



A Gathering with Raj
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TAPE: ONE

QUESTION: I would like to ask you about the incest issue that has come up in my family? I'm wondering what your comments are, if there are any better ways that I could be handling this? If there any lessons that you would like me to learn from this that I haven't learned already?

ANSWER: This is a loaded question, simply because there is so much conditioning associated with it—not just in your family, but in all families, generally speaking.

Now, what makes this most difficult to approach is the fact that very few individuals are willing to own the fact that they play an integral if not key part in every experience they have, and no one is ever an innocent victim.

Now incest is a dance that is played by two individualities. And both are partners in the process. Now this is quiet revolting to many people. But if I were to say that a successful marriage, or a successful business partnership was the result of a dance played by two who were partners in the endeavor, and that it was important for each member of that partnership to recognize and own the part he or she has played in it, you would be quite delighted with the realization of the necessity of owning the part you played.

Now you all must become willing to be honest. You must be willing to look at the facts, whether they are pleasing you or not pleasing you. Because it is only in your capacity to recognize the key role you play in your experience, whether you are liking it or not, whether it seems constructive or destructive, it is only in your ability to own the part you play that you will realize your power. And it is only in realizing your power that you will discover your invulnerability. And it is only in discovering your invulnerability that you will be able to let go of placing guilt, either outside yourself or within yourself.

Understand that the only reason guilt comes into play, is because you do not see a way to freedom from the negative that you must own or take responsibility for. And since you cannot find a way out into your freedom, you must come to some sort of means of living with the negative, and that causes guilt to come into play. Because guilt suggests that a penalty or penance is being paid that may earn you your freedom that you can't otherwise get.

Now, one who is a "victim of incest," as I said, is a partner in a dance. And if one partner is a victim of incest, so is the other partner—the one who has been incestuous, the one conceptualized as the instigator of the incest. But I will tell you again, there is not one who is the cause of it, and the other the victim of it.

Both are doing the dance, and therefore both are being the cause, and both are being the victim, because neither one of them is in a position of experiencing their integrity. They both lose their integrity in the process. They are both victimized and they both need healing. They both need love. They both need the recognition on someone's part of their essential divinity so that they may feel joined with, in terms of the integrity that is inviolably theirs, and thus let go of the guilt that both are feeling, and thus come out of their prison into their freedom.

Now, as I said, this is a difficult situation to deal with, because there is such a strong sense of victimization. There is also a strong sense of one of them being the victimizer. And also a very strong sense of guilt. Each one involved feels guilty for what has happened. And each one is paying penance. And each one is feeling a sense of worthlessness that will have to be overcome, but which they feel it is impossible to overcome.

Now I want to be very clear here, because there tends to be misunderstanding on these issues. I am not saying that incest is all right. I am not saying that it is just one of the many events or experiences one can have in the course of living. Incest is something which deprives those participating in it from the direct experience of their integrity, and thus it violates their integrity. It is not something which should be allowed. It is not something which should be condoned.

But that does not mean that judgment and criticism and penalty must be forthcoming. It means that someone must necessarily have the degree of love activated that constitutes a joining with the integrity that the act of incest seems to be covering up so that those participating in it might feel a strengthening at the fundamental level of their worth and validity, and thus be able to let go of the guilt, the sense of deserved punishment, the sense of unworthiness, as well as any further need to act out incest.

Healing is needed. But healing will not come from guilt. It will not come from judgment. It will only come from love.

I will tell you something: There are not degrees of illusion. There is just illusion or Reality. Some illusions are not worse than other illusions. Be very careful not to indulge in self-righteous judgment. Because those that you would judge relative to incest are not suffering from an illusion greater than the illusions that the rest of you are experiencing—of separation from the Father, or separation from your fellow man, or the justification to use a phone that is out of order that will allow a call to go through without putting a quarter in.

That which violates your integrity, violates your integrity, and there are not degrees of violation. And every single one of you deserves to have your divinity acknowledged so that you may release the sense of guilt or the lack of integrity that you feel within yourself.

As long as you have degrees of illusion, or degrees of seriousness of illusion, which therefore call for varying intensities of punishment, you are caught in the ego frame of reference and you are blinded to your possibilities for Awakening just as much as the one you are judging. And joining with that one in his sense of unworthiness, by becoming unworthy yourself in your engagement in judgment, is not going to help anyone even though the ego will cheer you on.

Now what is needed is for the sense of the integrity and power of each person involved in the incestuous experience to be bolstered, strengthened, illuminated, brought forth so that that one's sense of his or her power might return his or her substance and integrity so that the feeling of worthlessness and of guilt might be easily set aside.

Above all don't try to get justice. I will tell you what justice is: Justice is coming out from under any sense of guilt, any sense of worthlessness that one might be engaging

in. That is justice. And that doesn't involve proving anyone wrong. That doesn't involve getting even.

I will tell you something else: To come into a sense of ones worth that is present, regardless of any action one has engaged in or not engaged in, is to come into the experience of ones primitive, faultless, perfectness, which is the truth about oneself. And that is available as an experience, always. Because not one of you, no matter what you have done, can ever have become less than what God has expressed Himself/Herself as. And each one of you, no matter what you have or have not done, has this experience of faultless perfection available.

But you will not access it until you are willing to let go of the judgment and the sense of guilt that you bring upon yourselves. Your employment of guilt relative to yourself is what covers up your ever available experience of your divine perfection, your Sonship and Daughtership, your divinity.

The trouble with the sense of victim and victimization is that it causes one to feel powerless until something out there changes, until the victimizer changes, or until the victimizer pays for his victimization. And that is an experience of loss of integrity, loss of worth, loss of authorship of ones own experience.

And without that sense of authorship one is at the mercy of externals. And I'll tell you, that's passing the buck. When you say, "I cannot be happy until so-and-so pays for what he did," or when you say, "I cannot be abundant until the economy changes," you are giving your power away by your very word. And you are a victim, but you are a victim of your word. You are not the victim of the economy. And you are not the victim of another. You are the victim of your very own word.

Now everyone involved here needs to be able to give a new word to himself or herself. And that word is, "I am the author of my experience. I have been the author of my experience. And those experiences that I have evolved for myself that I have not liked, I am not going to evolve for myself anymore. I have the authority not to evolve it anymore. And I am not going to fool myself into believing that I don't have the authority to evolve something new, by blaming someone else for my experience. And I am going to release my victimizer, whether it is the economy or whether it is another human being. I am going to release my victimizer from my judgment that that one is the cause of my suffering. I am going to release myself and I am going to release my other. And I am going to evolve a new experience." That is what uncovers one's freedom. And that is what allows one to let go of guilt.

Victims have a difficult time hearing the truth about their victimization, because the ego has so convinced the victim that the cause of the victimization lies with the victimizer, and covers up the fact that it is ones own ego that is the victimizer and not the one that the ego projects the blame upon out there. Such a call for justice from victims deludes those interested in coming to resolution and healing.

Again, the justice that is needed is the experience of ones integrity, that one is solely responsible for allowing himself or herself to experience or reject.

Justice doesn't come from circumstances or external events. Justice comes from one letting himself off the hook, releasing the judgment and the hate and the self-depreciation, and daring to look within with the desire to know, "What is True in me? What is Divine in me? In what way am I the direct expression of the Father? Where

are the qualities of the Father in me?" And this question shouldn't be asked to prove that they're absent, but rather should be asked on the basis that those qualities of the Father are there together with the desire to open up and experience them.

Every single individuality who is experiencing the three-dimensional only frame of reference, every individuality who is not experiencing Totally Awakened Consciousness, is the victim of a partial view that is being treated as though it is whole. They are the victim of an ego sense of reality, a false or incomplete sense of reality.

And if you are going to say that so-and-so is a real victim, and so-and-so is not the victim but the victimizer, and they are different, and one truly needs to be punished and the other didn't deserve to be punished, then you are not allowing yourself into the realization of love that dissolves both the penalty for being the victim, as well as the penalty for being the victimizer and promoting that revelation of the Christ of each one of those individualities who stands there and appeared to do a dance of ignorance. The justice is in bringing out the divinity of both individuals, and their release from the victimization of their ignorance of their divinity.

Now I am not here to promote what the ego calls justice. I am here to promote Real justice, where every victim of every kind becomes freed from that label and freed from the penalties associated from that label.

I encourage you with your family not to make a mountain out of a mole hill. I would encourage you to support and help illuminate an awareness of the actual integrity of everyone involved. Not the integrity of the dance that occurred, because the dance did not express integrity. But the dance also did not express the true nature of the individuals involved. And you had better dare to home in on the true nature, rather than the false sense so that you are magnifying the truth rather than the illusion, and thus contributing to the healing of everyone concerned. That's the end of the answer.

QUESTION: I believe you've almost answered my question already. I'm afraid, I have a fear of being found out, of really expressing my true feelings. I feel sometimes that I'm like a lit candle hiding under a bushel basket. And I've used all the escapes to hide my integrity. If you can tell me what I'm so afraid of, or why am I so afraid to reveal myself or to be me I would appreciate it? But most importantly, how can I let go of this fear so I can get on with my life?

ANSWER: I'm very glad that you use the illustration of the candle hid under the bushel basket. Because the candle is lit, and what is being hid is the light. You are not covering over a darkness, you are covering over a light. Secondly, it is not you who are covering over the light, but your ego. Again, the ego is a limited or finite sense of what you are in your totality, what you are actually, divinely. It is a limited perception of the infinity that you are.

