



Gathering In Kingston, WA –02/23/1997

By: Raj Christ Jesus -

RAJ: Good afternoon.

ALL: Good afternoon.

RAJ OPENING COMMENTS: Before we begin with questions and answers, there is a key point that I need to share with you. It is not a key point because I say it is a key point—I say it is a key point because in one way or another it addresses something each of you has brought with you today.

On a couple of previous occasions in other Gatherings, I have directed everyone's attention to the windows of the room in which the Gathering was being held. And I have pointed out that the glass in the window, even though you think of it as something made from silicon and of it being material, is nothing more than a force field, in exactly the same sense that science fiction stories speak of generating a force field. It is an absolutely clear presence of a pattern of energy that has enough cohesiveness to it that it holds its shape and, if you lean upon it when it is thick enough, you will not break it.

If you employ your imagination a little bit, it is relatively easy for you to abandon the idea that the glass is matter, and consider the idea that indeed, it is a force field—a pattern of energy with sufficient cohesiveness for it to have a discernable, substantial presence.

For those of you who are sitting at the table over there, which has a glass top, and whose elbows or hands are on it, I want you to pay attention to your contact with it as though it were an energy field rather than a presence of matter. And the rest of you, I want you to imagine that you are touching a piece of glass. The reason for this exercise is to give you the opportunity to grasp, at least conceptually, that you can have a brand new experience of something with which you are completely familiar. You *can* touch the glass as though it has no physical substance to it whatsoever, and that it *is* pure energy. There is nothing material about it.

You could imagine a science fiction story that takes place in the future, where someone could mentally take an area in front of them and through the use of their

thought, create a force field much like glass, that would be completely solid, completely clear and would support that one's weight if one were to stand or sit on it. It is possible for you to conceive of that force field as pure energy. Now again, what I want you to realize is that the glass in the windows and the glass in the table is exactly that.

Why am I saying this? I am saying this so that you might realize that your very definite concepts of what everything is are not true—are not absolute. And glass, as an energy field is a very simple way that all of you have to play with . . . not the idea, but the *fact* that what you *think* everything is isn't *what* it is and that there is a radically different way to experience it.

Now, I have a point I'm leading up to. You touch the piece of glass and it's easy for you to pay attention to it as though maybe it isn't glass, but that it's just energy in a recognizable, discernable pattern. What I want you to do now is to question what it is that's touching the glass. Is it matter? Or, is your hand or your elbow or your body *also* energy pattern which has enough stability and cohesiveness to be recognizable, discernable and tangible, but which doesn't have a speck of matter to it?

I am sharing this with you in this way so that you might have a means of easily considering that your bodies are not organic, are not material, but, being pure energy, are expressions of something equally nonmaterial—which is the Mind of God, the Prime Mover, the Creator. And the reason it remains in an identifiable pattern is because of the integrity of the Idea which it expresses—and the Idea has integrity because God is “thinking” It, you might say.

This is so important because, if your body isn't matter, is insubstantial in the sense that it's pure energy, and the only substance it seems to have is because there is a cohesiveness of the Idea as it is held in the Mind of God, then it is obvious that if there is distortion of your body—if there is disease, if there is the evidence of accident, if there is evidence of anything less than exquisite beauty expressed by every portion of your body—you *are not stuck with it!* The reason you are not stuck with it is because laws of matter are not what are holding it together, but the integrity behind the Idea that God has in Mind that looks like each of you and looks like that which identifies you, called your body.

If there is nothing material about your body, you don't have to wait for matter to change according to the laws of physics, which will take time. Even things that everyone believes are impossible—if there is a shortened or amputated limb, a damaged eye with scar tissue that means that there will never be able to be sight there—are not impossible. Why? Because the eye, the limb, *whatever* part of the body, is still held in the Mind of God as God's Idea. It still has the integrity of the expression of God, and any lesser manifestation of the Presence of God than

what I just described has not the means of maintaining its distorted appearance.

Healing can occur instantaneously because it doesn't take time for a pattern of energy to reconfigure. You see? It doesn't have to wait for atoms and matter to abide by regenerative *processes of matter* to arrive at a form of perfection and harmony that expresses what is really the truth about you. Again: The reason it doesn't have to take time is because none of it is matter, and it takes no force to shift patterns of energy.

Now, this might make it sound as though you could go to a catalog of body parts—I think you call them fashion magazines—and pick out the design you would like best for you, and change your mind about your body and have it look like that.

What you need to understand is that any *deformity* you are experiencing is a result of *exactly that process*. Any dissonance, any disease, any distress that you are experiencing is being experienced because you have chosen a belief, an attitude, a concept about your body that's inconsistent with the Idea that God has had, and *is having* at this moment, that causes you to Be!

