that they had seen for years—they knew him the moment he was born—and they saw him healed. This was an experience of the presence and the power of God, and the practice or exercise of a dominion over all the earth that God gave man.

It was still an accommodation. It addressed the mind in its frame of reference at the moment. And it was essential to do this in order to educate the mind—begin the educative process out of its beliefs.

And what else? I said, "If you have seen me, you have seen the Father." My disciples knew that when I said that, the same truth was true about them. If you have seen each other, you have seen the Father.

You see the Father, as opposed to being a singular God, as opposed to multiple gods, was being presented as also a God of love and not a God of wrath. This was new. A God of relevance that one did not need to be afraid of. A God who was on your side, whom you could call upon. It was the language of that day in which the ideas that I have expressed here were brought out that you have a powerful ally, a powerful companion with you in unity. It was impossible at that time for the imminence of God to be fully expressed, because of the fact that there hadn't even yet fully registered the fact that there was a singular God, whether imminent or not.

It fulfilled purpose for healings to occur—instantaneous healings, demonstrating the relevance in the moment, and the power in the moment, of God.

In a way, everything that was said was in code. That's what I mean by "accommodations." You understand that the parables were the Truth coded in language that could be grasped. Even today, I am speaking in codes—symbols that elicit, trigger realization so that you might arrive at a point of this commitment to trust what we were talking about, which was the same motive then. It's always the same function of the Christ no matter what the words are.

So, there has been this development. And metaphysics came into the picture 150 years ago. And what it did was to uncover just how close the imminence of God was. Because God as the infinite Mind, everyone could connect with themselves as mind, and they could grasp that perhaps what was fouling everything up was the thinking they were indulging in that God never did indulge in. And so, everyone learned that if they thought clearly and intelligently, it made a difference in their lives, a demonstrable difference. But this was still an accommodation.

Why did everyone need to learn that? Not that everyone has, but why did everyone who was ready for it need to learn it? They needed to learn it so that they could at an experiential level see that intelligence embodied with clarity at the level of consciousness had a direct and beneficial effect.

Why is that important? Well, if the next step is for you to yield into the infinite Mind that is God, where are you going to get the courage to do it if your concept of God is one of a loving and wrathful God, one who by grace, occasionally, not very often, but by grace blesses you, and at other times inflicts suffering upon you, for your growth! That's the absurd lie or assumption that has come out of the fearful ego place.

It really is only when you arrive at a point where you understand not only the singularity of God, but the fact that God is the infinite Mind, which it's very easy for you to conceive is able to be filled with all the conscious experiences that are available, no matter how it looks. It's only in that awareness of God that you could identify yourself, and then as a result of your experience of seeing the result of clear intelligent thinking, it's only as a result of that experience that you could dare to abandon your clear correct thinking, or assertion of authority, mentally speaking, and yield into the infinite mind that God is, which is really your right Mind, your Home.

You had to know the nature and character of God by demonstration so that you could arrive at the point of abandoning demonstrating it, and yielding into it with trust. And to continue to be able to seem to express authority over, or dominion over the world, authority over diseases, by continuing to be able to exercise that you would not arrive at the significant point of abandoning the separated sense of self that up to now was what was exercising the authority, and thereby embodying the truth of God.

Now I have not said embrace disease. The other day someone asked, and I said, "No you do not love your problems, and you do not love your illnesses." Indeed, you recognize them to be illegitimate impositions upon the Son of God, but you don't then do something highly metaphysical with a sense of authority coming from your present sense of yourself to get rid of it. You recognize that it is an illegitimate imposition upon the Son of God, and then you get into that place where the Son of God that you are is able to register with you because you are not claiming a separate private vantage point from which to reflect God authoritatively! You see?

So you do not agree with that which is illegitimate and doesn't reflect God. You disagree with it. But not with fear. You just recognize that it doesn't fit, and therefore it must be an illusion. And then, as I said, you let yourself into that place where you have the capacity to recognize the Real Meaning that is the presence of God in that place, and you will see healing. Not because of any authority you have exercised, but because there is really nothing going on there requiring authority to

get rid of it. And so, you yield into that place where your awareness of God's perfection is apparent to you because you have abandoned a separate vantage point, viewing place, and you are willing to let God's View fill you and be you in your right Mind.

This is very important, and I'm very glad you have asked the question. Because "the times they are a changing." Which really means the mental frame of reference is a changing. It's not as dense as it was. And it's not as elementary as it was, so that one must speak in parables of great simplicity such as I had to 2,000 years ago.

Yes, I do speak in parables today. And I must do it so that what I say relates to your present experience of yourself, but also releases you from it more quickly, with less process to it. It is much easier today, I promise you. The truth does not have to be as hidden in order for it to be able to be said without being totally rejected.

I thank you again for the question, and everyone who will have the opportunity to hear the answer will say thank you also.

ANSWER: As an addendum to the answer that I was giving before we broke for lunch, I will add this: During the latter days of my life 2,000 years ago, I made the following statement, "The works that I do, shall ye do also. And greater works than these, because I go unto the Father." It is an interesting statement is it not?

I want you to be aware that besides the teaching about God that my life embodied, and the teaching about who man really is, which my life embodied, my life itself illustrates the movement of everyone's process of Awakening. My statement referred to the works that I had done—the healing, the instantaneous healing, the giving of the word that was immediately manifest. It is the last part of the phrase that none of you truly understand. It is the first part of the phrase that has strengthened you in the metaphysical aspect of your development.