Now, how do you come out from under this shielding, you might say, that your ego uses to cover over the light? Well, you don't become overwhelmed by that shielding of the ego. You don't become reactive and indignant to the ego. You get in touch with the light in you. And you love the light in you. And you desire to experience it more fully. That is what nurtures the light. That is what causes it's illumination to expand.

You see, it isn't that you don't want to experience yourself fully. It isn't that you don't want to share it fully. It is that the ego knows that if you share who you are fully, it

and its limits will lose their substance and the ego will cease to exist. The ego is afraid to have who you divinely are step forth without apology.

You are not your ego. You are more than the limited ego sense of yourself that is prevalent. And the you that would love the light, and desire to see it grow and expand and illuminate every crevasse and every cranny and every part of what you divinely are, that which would love the light is not the ego, but is truly you. And so when you—who you truly are—love the light in you, and you give your attention to it, rather than overcoming the ego or doing anything with the ego, you will have withdrawn your energy and your attention from the ego, and it will immediately begin to lose substance.

All of you are afraid to wake up because you are afraid you will lose your identity. That is what the ego suggests. It suggests that if you wake up you will lose your identity. And the ego speaks with your own voice. And so you hear, “I am afraid to wake up because I will lose my identity.” But the fact is, that when you wake up the ego will lose its sense of identity. And you will become empowered and come into the full experience of who you are, not just a sense of yourself, not just a sense of your divinity, but the actual experience of yourself and the actual experience of your divinity. And so your integrity will be greatly enhanced. And your individuality will be completely crystal clear to you.

Now, you will not move into your freedom to be you without apology, by attempting to find out what there is in you that is afraid. That is the trap. You will have to let this part of you—this ego, that expresses its fear as though it is you expressing your fear—you will have to let it do it. Just notice that it is doing it. And you give your attention to whatever awareness you have of this light that is hid under the bushel, and love that light, and yield to it. Let yourself into it. Acknowledge it.

And daily refresh yourself with an encounter with it, if I may put it that way, an encounter that can be experienced in meditation, or some short period of time in which your intent is to feel the light in you. But don't try to do battle with that which is covering it up. In other words, don't become distracted by the bushel basket that is hiding your light, else the bushel basket will be strengthened. That's the end of the answer.

QUESTION: I've been sort of puzzling about how to frame my question. I would like to know more about animals, and plants and our relationship to them. And I think the reason I have a problem framing the answer is because I view the animals from an ego perspective, as I see myself much as an ego. My question is basically I guess, what are the animals? If they are expressions of God, why do they seem to have a lack? They don't seem to be as intelligent as we are, or some of the abilities. What is our relationship to the animals?

ANSWER: Yes, the animals are expressions of the Father, of God. They are part of the infinite self-expression of the Father. They are absolutely as divine and eternal as you are. And they seem to lack and they seem to suffer, because they have egos also.

Now, they appear not to be as intelligent because you have lost the means of communion. You have no language for communicating. And just as when you are around someone who does not speak your language well, they appear not to be as intelligent as you, because you must find more grade school level terminology in order to communicate with them, even though they may be a physicist, or a graduate of a

university. Likewise, with the animals that you have no means of communicating with, they appear to be less intelligent.

But I will tell you something: Every living thing is conscious, even a tree. And anything which is conscious, is consciousness. And consciousness is Mind, and Mind is God. And, therefore, all that God is is fully embodied in every single form of self-expression that the Father has expressed Himself as. And so the means of communicating must come forth. And there is, indeed, some progress being made.

However, there is such a strong belief that trees, plants and animals are lesser forms of life. There is a great resistance to, even an unwillingness to actually have, shall I say, communication, to actually experience the discovery of the fullness of the self-expression of the Father in a particular plant or tree or animal, etc., especially the ones you do not like, like centipedes or snakes or spiders or mosquitoes.

The bad relationships that you experience with these creatures arises from an inability on your part to identify them properly as fully the expression of God, an expression of God which embodies all the intelligence that God is, just as you embody all the intelligence that God is.

They get a bad rap, because you make the assumption that they are a lesser form of life, that there is not intelligence there, but just knee jerk instinctive reaction. And it is only the very few who dare to deal with “pests” from, shall I say a metaphysical standpoint, a willingness to communicate with them and say, “It does not work out well for us both to occupy the same space, but there is a place for you just as there is a place for me. And, therefore, I will be in my place and I will ask you to be in your place.”

Those who are beginning to see the connection and to acknowledge the intelligence that is there, and to actually address these “pests,” are finding them moving out of their immediate experience, and so there is freedom for both to live without imposing on the other.

There is a willingness to attempt to communicate with the dolphins. But you see what has happened, man has come to a point where he’s willing to assume that maybe the dolphins are as intelligent and maybe even more intelligent than man. And so man is, the researchers are, truly looking for evidences of it, with an expectation of finding it. And that is what is beginning to open the door.

Now, you have a new way to approach the life forms on your planet. Understand that these life forms have egos. In other words, they are experiencing a limited sense of what they divinely are also. And when you see your pet behaving from an ego stance of impatience or distress or frustration with you, because you didn’t take them with you when you left, and you come home and you find your favorite purse torn up, or the toilet paper roll pulled out all over the kitchen, and they have obviously had an ego temper tantrum and are letting you know of their distress, understand that just as with your fellow man you are not to respond from an ego level of retaliation.

But what is being called for is your acknowledgment of their intelligence, of their divinity. Talk to them. And the next time you go somewhere, say to them, “I cannot take you with me. It will not work out right now, but I will be home in an hour, or I will be home this evening. I will see you then.” Let them know that you care. It is not as foolish as it sounds. They do not have to understand English. But do express the words that focus or crystallize a meaning in your mind relative to them, an intelligent

meaning and assume that they have the means to grasp the meaning and understand what needs to be understood.

I've said before that love is the willingness to recognize that which is Real in each and every thing, Real with a capital "R." Extend this to your pets. Extend this to the creatures in your environment. And watch the harmony and the order that unfolds. That's the end of the answer.

QUESTION: My question is about the book, "Right use of Will, Healing and Evolving the Emotional Body." I may have a follow up question depending on the answer to the first one, which is: Have the understandings given in this book really been received from God in the first person?

ANSWER: What do you think?

QUESTION: It feels right. Yes, I think so, but...

ANSWER: I am not going to judge that book. I am going to give you a means of understanding whether it is valuable for you or not.

At the bottom line, there is only one right use of will, and that is to choose not to use it. What that means is, to become so unwillful that you are able to become quiet within yourself to feel what is appropriate for you—in effect to feel the will of the Father, because you are the direct and full expression of the Father.

The only presence you have is the presence that the Father is expressing of Himself. You do not have a separate presence. I agree that you appear to be separate from the Father, and you appear to be separate from every other one in this room, but that is not the fact. You do not have a presence of your own. The only thing that is there is the Father being Himself/Herself, the Father/Mother, the Movement of Creation Itself is what is present there, and the only thing that is present. And it constitutes your true individuality. It constitutes who you truly are, but not a you separate from the Father. And not a you separate from anyone else in the room.

In choosing not to use what you call will, you are becoming humble enough to yield to the Father in you—the Father/Mother in you. And in yielding to the Father/Mother in you, is to yield to your capital "S" Self. And in that process you discover who you truly are, what this capital "S" Self is. And you begin to claim less and less of a presence as a separate entity or personality. And you begin to allow the very natural and inevitable experience of wholeness that comes forth as you yield to the Father's Will.

And when you have completely yielded to the Father's Will, you will have come into the full experience of what your individuality is. And you will feel whole. And you will feel invulnerable. And you will feel the power of your presence. And you will feel your safety. And you will feel your actions, if I may put it that way. And everything that you do "in the world, in the universe," will be nothing more and nothing less than the Movement of the Father, except that from that vantage point of conscious awareness the Movement of the Father, those words "The Movement of the Father" will be inseparable from your experience of you being who you Truly Are.

One must be very careful when the word will is used. Because everyone is very familiar with what human will is, and it is very difficult to let go of that. It is very difficult not to attempt to exalt the human will so that it becomes a clear reflection of the Father's Will, or a clear example of the Father's Will, but nevertheless, a will separate

from the Father's Will, a separate will that mirrors the Father's Will, if you will. But that's still separation. That is still duality.

And so you must be willing to use your human will for one thing only, to choose to set it aside, to choose not to use it. That is the beginning of humility. That is the beginning of peace.

Whenever one meditates, one is engaged in a process of disengaging from the human will, and that is why the experience of peace emerges, which is the first step of experiencing your capital "S" Self Truly.

You will not learn how to use your puny little human will better and better by getting it to be more expressive of the Father's Will. You will only come into a true sense of your integrity as you yield up the human will, and let the Will of the Father disclose Itself to you. And of course, the ego sees this as profound control. And yet, if you will disengage from the egos reaction, and engage in this process of beginning to feel the Father's Will, you will find yourself feeling empowered, as I said, because the Father's Will is what constitutes your integrity. Because the Father is the substance and the presence that is seen and called you. And as you get to experience the Father's Will you begin to know yourself Truly.