So healing is not a result of your being able to have a creative idea about how you would like to look. It is, instead, *abandoning* ideas of how you would like to look, how you think you have to look, what you believe circumstances have forced you to look like. It is to abandon those, and say, "I would like to be experiencing the Idea that God has in Mind which is the reason I exist in the first place. I would like to experience God's Idea which is my presence. I would like to experience it the way God is intending it at this moment and at every moment. I yield up all of my conscious justifications for not looking utterly beautiful, for not having the manifestation of perfect health and perfect symmetry and perfect harmony. I yield them up and yield instead to God's original, current Idea which is the Spirit that patterns the energy that makes me experienceable."

You've heard about glorifying God, and you might think that's what you do when you *sing* praises. But you know what? When you're willing to have a different attitude about your body of the sort that I've just described, when you are willing to look at it and say, "I'm willing to yield up my justifications for it being the way I experience it at this moment, and I desire to experience God's intent right here where my body is," you are opening the door for God to illuminate His Presence, because you're no longer interfering with It. And by letting His Presence manifest Itself, you are praising God, you are glorifying God. You see?

Here's a wonderful thing that all of you can go home with. You have a way to go home and glorify God without becoming overly religious and spiritual. You can glorify God by saying, "I would like to experience what God is intending by the Idea He is having that constitutes my presence. And I know that the experience

of the perfection of His Idea doesn't have to take time to manifest because there isn't any matter here that has to adjust according to laws of physics. There is only energy—subtle, intangible energy—which can shift without force and without time.”

Now, you may do this, and by the time you go to bed tonight you might say, “Big deal. Not much happened.” Well, let me tell you, that doesn't mean that you're stuck with “matter adjusting according to laws of physics.” It simply means that you are still, to some degree, energizing the justifications you have for why it can't happen faster. That's okay. Just understand that that's why, and then you won't become discouraged by thinking that it really is matter which is resistant to change because of this thing called inertia, which is a physical “fact”—*and persist.*

“Well, this deformity, this problem, has been here since I was a child.” “All my reactivity to my environment came with me when I was born.” “It's so definite, it's so actual, that it's going to be hard to see a change.” You see how you're writing the script with your very words? It isn't because you've experienced it for thirty or forty or fifty years. It's because in the *moment* you're in, you are giving a definition, you are giving a word, and that is the way you are denying yourself the opportunity of experiencing a shift of experience of the patterns of energy that you call your body.

I will tell you that when you meditate, whenever you “participate” in any activity which brings you to a place of peace where you're not thinking, your body begins immediately to reflect better harmony, better order, better cohesiveness, simply because at that time you are not consciously exercising your justifications for it being less cohesive, less orderly, more aggravated, and so on.

So, the glass you touch and what you're touching it with is energy—patterns of energy. And the patterns are established and maintained by the Mind that gave rise to them. And the Mind that gave rise to them was God. And therefore, the patterns must be as indivisible and undivided as That which formed them. And if they are undivided, they are incapable of expressing conflict, inharmony, impurity.

I tell you that if we adjourned at this moment having discussed only this one point, *the nonmateriality of matter*, and you went home and played with that idea and considered that it might actually be true, it would begin a process of transformation for every single one of you.

Actually, the fact is that even if you go home and ignore what I've talked about, it's still going to percolate. But it needed to be put into words so that you could hear it, and be reminded of it, because it's an illegitimate imposition upon a Son or Daughter of God to be experiencing imperfection or inharmony of any sort at any time. It is especially unjust because there is no law and there is no matter,

there is no substance that can actually resist the presence of the Ideas of God, and the rendering visible of those Ideas. And so there is no reason for any deformity or disease of any kind to last more than one millisecond longer.

Whether you're *willing* to let in something else is another matter, but I want you to know that there is nothing, outside of your *unwillingness* to experience more, that is inhibiting or can inhibit the instantaneous manifestation of perfection at any moment that you are willing to let it be for you.

Now the ego is a bastard. It is always unkind. I did not really use the word "bastard" in a derogatory way. It has no father, it has no mother, it has no source. But the ego will say to you, "Ah, you mean all of this shit is my fault?" "You mean I've created this for myself?" "You mean all along it's been me?" And it would distract you into a guilt trip—a guilt trip that would inhibit you from engaging your capacity to have curiosity to say, "I would like to have the experience of what God intended by His Idea that looks like my toe, or my ankle, or my knee or my leg, or me."

Even if you avoid feeling guilty for having created all of this for yourself in the past, and you approach this present moment with a genuine curiosity, if your abandonment or relinquishment of your mindsets and your confidences doesn't happen to be rapid, it can begin to say, "Well, maybe it works for Raj, but it doesn't work for me." And it can sidetrack you again from the simple expression of curiosity with a willingness to say, "Maybe nothing that I see means what I think it means, and I'm curious to experience what it Means."