"The works that I do shall ye do also, and greater works than these, because I go unto the Father."

What have we been talking about all of these three days? We have been talking about "going unto the Father." That is what "going into the silence" means. Because I, shall I say, went unto the Father and stayed there, and anchored in human consciousness by so doing, everything that my life had embodied, everyone had the clearer opportunity to say the word and have it be so, as expression of transformational love called healing. But, everyone must, as I indicated, arrive at the point where they stop "giving the word" from the point of their present sense of themselves and also go unto the Father. That is the significance of that statement. And that is where everyone is now, because that's the last step Home that undoes the separation from the Father.

It literally is almost possible for us to say to you all, “Welcome Home!” And we are encouraging those who are still intent upon doing the “works” and the “greater works” to not persist overly long in that stage of their growth, but to let it go. Willingly let it go in favor of going unto the Father.

You see, all Paul is doing is “not blocking the door.” In Psalms, in the Bible, it says, “Lift up your heads, all ye gates and doors,” you are the place where God shines through. That is the function of the Son or Daughter of God. And so, when any of you goes within to listen, you are being willing to stand as the Door.

I am standing as the Door, also, with Paul. And it is the Father you hear. And it is the Father you see when you look at Paul when he is standing as the Door. And it is the Father you see when you look at each other, whether you are standing as the Doors or not. But when you are standing as the Doors, the Presence of the Father is what is there to be experienced.

When you “go to the Father,” you come Home to Who and What You Are. And Who and What You Are is the Father being the conscious Individuality that You Are. And although the words I have to use speak of the Father and what You are—which sounds like “two”—the experience is an inseparable experience of Unity which has not caused any loss of identity, except that that word “identity” now has an infinitely new Meaning—God.

It’s not the word “God” that you are. It’s the Movement, the conscious experience of the Movement of God that is You. It is you at this moment. You won’t graduate into bigness from smallness. You will just discover that the smallness that you thought was real was an illusion. And that will uncover the bigness of you, the wholeness of you that you have always been.

So, mankind, as a whole, is at the experiential point of “going to the Father.” Why? Why, when you may not be consciously choosing it with commitment? Because there are too few of you committed to dreams to give enough substance to the dreams that the dreams will hold together. And the dreams are losing integrity because of the lack of commitment within the whole Brotherhood to dreams.

And so, literally—and perhaps exasperatingly—like the laborers in the vineyard, the Johnny-come-latelys will wake up along with you, who came early in the morning and labored relative to your Awakening, because there is not enough commitment within the Brotherhood as a whole, there are not enough dreaming dreams with commitment to the dreams to create a sense of integrity to the dream state.

So, what I am sharing with you, and have been sharing with you, is not only that which will help further the breakup of the dreams, but it is also to promote a conscious choice on your part to participate in waking up with conscious volition—by choice—even though the choice, as we have said, involves choosing not to use your will. It is a choice to consciously give up “choices” arrived at from the standpoint of your best reasoning and thinking.

So, it is a marvelous time you live in. Not at all like the time 2,000 years ago. And what the Christ says to one who is very close to Awakening is very different from one who is just barely stirring from their dream.

I'm going to take this opportunity, it does not address an issue that any of you have presented here, but it does address an issue that is presenting itself in the world, especially with regard to A Course In Miracles:

The suggestion is being made that A Course In Miracles is a divine event in the world—a penetration of the dream—that is absolutely unique, relative to nothing else. Even though it is obvious that I am the author from reading it, it is now being suggested that the Jesus of the Course is irreconcilable with the Jesus of the Bible. And I would ask you, “If they are irreconcilable, then why wasn't the Jesus of the Course called Henrietta? Why is there any reference at all to Jesus? Why, in the Course, did I make reference to my disciples or things that I said that are in the Bible? The reason is, because there is a relationship between the Jesus of the Course and the Jesus of the Bible. And the correspondence establishes, what I'm going to call, the chain of real Being that unites the centuries. In other words, the belief of time in the design of God—a design that is from outside of time.

No matter how well-intentioned the attempt is—because of the great love for the Course that exists in the ones making this suggestion—it is unintelligent to try and make the Christ, who spoke relative to the deep sleep that everyone was in 2,000 years ago, and the same Christ who speaks to those just about to enter Home today.

It is essential for all of you to know that there is a relevance, a continuity of the design of God, no matter how much that unitary, unified design of God seems to have been broken up in your consciousness into lifetimes that seem to be absolutely disconnected.

I say this because, as we discussed in the last two days, one can, through the use of logic and reason, arrive at a provable postulate that you don't exist. It isn't true, but you can reason your very existence away! And such an exercise is not only useless, it is demoralizing, depressing, and creates for the one who embraces it, misery. And that is not the sign or the evidence of Truth.

What makes A Course In Miracles meaningful is that, indeed, it unites the Christ of the Course with the Christ of the Bible, embodying and establishing the unity, the uninterrupted unity of the presence of God, and the intent of Those of the Brotherhood Who are Awake to reflect God's Will and stand ready to be the presence of Love that supports each of you as you begin to stir and wish so dearly that you could push a divine snooze button and get ten more minutes sleep, ten more minutes of dreams, those who will stand there, encouraging you, whatever little willingness you bring to Awakening, and support you in actually rousing totally!

