



Gathering In Kingston, WA – April 9th, 1995

By: Raj Christ Jesus –

RAJ OPENING COMMENT: Good afternoon. It is good to be with you, and we will not waste any time. We will get right into any questions and comments that you might have. So who would like to go first?

QUESTION: Thank you for getting me here, Raj. And I have a deep desire to experience myself as I truly am, and to experience my life as it truly is. And I've been really struggling with my ego lately in experiencing tremendous fear. So I would like help in restoring my faith.

RAJ: Well, you see, you have decided that what is happening, or shall I say this period in which it doesn't seem like anything is happening is out of order. And that you are therefore missing something that should be registering with you, or that in some way you are failing to claim your Birthright. You are not the only one in this room experiencing this difficulty. And what I encourage all of you to do is to learn to be patient, to learn to value the time when things just don't seem to be occurring at the rate you think they ought to be occurring, or even at the rate that friends, relatives, neighbors, organizations you belong to think it ought to be occurring. You know if you don't learn to be quiet, if you don't learn to allow for quietness, the absence of busyness, you don't have the opportunity to notice that there is an actually graceful shifting occurring, which is essential.

You are experiencing a time of incorporation. Not an incorporation of activities, but an incorporation of a clearer experience of who you are. There has been a shift in your experience. And you are now having time for that shift to register with you, so that you might find out who you are. Now, who you are free of old patternings that you embodied. Well of course, your ego says, "Get on the ball! Get it done now! Find out who you are quickly!" In fact, "Create a new you! Figure out who you want to be and then become it, bring it into your experiences, embody it, manifest it, express authority by creating a new you." But all the time the ego is doing this, and all the time the ego, or your conditioned thinking is telling you that you ought to be getting a hold of things in this quietness that seems to be relatively inactive, the shifting is occurring, the uncovering of who you are before you do a thing is being uncovered to you.

“Oh but I’ve got to do things to be valid in the world!” No, to be valid in the world you must find out who you are. And the only way to find out who you are is to stop trying to create an identity and in the quietness that is existing pay attention to the you that is there before any creativity is exercised personally.

“But I need to make a living! Well, how can I make a living if I don’t know who it is that’s making the living?” Always we get the cart before the horse. If you don’t know who you are, if you haven’t allowed yourself the essential step, not the luxury, but the essential step of being quiet so that you can be with yourself, if you do that you experience peace, which is really the peace of your being, the essential peace of the essential you, and in that peace you feel your safety. And in your safety you begin to notice that there is movement within you, not movement coming from an idea that you had, but movement arising out of the peace of your essential being and the safety of your essential self. And in the presence of that peace and in the presence of that experience of safety whatever you choose to do will be congruent with you. Because it won’t be arising out of a sense of yourself that feels incomplete, that must do something to create an identity to make a living to survive. You see?

Again, I am not speaking only to you in this room. To be clear without pointing fingers, I am also not speaking to everyone in this room, although this is the truth that applies to everyone at one time or another, when a situation arises where nothing you seem to be able to do will get the show on the road.

You are held very closely in the divine order of your life. And you are not really about to become financially destitute, but the ego uses whatever your current financial state is to attempt to scare you into taking the bull by the horns and creating a new life for yourself. So just tell it to “shut up,” and be with the time, you might say, that you have and that it takes in order to integrate, in order to be present in your peace so that you might feel your safety and so that you might feel the Movement of your Being that will arise out of safety and peace, rather than fear and the need to authorize a new life. And things will begin to happen in their perfect timing. And the things happening in their perfect timing will always identify your fulfillment perfectly. And the other thing is that it will fulfill it in ways that you from your puny limited ego standpoint would never have dreamed possible.

There is nothing out of order here, except the tendency to be impatient to get the show on the road. That’s the end of the answer.

QUESTION: Thank you, Raj.

RAJ: You are welcome.

RAJ: Good afternoon.

QUESTION: Hello, Raj. You know the problem, right? I’d like...

RAJ: I’d like to interrupt.

QUESTION: <ggggg> Okay.

RAJ: I know the answer. And what you need to know is that you know the answer, and that the answer is more important than the problem. The answer is more valuable than the problem. It is so easy for everyone to become preoccupied with the problem, so preoccupied with the problem that you never get to the point, or you delay getting to the point of saying, “there must be an answer here.” You let the problem be the focus for so long that your experience becomes so miserable that you will finally abandon the problem in favor of the answer. You forget that the answer is like the flip side of the coin that the problem is the other side of. And so always with the problem is the answer. And the more bold the problem seems to be the more boldly present the answer is. And the real requirement is to value the answer more than the problem so that your permission is given for it to begin to register with you, rather than the seriousness and the awfulness and the intolerableness of the problem.

But continue.

QUESTION: Well, good thing I don't scare easy, huh? All right well then...

RAJ: It is an interesting thing that each one of you uses fear only to the point that you can tolerate it. Continue.