"Well, I don't know anybody who's ever done that successfully. Oh, I've heard of a few instantaneous healings here and there, but this is not reasonable for me." You're going to have to abandon history. You're going to have to abandon your past experience. How else are you going to wake up if you don't abandon the experience that hasn't included being Awake? If you've never had the experience of being Awake, then you had better abandon your past experience as the measuring stick of your future! You see? So what if nobody ascended in the last 2,000 years? So what if no one else has Awakened in the last 2,000 years on this planet?

"I would like to have the experience of the Meaning God intended and intends in His Idea that I am the presence of, and the Ideas that my body is the presence of." *That's* your prayer. *That's* the way you open the door to glorify God. And when you constantly remind yourself that there is nothing existing that has the capacity to block what God is being, because there isn't any matter, you will be able to minimize the justifications you have as to why instantaneous healing can't

happen. And you will begin to glorify God in your very presence without saying a single spiritual word.

We will take a break.

Okay. Who has a question?

QUESTION: First I want to extend my love and my great appreciation for your presence in my life, Raj.

RAJ: It is wonderful that you are letting me in, I will tell you.

QUESTION: Thank you. Related to your opening remarks, I have, for the last twenty years, experienced my body in terms of waves of energy particles, motions. And they feel like energy fields that press upon my body, and it distracts me from my peace. And I wanted to know if what I am perceiving, where I am, is related to what you were speaking of earlier.

RAJ: Well, what you are referring to is the sensation of what I'm going to call "the impact of energy" which one feels when one is using one's body as a defense.

You all exist in a sea of energy, if you will, which is in constant motion. When one uses one's body as a defense, it tends to cause it to be experienced as though it's dense, and then the sea of energy and the movement of energy that one exists in, instead of being able to flow freely through, meets the resistance of the self-protection that you are bringing into play, and you feel it. You feel it not with the joy and peace that you would be feeling if you were undefended, but rather with a sensation of, for lack of better words, "impact."

You see, it is not that you are being confronted by negative energy. It is not that you are in an environment of negative energy which these sensations are evidence of. You are in the infinite presence of the only energy there is, which is the energy of Spirit, which is the Movement of God, and It's not polarized. But when any of you use your body as a defense, as a place of self-protection, and you create a resistance, a density, then the movement of Spirit, the energy of Spirit, is experienced *as though* there is polarity—good energy/bad energy. And, of course, that seems to justify being even more defended, which will increase the experience of polarity or impact when what is called for is the willingness to let down, to relax, in effect to open the slats on the louvers on the blinds so that the air can move through without jangling the blinds. You see? Does that illuminate it for you?

QUESTION: Thank you, yes it does.

RAJ: You are welcome. I just want to share that all of you have the most powerful presence, the most significant presence, the most substantial presence, when you aren't trying to be a presence.

There is a saying: "Man's extremity is God's opportunity." When your sense of yourself becomes minimal, your Self becomes maximal. And your Self is not "a" self you're responsible for. It's the presence of God, which *God* is responsible for. And so, it's when you as an ego or you as a self-made presence are the *least* expressed that the presence of God, Which is What is where you are, shows forth. It is when you are, like I've said before, a failure as an ego that the Christ that you *Are* is *automatically* what is present. When you're putting forth the least effort to be something in the world, you become something significant in the world. It's that simple.

When we were in England I used the illustration of a square sheet of vinyl that was put in a wooden frame. You can take your fist and push it into the sheet of vinyl, and the vinyl will change shape to conform to the amount of pressure you are applying, and you can see the fingers and the knuckles through the vinyl. I explained that healing is like your removing your hand from the piece of vinyl. The piece of vinyl moves back into its original flat state—not because you healed it from its contorted shape, but because you neglected to any longer distort it, yourself. You see?

When you are trying to be someone, you are being the fist forcing its way through "the energy field"—like the piece of glass—causing it to have a shape that it is not its nature to be in. And when you let go of attempting to be someone, you stop distorting the energy field, and you say, "Oh, I'm having a healing. Now what did I do to make that happen?" Well, what you did was *less* than you had been doing before. You see? What you did was that you stopped doing what distorted your experience of the presence of God, Which is what constitutes your presence.

It's important to know that just as the sheet of latex has the intent to be flat and absent of tension, your body has the intent to identify the presence of your Individuality perfectly. And so, when you stop using your body as a defense, or as a shield to protect yourself, or as a shape having enough weight to it to be a formidable presence in the world to help provide you with safety—when you stop using the body in these ways, it is like removing your fist from the latex, and you find your body beginning to perform its function perfectly, which is to identify you perfectly, which means to express nothing other than the Idea in the Mind of God

that constitutes you.