It is the fact that the Christ of the Bible and the Christ of the Course are the same Christ that makes the Course of value, it is not creating a concept of the Course as a special instance of divine intervention that has nothing to do with anything else that makes it important, or meaningful, or significant.

Any book, any book that is written that supports your becoming a fully realized Christ, the fully realized Son or Daughter of God, is valuable. But one that triggers in you the awareness that the Christ has been an ever-present Presence in the dream, in the human experience, with the absolute continuity which illustrates the grand design of God as a Fact that has never changed, that is real significance! Anyone may believe whatever they want to believe. You do not have to believe me. But I am telling you the truth. That's the end of the comments.

QUESTION: I'm not very mechanical. Hi, Raj. How are you today?

ANSWER: You are wonderfully unmechanical. I am fine.

QUESTION: I thought when I got this microphone I would say the most wonderful question of all. But I guess what I would really...

ANSWER: I can make any question wonderful.

QUESTION: The past six weeks of my life have been a period of unrest for me. And sometimes I see people's eyes rolling back in their head, and saying, "Oh, this woman is going to ask another question like this." But, my body seems to be changing, and not supporting the state that I'm in, and on a financial level I'm not happy with what I'm doing, and on an emotional level...

ANSWER: Oh, forget the emotional level.

QUESTION: Forget the emotional level, all right, feeling level. I seem to be always on the path, but when I wander off I get a gentle hit along side the head that kind of turns me around and brings me back to the Father. And I think during this lunch break I've been realizing that I shouldn't be thinking, and I'm still confused, I know that you said that it's not our Birthright, that it's clarity. And I would like to know what this last six weeks of physiological change means, if anything?

ANSWER: To be very frank with you, it has required you to get out of your head and become very practical and love yourself enough to pay attention to where you are, and discover what really being loving towards yourself means, so that you are not disregarding the visibility and tangibility of you as though it is meaningless, or inconsequential, or not worthy of attention or appreciation.

It's a call for love, because it has been unloved. It has been unloved by virtue of being ignored as though it is somewhere tenth or twentieth down the list of importance of things to pay attention to. And when it gets that far down the list, you begin to be dissociated, you might say, disconnected. And that disconnection feels like disintegration. Well, that will get your attention! It works every time!

It does not mean you've done something wrong. It does not mean you are falling apart. It just means that there is a call for you to be practical enough, to have your feet firmly enough on the ground that you don't forget that you're not supposed to neglect yourself, or shall I say, so that you remember to love yourself, and be present with yourself, be present with your body. I didn't say attached to it. I didn't say identifying with it. But present with it.

I don't know if you have been Rolfed, but for those of you who know the massage technique called Rolfing, which is a deep muscle massage that is extremely uncomfortable sometimes because of the degree of holding tight that one has engaged in as part of his means of self-defense, but when that blockage has been released, you can literally feel your body saying, "Thank you!" And feel the joy it has to not be held in a manner that constricts its identifying its purpose for being there.

Now the past six weeks has not been a call for Rolfing, but it has been a call for being willing not to be so distracted by other things that you forget to be present with your body, with love, thoughtfulness, consideration, affection. I haven't use the word affection a lot this weekend—a couple of times—but I would like for you to go home thinking that I used it 5,000 times, so that it might be a word to significantly remember and contemplate the meaning of. Let's not forget to practice affection.

And remember what Paul shared during the quiet time before this morning's session, where what he said was with reference to God: "And may Thy word enrich the affections of all mankind and govern them." Affections are not all intimate with one other individual. And I encourage you all to get the dictionary out and look up the word affection and look at all of the meanings that are given there, so that you may have that breadth of understanding of the meaning of the word affection, as you let it be a more significant meaning in your conscious awareness.

What's been going on during the past six weeks, relative to your body, has been a demand, a demand to be and embody humaneness starting with yourself. That's all! It's wonderful! Discover that you do have time to do that, and there aren't all these other things that are really more important. That's the end of the answer.

QUESTION: I would like to ask of you anything you can share with me about a golden energy around me that wishes to be channeled through me. And also, anything that I need to be aware of at this moment.

ANSWER: This isn't exactly what you wanted to hear. But what you need to know at this moment is that you need to ask the energy itself what it wants to say through you, and then listen. That's the lesson, if you will. That's the call for commitment to the unknown that I spoke of earlier. The arriving at the point within yourself where you are willing to invest the trust necessary to hear.

And if it doesn't come, it simply means that there needs to be a little more trust, a little more letting go, a little bit more yielding, a little less willfulness. And remember that a strong desire that is coming from your present sense of yourself is an act of willfulness. So you must even abandon the desire, or you must abandon any extra spin that you give the ball as you throw it and release it. Just feel the desire and let it go, and abide in the quiet. And let it come or not come, until it comes. That is what you need to know.

QUESTION: I want to say thank you for everybody whose already retrieved all the answers to those questions I had.

ANSWER: They say, you're welcome.

QUESTION: I also want to say thank you to you for reaffirming that it's okay to be that little boy that I always am, everyday. Those people who know me, know what I'm talking about. Peter Pan has nothing on me. And it's okay for me to see those colors out of everything and watch Paul dissolve into those mini-blinds. I'm serious! until the ego yesterday slapped my hand up to go, "Wait a minute!"

So I have a question left that would be basically: what thing or things is or are most optimal for me to know now?

ANSWER: Aside from everything I have already said?

QUESTION: Yea, my slant.