QUESTION: Okay, so I have the beginning glimmerings of the answer, but I would like a little bit of a drop kick a little farther into the answer. I want to know how it is that differentiation exists without separation and how we have or express a unique individuality, each one of which is necessary and perfect without that being a different point of view, so to speak.

RAJ: Different in the sense of being oppositional?

QUESTION: Yes, how can each uniqueness reflect uniqueness without being different?

RAJ: This is a difficult thing to express in language, but there is really a simple way to convey the meaning. Distinctness that is separate is like looking at a diamond held in a pair of tweezers or in a ring that you are looking at. There are many facets, and each facet is different from the other—it has a different angle, it has a different shape, it's in a different position. And from this standpoint, if one facet wanted to communicate with another facet, the communication would somehow have to go through space, above the diamond over to the other facet. But multiplicity in unity can be grasped if you think of this diamond, or view it from its interior. From its interior there is only one interior, you see. This interior however has facets. And if you were to identify, let us say, with one of the facets from the interior of the diamond you would see how you were connected with every other facet. In fact, you would be able to understand how it could be that identity is

really the whole interior of the diamond, even though your point of experiencing your identity is a particular facet.

This means that the substance or being of every other facet is the same as yours, it is the interior of the diamond. The interior is the, you might say body of the facet. And there's only one body which all facets share. And so each facet is definitely distinct, but not different, not different as separate. And so the unity of being is the conscious experience of every single facet, while at the same time, you might say, having specific identity.

Now the problem is that although this description I have just given of the interior of the diamond and the facets, although this is the fact about every single one of you at this very instant, you tend to look at yourselves from the outside of the diamond where there is a facet here that is not connected in any way with a facet on the other side of the room. And you try to communicate through space to each other, not realizing that in the peace of your Being that I was just talking about, in the centered peace of your Being you are at one with everyone in the room, without any loss of identity, of specific individuality.

You cannot use the example of the diamond in absolute terms. But God is like an infinite diamond, meaning immeasurably huge with, you might say, billions of facets. And each facet constitutes a specific expression of what the whole interior of the diamond is, which is God. And the whole interior of the diamond is the presence of each of you specifically identified as the facets.

And so you are all One. And I have said before, that the most direct route to your fellow man is right through the center of your Being. But you know what? You can't allow for that connection, that interior of the diamond connection to register with you if you are afraid of your brother or your sister. And indeed when you look from outside the diamond and you feel separate rather than unified, your view of all of the other facets is going to necessarily involve fear, because your feeling of tininess is going to cause you to feel insecure and therefore vulnerable to anything you look at externally, if I may put it that way.

All of you have heard a great deal about forgiveness. And forgiveness is very important, because it's the way you withdraw your judgment upon your brother that says he's an enemy, or he's a threat, or she's a witch, etc. Forgiveness is withdrawing your judgment that causes you to be afraid to connect with your brother, because you have chosen to see him as innocent, or to see her as innocent. It is essential for you to be willing to give permission for this experience of your brother's and sister's innocence in order to know that you don't have to maintain a guarded stance from the outer surface of the diamond that is your facet. And when you don't need to guard, you can shift from the outer surface to the inner surface of the facet that you are, in which it becomes obvious to you, that what? The interior of the diamond that constitutes the wholeness of you is what

constitutes the wholeness of this other facet too. And more than that, this interior of the diamond is God. And you are inseparable from God. And therefore, God, the Movement of Creation is what really constitutes you. This just can't be seen, comprehended or experienced as long as you are seeing the facet that you are from the outside of the diamond.

God is both universal and specific. And that means that you must be at one in the same time, universal and specific. But your specificness does not constitute a means of identifying you, yourself separate from, in any way, anyone or anything else. Do you see?

QUESTION: Yes, but...

RAJ: Yes, but's are allowed, within reason. Continue.

QUESTION: Yes, but what's the utility of facet?

RAJ: When you, right now, listen for the possible answer, what comes to you?

QUESTION: Infinite expression.

RAJ: Infinite expression without division. God infinitely expressed is still infinitely One.

QUESTION: Thank you.

RAJ: You are welcome. Why did you ask the question?

QUESTION: Raj, do you have a "yes, but?" <ggggg> Well, I asked the question because I was feeling worthless, and like this facet was of no particular use.

RAJ: I asked you why you asked the question, because you're saying it makes the answer relevant for everyone, more relevant than just grasping how multiplicity can be unity.

QUESTION: That's a lot to ask for, Raj.

RAJ: It's already the way it is. It isn't asking for something that you might get or you might not get.

QUESTION: No, I meant asking me to say it out loud.

RAJ: But you're not so unique...

QUESTION: No shit!

RAJ: ...that you're the only one who ever has felt worthless. Nevertheless, I appreciate the courage you expressed by sharing it. Now, how worthless do you feel compared to before asking the question? In other words, has the answer helped?