When you have been taught that control is the almighty important thing in life, this idea that I am expressing seems totally insane. You have been taught that without the exercise of control, chaos will be the result. I am telling you that chaos is the result of *being in control*, and letting go of control will allow the fundamental nature of God to once again appear in the world. It's not risky, because just as the latex is intent upon being flat—[being perfectly what it is]—if no power is being exerted over it, so does your body and so does your world!

Hands?

QUESTION: I am so happy to be here, I can't —

RAJ: I can feel it.

QUESTION: Yes. In the past I would have said, "Oh, yes, yes, yes. What else can I do?" Now I can say, "Yes, yes, yes. What else can I *not* do?" I heard you say that my function is to extend love. And you showed me how to practice that, how to act it out. And I love it. And it's easy, and . . .

RAJ: Would you share with everyone else what I told you?

QUESTION: It's really easy. He told me—actually he told me 2½ years ago but I just got it—to find an object of my affection. And I did try to do that for 2½ years *with my mind*. And that was the best I could do, was to use my mind to find an object and somehow have the love that I was feeling come out to the object. But what I got in the last little while is to actually find an object and clean it, or polish it. And I have been doing that. I went to my stove, and little lacquer box. I can't tell you what joy it is for someone who's been as intellectual as I am to know that I'm fulfilling my function by shining my stove, doing it with love, and seeing the stove reflect to me that it's been loved.

RAJ: It says, "Do unto others," doesn't it?

QUESTION: Yeah! And then I have found, by doing this with objects, the insight and the motivation to be this way *with people*, which is really very moving.

RAJ: For them as well.

QUESTION: Oh, good. I thought so. So this morning, I was having a migraine, and I went and extended love to this lacquer box and while I was cleaning it and it looked beautiful beyond anything I imagined, I didn't have a headache. But when I stopped, I did. And I took medication. So what is it that I can either not do or not recognize or not conceptualize to experience the actual perfection that I know I am?

RAJ: Well, it's sort of obvious, isn't it? Don't stop when the lacquer box is clean. Don't let there be a break. "Now I've loved something. Now I'll have a little time where I don't have an object of my affection." You see? If you had done the lacquer box and been attentive for something else, so that the expression of affection continued, you would not have had the migraine. You see?

I know I bring this up quite often—not with you, but many of you have heard me say it before—that the Sunday Gathering comes and Paul sits down and lets me respond to everything. And when it's over, "time's up!" Now *he* can respond to everything. And he doesn't have the unpleasant experience of a migraine, but what he doesn't realize is that he *has* an unpleasant experience. He has an experience in which there is no experience of being meaningful. He does not have the experience of Peace.

He gets to enjoy a little anxiety over how on earth he can carry out what I have told him to do. I do not mean that he wants to carry out my instruction to let me respond to everything. I mean that he picks something else—"that the work is to be done with no charge." And so then he tries to figure out how he can do it *successfully* without charging anything. You see? And he enjoys the little bit of anxiety because it's a challenge. If he can figure out how to do it, he'll be able to take credit for it, and he thinks that then the anxiety will disappear. But there will be another anxiety, because he stopped being the presence of Love and shifted into a place of being a tiny, personal authorizer of good, according to his best concept of what good is, or what he thinks my best concept of good is. You see?

God is the presence of the infinite Gift of conscious Being. So that must be what you are, and that must be what Paul is. That doesn't mean that you and Paul, somehow independent of God, will be miniature reflections of that Gifting. It means that all of you are, yourselves, the presence of God in the act of making that Gift. That is what your Being is. And you never will become little independent copies of God, being just like God.

So, if God is the Gift of conscious Being, and the fundamental nature of that

Gift is Love—which is another way of saying that God is Mind, and the fundamental nature of Mind is Love—then that is your Function. And, of course there will be an object of your affection! You will not be able to help loving everything! And so it will be ceaseless loving, ceaseless expression of affection—*expression*, not idea, as you have grasped—the extension and connection of the expression of Love, the conscious experience of Love that isn't experienced only by you, but by the lacquer box or the stove or the friend or the enemy. You see?

So, don't take breaks.

QUESTION: I have a question about the nature of being Awake, and the nature of human, emotional experience—tragedies, the dark and the light experiences that we have that kind of swing us like a bell. One moment we're in tragedy, and the next moment or the next week or the next year we're . . .

RAJ: You want to know something that is helpful? There's a part of the bell that isn't moving—the very top. The movement is minuscule, and it's far away from the clanger.

There is a “point-of-stillness” in all movement, as contradictory as that sounds. And the point is to find that point-of-stillness and be in the midst of life *from there*. In that point-of-stillness is where you are one with everything universally. *Actually*. But when any of you abandon that infinite vantage point and view it from a body stance, from an identification with body, then you will feel vulnerable, you will become defensive.