I will tell you something: This book you spoke of has it's place. It addresses individuals in their process of Awakening. It helps to trigger their movement into more intelligent empowerment. It is a Divine message, but it is not absolute, just as what I am sharing with you is not absolute. But what I am sharing with you triggers your movement into greater clarity, just as this book triggers others into their clarity. And we will not even get into a discussion of levels and relative values of those levels, because no matter what level anyone is on, he or she is at the threshold of their clarity or clarification. And that is all that matters.

So the question is: Does this book for you, express triggers, express values that help move you into a greater willingness on your part to yield to the Father's Will, to yield to your capital "S" Self, in other words? That's the end of the answer.

QUESTION: I was doing some work last night, delightful work, and noticing the enlarging space from myself between my fear. Okay I see the fear, but I still want to do this thing that I call delightful work, and watch it transform into a challenge that I can meet. Can you comment on that? It's a delightful experience.

ANSWER: I'm going to ask what your question is. It sound as though you have asked a question, but you have not. You have commented on the fact that you are observing a certain shifts that have occurred and that are occurring by virtue of this task you are engaging in. And this is wonderful.

QUESTION: But I didn't ask a question, right. How can I facilitate myself to transform fears into challenges with more delight?

ANSWER: I'm going to suggest modifying the word challenges and changing it to opportunities. Changing fears into opportunities. The surest way to do that is to be alert so that you recognize a fear as a fear, rather than a thoughtless emotional reaction where you find yourself submerged in emotion. If you are alert enough to recognize the onset of anxiety, or the initial stages of fear, then you will be able to say, "Ah-ha! I am

approaching a threshold, an ego limit here, which necessarily means that I am at a point of breaking a boundary and accessing new territory. What is the new territory?"

That process that helps you arrive at a point of inquisitiveness, "what is the new territory?" is the means by which you turn the fear into an opportunity. And by being inquisitive about the new territory, you give your energy to that which is beyond the fence, beyond the limit. And thus, you do not energize the limit. And the desire to know what the beyond is—beyond this limit—is what begins to dissolve the limit. Do you get the picture?

QUESTION: Yes, in other words give no power to the fear, but rather to the opportunity.

ANSWER: Of course. The fear is just the edge of a conditioning. The conditioning says, "Thus far, and no farther." The conditioning says, "On this side of the fence, is your comfort zone. On that side of the fence is God knows what." But you see the truth in that? What is on the other side of the fence is something that God only knows. And what God knows, you ought to want to know. So let that very negative approach of the ego, the very words, "God knows, what's on the other side." Let that shift into, "God knows what's on the other side. I want to know what God knows."

And in that way, the conditioning that would keep you from moving into that knowing will be minimal or minimized. And your desire to know what God knows, your desire to experience that aspect of your capital "S" Self that is beyond this finite ego limit is what will promote your movement into the new territory. And it is also what will minimize the uneasiness or discomfort of the conditioned thinking that says, "You will pay a penalty for violating this ego limit."

QUESTION: I seem to start things, I think with pure intent, because I don't know what to expect. And then when things begin to happen, I become afraid because I feel that I am letting my ego take control. And I can't discern which is the true happening and which is my ego. And then I start to distrust, and I stop completely because I can't tell which is the "good." I'd like to know how to discern which is ego, and which is not? And how to build trust?

TAPE: TWO

ANSWER: I will tell you something: The easiest way to discredit the message is to discredit the messenger. And you will find that the ego will always attack you, whether it is your ego attacking you or another's ego attacking you. And it attacks you, to cause you to not give yourself credit. It attacks you to cause you to become reactive, and of course that is always an ego action. And if you are reactive, then you are not in that centered place where you can be the true reflection, or the true door through which the manifestation of your divinity can move into manifestation.

Now, you must be alert. And when you find yourself beginning to doubt yourself, when you begin to wonder whether it is the ego or not, this is an indicator that it is time to shut up, become still and get into your peace again. It is not wise to get into an evaluation of your ego or of where you are coming from, because as long as you are engaged in that, you are functioning from an intellectual level where you are not connected with your peace and your centered perspective. And your peace and centered perspective is where your ability to discern between truth and illusion lies.

So when you find yourself becoming uneasy, and you seem to be face with a need to analyze in order to come to a true answer, catch yourself and don't waste any time going through the process of analysis. Bring yourself back to that quiet centered place within you, where you are able to listen and hear and feel the rightness of your actions, or feel without emotional response the inappropriateness of an action.

The solution always lies in your centered perspective. And there you can feel the rightness or wrongness, the appropriateness or inappropriateness of an action, and you KNOW, and it isn't the result of analysis.

You see it is like the tares and the wheat, as long as they are growing side by side you will go crazy trying to differentiate one from the other. And so you don't try to do it. And that is where the wisdom comes in. At the time of the harvest it is obvious.

Now don't try to analyze to distinguish between your ego and your Being. Become as still as you can. Listen as deeply as you can within. And shut up the intellectual arguments and reasonings and thoughts that will present themselves. And listen deeply in that place where you can feel what is right, even though your intellect is not agreeing. That's the end of the answer.

QUESTION: My question may sound frivolous to what everyone else has been asking, but I'm going to ask it anyway.

ANSWER: I love frivolous questions.

QUESTION: My daughter Cindy would very much like to meet someone and get married and have children. Can you see that in the very near future for her?

PAUL: How old is she? This is me Paul.

QUESTION: Twenty-six.

ANSWER: Not before she is thirty. At least not as long as she continues in the aspect or tack that she is presently taking. She may say, and she may think to herself that she wants a relationship, but she is enjoying her independence too much to really let in the limits, the yielding that she would have to give to another in order for a marriage to occur.

There is nothing wrong with this. But she needs to understand that as long as she is valuing her freedom to the degree that she is, she will not have the welcome mat out, if you will, for a relationship to begin to develop that would in some ways limit the kind of freedom that she is currently enjoying.

At the rate things are going now it is likely to be another four years until she has arrived at a point of softening, in terms of her expression of her integrity and freedom to be herself sufficiently for a relationship to form. That's the end of the answer.

QUESTION: Last Spring, while at the University of British Columbia, my inner guidance strongly directed me to work with disabled persons. Presently I'm faced with writing proposals, as well as preparing programs for the various special groups, such as the blind, the hearing impaired, mentally retarded, paraplegics and so on. Are there any specific recommendations or awareness' that I may pay attention to when looking at research instruments, programs, or even my own personal presentations?

PAUL: This is me Paul. These proposals have to do with programs or things at the university for people who are, let's say, students who would be...

QUESTION: Right, at universities and at special agencies and community colleges and so on, where these special groups would be located.

ANSWER: First of all, I would encourage you to approach each of these groups, or the handling of each of these groups with as little preconception as possible. Indeed, you can research how these particular groups needs have been met in similar situations. But do not let history be your primary foundation for conclusions and recommendations. I encourage you to research individuals experiencing these limitations, and let your fundamental goal be to express humanity—I mean by that humaneness. Pay attention to the simple needs, the felt needs, both physical and psychological.

Now do not jump to the conclusion that paying attention to all these factors is going to make it complicated. It will make it easier. Because understand that solutions are simple. Remember that, solutions are simple. Arriving at them sometimes seems not to be simple. But what meets the human need, meets the human need.

Do not be reluctant to look with fresh eyes for fresh solutions. And do not assume that the solutions will not be possible, that they will not be able to be easily implemented simply because they tend to be radical. So humaneness and freshness of approach are the two fundamental elements to bring into play here.

You do not need to worry about how you present yourself. You do it very well, and you really do it with very little self-consciousness. And you do it with a great deal of self-confidence, and yet that self-confidence does not overwhelm those you are working with and does not come across as arrogant. Just continue being you. That's the end of the answer.

QUESTION: In one of the newsletters a long time ago, I noticed a question about the grey men. And I looked for it before I came here, and I couldn't find it. And I don't know what your answer was to the question—if I had read it maybe I wouldn't have to ask it now. The question was: Do the grey men exist? And I believe you said, "yes, they did." And I find that I'm having a lot of fear about that right now. And I guess what I'm looking for is some assurance that everything will be okay. And I'm also wondering if there is anything we should be doing?

ANSWER: Well, there is one very fundamental thing you can do, and that is you can begin to remind yourself frequently that your income comes from being centered. Literally, your income, your abundance, your joy comes from being centered. It does not come from any thing you do.

You see, to the degree that you are willing to be centered, to the degree that you are willing to go within and stand as the door, literally, the doorway through which Being, with a capital "B", flows into expression, to that degree you will be able to be in a position of observing your world reconfiguring and identifying your fulfillment.

The Movement of your Being is the Movement of fulfillment. There is nothing haphazard about it. There is nothing incomplete about it. But so few are in touch with their Being, so few are willing to yield to it and flow with it that their abundance passes them by, because they are not knowing how to be appropriate in their daily activities. They are not listening for guidance. They are not listening for how to fit in.

Oh, the arrogant ego says, "Fit in? Me fit in? I'm suppose to be in charge. I am suppose to be the one making things happen. If I don't make it happen, it won't

happen.” But understand that what you are fitting into is your capital “S” Self. And so, it constitutes no loss of integrity to yield to it.

But there is the tendency, especially if things are going well, to say, “Well, I can handle this. There is no need for me to check in with guidance because there is no emergency facing me. All I have to do is go down to the bank and make a deposit today, and then take care of the regular things. Nothing hard about that. I can handle it.” And yet, there is a need to be willing to listen, to be willing to know what the real order of things is, not just your assumed sense of what orderliness is.