QUESTION: Well, you'll no doubt be amused that it's satisfied my logic, which is to say I understand in a logical way that there isn't a way out, no there's not a way out of being a facet. My ego can't find a way out of being a facet. I anticipate that joy will come some time later.

RAJ: I would like to continue a moment regarding this illustration of the diamond and the facets. Why does God's self-expression become expressed as facets? Because in order for God to be fully expressed and fully expressing, it takes infinite expressions.

Now if the interior of the diamond, if the interior volume of the diamond is what constitutes the volume of the presence that you are, then every other facet is essential to your wholeness, and contributes to it, substantiates it. And I am bringing this out because it is important for you to know specifically that when another facet seems to be obviously fulfilled it has to be your fulfillment too.

Every single member of the Brotherhood, whether incarnated, whether they have passed on, whether they are totally Awake or whether they are still dreaming, every single one is absolutely essential to your completeness. And therefore, their fulfillments are part of your fulfillment. And no one needs to ever be jealous of another's good, because if nothing else it does provide for you the proof that fulfillment is possible no matter how conditioned you might be to the impossibility of your fulfillment. Rejoice in anyone's experience of fulfillment. Just remember to look at it from the interior side of the facet of the diamond. And then you will see that that person's good is not going on over there out through space, but right in the volume of the presence of your Being that is the interior of the diamond. And then you will begin to feel that one's joy as your joy, in exactly the same way that when you say "yes" to God and let God's point of view in, you experience God's joy at the Movement of His Being that is Creation. Because you're not looking at it from the outside where all there seems to be to you is just the little surface of a facet that is definitely separated from the other facets by very specific lines. You all need each other, because you are all facets of the Wholeness of what you each are if you are looking at yourself from the interior side of the facet, and where the volume of the Wholeness of the infinite manifestation of God is obviously your Wholeness.

There is a different way to look at relationships, and I have just describe it—and everything. Because every blade of grass, and every leaf and every flower and every pedal is a facet as well. Thank you for your question.

QUESTION: You're welcome.

QUESTION: In your article you mentioned forgiving our perceptions. And what came to my mind, for instances, were things that I've always kind of held against God. I've had trouble with the way animals eat each other for food. And I know when my pet died you told me nothing happened, and in that sense... I mean I could get that in my head, but I'm wondering if this isn't an area where, this is a perception I have that there's this terrible thing going on, animal death or whatever, and that's a perception

I need to forgive that I made up. I guess basically I'd like you to talk about this idea of forgiving our perceptions.

RAJ: Sometimes you are not the one who made the perception up, but it is one you have borrowed and accepted and validated. In that sense that you validated it for yourself you could say you have created it for yourself. But I would encourage all of you to be very careful about claiming authorship for illusion. Because if you are the author of it, then because you are looking at everything from an illusory standpoint it is almost impossible not to take on a sense of guilt for having created the illusion. And once you have taken on guilt, once you have decided to validate your guilt your ability to arrive once again at the conscious experience of your innocence is seriously impeded, it become extremely difficult.

It is not so important whether you created it as it is to recognize that when you are looking at a thing, when you are looking at a circumstance, a situation, a relationship, a behavior, you are in all likelihood looking at it through the lens of memory of past experience. And the past experience is coloring whatever is really happening in front of you. If you know that, if you will take that as a given, in other words, that anything you are experiencing it is likely you are not experiencing the way God is being it. Then there is no necessity to get involved in a side trip of guilt and self-improvement. And you can begin to initiate some curiosity. "Well, if what I'm looking at, even though I'm really familiar with it because it may not be the way I'm seeing it, may not be the way God is being it, then I wonder how God is being it?" And that exercise of curiosity is the giving of permission that is necessary in order for whatever false way you are seeing it to vanish, to melt, and to be replaced with a clearer experience of that thing, that circumstance, that relationship, that behavior.

How do you forgive anything? You forgive it, and this is very important, you forgive it by withdrawing your judgment against it, or the judgment that you have placed upon it. It isn't saying, "You're a bastard, but I love you anyway." It's saying within yourself, "If there is someone there, God must be Being right there. And so what is right there cannot possibly be the bastard I am seeing. I wonder what's really there?" In the wondering you have shifted from a committed conviction as to there being a bastard to a place of being willing to see something new. So you have withdrawn judgment. So instead of saying, "you're a bastard but I forgive you," you say, "although I have been seeing you as a bastard, and I can talk for three days proving that you are what I see you to be, I am willing to consider the fact that if anything's going on at all right there where you are it has to be God, first. And so I'm curious, I really am willing to see what there is of God there where I have been seeing a bastard." That's forgiveness, you shifting from your very, definite definition of that one and saying, "I know what I think it

is, but it can't be God, and yet God is the only thing that can be there. So I want to be curious to see God there." That's forgiveness.