As I said, the movement of the energy of Spirit will seem to be something “impacting” you—harshness, stillness, harshness, stillness—when the fact is that if you learn to abide at the still-point, the movement will never be experienced impactfully, but always as the experience of the movement of grace. There will be no way to conceptualize the movement as polarized, so tragedy and comedy will not be your experience. You see?

When you separate yourself from the experience of your Christhood and conceive of yourself as a mortal—a human being, a body with a brain that has synapses that cause you to have an experience of consciousness, but it's all physical—and the Christ of you comes and knocks on your door, you see the Christ as an intruder. You see the Christ as a threat.

All there is is the Movement of God, being seen clearly or being seen “through a glass darkly.” And if it's “through a glass darkly,” it's going to seem to be

polarized when it's absolutely undivided and indivisible, when it isn't at all what you're calling it. So the key is to find that still-point.

QUESTION: Could you describe, then, from your experience on earth . . . it's my understanding from the Bible that there were times when you, as Jesus, felt emotion—"Jesus wept." I'm curious about the experience of being Awake and yet being in the human emotional experience. What's that like?

RAJ: Well, I want you to understand that compassion is not an emotion. And the capacity to comprehend dilemmas involves a Soul experience of infinite caring. But this does not constitute an emotion. An emotion is a reaction, and reactions arise out of incomplete data. Compassion and the expression of Soul arise out of complete data, out of Knowing everything.

It does not make me sad to see all of you suffering from nothing. But when you are, your capacity to be present with us, to be present with me, is limited. And so you could say, I miss and I look forward to being able to be with all of you without the interference of a sense of suffering that isn't really going on. You see? One could say, perhaps, that that is an emotion, but you know what? To recognize something exquisitely beautiful is a recognition of Truth, and it feels good, but it's not an emotional response. What it is is an unobstructed experience of the presence of God right there, *by God Himself*. It's me claiming no private point of view of my own, and therefore allowing God's point of view to be my point of view as God sees and recognizes the utter exquisiteness of what He is in what He is seeing. And there is, because it is such a natural experience, a desire, you might say, to experience only That.

For the most part, that is all I experience. That is all that any of us who are Awake experience. Except there's this little band of us, this little group of us suffering from nothing, preoccupied with nothing. And so we look forward to, we desire to have, the full experience of your presence *and* your conscious experience of being present with us, without the obstruction of this silly distraction.

The weeping, as it were, was an expression of compassion, but it was far from an expression of helplessness. We care, and that's not an emotion. We love, because we are Love. We embrace because that's the nature of Love. And if our embrace isn't noticed, this Vision, this Knowing of the fullness of the potential in our relationship *remains paramount*. And so, whether you feel the embrace or not, whether you are too busy to notice it because you just forgot to love, it doesn't minimize our intent, our inclination to do what I told you to do at the

beginning of this afternoon. Even if ignorance of our presence has been going on for 2,000 years or longer by many of you, it doesn't mean that a *moment* isn't all it takes for a change to occur. And so we do not become hopeless. *We persist.*

I suppose one could say that our unalterable desire could be called a yearning to be with you all, with your knowing that you're with us! You see? But yearning is an emotion. Nevertheless, we care and persist in our desire to have this glorious experience which it is our Birthright—yours and mine and the rest of the Brotherhood—to be experiencing with each other.

We feel our caring, we feel our Love—and we embrace you in It. We know that at the very moment when you're all preoccupied with your . . . well, distracted with *nothing* . . . that your capacity to experience us purely and with your full Birthright is right there! Your capacity is ever present. And we want . . . we want to experience the unity, the connection with you. But it's not an emotion.

Don't you find that often the purest feeling of love is accompanied with tears? It has nothing to do with sadness.

QUESTION: No, it is not a reaction.

RAJ: That is correct.

QUESTION: Thank you.

RAJ: You are welcome. I would like to add a little something to what I've been saying. The window is a force field, I said. A pattern of energy. Well, that could sound very scientific, very mechanical. Bzzzzzt—force field!

What is the energy of Spirit? The energy of Spirit is Love. And so, I have just shared, in a way, our Love for you—the Love of those who are Awake, for you who are Awake but don't believe it. You are embraced by It, and I will tell you that It is healing. What I want you to understand is that the energy of the glass, the energy of your body, is the energy of Spirit which is Love, and so you are being constantly loved by *absolutely everything*.