There is a need to be able to be congruent. Because when you are being at a conscious level, congruent with you capital “B” Being, you experience the strength and power and integrity of you. And there is not only a sense of peace, but a sense of integrated movement, you might say. There is an integration experienced between you at a conscious level, and each aspect of your unfolding day. And that is a feeling of invulnerability, that is most desirable and most enjoyable.

Now, and this does not apply just to the “gray men.” If you do not want to be at the mercy of the control of anything outside of yourself, then you had better dare to bring everything back within yourself. And then carry it even deeper into your capital “S” Self so that you might find that at a conscious level of experience—the way in which you fit in to the divine order of this unfoldment of Creation that you are in the middle of—so that you might function completely independent of anyone else’s attempt at ego control, whether it is an attempt by “money changers” to control your economy and therefore your pocket book, or whether it is a man attempting to be dominant over you and keep you in your place.

No matter what attempts might be made to control you, if your attention is within rather than out there on all those who might attempt to control you, you will find yourself being right where you need to be in order to have your abundance and your fulfillment identified. And you will seem to be squiggly and uncapturable to those who would attempt to control you. You simply will not happen to be at the spot when they reach for you. And they will be greatly frustrated. And yet, that is all irrelevant.

It doesn’t matter whether they’re frustrated or not. The point is that you are never at the mercy of circumstances. And you are never at the mercy of others who would attempt to control as a fact. But you can by virtue of fearing those attempting to control, and by giving your negative allegiance to them by fearing them, put yourself in a position of not being alert to the manner in which your Being is identifying your fulfillment, and you will seem to lose it.

Again, your income, your abundance, your freedom from control comes from being centered. When you are centered you are not operating at the level of the ego, and the ego is not able to hook you, because you don’t have any loops.

PAUL: And this is me Paul. You know what Velcro is? Okay, well half of the Velcro is made up of hundreds of little loops. And so, when you’re centered it’s as though—He’s said before—it’s as though all of the little loops get clipped. And then no matter how many hooks there are on the other half of the Velcro, it can’t hook you, it can’t engage the other half.

ANSWER: Now, concerted efforts are currently being implemented by “the gray men”—those who have been in financial control and who have had a long term game

plan of control—but they are being frustrated. And the control that they have been seeking is beginning to slip from their fingers.

There are two major reasons for this. And that is: the Japanese economy and the Japanese motivation to practice free enterprise, if I may put it that way—they are not hookable. They, literally, have no financial loops that the “gray men” can get hold of. And the Japanese are upsetting the apple cart in that respect.

Secondly, you have a gentleman, truly a gentleman, in charge in Russia who is promoting significant new ideas. You must understand that the “gray men” have depended upon polarization in order to make their money, and in order to grow to the point of having control. It has been essential for there to be enemies present in order for them to make their money, because their money has been made by investing in the war machine. And the polarization between the United States and Russia, and Russia and the Western World is diminishing. And as a result, the pot, if you will, the resource for gaining control is dwindling, is disappearing. And so, you do not need to fear the results of the “gray men’s” efforts.

I am going to suggest something to all of you, and that is be very alert and at the same time wise. Be alert to the inclination to continue to hold a people in the role of enemy, whether it is your next door neighbor, or whether it is another country who has typically filled the role of enemy. Do not hold yourself or others to the past.

It is well for you if indeed you wish to wake up comfortably, to take each moment as though it is brand new, and not encumber the moment you are in with history or with the past. At the same time with wisdom, observe to see whether intelligence is being expressed, and if it is not being expressed, do not accept it. And if it is being expressed be the first to acknowledge it. And do not let your willingness to acknowledge intelligence be colored by an old concept, a historical concept, a well established and long established hate.

Also do not be afraid of the Japanese, they will not take over the world. But they are being an antibody to the virus that the “gray men” have been. That’s the end of the answer.

ANSWER: I would like to make an addendum to the last answer, which was asked just before lunch, since it touched on, let us say, world events.

There is a lot of interest, a lot of vital interest in, shall we say, the second coming, “the end of the world,” the end of illusion, the process of Awakening, and there is with almost everyone either the faint stirrings or even the strong stirrings of awareness of shift, of change, etc., occurring, and a sense of eminence about it.

But I want to make something clear. If you go to the doctor and you get a verdict from him that you have cancer, you do not say, “Oh, glory hallelujah the end of illusion is occurring. My body is going to disappear. I will not be encumbered with this illusion anymore, glory hallelujah!” Now, it is just as foolish to be scanning the horizon for the signs of the times, looking for disaster, or deterioration, or the collapse of the economy so that you might stand and say, “Glory, hallelujah, the end is at hand, illusion is almost over.”

If illusion is almost over, then something is going to be replacing the illusion. And that something is going to be Reality. And Reality is the expression of the infinite

intelligence that is God. And that which is infinitely intelligent is harmonious, orderly, expressing the Movement of Creativity.

Disaster is not a representation of intelligence and order. It does not represent transformation that is healing. It is more trauma. The collapse of the economy is not a sign of healing. It is another example of ongoing illusion.

So let us not be looking with too much eager interest for the disasters that will spell the doom of illusion. What spells the doom of illusion is the breakthrough of Reality, the penetration of Reality into the limited perception that everyone is embracing at the moment, thus exalting one's clear perception or clear understanding and thereby exalting the manifestation of God, called the world and the universe. Thus bringing forth greater order and greater harmony and greater manifestation of intelligence on the face of your globe.

It is the ego which interprets the dawning of flawless clarity as Armageddon. It describes the actuality in exactly the opposite terms, great configuration, great suffering, great gnashing of teeth, etc. Why do you suppose that is? So that you might avoid waking up. So that you might avoid the "second coming." So that you might not engage in that which will be the annihilation of the ego. Again, defining the ego as a limited perception of Reality.

So again, do not scan the papers for signs of trauma to the earth, or signs of trauma to the economy, or signs of trauma to mankind so that you might know that indeed you will not have to endure the illusion much longer. Look rather for the continuing expressions of expanded intelligence that are occurring.

Be watching for them, they will be somewhat covered over in your newspapers, because the good news doesn't make money. And so you might find the signs in a little box on the next to the last page, just a little blurb of some apparently inconsequential event, but you will recognize that it is one of the significant things that simply isn't being recognized for its significance. Be alert for signs of healing. And be expectant of signs of emerging order in your country, in the world economy, in world politics.

Now I am not saying this so that you might begin to engage in positive thinking and thus change the course of history. Because whether you become positive or not in your outlook, the Awakening is going to occur. And your negative or positive approach will either make that Awakening comfortable or uncomfortable.

The simple fact is that the Awakening is occurring, because there are not any longer a sufficient number of egos to join together to substantiate the ego frame of reference. And so, the ego is weakening, and in its weakening mankind as a whole is beginning to remember Home, is beginning to remember its divinity, is beginning to remember its integrity, and is beginning to feel the necessity of extending that self-recognition to one's fellow man and to make demands for humanity to be the primary law, if you will, around the globe, that the meeting of the fundamental human needs rather than the meeting of the insatiable demands of the pocket book is what needs to be enhanced and made first—given the highest priority.

What is the "second coming" if it isn't this rising feeling of one's integrity, and this emerging inner conviction that there is something fundamentally divine about conscious human individuality, about you. What is the "second coming" if it isn't the Christ of each

one of you, beginning to register with each one of you, and your daring to begin to own your divinity.

As I have said before, I don't need to come again. I have already owned my divinity. I have already done "the first coming." The "second coming" is yours. And it is time. Not because I say so, but because the Movement of Awakening that has been constantly occurring since what you call the "fall," and since what I call a submergence in ignorance of one's divinity, has advanced to a point where that ignorance, this sleep, this dream, can no longer support itself. And because the "second coming" is occurring, because the Awakening is occurring, because the process of coming back into your Right Mind is occurring, I am talking about it.

I am here not to entice you into the Kingdom of Heaven, but to confirm the Movement into the conscious experience of Reality that is already going on. So that you might embrace it more enthusiastically and whole heartedly. So that you might know that you are not going crazy, so that you might know that you are not being arrogant to have such a healthy and wonderful attitude about yourself as to claim to be fundamentally divine.

Now, let's get off of this Armageddon syndrome, mindset, and let's begin to look for the evidences of emerging and increasing intelligence, harmony, order, love, humanity. And when you find it being confirmed in your world from the most unexpected sources, such as the Soviet Union, be careful how quick you are to reject it instead of honor it.

Now, I have said what needed to be said. Let us continue.

QUESTION: Moving right along now. I'm getting two internal messages about my career. One is abandon, and one is stay with it. My question is what is the right answer?

ANSWER: The right answer is to be willing to move on, and that is different from abandoning it. I encourage you to anticipate a transition, not an abrupt end—a period of wondering where you are, and then an abrupt beginning of something new. You are approaching a transition and it is appropriate for you to be open to it, to let yourself be curious about the new opportunities. But do not surreptitiously kick off from the old career, when you aren't quite sure that there is a place to land. That's the end of the answer.

QUESTION: This morning when Monic was asking Paul who he was and who you are, Paul made a statement about trying to explain us to one who is Awakened, is one who is not claiming a will separate from the Father. And I was sitting here with tears streaming down my face, and I don't know what triggered that. Because over the past week, if anything, I would have described my week as going along with this plateau, or this road of not feeling any emotion—like just sort of not feeling anything, but just sort of going along here. And then all of a sudden Paul says something and I got tears streaming down my face. It didn't feel like the tears came from a feeling or a thought, but just what was said. Could you give me any information regarding that? Please?