It isn't you saying anything to that person about himself or herself. It's letting go of the definition that you have developed and have a firm commitment to. The minute you look at the wall or the ceiling and say, "well, maybe what's there isn't a wall and a ceiling as I think of it. Maybe it's God, but I don't know what that would mean. Huh? This is interesting, all of a sudden something as common and ordinary as plaster board and nails and paint becomes an arena in which God can be discovered." And indeed every single form, every single tangible thing you see is energy. Science has proven that. But science has not discovered that the energy is Love, and that the Love is patterned by God having an idea. And that the pattern is held together by the integrity of the idea that God has had. And so indeed, I confirm to you that there is a new experience awaiting you of a ceiling or a wall, or anything else you look at.

So when you forgive your perception, you know what it actually means? It means that you're willing to withdraw your perception, you're willing no longer to hold what you called the wall and the ceiling captive to your definition of it. You see?

QUESTION: Yes, thank you very much.

RAJ: You are welcome.

QUESTION: Well, I loved your description of the diamond and the facets and being on the inside looking out. And I think... I have this great longing to be instead of on the outside looking in, to be in the inside looking out and knowing that's it's there, but never experiencing it. I think that intellectually that makes a lot of sense and I accept it and I know it's there, and that's where the frustration is with me, is being on the outside knowing that there's that inside looking out. And just some more clarification on that.

RAJ: But what helps all of you to shift to that interior view is abandoning your independence. The assertion of independence is what flips one to the outside of the facet. and so when you say, "help," when you say, "God help me," or when you say, "Holy Spirit show me what I need to know," whenever you break the act of independence by joining with the Father, with the Holy Spirit, with an Awakened One you, if you are genuinely joining will find that you have slipped to the inside. The only thing that causes there to seem to be an outside of infinity, an outside to God, is when one asserts authority separate from God—an independent authority or independence. You see?

It isn't going to take a lot of education or a lot of learning. It isn't going to be difficult to slip to the interior of you. All it requires is a real desire to be led by One who Knows, with a capital "K". And I will tell you that those of the Brotherhood who are Awake gladly and joyfully await the request from anyone for

help. The interest that anyone might express to not be alone, because they know that not only is that the way the one who is suffering from independence will come back into his Wholeness, but it is also the way the Wholeness of the Brotherhood, or shall I say the Wholeness of the infinite expression of God will come closer and closer and closer to experiencing its Wholeness, Oneness consciously.

And so, you might say from the interior of the diamond there is a resounding joy whenever there is the first indication that an independent one wants to come Home, and is expressing the first step toward Home by saying, “help,” by saying, “I don’t want to be alone anymore, someone join me,” not, “someone join me in my independence so that I can know my independence is right on,” but, “someone help me by joining with me so that I am no longer alone.”

So there is an abundance of joyous help or support available to everyone the moment they desire to let someone else in—someone who is Awake, someone who Knows, with a capital “K”. Just remember the only thing that causes you to be on the outside looking in, is a decision to be independent. And it’s very easy to stop being independent. All one has to say is, “Help!” All one has to do is say, “God.” No more even needs to be said. The very act of saying, “God,” means that you are addressing something other than yourself, that there is something more important to you than what *you* think and what *you* feel, and what you think everything is supposed to mean. The moment you address anyone other than yourself, you have said, “I am not alone.” And the flip, the shift from the outside of the facet to the inside of the facet can happen.

There is a lesson in the Course that says, “today I will make no decisions by myself.” Ah, that’s the way the flip or the shift from the outside looking in to the inside experiencing infinity occurs. That’s the end of the answer.

QUESTION: Thank you.

RAJ: You are welcome.

QUESTION: Well, I’ve asked this question before of somebody else. I’d like to ask you. I’ve had this series of vibrations that have come over me over the past probably 12 years at night. And there pretty much harmless, but they actually paralyze my body when they happen. And I’m just wondering what your take on that is, and whether you can give me some idea of what’s behind them?

RAJ: It is a response to a request that you have made, not a formal request, but an unspoken desire, a desire to experience confirmation of not being alone in the universe. It is a desire that has been expressed (in using the illustration that I have been using today) from the outside of the diamond.

But nevertheless, it has been a desire for confirmation that you are not alone. Indeed, the simplest way I can put it is that at those times you have been being scanned. And we will say that you have been being scanned by members of

the Brotherhood (Awakened members of the Brotherhood) who in one way or another have been identified as the “space brothers.” This is not in any way, shape or form related to the sorts of things that have been shared in books like “Communion.” You have been scanned. It is almost like the scanning of the picture tube on your television set.

And in the process of the scan there has been, what I’m going to call cleansing, there has been a bringing into order of little disorderlinesses. But more than anything they have connected with you at a level of inner recognition. You are aware that contact of some sort has occurred and that it hasn’t just been a physical event. And the contact has been benign and reassuring and has confirmed the request or the desire.

What I want you to know is that these are not “aliens,” and are not contacts that establish anything other than Oneness with the Brotherhood of Man, the Sons and Daughters of God. In other words, it has been a divine experience.