“Well, it's just a light switch!” [gesturing toward the wall] “This isn't even real wood!” [pointing to a bookcase]

If it exists, it's Love embodied—Love that is actively loving. So it isn't that you just have a body that has an intent to identify the presence of your Individuality perfectly, and isn't that nice of it? *Why* does it have an intent to identify you perfectly? Because it's Love! And it embodies the Father's Intent because That's the only thing there is to be embodied.

So, you know what? What you call every aspect of every energy pattern that you identify and call your body, desires—just like we do—for you to recognize its Love that embraces you, so that you might experience conscious communion of Love with it. Do you see?

“Television is an invention of man” [touching the television].

Well, I don’t care what you call it! There is form. And the only thing that form can be made out of is energy. And the only energy available to make form out of is Love—the energy of Spirit. And so, as long as It’s there in that form, It desires of you that you recognize the Love with which It’s loving you, so that you might be able to look at it and say, “It’s just like me! It *isn’t* a foreign object, created by human beings, and probably for wrong reasons.” It doesn’t matter.

And so you might say that everything that you see and think is so different from you, yearns for you to recognize yourself—the essence of what you really are—in it. We talked about having an object of your affection. I want you all to realize that *you’re* the object of affection of a *universe*. It’s a wholeness.

So, as I said: Love—you gotta let It out and you gotta let It in.

We will take another break—shorter this time.

RAJ: At the table in the green top, yes.

I will just mention, since you were the one who was sitting with her hand on the glass-topped table, if the glass is a field of energy, and if your arm or hand is a field of energy, then they can pass *through* each other. So you might have fun with that, too. That is how you walk through walls. Go ahead.

QUESTION: I’m doing my best at trying to live an undefended life. And yet, as you were speaking, you were talking about a person’s body size as being a defense against the world, and so, I hadn’t realized that. But since the whole issue of my weight is my worst failure . . .

RAJ: Hmmmmmm.

QUESTION: . . . how is it . . .

RAJ: Oh-h-h. Well, there is an example of suffering from nothing—nothing except a few *words* you put together in a self-incriminating way. It isn’t your failure or your success—your body size.

QUESTION: But you said it was . . .

RAJ: What I said was that there are individuals who use their body as a presence in order to be formidable in their world. But banty roosters do that, and they're little. And dachshunds do it, and they're little. I wasn't referring to body size, but the way in which a body is handled to imply "presence." Many of you who are not physically large "densify" your body. You try to feel as though your body is a presence of some significance, and you use your body in this way to give yourselves courage to act forcefully in a way that will intimidate others. It has nothing to do with size.

Now, I just want to point out that this concept that you expressed, of your body size being your greatest failure . . . that is a string of words which express nothing. They express nonsense. It isn't your biggest failure or your greatest success. But, the idea that you expressed is one that you have believed for quite a while. What I want to point out is, that in embracing that idea, it caused you not to clearly hear what I was saying, because I wasn't speaking of body size at all. There are little people with "big presences," you might say.

Now, do you know what I care about more than your size . . . about you?

QUESTION: No.

RAJ: The beautiful presence of Love that you are—your nature. Not your mental habits, but just *you*. I don't care how big or little you are. And when your bigness or littleness matters less to you, and this exquisite presence that You really are is valued more, you will find a balance beginning to occur, where there is what you would call more lovely symmetry.

It is like what Paul is doing this afternoon. He's not being a "presence" at all. You see? When his ego sense of self steps aside and he's being nothing from an ego standpoint, the Somethingness of Being happens. If he were willing to stay with me all the time—if he were willing to abandon his right to view things from the ego standpoint—he not only would experience the wholeness he's experiencing right now *all the time*, but he would find that his physique would begin to change, and there would be greater and greater symmetry to it. Although he's not displeased with the way he looks, he would be *more* pleased with the way he looks.

The beauty and the symmetry of you or Paul or anyone else will come naturally and spontaneously and effortlessly when he and you have yourselves less on your mind as a failure or a success in this area or that area, and you value letting the essential presence of You be what's important, and share it. And that's what I love about you, is your essential presence.

So, I give you permission to not beat yourself up any more on this issue of size.

QUESTION: Okay.

RAJ: It's a total waste of time, it accomplishes nothing—except that it does keep you distracted from being the presence of joy and love that everyone else wants to experience from you. It's just another example of suffering from nothing.

I know, your ego says, "This is far from nothing! This is a lot!" Well, your size isn't *you*, small or big, beautiful or homely. Love is you. Your nature is you. And there isn't much that covers that up except when you're distracted by things like your size.

I want you to be willing to make the gift of You that has nothing to do with your size. And I want you to love that in You which is able to love everyone else. And when you are willing to let that find expression in your thoughts and words and deeds, more than giving expression to this "failure" that you say you are and all that failing means, you will have your attention placed right.