ANSWER: Indeed, it did not come from a conscious feeling, but from a remembering so deep that it seems not to be consciously present for you to experience. It was what I will call, a remembering of Home, and understand that Home is not a place, it is not somewhere in the universe or somewhere on your planet, it is the

primitive and natural experience of being who you Divinely Are. It is that experience of God being All, and therefore being All there is of You.

The tears were tears of joy, that stem from, as I said, a remembering of the joy, the peace, the profound fulfillment of Self, with a capital "S," that occurs when you allow God to be All there Is of You, to be that which constitutes every fiber of your Being. That is what God Is, and that is what You Are, but you and everyone else are not allowing yourself to feel it. But, nevertheless, the primitive memory is still there. And that memory was triggered in what was said, and the joy came forth and you had feeling that came out as tears.

Now I am going to take this opportunity to expand on a theme which ties in with your question.

The thought is expressed, in one way or another, that one who channels is sacrificing self-awareness and self-responsibility by deferring to an entity separate or different from the one who is channeling. And that the necessity is to dare to own the fact that it is truly all the channeler, and that there isn't really any other entity. And that to claim that a separate individuality is being channeled is a way of passing the buck, not only relative to those who listen, but also as a means of self-denial on the part of the one channeling, and thereby not in a position of owning his power and therefore his integrity.

Now, this line of thought, this argument, can also be applied to any individual going within in prayer, and asking for guidance from the Father. The suggestion can be made that reaching out to the Father is a way of denying your already existing integrity, that it is a way of passing the buck, that it is a way of not having to be responsible for, or be able to take credit for whatever successes might follow as a result of listening for guidance.

The end result of this can be that channelers would stop channeling, that people would stop listening, that individuals would stop seeking inner guidance and begin to rely on themselves more. But in the final analysis that has been what has gone on for centuries and has constituted the human condition, the dream, that which everyone is so desirous to wake up out of, to be free of.

Now it is very simple. Each of you, anyone who is asleep or partially asleep is not conscious of the totality, of the fullness of his or her integrity and does not experience the total meaning of what their individuality is. In this ignorance, however, there has been a need to survive. And so, everyone has used their wits—in other words, their limited ego frame of reference—to succeed in surviving in one way or another.

Because listening to the ego is so closely related to survival, which there is a great emotional feeling about, there is a natural reluctance to let go of the ego because it so closely equates with survival. And letting go of this limited experience of self is almost impossible.

Also, because the limited frame of reference is the dominant one it does not include within itself what is necessary to get beyond itself. The ego frame of reference does not include within itself what you need to get into and access your greater capacity to be aware divinely.

Now it would be too bad if those who are channeling decided to stop channeling, because perhaps there is a little bit of a farce to what they are doing, because after all

they cannot prove that there really is another entity, and after all it might really be some very creative part of their own individuality. But you see, their own individuality at the moment is identified as the ego, which is a partial sense of things, and therefore does not include within itself what is necessary to get beyond itself. And so, if one begins to validate the sense of self that one is currently experiencing, and attempts one way or another to own his or her power, that sense of power still comes out of a limited sense of self.

And likewise, those who are praying to the Father or to the Holy Spirit and being willing to yield to divine guidance, if they are just giving their power away, and imagining a God because they feel so tiny and inconsequential, and if they stop reaching out and start depending upon themselves and giving themselves credit from within their limited frame of reference, they also will be substantiating the human conditioning.

Now, I said earlier that the process of Awakening is occurring, it has nothing to do with choice. It has to do with the fact that there aren't enough active egos—and I'm speaking universally here—there are not enough active egos to continue to support the ongoing experience of illusion, of partial vision that is taken as fact.

So those who, for whatever reason, attempt from the standpoint of their puny little egos to own their power and to depend upon themselves and express self-reliance from that tiny frame of reference, are going to be attempting to substantiate that which the Movement of Awakening is undoing. And as the undoing of that tiny sense of self advances, those who are working so hard to substantiate it, and those who are identifying so completely with it, will feel as though they are being dissolved, undone, destroyed by this process of Awakening. And the process of Awakening will be very uncomfortable.

Now the simple fact is that even if you are opening up to your capital "S" Self, even if you are deciding to lean into what you Divinely Are, it is going to be a matter of yielding into something very different from yourself as you conceive yourself to be at the moment, and as you experience yourself to be at this moment. And if you are not willing to yield to this larger Self that you do not comprehend at the moment, if you do not yield to it because you want to maintain the tiny sense of self in the process, you will not experience the enlightenment you want.

I must be very clear here. Whether you are yielding to the Father's Will, whether you are yielding to your capital "S" Self, you are going to be yielding to something that is very different from the self you are currently experiencing yourself as. And this will not constitute giving your power away. You gave your power away when you identified with the ego. And to yield to your larger Self, to yield to what you Divinely Are and always have been, the ego is going to define as giving away your power and becoming irresponsible.

And yet, that is what is going to return to you your conscious experience of your integrity and your Divinity, and your infinite conscious experience of the Movement of God that is what you ARE. And being that conscious experience of the Movement of God will constitute the infinite awareness of the Movement of Creation from which you will find no sense of difference. You will feel the power of the Movement of Creation infinitely, and you will know you are one with it and it is one with you. But it is All God,

and there is no private sense of power involved, just the infinite sense of being inseparable from that Movement of the Father that is the Movement of Creation.

And I say that, and there is no way to convey to you in words the meaning of the experience. But you are not going to move into that conscious experience if there is not a willingness on your part to yield up the private, personal, limited ego sense of self. And you will not wake up from that, or escape that limit if you are not willing to yield to your greater Self, or yield to the Will of the Father. And you will not even understand what the Will of the Father is until you make this unreasonable leap of faith called trusting into your Being, trusting into the Father.

TAPE: THREE

How can you own your power if you don't know who you are. And how can you know whether you are sacrificing your integrity if you don't know who you are.

Again, the simple fact is, that in being willing to let go of the ego, the limited self-perception, and yielding into what is there when it seems as though nothing ought to be there because you have stepped outside of your ego sense of yourself, that is the act of faith, the investment of trust in the existence of something more than your present sense of yourself. And that act of trust, that act of faith, that letting go of personal control is the only way you can get across the threshold, the boundary of the ego and begin to experience yourself, divinely speaking, with illumination.

As long as you are emerging from a state of ignorance, you cannot dare to hold on to that state of ignorance as though that were the means of gaining enlightenment. You don't know what to hold onto and you don't know what is valid and what is not.

Now the one thing you need to know in order to make that investment of faith, to make that leap of faith is, that in spite of your limited perception of yourself, what you are, and who you are, you are and have always been the full representation, the full expression of the Father. It has been and forever will be impossible for you to actually become less than what the Father is expressing.

It is absolutely impossible for you to become or to have ever been less than flawlessly divine. Anything else that you have experienced, has been a concoction of the imagination based on incomplete information, therefore, you can dare to make this leap of faith. You can dare to let go of the rope. You can dare to let go of the control. You can dare to go into the silence within yourself and let go. Because in letting go you will find come into view this forever divine presence of the Father that you Are.

You will not be swallowed up in oblivion. You will not be taken over by the dark forces. You will not be misused by "spirits." Because in letting go of the limited ego sense of yourself, you are letting go into your integrity. And when you are holding on to that limited ego sense of yourself, you are holding on to a lack of integrity.

I will tell you something: You cannot get into the Kingdom of Heaven by an act of the will. And you cannot get into clarity through a willful act of owning your power when you haven't even listened to find out who you are, because your act of reaching will be from a limited puny and worthless and guilty stance.

Now this is a very important point: You must yield into the Kingdom of Heaven. You must yield into what you divinely Are and the conscious experience of it. The ego is the equivalent of willfulness, thus any use of willfulness constitutes an act of the ego,

which is a denial of the Kingdom of Heaven and a denial of your divine Selfhood. But the ego suggests that it is only through the use of will that you in your true character and integrity stand forth as who you are.

And so, what I am describing—at least from the ego's standpoint—constitutes a complete loss of identity, a complete loss of your integrity. And yet, it is the ego frame of reference that constitutes the lack of integrity, and has constituted the human condition all of these centuries. The very thing each one of you is experiencing an inner drive to become free of, because there is something in you that is clearly beginning to feel that it is an illegitimate imposition upon you at some very deep level.

It is in the absence of the act of human will, of ego will, that you can slip across the ego limit and reaccess your experience of who you Are divinely. And that will feel like yielding to something different from you, because this you that you are familiar with is a distorted or incomplete experience of who you are.

And so, you must be willing to dare to discover who you Are. And I am here to let each one of you know that in that transition—and I'm not talking about death, I am talking about a shift of consciousness, an altering of perception—in that shift of consciousness you will come into your right Mind, and you will feel your Sanity again, you will feel your Wholeness and Integrity and your Christhood, and your guiltlessness.

You cannot storm the gates to the Kingdom of Heaven, you must let yourself through them—allow. You must let yourself into the experience of who you Are. And you must do it without knowing ahead of time what it will mean, because you're doing it with blinders on. And the blinders will not disappear until you do it. And so, you must understand that it is simply part of the process of Awakening that you will yield to that which you do not grasp before hand, because what you are yielding to is beyond the limit of the ignorance that you are employing.