QUESTION: So is there a purpose or a direction, or is simply the confirmation the purpose? I mean, is there...

RAJ: The confirmation was all the desire was for. And that is the point of it. It opens the door for new desires, but that was not its purpose. It’s purpose was confirmation.

QUESTION: If it continues after I’m consciously aware of the fact that it’s there for confirmation is it just served it’s purpose in a sense? Is there a reason for it to continue?

RAJ: No purpose that is originating with the “space brothers.” It is always reflecting a purpose you have. If it continues it is because a new desire has been forthcoming within you.

PAUL: This is me Paul. All I can say is that there’s like this feeling of a big smile, and it’s like you know what it is and go for it.

QUESTION: Thank you very much.

RAJ: You are welcome.

QUESTION: Well, I have something that’s bothered be for a good many years. I’ve been in the Course 8 years, but I imagine with a lot of like us old people that have been raised with a church and that you’re Christian teachings there were so, meant a lot to you and you grasped so many of them then having a hard time getting rid of ‘em. I’m getting rid of an awful lot, and awful lot. And I am thankful.

RAJ: And there is a lot that you don’t have to release.

QUESTION: I know, yep, I know. But then you know you still hang on to it. Then that is the main part of my question. And the Course tells us that it never happened. And I go back and think of these teachings, and thinking about different things that have happened in my life as if it never happened. I

have not yet been able to say it never happened. I have to say it's **like** it never happened. And that's about as close as I've been able to come to it. And I know this is a dream. I can have a dream and I can wake up and I start mulling it over in my mind and then I have to say, "Oh for heaven sakes, it's just a silly dream. It never happened." But I can't tell myself so far, that that is the way my past life is. And I can't get past that little hurtle.

RAJ: Well your past life, your life experience, your existence having what you would call a life experience did happen. There is something real. It's you. Whether you were understanding and perceiving everything as it truly was is a different matter. But there has been something real. And every expression of love that you have expressed has been real. You cannot just wipe out a lifetime.

QUESTION: That's what gets me, when they tell me, "Oh it never happened." I can't think that. There's too much that you feel and a lot of it is love and...

RAJ: Let's put it this way, what wasn't real that you thought was real didn't happen. If you are in a funky mood, experiencing the blues, and somebody comes in and makes a simple remark that has no particular meaning to it, but because of your frame of mind you heard it, let us say, as though your mother was saying it to you. What you heard didn't happen, the thing that was as though your mother said it to you isn't what happened. The benign remark was what happened, or perhaps even an expression of love was what happened. But because you were in a funky mood and it had the sound just like when your mother said it to you, you reacted. That didn't happen. But something did! The misperception of everything that you think is the way it really happened, never happened, but Reality has been going on all along.

You will also find that in the Course that it says that the Holy Spirit has held every expression of love that you have ever expressed, has held it in tact for you to see when what hasn't ever happened fades from your sight and then you will be able to see all of the Real things that happened because they won't be obscured anymore. Do you see what I mean?

QUESTION: In think so. All the things that are tied up with the negative things I could probably say never happened. But I want to hang on to the Real love part. And I don't have to let go of that? I mean when I had some real expression of love from a person, I don't mean by that person giving me things or anything else, but showing me... Well, I suppose showing me the face of Christ where I didn't see it before. And that I don't have to let go of?

RAJ: Of course not. Even if you let go of it, it won't go away.

QUESTION: Yeah, it's still there. Okay, that'll give me another thing to think about.

RAJ: And really just be more actively curious to see the face of God in your brother and to see what is Real wherever you are looking. I'm sorry, but no matter how many people use the Course to wipe everything out, you cannot say that the stirring of your Soul when you look at a beautiful sunset, or the Soul response in you when you walk through Bushard (?spelling?) Gardens is not happening and is not Real. You cannot say that. And you cannot say that there is nothing going on there to have illicited this Soul response. Soul has to be there to be met by Souls response in you.

QUESTION: I suppose that's why I want to say it's *like* it never happened and yet I don't want to feel that it didn't, that I had no... And again, you can't put into words what... Ah, that's what gets me, I can't put into words what I really feel. But the real feeling within me, like you say when you look at a beautiful sunset or a beautiful flower, there isn't a reason in the world why you have to say, "well, that didn't happen." But I think I can let go and say the bad things never happen. I think I could do that a little better.

RAJ: Can God, who is indivisible and therefore incapable of experiencing friction or dissonance. It takes two to be dissonant. If God is incapable of being divided, then God is incapable by virtue of His infinite self-expression, He is incapable of manifesting inharmony, unloveliness, dissonance, sin, disease and death. And so if you are seeing any of those things, you may know that they are not of God. And if they are not of God, they are not real, but are an imposition upon your sanity by insane thoughts—an illegitimate imposition because you are the Daughter of God. You see?

QUESTION: Yeah, I thank you.