ANSWER: Don't under any circumstances buy into the suggestion that if indeed you go within and listen you will grow up, that you will suddenly become responsible for great wisdom; else you will avoid great wisdom at all cost, because you so value being as a little child. Inquisitiveness, curiosity will not get you into trouble, and will not force you to fit into the mold that everyone else seems to fall into so easily, and who are ready at a drop of a hat to tell you how to lose your innocence and become a responsible and guilty adult. That's all.

QUESTION: I thank you for your presence and your love. And all the people who have asked questions, they have all responded to something in me that needed to be answered. I would like to ask you to give me a question to ask myself when I am with you. I know that you're with me always, but I live with a split mind. And so there's many times that I forget that you're with me always. And I don't want to keep living from that place of being split off from you, because I forget. So rather than me asking you a question, I'm asking you to ask me a question to ask myself to get me back to the place of communing with you.

ANSWER: I will give you one question to ask me in the withinness of yourself. It is this: "Where do I fit in?" The very question constitutes a contradiction of the concept or sense of being separate. I encourage you to ask that question, and let there be a long period of silence in which you give my answer time to register with you.

And I invite you to ask that question ongoingly. Because, like I said on Monday, when the answer comes, it is like knowing at that moment the angle of the surfboard against the wave, but in the next moment you must ask, “Where do I fit in.” In other words, “What is the angle now? How far forward on the board do I stand, or do I move back, or do I stay where I am?” Continue to ask the question “Where do I fit in?”

You might do that at least three times a day, daily. And perhaps give yourself as much as two to five minutes to quietly listen, not for your answer, but mine. And then perhaps once a day or twice a day in addition to that, you might ask, “Where do I fit in with you?”—meaning me. Or, “Where do I fit in with so-and-so? Where do I fit in with this? Where do I fit in with that?” The tendency is to get everything else to fit in with you. But the need is to know where you fit in, because you are not alone.

And I will enjoy the communion. That’s the end of the answer.

QUESTION: Thank you. I had the vision when you first said that, I had the vision of when you go to an eye doctor and they say look at these two objects until they come close together. But I wasn’t sure which eye, but I hope I can live to the point where there isn’t a separation of those two eyes.

ANSWER: I will tell you right now that there is no separation; it is only an apparent separation. The genuine desire to know where you fit in is what will diminish any illusion, or manifestation, or expression of separation. But it will take humility. It is arrogance which says, “Everything must fit in with me.” It is arrogance that says, “I don’t fit in with anything else.” It is genuine humility that brings that which seems to be two into the one that it really is.

QUESTION: Good afternoon. Well, as usual I don’t really have an agenda or question. So it doesn’t matter what the question is. I just need to know what the next step is.

ANSWER: I want you to feel a little deeper for a question; something specific.

QUESTION: Well, I would say the trusting of who I am in the face of insanity.

ANSWER: Yours or everyone else’s?

QUESTION: No, my insanity comes later. But that’s the reaction.

ANSWER: Indeed, everyone else’s insanity tends to find a resonance spot in you that creates irate responses. But that place of resonance with you is not the only place in you. It’s not the only vantage point from which you can observe things and “determine” what they are.

The call is always for you and everyone to moment by moment choose to come from your best centered place. Because that, as I have said over and over again, is where you have available to you the clarity that can remove the need for the insanity.

The only reason everyone is behaving like a chicken with its head cut off is because they don't realize they have another vantage point from which to look at things.

And so, they are in need of good company. They are in need of you choosing to come from your best centered place, so that you might recognize the simple answer that has escaped their attention, which they will more than gladly embrace if it's there for them to choose for. You see?

In the meantime, by virtue of your choosing for your best centered place, and being in the world out from that place, you will have cut all the loops on your Velcro and there will be nothing for their hooks to connect with. And you will find yourself unaffected by their behavior.

It is like a question that was asked on Monday, or a comment that was made: "You mean that we're simply to love our body?" And I said, "What other choice do you have?" Or I would say, "What other reasonable choice do you have?" What other reasonable choice do you have than to choose to be in every situation from your best centered connected place, even if it isn't the ultimate centeredness—what reasonable alternative?

You know that you quite obviously have an alternative. And you know that through the years you have enjoyed a lot of righteous satisfaction. But you also know that it costs you. And as that has become more apparent to you, you have opted for that less.

Well, I'm simply telling you today that there isn't a new answer to your question; it's still the same one, there is consistency here. Be a good buddy. Be a good companion. Be good company for the insane to be with. Be the good company that neglects to determine them to be insane. Be the good company that can discern an answer, a sane answer, that relieves those around you from feeling the need to act insanely.

Be the light by being grounded, not by spouting metaphysical truths. But by listening, and by virtue of listening, hearing the practical answer that negates the apparent need for crazy responses. And share it, knowing that it's not your responsibility to see to it that it is received, or received with the intent embodied in its meaning. The value will be there and remain to be recognized.

And you in the process will have your peace, and you will have been a sister, and you will have been Real, and you will have been Meaningful, and you will not have involved your very energy in the depleting elements of reaction.

Just keep on truckin'. You're doing it. That's the end of the answer.

QUESTION: In these last few days I have experienced what I would call healing. And the difference that is in the air. And it has allowed me to be more present with, and with the joy of something that we shared recently about my having broken my luggage. And the fact that a smaller set of luggage fell out of that.

ANSWER: This is for the sake of everyone else: it's figurative luggage. Continue.