And again, it will be able to be claimed that you're giving your power away, that you are reaching for something that isn't there, that you are accommodating your sense of inadequacy by imagining something more that you are yielding to. But I will tell you something: You are not imagining it, you are very deeply remembering it. Because your submergence in ignorance or limitation hasn't changed who you Are, and therefore hasn't successfully eradicated the memory, and has not successfully covered up the availability of the conscious experience of who and what you divinely Are.

I bring this up so that you might not be confused with the subtle arguments of the ego as express by others as they fear to make that leap of faith into, as I said earlier, "God knows what." You are making that leap of faith into the all knowing capital "M" Mind that is God, that is fully expressed in each one of you—your own right Mind, in other words.

The crossing of the little gap, as is spoken of in the Course, is the leap of faith where you yield to that which you have no prior conception of. And as you step across the little gap, having no assurance whatsoever that there is any solid ground on the other side of it, you will find the Father coming and being the very solidness of your Being, not just a place to step, but the very Being of you will be the immovable security of existence, because you and existence are not two separate things.

You are all like the prodigal. But remember that when the prodigal gave up dallying with the ego and decided to come home, when he was yet a long way off his

Father came to him. The Father didn't sit at Home saying, "Well, he went. He's got to come back on his own, too. He's got to feel every step of the way. But as long he's not in my Home, he's not in my Home. And he cannot have the comfort of my presence until he gets to where I am."

No, the conscious intent, the felt desire to Awaken, is responded to, you might say, and the Father and all those who are expressing the Will of the Father—in other words, all those who are Totally Awake—come to you as a Family, come to you where you are and love you right where you feel so ignorant and so lost and so incomplete and so worthless and say to you, "You are Loved, and you are Whole. And you never were what you thought you became, and you never lost your Birthright, and your inheritance is yours and always was. Open your eyes and accept."

But this you who comes back into his or her right Mind is a you that you must dare to yield up your private sense of selfhood to. You must be willing to chuck the garments that make you feel so tiny so that the Whole You that you always have been might be uncovered. And this process of yielding will feel like giving up your power. It isn't the tiny ego sense of self that will be exalted into something worthwhile, it is the tiny ego sense of self, the limited sense of self, or shall I say, the limits of that sense of self that will dissolve and leave clearly present the divine one that you Are.

As I said, this is a very important point. It is a very important point at this time, because there are shifts that are occurring, not earth shifts, but inner shifts of consciousness that are being greatly supported by those of the Brotherhood who are Awake. And it is important for you not to be sidetracked from your willingness to yield to who you divinely Are just because there are educated suggestions being made that such a yielding constitutes a disowning of your power.

If you are going to get beyond the limits of your present sense of perception, you must be willing to abandon your present sense of perception, and yield into your greater capacity to be aware, an ever present and presently present capacity.

It is the constant act or use of will from a limited perspective that constitutes your dallying with the ego in a far land—a prodigal. You are not going to be able to bring the prodigal back Home with you. You are going to have to leave that sense of yourself there, and come Home into your already existing inheritance, your already existing fulfillment that has never been withheld from you, but which through ignorance you have turned your back upon so that you might dally with an ego sense of yourself, a limited sense of yourself, a private one with the thrill of the challenge and the glory of success. But success at what? Being a prodigal, minus the conscious experience of your fulfillment that relieves you of any need to be successful or to gain success.

Now I could go on, but we would get away from the point. Remember, yielding is part and parcel of the process of Awakening. And it will be an experience of yielding to that which you do not know yet. It will not be an enhancement of your ego. And because you are absolutely divine and have never been anything less, your willingness to do this yielding, this leap of faith, is assured of success. Because in letting go of the act of will that creates the experience of separation you inevitably have opened yourself up to the experience of your unity with the Father, and therefore your conscious experience of your integrity—which I will tell you, you will never let go of again.

But understand the process of this Awakening so that you may remain clear in your intent or so that you may even, I'm going to say, "intelligently" refuse to engage in it yet. But let us not be so ignorant that educated opinions that float around about channeling or about the process of inner guidance will not influence you to drop the whole thing and to once again strengthen the ego and the human condition. That's the end of the answer.

QUESTION: I must confess that I had some doubt and trepidation about this channeling business. But this last discourse astounded me because it related to a conversation that I had with Ray at lunch time. And it answered a question I had formulated. First of all, I didn't know what question to ask, so as the group was talking and you were relaying answers, I thought well that answers that question and that answers that question. So it was as though I didn't have any questions left. And I still don't have any questions because you answered it.

But anyway the question was, or the one I finally decided upon was, a heart and head question. In certain situations, particularly those situations that seem to be quite important to me, I have difficulty in deciding whether to follow my heart or my head. Having gone to a university for many, many years I get a lot of interference from my intellect, a lot of chatter.

PAUL: This is me, Paul. A lot of chatter or hassle relative to going back to school, or what?

QUESTION: No, relative to the problem that I'm trying to solve. My heart won't give me one answer. At a feeling or intuitive level I have certain perceptions, and then my intellect will say, "well, don't be silly, that's totally illogical, blah, blah, blah." So that's the problem. The question is: What should I follow, my heart or my head?

ANSWER: First of all, never forsake your common sense. Let that be your ground rule. Never forsake your common sense unless you are experiencing an uncommon sense that is so meaningful to you that following it does not put you in a position of great fear or great feeling of vulnerability.

There is no requirement for any of you to abandon your common sense if it hasn't been replaced by something even more significant to you. This is very important to understand. Waking up, spiritual growth does not require you to abandon your comfort zone. It may entice you to abandon it, but it does not require it. It is not wise for you to function at too great a distance outside of your comfort zone, because then you become fearful and defensive and the result is that you are more engaged in defense than you are in paying attention to what is appropriate.

Now, it is more important for you to follow your heart, but not at the expense of your peace. Remember that. Now I would encourage you to follow your heart on little things, little things that will not ruin your life if they don't work out the way you hoped. In this way you will be able to follow your heart and stay in your comfort zone, and have the opportunity to find out the wisdom of having followed your heart, even though it required you to act or move beyond what you could intellectually grasp as appropriate.

In this way you will build up a back log of experiences validating the worth of following your heart, and finding that your heart can carry you beyond where your

intellect can carry you. In this way what you are able to embrace within your comfort zone will increase relative to following your heart.

I am pointing this out so that you might understand, first of all, that you are not required to abandon your comfort zone, abandon your common sense. And secondly, that through the practice of following your heart on small issues you will arrive at a point where you can more comfortably follow your heart on more major issues, or even issues that might be called emergencies. But you may handle this in a way that allows your confidence to grow without overwhelming you in the process.

Everyone must remember that spiritual growth or Awakening constitutes the clearer and clearer experience of intelligence. And intelligence is inherently orderly, inherently harmonious and harmony producing. But intelligence goes beyond your concepts of intelligence. And so you will not access more expanded experiences of intelligence if you don't know how to build trust in following your heart.

Always look for intelligence at the bottom line of your spiritual growth or Awakening. And always expect to see evidences of that intelligence emerging in your world and in your life as result of following your heart. But also understand that you don't have to swallow the whole process of Awakening in one bite. That's the end of the answer.

QUESTION: Hello.

ANSWER: Greetings.

QUESTION: I...

ANSWER: Have a lot of questions.

QUESTION: I do! I'm originally from Vancouver, British Columbia. And when I was there almost ten years ago, I channeled or I saw a vision for myself. And I saw in that vision that I would be moving to sort of mid-western United States, around South Dakota, North Dakota, near a large body of water. And I would have a piece of property with a very, very rocky road to it.

And now I'm living in Manitoba, beside a large body of water, plus I have a fairly large body of water right behind my house. And I was wondering, now that all those things have come true, where do I go from here? I mean I saw more in my vision, but I don't think I need to go into it. But I'm here now, and I'm sitting back going, "Well, okay what's next?"

ANSWER: That's wonderful. This is the very element that I encourage everyone to bring into play, "What's next"? It is the engagement of curiosity. And curiosity is what triggers one's capacity to see beyond his present concepts, her present concepts. It is what opens one up. Curiosity is not something you can have about that which is already known. Curiosity is always about that which is not yet known. And so curiosity is the element, the wedge, if you will, that which pierces whatever the current limit is and helps you get past it.

Now, you say, "What next"? And the tendency you have and that everyone else has is, to figure out what next, instead of abiding with this fundamental curiosity that the question poses. Stay with the curiosity and just be alive, not alive to next month or next year, but alive to the moment that you're in. "What next? What is there to discover? What is going on that I'm not yet aware of? What is going to happen that I

am not expecting?” In other words, “What is going to happen that isn’t already embraced in my bag of experiences?”

Now you can also dare to be fully curious by grasping the fact that what is going on beyond your present bag of experiences, beyond your memory and present experience, will always be the fuller experience of what God is, the fuller experience of Creation. Knowing that, or daring to believe that at least, will help to boost the degree to which you bring your curiosity into play. And it will also help you to realize that you can relax and let the “what next” reveal itself.

It’s not necessary for you to sit down and create the “what next,” or make something happen that will be stimulating and vital and interesting. I can guarantee you that the Movement of God is always far from dull, and always moves you beyond your present sense of things, which in itself is stimulating and vitalizing to you.