You will have your attention at that still-point I was mentioning earlier, and balance will begin to manifest. Not because it's important—not because it will say something good about you—but just because that's the way God made you. Perfect, beautiful in form, outline, color, as well as your nature. Your body is intent upon identifying the presence of your Individuality perfectly, and perfectly means *lovely*. There is no such thing as a perfect wart. The perfection of God is always expressed in *loveliness* of every kind.

The less Paul has himself on his mind and how well he's doing, the more meaningful his presence is. It's the same for you. And how well you're doing at *looking like* a Daughter of God is one of those things that you need to let go of, so that "how you're doing" and "who you are" is less on your mind than letting love come *through* you, big or small.

If I'm loving you, you can love yourself. If God is loving you—which He is—then for you to do anything less is a waste of time.

QUESTION: Thank you.

RAJ: You are welcome.

Hands? Right here.

QUESTION: Hi, Raj.

RAJ: Good afternoon.

QUESTION: Well, this is back to Paul's favorite question. But I'd like you to direct it to me. And that is, I'm letting my Guide respond to everything. See, at this point, attempting to authorize is no longer fun for me. I still do it, of course, because I'm not listening to guidance full time. But I do listen to guidance sometimes. I feel caught in this place between knowing that authorizing no longer works for me but still resisting Listening full time. It's hard to experience motivation and purpose in this space. How can I more fully move into Listening to my Guide and letting him respond full time?

RAJ: The only answer I can give you is in three words: Just do it. You won't do it until you do it, and no one can talk you into it. To be very frank with you, you will be in this space until you're not in this space. You will not do it until you do it.

So, that means that there's no excuse for not doing it, like, "Well, there's more for me to understand," or, "there's something I haven't quite gotten yet and I know I need to get that." These are excuses. There aren't any more excuses. So to put it very simply: You will be in this limbo until you're not in it.

The clarity of that answer is exactly what you need to hear.

QUESTION: Hello, Raj.

RAJ: Good afternoon.

QUESTION: About a month ago my 18-year old nephew committed suicide, the day after his 18th birthday. He succeeded in killing himself after two previous attempts had failed within a short time . . . as much as we were able to piece it together.

He was very, very loved and we are at a loss to why he did this. Thousands of people came to his wake—he was very, very loved. And we don't know why he didn't know he was loved, why he did it, what his thinking was that morning or afterwards. We need help in how to make sense out of this.

His parents devoted their lives to him, to their two sons, and they were a happy family. His brother is two years younger. He is so angry. And the parents are devastated.

We knew there was a love triangle between him and his best friend and a girl. We don't know if that's the reason he did it. He had been depressed, we think, about that. He was extremely brilliant and talented and loving. He had no defenses, he was just a beautiful soul.

We're just trying to make sense out of it, and want to know how we can all recover from this. How do his brother and his parents go on from here? We just need help understanding this. They ask questions like, "Well, where is he now?" And how can they contact him, or . . . we just want, I guess, God's view of this.

RAJ: Just a moment.

[Rather long pause.]

PAUL: Raj is not answering this in words. It's more like in pictures and meanings. The picture he's giving is that . . . what was his name?

QUESTION: Zachary.

PAUL: The picture he's giving is that Zachary never at any point had a great commitment to being in this lifetime, to being here. He didn't dislike being here, but—I can't think of the word. Just a moment. He didn't have a *passion* for being here. Literally, the picture is that there wasn't any big emotional reason for committing suicide. There's no sense of anything having built up. It was as though he arrived at a point where circumstances were what they were, and he had any of a number of things he could do to respond. And he just picked that one.

It was like a totally uncharged act. Like someone, if they found a spider in the house, might get it on a napkin and take it outside. Somebody else would just step on it, and the act of "stepping on it" would simply have no meaning other than, you know, "cleaning up." You know what I mean?

For the person who carries it out on a napkin or in a glass and releases it outside, the act of stepping on it is like . . . "How could that be uncharged? The person would have to be a killer!" You know what I mean? It would *have* to be an aggressive act. But for many people stepping on an ant or a spider is not aggressive at all. It's just useful and practical. You see what I'm saying?

And so what he did didn't have any accompanying significance to it. He wasn't getting even. He wasn't trying to escape a circumstance. He wasn't trying to get out of suffering.

The reason I took so long to start sharing the images was because I'm like the person who takes the spider outside. And so it was hard to grasp that this could be done in such a "light hearted" way, without any sense of consequences or without any emotional charge to it. He just did "this" instead of "that."

This is Raj.

RAJ: What everyone in his family needs to know is that they are not responsible. He knew he was loved. He received their love. He was embraced in it and was blessed by it. You could say that his act was an act of total irresponsibility. In other words, it was not an act in which he felt responsible to anyone else, and it was also an act in which he held no one else responsible. It was a thoughtless act—something he engaged in, you might say, before thinking.