QUESTION: And the smaller set having fallen out, and this being significant with the twelfth seal, moving from the eleventh to the twelfth...

ANSWER: The last step, in other words.

QUESTION: The last step. And I wish to be now willing to let the Father take this last step. Because I really have nothing to do, and nowhere to go, but to release and leave this smaller luggage in the unclaimed baggage department, and truly release. I would like your reflection on this for me.

ANSWER: At the risk of seeming repetitive, at this point in your experience the call is for simply being present with everything, with a curiosity to see what emerges. The wonderful thing is that you haven't the foggiest notion of where to go or what to do next. That is your blessing.

The tendency would be to open up this new set of luggage to see if it has anything in it to tell you where you are going or what to do next. Do, indeed, leave it in the unclaimed baggage section. And dare to trust—dare to entrust yourself to the present. Dare to be present with it and conscious, simply conscious with a curiosity to feel the Movement and Its direction. And don't try to rush the process. Don't indulge in impatience, because there will be a tendency to do that.

Don't say, "Father, do you see me? I'm here, I'm here, take the last step with me." No, don't try to rush it. The simple answer is: It is now time to be willing to be present with the moment you are in and everything within it, with gentle curiosity to see what is unfolding. You can dare to entrust yourself to that moment.

There's been a lot of drama. In the absence of it, it will seem a little boring. Don't try to drum up a little drama to make it feel like something is happening.

I encourage you to enjoy the peace and the love that you can feel is embracing you. That's what is needed at this moment, at this point. That's the call. And know that you have unseen and seen friends who are willing to encourage you to be present with the moment you are in, so that you might begin to discern the fullness of it, your fullness. That's the end of the answer.

QUESTION: I am going to ask you the same question I asked in the last Princeville gathering which was: what do I need to know now?

ANSWER: The great need with everyone is to let someone else in. To let someone Awake in. To lean into guidance. And this is what you need to do now. But it's more important for you to do it now than even sometime in the past, because you have already made the connection. But the trust is weak, and it needs to be strengthened. Because it is in the unity of companionship that the sense of separation and isolation is undone.

I desire of you, and I encourage you to let there be more trust. And to more constantly and consistently companion with your guide. And to more constantly

and consistently let the love that is there embrace you and support you in your process of becoming grounded in your right Mind, grounded in the Kingdom of Heaven.

You see, when you are so close to Home, it is the time when it is least appropriate to be reluctant. It's one thing if you're 110 miles away from Home, and you are reluctant. But it's when you are so close that reluctance is incongruent.

I encourage you to entrust yourself to the love that embraces you with more willingness and more trust. I, as I said before, encourage you and I desire this of you. The clarity of your union with guidance is needed. That's the end of the answer.

QUESTION: A little over a week ago in that place of peace, I was shown a picture. It felt like it was coming from you. And the meaning of it is what I want to be clear about. It seemed to suggest that the form had changed, and there was some work I needed to do with the pictures.

ANSWER: You mean by that, literal drawing type pictures?

QUESTION: Yea, right, right. I just want to be sure that my meaning of it is correct.

ANSWER: Why is there doubt?

QUESTION: Because of something you had said a couple years ago. I see, is this a reconfiguration, or are there two things going on here?

ANSWER: It is a reconfiguration that embraces more. It is not a reconfiguration that excludes or exchanges anything. You can trust it.

ANSWER: I am so glad you came today.

QUESTION: Thank you. I'm really very happy to be here. I'm here. I expressed earlier I have absolutely no questions, and I've dug, and I've dug, and I've dug, even before coming here. And I thought well maybe I should just ask, where am I now, what is unfolding now, or what is to unfold next. And then I thought well there was a question I asked you some years ago, and you said to allow it to be on the back burner for awhile. And that question was: After the year 2000 what will we do as Bodies of Light? Where will we go, and what will we experience? Shall I leave that on the back burner?

ANSWER: Well, you do not need to leave it on the back burner, it happens that it was answered yesterday. So you will have the opportunity to hear the answer if you buy the tapes.

I will add to that that it is not appropriate to assume that everyone will have to wait until after the year 2000 to have this experience.

If every single one of you is at this instant sitting in the middle of the Kingdom of Heaven with your eyes all squinched up saying, "I can't see the perfection," what does time have to do with seeing the perfection? At any moment you can open your eyes.

And as I said in the last Princeville workshop, the only distance there is between you and the Kingdom of Heaven is the thickness of your eyelid, or the time between your decision to have your eyes closed, and your decision to have your eyes opened. It's not far away. It isn't off in the future. And it doesn't take understanding to get there.

Heaven help Paul if he had to gain some understanding before he could open his eyes to drive home this evening. You see? And the only thing that keeps it from happening in this instant are the convictions you have that say it can't. Your deep-seated, or long standing beliefs that it's something you have to work towards.

So it's handy to think in terms of the year 2000, because it's the turn of the century. Actually it'll just be the 31st and the 1st, like every other month, or every other year. But it's sort of convenient, and "Oh, the turn of the century." Well, it's easier to conceive that there might be a major change, since all of the numbers change—every single one of the numbers change.

Nevertheless, as silly as that is, it is a point at which people are willing to give permission for something new to happen, and very often something new does, because they withdrew their confidence that it wouldn't change. And thus, the ever-present Movement of God can register a little more clearly.

Well, there are quite a number of months this year that go from the 31st to the 1st. So treat everyone of those months as the turn of the century, or whatever will allow you to give the greatest amount of permission not to resist.