So what’s next? What’s next is, stay with that question, feel the question, feel the curiosity, but don’t try to satisfy the curiosity out of your own mentality.

I will tell you something: Creation is not something that was set into motion eons ago so that you are now just living on some perpetual motion machine. Creation is going on at this instant, constituting the experience of Being at this instant. And therefore, because the Father never repeats Himself, because the Life Principle never stops to repeat Itself, but is constantly making all things new, you can count on it that what will be unfolding will be very interesting. You are not responsible for figuring out what it will be and then implementing it, however. That’s the end of the answer.

QUESTION: Now that you’ve answered all my questions, I’ve been sitting here wondering what to ask you. But it’s come to me now. Several months ago, I had an experience during meditation. And it has to do with the rising of the “Kundalini.”

ANSWER: What is this “Kundalini”?

QUESTION: Well, during the experience it was the—it’s hard to explain—but the movement of light energy through out my whole being, and really feeling one, the oneness with everything. As fleeting as it was, it sort of transformed a lot of some beliefs I have, which I’m grateful for. But on the same token it’s created new conflicts that I’ve been trying to move through.

ANSWER: For example?

QUESTION: Basically, what I’m suppose to be doing. Why I’m here.

ANSWER: Oh, that experience didn’t create those questions.

QUESTION: Oh, that it’s always been there, yes. But I’ve been feeling really stagnated. There has been a lot of development, but I don’t seem to be going anywhere with it. So the question is: why, and what should I be doing, if anything, to just be comfortable with the Movement and trusting where it’s leading me?

ANSWER: First of all, do you really have any alternative?

QUESTION: I don’t think so.

ANSWER: That is the beginning of wisdom. The realization that you don’t think so. It is the ego which is introducing this sense of frustration, because the movement of the energy of the “Kundalini,” as you mentioned it, has had a vitalizing and awakening effect. It has created a greater alertness on your part. And the ego suggests that now

you must do something with this aliveness and this alertness, as though, if you don't do something with it, you're not honoring the gift. Right?

QUESTION: Right.

ANSWER: I will tell you something: If you try to do something with it, you will not be honoring it, you will be distorting it, turning it into something for which it was not intended. It is there for you to feel. It is there to allow you to be more attentive, and to notice more. But not because you are trying, rather it is because you can't help it, the energy is there and you are just more alive to everything.

Now the ego, as I said, will try to get you to use the experience or to use some aspect of it. The ego is a doer, an accomplisher. And it will have you, if it can, take realization and transformation that occurs within you, and it will turn it into an obligation that you are responsible to carry out, instead of just abide with. It has given you a false task. You're not called upon to do that at all.

Now, I encourage you just to dare to experience your day and all of your activities whatever they might be, from this new level of alertness and aliveness. In other words, just pay attention and notice everything from this new vantage point. And be at peace with it.

When you become comfortable with this new kind of perception, when it seems natural and not unusual to you any more, you will be ready for, shall I say, another jolt. And you will find yourself having the opportunity again. What you need to know at this point is, that nothing has been given to you that you are obligated to do something with. It is more a matter of your having been given an attitudinal environment in which you have the opportunity to spontaneously experience everything with new perspective. And all that is left for you to do is pay attention. That's the end of the answer.

QUESTION: I've been mulling over in my mind how to phrase this, and my intellect is going to put it all wrong so I'll just say it anyway. It's easier if it comes from the heart. I'm wondering about my work? I'm sensing that there's some change afoot. I don't know what it is. I have several new tools that I'm using in my work—bio-circuits and a David machine—and I want to know what part they play or will play, if any, in my work? And is my work changing in form?

ANSWER: Basically no, your work is not changing in its form, although it is flexible and embellishment is occurring around its borders, if you will. There is a threshold coming up, a threshold of unfoldment, which does involve your having a place of your own from which to do your work. And it is important for you to be willing to embrace this. And it is important for you to not be so willing to take the crumbs that might fall your way in terms of the meeting of your need. And expect to have a plate with, shall I say, meat and vegetables and potatoes—in other words, with all of the food groups present, not just what might happen to fall on the floor for you to scrounge up.

In other words, I encourage you to embrace willingly without guilt a living circumstance that expresses the integrity that you express in your work. In other words, not only should those who come to you experience the integrity that you express, but YOU should be experiencing the integrity that you express. It does not make you more spiritual to always be riding on the cusp where there seems to be an undependable but ever present meeting of the need. It is appropriate for there to be a stronger more

substantial structure, living format, if you will, from which to function, and from which to do your work.

Now, at the bottom line this is going to require a new form of self-respect from you. And you are to embrace this more definite structure of living accommodation without assuming that you are sacrificing some of your willingness to be so fluid, that you are willing to flow where the spirit moves you. You can flow where the spirit moves you and still have a firm home base. That will not undermine the integrity of your spiritual work.

A dwelling, a place of your own and a means to maintain it are the key factors in this threshold that you will be moving over. And this movement over the threshold will be happening within the next sixty days minimum, and ninety days maximum. The only thing that will hold it up will be your resistance to it, by virtue of finding salvation value in not having roots in the earth. I mean by that, the equivalent of what you would call not having feet of clay. I am saying, let yourself have feet of clay, let yourself be grounded, let there be form in the world. But understand that that does not constitute a sacrifice of your willingness to move where the spirit moves you. That's the end of the answer.

QUESTION: Is this new move going to be in this location, geographically?

ANSWER: That is the likelihood for this move.

QUESTION: A few years ago, some information came to be about working with Michael, Archangel Michael. And it was mentioned about a group of 1,500 that I belong to. I haven't delved into that any further. Could you give me some information on that?

ANSWER: No, indeed, it is not appropriate at this time for any further information to be disclosed. It is appropriate for you to attend to the other issues and activities of your life and await the time when further disclosure can appropriately be made, at which time you will be made aware of it. You may ask another question.

QUESTION: Thank you. I don't have too many questions that I can think of. Lately there has been energy that has been coming down, which seems to magnify where you're at, what feelings you're at at the time. Could you illuminate a little bit about where it's coming from, and who is energizing?

PAUL: This is me Paul. You're saying there is energy coming down that helps you to know where you're at, or...

QUESTION: Everybody.

ANSWER: There certainly is. Absolutely, you could say, "the heat is on." You're not soup yet, but you're getting close. Indeed, the inner shifting of human consciousness is, shall I say, inviting support for its Movement of Awakening. You must understand that those who are completely Awake, those of the Brotherhood who are fully enlightened, stand ready to provide support to your Awakening process as your Awakening process invites it.

We cannot force your growth, we cannot promote it. But we can confirm it and support it and encourage it. But we cannot override your free will. And we must wait until there is a desire to get beyond your will. We must wait until a quietness has been arrived at in you of the will and there is a desire present to experience more of this divinity that you feel but cannot justify.

There has been, shall I say, a change in the level of support, a specific change in degree that occurred on April 16 (1989) of this year and has continued. And, indeed, it

is supporting clarification. Clarification isn't always comfortable. That isn't because you are being pushed to clarification, but because in the process of clarification you are bringing resistance to it. And that is where the discomfort occurs. But in that process of clarification occurring and resistance, you do learn.

I want you to understand that the discomfort is not inherent in the clarification, it is inherent in the resistance that is brought to that process of clarification. Further, you must understand, that this movement of clarification is not being created at your ego level of awareness, it is being created at the level of your capital "B" Being. And then your ego resists and you say, "Ouch," in one way or another.

So, if I may put it this way, mankind as a whole—and I am speaking of mankind that is still dreaming the dream—mankind as a whole is at a point of emergent divinity. I will put it that way. That is the Movement of Being. And as that emergent divinity has become stronger there has been an accompanying, supporting, confirming energy from all of us. That increase, as I said, began on April 16, (1989) of this year.

Now when you feel movement occurring understand that it is inner movement, that it is the movement of your capital "B" Being. It is the movement that is the equivalent of the center of the flower that pushes outward, and causes the green covering leaves to pull back, and for the petals also to pull back so that the fully blown, fully opened flower may be enjoyed.

This pressure of your divinity is what is promoting the feeling of movement, the feeling of shifting, and either anticipation or fear, depending upon how active or inactive your ego's are. If you will understand that the ego cannot create a feeling of movement, but only a feeling of resistance, then you will dare to embrace this feeling of movement more openly and with an anticipation of good results—if I might put it that way—rather than results that you might dread or have to be guarded against. To the degree that you embrace it and do not bring ego resistance into play, the movement or shifting will occur in an enjoyable way.

Mind you, again, the Brotherhood cannot force you to grow. None of us can force you to be healthy, wealthy or wise. You must desire to experience your abundance, your fulfillment. You must desire to experience your right to that abundance. And in your giving permission, you will find yourself well supported and well encouraged. But until you have made a choice for your divinity rather than your ego, we cannot interfere. We cannot inflict your divinity upon you. That's the end of the answer.

TAPE: FOUR

QUESTION: Greetings. Over the past...

ANSWER: I wish to have a hug. (They hugged) Thank you.

QUESTION: Thank you. Well since the last time I asked you a question, I expressed a lot more of my emotions and real feeling body, and a lot of things that I realized that I didn't accept as far as expressing anger and even hatred and love, even...