At this moment, he is surprised at where he finds himself, simply because there was no forethought and no anticipation of where this act would get him to. He is wonderfully cared for, but not fully receptive to where he finds himself. He finds himself totally comfortable, nurtured, and well. And he is being allowed the time and the space to, you might say, catch up with where he finds himself.

Everyone who passes on is always met, is always received caringly and nurturingly, while they make "adjustments," you might say. Some make the adjustment more gracefully, and others take longer. He is not being ungraceful, but he is really having to pay attention. He's really having to let himself be present there, and to let it in. And he knows that he is not under any pressure to let it in by a certain time.

I guess the simplest way I could put it is that he is at a point where in order for him to move forward, he is going to have to bring a certain degree of commitment to being where he is. And so this is his learning at this point. It is a step of maturation, of maturing, of growing up for him. Not because he's eighteen, but in terms of his coming into the fuller experience of himself as divine.

Everyone is innocent. And everyone in the family left behind must be willing to understand that love is not a means of controlling someone else, and one gives it as a gift, without strings. The fact that he recognized the love that was given but did not use it as justification for behaving in a way that didn't distress those who gave it to him reflects a point in the growth of *his* own character rather than reflecting something about those who were around him. And it's very important for everyone to understand that.

Now, I indicated that he is being loved. If you are able to share what I am saying in any way with them, they need to know that they are also being nurtured and loved and supported, so that they may not get stuck in their grief, and so that

they might be able to easily let go of any sense that they were at fault.

QUESTION: We'd like to know why he was so determined to leave. You said that he did it kind of in . . . it sounds like a detached fashion. But most of us, I think, if we were trying to commit suicide . . . if the car stalled or a strap broke, we might think that angels or someone was trying to tell us to not do this. Most people don't persist. We don't understand why was he so persistent about leaving?

PAUL: Just a moment. The words that Raj said were, "Because there was no reason not to." Just a moment.

This is me, Paul. Again, he wasn't weighing factors. It wasn't the result of reasoning or of any thought processes—weighing the pro's and con's, or anything else. And so because there were no factors to consider, there was no reason not to follow through. Just a moment.

Raj says:

RAJ: That is the simplest way it can be put. There were no preferences one way or the other. And so there were no reasons present for not acting it out to its logical conclusion. I understand that that is difficult to understand, but there simply was no practice of logic involved in this suicide.

QUESTION: We also wonder, he had a severe bicycle accident when he was 14, and we wondered—it was really a close call—did that have anything to do with his changing—he seemed to be different person before and after—that had nothing to do with it?

RAJ: Absolutely not.

QUESTION: Had he —

RAJ: You see the problem is that you are trying to make something reasonable out of it. And that [reason] is what is completely missing from this event.

QUESTION: It wasn't because he was depressed. He just wanted to leave. Just check out.

RAJ: That is correct.

QUESTION: Does this have something to do that he always was detached about everything—he never cared about anything except his guitar—he didn't care about —

RAJ: It has to do with the fact that he never made commitment to being here.

QUESTION: And so the best way for the family to recover is to just accept this?

RAJ: That is quite correct.

QUESTION: This is hard for them.

RAJ: It will be harder if they manage somehow to claim some guilt for it. It will be harder if they think that somehow they ought to have been able to do something to change his mind, or to have made life feel so worthwhile to live here that he would have decided to stay here. The simple truth is relieving.

QUESTION: Is there any way that his mother or parents can be in touch with him? Or is that something that's not acceptable?

RAJ: At the present time, it is not possible because his real work now has to do with his making commitment to being where he is before there can even seem to be a sense of forward movement.

QUESTION: Is it likely that he will return to the physical? Or is he done here?

RAJ: It is highly unlikely.

QUESTION: So he basically had accomplished whatever he set out to accomplish in his short life? Or is that even a relevant question?

RAJ: It is not really relevant.

QUESTION: Okay. Thank you, Raj.

RAJ: You are welcome. If one takes the subject matter of this last question and

the events that prompted the question, it could seem like perhaps a heavy and sad note to end on today. But if you will give your attention to the answer that I gave, it will illuminate many things for many of you that you're not even thinking of at the moment, which will be relieving. I knew what the question would be before she asked, and it was appropriate for it to be dealt with to everyone's benefit, rather than my speaking with her privately.

We have covered a lot today. It has been good to be back with you again after such a long time. I want you to remember that I love you, the window loves you, the not-wooden bookcase loves you. And none of it is matter. Everything we have discussed today is in itself enough to wake you up. However, I will look forward to seeing all of you at our next Gathering, Awake or not. I have enjoyed being with you.

ALL: We love you, too. Thank you, Raj.