There will be on a calendar a day when Awakening will be over, because everyone will be fully realized—only for an instant, and then calendars will be nonsensical. But there is a day, there will be a day. And it is not in the far distant future. It's very close. But so what? You have this moment, and the next moment, and the next moment, and the next moment to give that permission.

So don't put it off in the distance. Oh, you know what that means? Some of you who are studying the Course for the first time won't get to the last lesson. Interesting? And those of you who know that for lifetime after lifetime you've been refining your Soul—and you know what it is you're working on this time—won't get to finish.

All of these funny little things are the ways in which you justify not waking up now. "Gee, I want to get everything I can out of the Course." You see, it really is funny. And it is ridiculous little things that inhibit our giving unequivocal permission this moment. But you can! And some of you will. And in a way, for a moment—only a moment—you'll be surprised, "Why I thought I had to do that first. Obviously I don't."

Don't let your Movement of Awakening become an ethic, or a process that you have pegged. Begin to embrace it as something that can be a spontaneous event, a spontaneous event that will take advantage of a weak point in your ego's defenses, a weak point in all of the confidences you have about what everything is.

You see, I can turn any question into a wonderful question. I'm going to ramble a little.

There are no such things as stupid questions, even though they're all ignorant, even though they all express a believed ignorance. If you weren't ignorant, you wouldn't ask the question. Value all your questions. And know that as you begin to connect and yield into guidance, every single question is the leading edge of an answer that is available to you.

That is very encouraging. That is very hope building. That is very assuring to know that questions aren't deadends, even though most of the questions you ask are really a statement of a feeling of "dead-endedness." "What do I do now?" is really not saying, "I know there's an answer," it's really saying, "I give up. I can't do anything." You see?

But when, through having the continuous experience of emerging answers to your questions, you begin to realize that this is normal, and that therefore there is no situation anywhere that could leave you without an answer—what a new outlook on life you will have.

Paul is demonstrating it this afternoon, this morning, yesterday, and the day before. Never in his right mind would he invite people from all over the world to come, and get up in front of them without an agenda of any sort and assume the he would have the answer to every single question that anyone might throw at him. As a puny little piss-ant mortal ego, he doesn't, and neither do you. But none of you are puny little piss-ant mortals, and that's the point. Not only that, answers are available to every question you ask, and they don't just answer the question, they transform you by uncovering at an experiential level the divine one that you really are.

Just remember, questions are leading edges of answers. Questions are leading edges of answers, unless you use a question as a denial of an answer, which again is what the Course calls a pseudo question. It's not a real question. It's really an expression of anger, arrogance.

And you know what? The only prerequisite there is to experiencing the fact that there is a transformational and practical answer to any question you have, the only prerequisite to experiencing that, is arriving at a point where you are willing to genuinely ask a question and listen. That's the only prerequisite.

You can be a down-and-out alcoholic who has just come off of a binge, just barely back into a clear frame of mind, but in agony and misery, certainly not experiencing any sense of spirituality or worth, and you can, if you genuinely ask a question and listen, the answer will be there for you. You don't even have to go and take a shower first. Nothing, no prerequisite other than genuinely and humbly asking and shutting up and listening.

As I said the other day, there is nothing special about what Paul and I are doing. And we are both doing the same thing. Shutting up and listening and speaking what emerges. Thank you for your question.

QUESTION: Just as a follow up to that question, several years ago someone asked the question about waking up. And you said, if I heard it right, “no one has woken up while physically incarnated on the earth plane...

ANSWER: That is correct.

QUESTION: ...since Jesus did, but it would be unlikely that we reach the year 1994 before at least one has done so.”

ANSWER: Not yet! I mean it is not that I cannot tell you yet, it is that it hasn't happened yet. But 1994 is not over. Are you willing to be the one? It's a good question. Are any of you willing to be the one? Ah, but what if it makes you stand out like a sore thumb?

I'm not trying to discourage you. I'm just pointing out that you will find if you were to really consider the “yes” answer, and you were really to begin to embrace it as a possibility, you would begin to hear the ego's litany of reasons why not to.

And so, actually I'm going to encourage all of you, over the next few months, to consider your answer to that question: Would you be willing to be the one who Awakens in 1994? Why? So that as the ego begins its litany, you can dismiss the suggestions and be rid of them.

The litany that the ego would present to you is a list already harbored by you, not the divine you, but the you that feels its self to be Awakening. And you see, until you ask that question, that particular list won't come to the surface because the ego isn't threatened. If you don't want to be the one, the ego feels pretty safe. But if you will really consider that question and an affirmative answer, a genuine affirmative answer on your part and begin to let the feeling of that abide in you, then the ego will be threatened, and all of its justifications for not doing it will rise.

Now I know that sometimes I am repetitive, but there are too many wonderful examples that fit the bill and I use them over and over again. As these suggestions present themselves to you, they are like the gunk that comes off of soup bones when you are boiling them for the base or the stock for your soup or whatever you are making. And what do you do with the gunk that surfaces? You take a spoon and you ladle it off, and you trash it. You don't say, “Ooh, where'd this come from? Wonder what it means? Where'd I pick that up? What does this say about me?” So when the ego begins its litany, its list, be real practical, just ladle it off and dump it. Just ladle it off and dump it.