RAJ: You see the fact is that as you recognize the unreality of what seems to be going on but God could not possibly have Created, as you begin to see the unreality of these things because God is not their Source and, God is the only Source of anything that is Real, you cease to fear those things. And in the absence of your fear, which seems to give them life, they disappear and you have healing, or you have an improvement in your life. Why? Because you are being with Life with less fear, or with no fear. You get the point?

The purpose of the Course is not to deny Life, but to deny the blocks to the experience of It's Perfection.

Now you know, when you see a beautiful sunset, or you see a beautiful flower you can still say, "Maybe, in spite of my Soul response to this, maybe I'm still not seeing All that God is Being here. And so, even though this is so Soul satisfying, I'm going to be curious, I'm going to say, 'God if there's more of what you are meaning by this experience I am having, please disclose it to me. I won't even hold on to the perfection of this moment as though it's the ultimate. I accept it fully, but if there's more let me experience it.'"

The exercise of genuine curiosity, curiosity to see greater good than even the best that you're experiencing is what will promote your Awakening. The purpose of the Course is not just an internal witch hunt to get rid of illusion, but to inspire in you the desire to see more of God everywhere. Because one of the other services that the Course provides is that it does in a way that most everyone can understand, provide a realization that maybe the way everything is being experienced is not a true experience. Well that shouldn't make one scared, that is not the purpose of the Course, and it is not to put one into a grand state of denial, but rather that, "if indeed everything is not truly the way I think it is I can be curious, more curious than ever before to experience it the way it is. And I will ask God, rather than my memory, or I will ask the Holy Spirit rather than my experience to define it anew to me, so that I can see it with less misperception.

The purpose of the Course is not to uncover the fact that everyone has been misperceiving. All that could do would be to create guilt. It is to say, "there is another way to look at this." You see? There is another way to look at this. Who has been looking at it the way they had been looking at it is really not important. What is important and inspiring is there is another way to look at this. There is the way God is Meaning it all—Meaning it all to be. So that one can say, "Oh, I would be interested in experiencing that."

The Course is not a practice of denial. It's purpose is to inspire curiosity so that one abandons more easily his convictions about things and can let in God's point of view.

QUESTION: And with lesson, "I can look at it differently," has been one of the biggest helps in the Course to me, because I don't know how often I come up against something and I say, "I can look at this differently." And I usually can.

RAJ: Indeed, now remember that not only can you from your thinking place look at it differently, there are usually multiple different points of view that one can have without ever asking God for His. You see what I mean? So it's not just a matter of shifting to another mindset that's more positive. Although shifting to a more positive mindset is certainly intelligent, but when you say there is another way to look at this, let it mean there is God's way of looking at this. And there is always a different way of looking at it until you are seeing it God's way.

You see, you cannot have a misperception of nothing. So there is always an answer to your misperceptions. A problem is a misperception of something Real. And so there's always an answer to the problem, there's always the Real thing not covered over with a misperception. There's always an answer to every problem, because a problem is a misperception of something Real, something God Created.

QUESTION: Since the last time I asked you a question, Raj, it's been a fascinating year. And the question I have is...

RAJ: And rather than rising above your relationships, have they become more real, more humane?

QUESTION: They have, from a different perspective all together. Perhaps I'm still a little gun shy, because the last time I asked you a question it was like an avalanche, and just let loose. Perhaps not everyone else around knew that, but I certainly felt the avalanche. And it took several months for the avalanche to have it's impact. And the impact was, the only choice was to turn the avalanche over to the loving presence of the Holy Spirit. And it was just too big to handle.

RAJ: You have something to share with everyone, whether you thought you did or not. I would ask you this: You had understood the Course to seemingly justify disengaging yourself from personal relationships, or the personal dynamics of relationships because they were of the ego. And my instruction, or what I shared with you could have been interpreted to say that I was saying, "value ego relationships. Value human, humane relationships. Let this be your focus, rather than utterly clear, divine perceptions, or awarenesses of Reality." Now, have you found, or what have you found about actually being involved in relationships in a more humane way, what have you found from doing that relative to your understanding of the Course? Do you understand my question? In other words, has it validated or invalidated the Course for you to be more really present, humanly, lovingly, kindly with those around you?

QUESTION: That's what's made the year so fascinating. When I come to the table empty handed, so to speak, there is nothing in the relationship to be seen. When I come to the table with the loving presence of the humaneness of myself the experience is something that I didn't have clue would be there. What I mean is the extraordinary love that's present that I never noticed there before neutralized the crap, and it didn't notice anything else there but the presence of love. So yes, the entire year has been one experience of continuous failure, and the constant turning around of that ego address of saying, "oh another failure," and taking that moment of readdressing nearly every issue that I had failed in. And it has made the year an entirely different year. And it's so difficult to get into specifics, except that they're just continuous.

So I appreciated that. It was not an easy year to constantly readdress.

RAJ: You mean, you really had to change?

QUESTION: Yeah, and it was not....