Another way of putting it is: When you are meditating and you are using a mantra, and suddenly you find yourself thinking a thought, suddenly a stream of thoughts just presents itself and you become distracted from your mantra. What do

you do? You notice it. That's all—you just notice it—and gently bring your attention back to the mantra. You don't pick it up and say, "What does this mean about me?" You don't say, "Well, this is worthy of my attention for a moment, or it must have come to the surface for some good reason." None of that! You just notice it! You realize you are not saying your mantra, and you bring your attention back gently without kicking yourself in the derriere and stay with your mantra.

You don't have to listen to the ego. Notice that it's doing its little jig, and bring your attention back to being on the beam, bring your attention back to the affirmative answer, to the question: Are you willing to be the one to wake up in 1994?

QUESTION: Maybe we're already Awake, and we're just denying it.

ANSWER: That's right! At the bottom line it means: "Am I willing to open up my eyes in 1994? Am I willing to let in the rest of me, the All of me that I've been ignoring? Am I willing to experience the joy of a sound Mind?" That's what it means.

Keep remembering—it's easier than any of you have been imagining. It really is!

QUESTION: Well, Paul, Raj, I really don't know what to ask, so I can only say, do you have a message for me, please?

ANSWER: No, no messages have been left for you.

QUESTION: Well, make one up then.

ANSWER: But, you had a telephone call.

I have appreciated your presence here and I am so glad you could come. And I wish to thank you for everything you did to make the Melbourne workshop a success. This is a brotherly, sisterly chat. Then so, my message for you is—I love you.

ANSWER: And that answer embodies everything that has been said this weekend. Do not think, and I am speaking to everyone, do not think that a meaningful answer has to be profound. Or put another way, do not think that the simplicity of an intimate interchange that is from the heart is not the ultimate.

QUESTION: I had two questions I was going to ask. One with regard to relationships, and the other with an experience that I've been having when I'm channeling. So I wasn't sure which question to ask. I'm feeling the need to ask the question about relationships. I seem to be in a place right now where I'm a bit confused, in particular with honoring my integrity in my relationship, and taking the other persons feelings into consideration, and trying to be loving in all respects, and patient...

ANSWER: I want to interrupt you a moment. Do not labor under the misperception that the embodiment or expression of your integrity will not be considerate of, or take into consideration another's point of view, or another's feelings. Integrity is not like cold principles. Integrity emerges from love. And

so, your expression of your integrity will honor you and it will be sensitive to and honor another. But please continue.

QUESTION: That was what I needed to hear.

ANSWER: But I would like for you to go ahead and say what you were going to say if I hadn't interrupted you. How have you experienced the dilemma?

QUESTION: I guess what I've been experiencing is reactions from my partner coming from a place of not understanding when I try to honor my integrity, and taking everything personally and becoming quite upset. And I'm trying to be patient and come from a loving place and explain where I'm at in this relationship. And I don't want it to be based on what we think a relationship ought to be. I would like it to unfold. I would love miracles to unfold for both of us, and whatever God's Will is here to happen, and I'm trusting in that. And I guess I'm in a place of... I'm not sure if I'm explaining this correctly.

***ANSWER: You are explaining it well enough. And I will let you off the hook.

In a relationship you need to embrace the other partner in the relationship with an allowingness. You need to let your partner, if he is distressed, or if he is misunderstanding, express his misunderstanding.

If he is taking it personally when it is not meant personally, allow that expression of discomfort to come forth, then see to it that you don't take it personally. Continue to stay connected with your integrity, which is your capacity to feel the real meaning, and because the expression of your integrity is an expression of caring, because it's love, you will be able to find the words that reduce the discomfort by replacing the misunderstanding with understanding.

The very fact that you do not join him in his discomfort, by being uncomfortable yourself will be experienced as love. And the fact that your intent or desire is to be able to put him at ease as he fumbles his way through a new understanding will... it will be that expression of affection that I have spoken of during the past three days—the embodied extension of love.

If he takes your expression of your clarity, if he takes it personally, it only means that he hasn't found within himself the means of giving himself permission to hear it differently. Because you have integrity, and because you are interested in coming out from it, and because the nature of integrity is love, then you will listen within to hear what it is that will put him at ease; what it is that will be the unique little thing that he can take and which will allow him to give himself permission to see it a different way and not engage awkwardly.

So be sure in your relationship that you make room for, make allowance for a distressed response. And realize that you don't then have to respond in like manner, but let the caring that was first expressed come forth in a different way, so that you may both enjoy a resulting friendship, because the commitment has been

there to not defend yourself, but to be the extension of love that resolves the discomfort.

You know, I use words sometimes in a way that most people don't use them. And over the past three days now, there are some words I have used that could possibly be misunderstood. I have spoken of love as defenselessness, not something that you extend from yourself to another through space.

I have said that love is wordless and thoughtless. Well, that could sound as though love is a totally private thing. It's you not being defended; it's wordless and it's thoughtless. Ooh, thoughtless... must be careful with that one. I mean that its expression isn't premeditated, it's not planned. It doesn't come out as a result of thought—that's what I mean. But one could think that—from listening to me—one could think that love is something you do all by yourself.

I said that if you are defenseless with another, that other will feel loved. Why? Because when you are in the presence of someone who is defenseless with you, you are able to feel that you must be innocent, truly innocent, else there would be defenses. And to have that experience is the experience of being loved. Okay?

So it sounds as though this other one in the relationship is having this experience of feeling loved all by himself. And you, being defenseless, and being love wordlessly and thoughtlessly, are doing something all by yourself.

But you know what? There was another key thing I said that can't be left out. Love unexpressed is nonexistent love. Love felt is expressed as affection—affection in actions, affections in words perhaps, but not calculated words. It might be taking the first bit of dinner and saying, “u-u-u-m-m, u-um!” But it is an expression, an extension of affection. Love considers others. Love is thoughtful of others.

I'm contradicting myself aren't I—thoughtless, thoughtful. What I means is Paul could care less at this very moment whether you are here, whether you are understanding; all he cares about at the moment is listening to me. Well, he could do that by himself in his house, or out on the bluff. Why is he here with you? Because love is extended and embraces everything.

And so, he has a devotion to being out from his center; not to make an impression, not to be somebody, but to simply be the presence of clarity. Why? Because when he does he knows that he is experiencing himself being Real. He knows that in spite of the fact that he might not be fully realized and be enjoying his whole mindedness, he is enjoying a level of sanity that is unavailable to him in any other way, and he opts for his sanity and he can't do it by himself.

And so, although he is not doing anything for your benefit, he is doing it without excluding you. And as a result of doing it over the past twelve years, the feedback he has gotten has said in so many words, “I feel so loved when I am with you being with Raj. And my life has been transformed. And it has been so meaningful to me,” and so on. This never happened when he was being loving

through space where he cared about, as well as worried about, what everyone thought.

Love is not thoughtless in the sense of not taking anyone else into consideration, but being true to one's Self. Again, it is possible through the use of logic to make something like that seem reasonable. But just as you couldn't establish the dream all alone, you can't wake up to your whole-mindedness alone. And even though you will not engage with others from a self-conscious, an ego self-conscious place, where you are constantly checking with them to see whether you are making the right impression so you can know whether to continue or modify your plans. It almost sounds like a "war games," doesn't it? But that is what everybody engages in.

Instead of doing that, being love is being in that place where one is not self-conscious, feeling no need of self-protection. And as a result, being a meaningful presence that embraces others and puts them at ease, because you have communicated to them their innocence by virtue of your neglecting to engage in self-protection. And so it is a union, but not a calculated union through space. And although love can be wordless, and thoughtless, and although it is the absence of judgment on your part, and although you do not do this to make an impression on somebody else so that they do feel loved—they will feel loved.

And so, you cannot say, "Well, I am coming from my integrity, and if you are hurting, well, you're going to have to deal with that; that's your problem." You see, that is not an expression of integrity, because there's no love in it.

I know every single one of you, in one way or another, is hurting, and you don't want to hurt. And I know that your hurt is illegitimate, not your Birthright. And so I let you say in whatever way you do, "I hurt, and I don't want to hurt." And I let myself be present with you, apparently in your hurt while you are hurting, while you're not clear, and I do not confirm your pain. I confirm to you that which is true in you, so that you may release the justifications you have had for feeling the pain. If you don't get it, I don't worry about it. But I don't think there's no further need.

And I have confidence that the divinity of you will recognize whatever there has been of value that I have said, because I said it with no attempt to coerce you into discovering the truth. If I attempted to coerce you, you would immediately recognize that my concept of you was that you were resistant. That's not a communication of innocence. Love is a communication of innocence and a confirmation of it, and that doesn't put other people in an uncomfortable situation, unless they are holding on to some false concept themselves. And if they are and express it? It just means, be willing to be with them listening further, so that that which gives them permission to release the reason they are holding that is causing their discomfort might come forth. You see? Not because you're trying to change them, but because their pain is illegitimate.

Love is love. And if you haven't managed to clearly convey another's innocence to him, by not engaging in judgment yourself, you're not in touch with your integrity yet. When you are in touch with your integrity, you will know if you have conveyed, extended to another an acknowledgment of their innocence. And then if they don't receive it, if they refuse to receive it, you will know that you have done what you could, and you will persist in being there for that one. It's that simple.

This afternoon someone mentioned that I used the word integrity a great deal. And they wondered how that connected with the word meaning, which I also use often. And if you were to see it on a printed page you would see that the word Meaning has a capital "M", because meaning is God's idea embodied, and God's idea is a Meaning—it has Meaning.

Well, when I use the word Meaning it means: The experience of the integrity of a thing, but it's not a head trip, it is the felt experience of the Meaning embodied in any given thing. This is also important to understand: To feel the integrity of a thing is to experience its Meaning. And its Meaning is not intellectual, but felt.

Integrity alone, without connection to Meaning, is like a steel blade—unyielding and hurtful. And if one thinks that the expression of love, as the absence of judgment, the presence of defenselessness, is an inside job—private—that somehow is supposed to heal and transform and be Meaningful without feeling love, then you don't understand what I have been saying. And you will think that love is what you are doing when you are really being cold, and harsh and truly thoughtless, uncaring, just holding to your integrity.

Your integrity will always convey innocence. It will always be an extension of the fact that judgment is absent. It's just that this won't happen for the reasons that you used to be loving. But you know what? The experience of being loved will be truer and deeper and healing, because it's not coming from the place, or for the reasons that it used to.

And I wanted to be very sure that all of you understood this before we finished and left and went our separate ways.

We have sung together these three days. Our hearts have flown together. And the lightness of us has been felt by us. And the fact that maybe there isn't one speck of matter to you has been more than thought, but felt in the lightness of us.

I love you all. And it has meant a great deal to me to be with you.