RAJ: Or change was an inevitable part of the process, which you experienced both gracefully and ungracefully from time to time? Is that correct?

QUESTION: That's correct.

RAJ: Sometimes everyone gets a little too spiritual, and they think that somehow enlightenment will occur, but thank God you won't have to change. And yet enlightenment eradicates endarkenment. And so what couldn't be seen clearly can now be seen clearly. And in other words, lack of clarity is replaced with clarity, that's a shift within you. And if for example, you think that clarity is going to bring along with it greater responsibility then as much as you proclaim that you want to experience enlightenment you will not let it happen, because you think it's going to bring responsibility with it that you are unwilling to take yet—let you play a little longer you think before dealing with the responsibility. And yet clarity doesn't bring responsibility. And I realize it is going to sound like I am playing with words, but clarity doesn't bring responsibility but it does increase your ability to respond with joy. And so it's not work.

Now, you were going to ask a question.

QUESTION: That's true. Perhaps is it... This might be a subtle shift away from where we just were, and I would like to thank you for your answer to that point. The question is, did anybody Awaken in 1994? And do I get to be last? <gggg>

RAJ: Many Awoke, but not on your globe. May you be last? Probably not, although at times you tread water in the same place you really don't have an anchor tethered to your ankle. And so the Movement will embrace you and you will let it. So...

QUESTION: Thank you.

RAJ: You are welcome.

RAJ: I'm going to answer a question that one of you is reluctant to hold the mic and ask out loud. It relates to the answers earlier about how does one forgive one's perceptions, which could also mean, how does one forgive his brother, his world, God, whatever. The question is, how does one forgive a brother who has not forgiven you, and is perhaps even aggressively extracting or attempting to extract justice based on his or her misperception, based on his or her unwillingness to withdraw their judgment.

I'm going to answer it this way. Whenever Paul wants to speak with me and before every gathering, when Paul is being quiet and having everyone else be still too, he dedicates his attention, and he does it by saying—and these are his own words—"I allow only for that which expresses the Christ Consciousness, and only that which is in harmony with the capital "P" Purpose of capital "B" Being the Father's Will." And then he repeats something that he had memorized as a youngster. It goes like this, and he says it because to him it expresses the same idea in different words, words that he was familiar with, and it goes like this: "Thy will not mine be done. Let the reign, r-e-i-g-n, let the reign of divine truth, life and

love be established in me and rule out of me all self-will, and may Thy word enrich the affections of all mankind and govern them.” Implying that it is his intent to let His word, God’s word enrich his, Paul’s affections, and he has that same wish for everyone else.

Now the point is that if Paul or any of you value your own limited, self-righteous, judgmental thinking that is all you will hear. It is what “A Course In Miracles” refers to as the “voice for the ego.” And the Course teaches, correctly teaches, that there are only two voices: the Voice for Truth and the voice for the ego. The Voice for Truth is the voice which is expressed by one who is Awake, meaning one who is not claiming a personal private point of view of his own separate from the Father’s point of view. When you are listening to the voice of the ego whatever occurs does not embody divine Meaning. When you are saying in effect, “my will, not Thine be done,” you will not experience His Will. In other words, you will not let it in so that it can register with you. When you say, “Thy Will, not mine,” then His Will is what becomes available to you.

So, in order for Paul to hear the Voice for Truth and share it, he has made a decision not to listen to the voice for the ego. In effect he says, “I allow only for that which expresses the Christ Consciousness, and only that which is in harmony with the capital ‘P’ Purpose of capital ‘B’ Being, God.”

So, let us say that you are not engaging in judgments regarding your brother, you have withdrawn judgment, and so you are standing free of that which would bias your behavior toward your brother negatively. But for your brother’s reasons, he or she holds a grudge, embodies a judgment against you and insists on attempting to, as I said, extract justice. What do you do then? Well the first thing you have to do is be humble enough to recognize that you have been in that spot before too, and it seemed totally reasonable to you when you were engaging in it. Do you see what that does? That joins the two of you in what I’m going to call reasonableness. There’s no self-righteousness in it, no front that says, “Well, you can behave like an asshole, but I’m not going to!” Well, there’s judgment there. When you recognize that that individual for whatever reasons is behaving that way because it seems totally justifiable, and you remember that there were times like that for you, it means you understand. It doesn’t mean you agree. But it establishes for you a common bond of compassion, and hate and judgment can’t enter in to what follows.

If this one is being abusive and confrontive in the attempt to extract justice, you must be as selective as Paul is when he sits down to talk with me, “I will allow only for that which expresses the Christ Consciousness and only that which is in harmony with the Father’s Purpose.” And if what this individual wishes to express is not expressing anything consistent with the Father’s Will, you must agree to disagree. You must say, “No, I will not join with you in this pattern of behavior. I

hold nothing against you for it, but I'm not going to confirm your point of view by getting into a cat and dog fight. You must stop this behavior with me. And if you insist in continuing it you must get out of my presence."

You have to learn to say the word "no." Paul has to say the word "no" to his own thinking and his own judgments that might crop up in the course of things I have to say. He must say "no" to them if he wants to continue hearing what I have to say. When I'm finished, of course, he can explore whatever his ego has suggested was important. But if he wants to hear that which is transformational and healing he has to not value his conditioned responses no matter how justifiable they seem to be.

It is not your responsibility to try to heal your brother, or change your brother's mind. But it is your responsibility to say "no" when that one is practicing fear that has grown to a point of hate. If that one does not want to hear the truth that will melt the fear and the hate, and insists upon the right to just vent anger in hopes of establishing an eye for an eye and a tooth for a tooth, you must say, "Stop! I will not participate! I am not available for this, period!"

Now sometimes the ego is really sneaky and it says, "Well, the Course says that you must forgive me for what I have not done." Well I will tell you something, until that one stops doing it the Course does not require you to be an idiot. It requires you to be the love that says, "I am not available to confirm to you the rightness of your hateful, judgmental position by tangling with you. And so you must stop until you are willing to embrace the fact that there is another way to look at this." That is Love.

To tangle will cause you both to muck around in miserable experience. The only thing that will transform an unjust situation is to abandon the call for justice and withdraw judgment, and in so many words say, "I allow only for that coming from you that expresses and confirms your divinity in which your justification for hate can find no foothold. And I will be there for you in support of your discovery of that. But if you insist upon avoiding that, and just expressing your hate, I am not available." Just because you study the Course and have heard the words unconditional love, does not mean you are to tolerate abuse.

QUESTION: Oh, what if in a situation where you have a silence and avoidance, instead of confrontation, verbal confrontation? How would you interpret those actions?

RAJ: Is it comfortable for you?

QUESTION: No, it's...

RAJ: Is it meant to be comfortable. When someone is being silent, they are being silent for a reason, many times to get to you, or if it is...

QUESTION: Right but this is like a long... We're not together very often, but whenever the attempts are made to get together the avoidance and

the silence has been constant, so you tend to kind of say, “well, the heck with it. I don’t want to deal with it. What’s the problem? I don’t know what’s going on, so and so forth.” What’s another way to look at it to interpret those....

RAJ: Well, it can be summed up very simply: Don’t do what you don’t like. Don’t do what doesn’t feel good. Don’t try to work it around in your head to make everything fit together in a way that will make things become the way you would like them to be. Don’t do what you don’t like.

QUESTION: So you say just let it go?

RAJ: If it’s no fun, let it go! Yes, it isn’t complicated. Your simple common sense says, “If liver doesn’t taste good, don’t eat it.” Keep it simple. You will find that when you stop doing what you don’t like, things that you don’t like will stop happening. You will have fewer experiences that you don’t like.

QUESTION: Thank you.

RAJ: You’re welcome. There will be a time when what I have said will sound like a most wonderful and happy thing. And I hope it will not be too long.

QUESTION: Well, I understand letting go. It’s just wondering why these actions take place, when we’re totally innocent to the situation. And kind of wondering why...

RAJ: That’s the bait! And so, you see, then you end up having to figure out what you did that brought this upon you, and you’re still hooked into something you don’t like. Don’t do what you don’t like. Don’t do what isn’t enjoyable. And don’t say, “well, I ought to be able to do it. And if I were able to do it things might change.” There’s something real simple, and something very full of integrity that is embodied when you pay attention to your gut level feelings, the things that don’t come with a lot of head explanation: You try liver. You don’t like liver. You don’t bother to eat it again. It didn’t have anything to do with interpretations or thoughts. There is something that is full of integrity that is embodied in your paying attention to what feels good and what doesn’t, not what you *think* is supposed to feel good and what you *think* isn’t supposed to feel good. Don’t do what doesn’t feel good.

So remember the key is choice. You must make the choice between the voice for the ego and the Voice for Truth. The Voice for Truth heals, is transformational, is illuminating, enlightening and will give you the experience that will trigger your Awakening. Listening to the voice for the ego, no matter who it’s coming from does the opposite, and has the opposite as its goal. And through it all remember that your brother is not the ego any more than you are the ego. But your brother or sister at times is confused and is listening to the voice for

the ego, just has you have. So you can love the one who is there, who is the Christ, while refusing to embrace behavior that is not enjoyable. And that is love.

When a child is thoughtless and hurtful, you say, “No!” You don’t reason it out, and you don’t give a long explanation about the theory of kindness. You say, “No, this behavior is unacceptable!” You see? You must do this with yourself too. And in this way you will not end up being abused. And you will not join with a brother or a sister in confirming their fear by becoming fearful and attacking in response. And it is not unloving to say, “I will not attack you. But you must stop attacking me until you’ve got your peace of mind back.” That is love.

And I will leave you with that today. We will meet again two weeks from today if you would like to come. I have enjoyed being with you.