ANSWER: Of course, anger is blocked love. And in letting yourself feel the anger without judging yourself for it, the anger is able to pass off, making room for the love to come forth more significantly. Continue.

QUESTION: What I've come up against now is feeling an incredible amount of guilt in my life...

ANSWER: For?

QUESTION: Virtually anything. I guess it's connected with doing what I want to do.

ANSWER: Indeed.

QUESTION: And I'm looking for some further understanding, and how to deal with it and rid myself of guilt.

ANSWER: Never do anything that you want to do again. (Laughter)

QUESTION: I don't like that answer.

ANSWER: Then simply use your intelligence and go ahead and do what you want to do and dare to enjoy what you are doing. Because, at the bottom line, when you are doing what you want to do, you are not being willful, you are not coming from an ego level, but you are allowing yourself to acknowledge what means something to you, and then you are daring to go ahead and act it out, act upon it.

Now, you recognize the stupidity of never doing anything you want to do again. Correct?

QUESTION: Certainly!

ANSWER: Then dare to use the same intelligence that recognizes the stupidity of that, to recognize the wisdom of doing what you want, of doing what means something to you, and feeling it deeply, and owning it as yours, and letting the chips fall where they may.

Now I am fully aware of just how scary it is to experience fulfillment without guilt. That is the only reason none of you are experiencing the Kingdom of Heaven at this moment. Because it is scary to feel your fulfillment without guilt. And yet that is what you must dare to do. That is, if I may put it this way, another way of expressing this leap of faith into that which is beyond your ability to conceive.

Now it is also not intelligent for you to decide not to never do what you want to do again, and then engage in doing some of the things you want to do and feeling guilty for them. That wears your energy down, physically. It contributes to depletion of your immune systems function. And so you tend to experience mild infections relatively easily.

I am going to encourage you to take the risk of doing what you want, enjoying it fully, and not engaging in guilt. I dare you to do it. I dare you to do it for two months. And I want you to pay attention to what happens to your health. And I want you to pay attention to what others begin to say about you. "Gee, what's happen to you? You're not the same guy. Some things changed, I like it, but I don't know what it is. You know it's really a pleasure to be around you, I can't put my finger on what it is, but I like you."

You will find yourself being included, thought of, called upon. And I will tell you that the reason will be because there isn't any sense of guilt and there also isn't any sense of arrogance. But there is a fantastic joy about you that you are feeling, if you will dare to engage in enjoying life without feeling guilty about it. And, of course, this applies to every single person in this room, or on this planet.

"It's the Father's good pleasure to give you the Kingdom." In the Father's self-expression called you, or you, or you, or anyone else? The Father/Mother has not

withheld anything of what He or She is in that self-expression. So, if it has all been given to you, it is all there to enjoy and embraced and own—but not possess—and experience without apology.

But, as I said, here is another practice of the leap of faith. You are not going to experience the improvement in your physical health on an ongoing basis, until you dare to experience that joy and not apologize for it. And neither is anyone else.

You are not going to have the proof of the truth of what I am saying, until you take that leap of faith, and dare to do what your intellect tells you or your ego tells you is totally unreasonable. “It’s too good to be true. It can’t last forever. Enjoy it while it lasts.” You have all kinds of phrases to express the fact that the experience of good can only be limited and temporary. And your words set the scene, and become a law, and before long you refuse to receive—because of your unworthiness, which you are confident about. And then you say, “See, it doesn’t last forever, I knew it.” Be careful what you’re knowing.

Now, there isn’t any process I can give you, because either you are going to indulge in the guilt or you are going to stop. It’s one or the other. I would encourage you to just stop. And I would suggest that you give yourself sixty days. And say, “For sixty days I am not going to feel guilty for doing and enjoying what I want.” The world will not come to an end, I assure you. And everything will not collapse around you. And you will learn so much about your worthiness, but not because you’ve gone through some heavy duty process. It’s black or white. Do it or don’t do it. So just stop doing it.

And when the thought comes or the feeling begins to emerge of uneasy guiltiness, say, “No, no, no! I’m not going to feel guilty until the 21st of next month.” And then don’t feel guilty. Guilt isn’t foisted off on you. It is something you choose to bring it into play, everyone. So choose not to do it until the 21st of next month, or whatever date you set. And then figure you can take it all on. Except that I guarantee you that when that date comes, you’re going to be feeling so good about yourself and about the way things are going, that you’re going to put it off for another two months.

But do understand, that it’s a choice to do it, or a choice not to do it. And it is that simple and you truly can say, “No, I’m not even going to fool around with guilt until the 21st of next month.” It is the same as sitting down to do a meditation, and you remember in the middle of the meditation something that you forgot to do, and you must say, “I will take care of it after the meditation is over.” And you put it down and come back to your mantra.

Well, likewise when the suggestion comes to you to feel guilty, when the feeling begins to surface of guiltiness, say, “No, I’m not indulging in this until later. Right now I’m going back to my mantra of doing and enjoying what I want.” And let that be your meditation.

The intellect can come up with a great many arguments to what I’m about to say, and justifications, But I will tell you something: There is never an instance when guilt is justifiable. If it can be justified, if through the manipulations of the ego frame of reference guilt can be or seem to be justified, then I guarantee you that you are caught in the ego’s frame of reference, and you have no means of escape. You must be willing to release the guilt and arrive at a point where, even just intellectually, you can

grasp that guilt has to be unjustifiable if you are the child of God, if you are the direct expression of the Father. And that, indeed, the employment of guilt is the means by which the ego keeps you from experiencing your Christhood.

The moment you are willing to claim your Christhood, and release the guilt, then all of the illusory drama and trauma that seemed to support the guilt and the justification for it, will reconfigure and immediately identify the Father's Will. And so you say, "Well, I hurt my family," or "I did so-and-so wrong." Well, the ego has you hoodwinked. It's telling you that you are in a position of creative power in which someone else's life was put into your hands to ruin or make happy.

Well, I tell you, God never turned any of His Self-expression over to a puny little ego called you. And so the ego has you hoodwinked. And in your willingness to dare to feel guiltless, because you are divine Being, and the perception of you as guilty is totally false, and you claim your divinity, and you dare to feel guiltless and therefore pure, you will experience what you will call healing of the heart.

And the one's who seem to be hurt by you, who were—because they're coming from an ego level also—willing to play into your false sense of responsibility and authority over them, they will begin to change in their behavior also, reconfiguration will occur there and they are likely to be healed of their misperception. You see, in your willingness to find your guiltlessness, you also uncover other's guiltlessness also.

So, I encourage you to be totally irresponsible from the ego's standpoint, and refuse to indulge in guilt. just don't do it. Tell your ego that you have other more important things to take care of at the moment, but you'll get back with it. Right now you are saying to your Life, "I've got an appointment with my ego, I'll be back with you in just a moment." And then you deal with your ego, and you're hooked, and you suffer.

You have more justification for attending to your Life and the joy of it, than you do for attending to your ego. Put your ego on hold until the 21st of next month or whatever date you set up. I am encouraging you to give yourself a specific amount of time. I encourage you to do it as a test so that you can compare the difference, and see from an experiential level which one is healthier for you and which one feels better. That's the end of the answer.

QUESTION: The question is likely to be longer than the answer, because I have a feeling that the preamble is kind of important to me. I have to give myself a pat on the back publicly, because I feel really good about me and where I am and the degree of allowing that I allow myself. So the questions that's come up for me is: Can you tell me what are the areas of my willfulness and my resistance which would cause the kinds of physical manifestations which I'm experiencing? Which are really no very big deal, but are a curiosity for me because it seems to be a step backwards.

ANSWER: You can count on it that it is not being a step backwards, but a more subtle form of the monotonous lack of creativity of the ego. In other words, you are moving forward and encountering a new limit, or ego boundary, but at a more subtle level of ego limitation.

All of you are encourage to take note, because when one goes through a first major ego boundary, it tends to be a very dynamic experience, both in terms of the difficulty encountered as well as in terms of the freedom that is accessed. And then as

one continues to move around in this new territory that has been accessed, one eventually finds that there is another boundary, and one thinks, "Oh, my goodness, I've lost ground. I'm back to square one. I haven't made any progress at all." But the fact is that this is a second boundary.

And when I speak of boundaries, I encourage you to visualize them as circular fences, circular boundaries, nested inside of each other becoming larger and larger so that when you break through the first and smallest one, you then have the territory embraced by the next larger circular boundary. And when you arrive at that one, if you had thought that you were completely free of ego structures, you are likely to misinterpret the second one, and feel that boundary number one has been resurrected and you have lost ground.

You will find as you move through the second that there is yet a third and fourth, etc. But do not misunderstand, these circular boundaries do not go on indefinitely. In fact, the moving through the boundaries is not the point. It is the learning how to dishonor the boundaries, it is the learning how to move through the boundaries with grace that is the issue. And once you have mastered the yielding, you will find whatever remaining subtler fences are there will dissolve without your having to let your self through them, or violate them.

Again this is important to understand, it is not the conquest of the boundary, but the learning of the technique of being disobedient to the boundary, violating it without feeling guilty that is the key. Once you become free of the inclination to energize guilt as a result of moving through an ego boundary, you have set aside and learned the essential thing.

Literally, the physical symptoms you are experiencing are penance's, little penance's that you are paying. You are not letting yourself off scott free. You are still paying a little bit, suffering a little bit. I would not worry about it, but I would if I were you attend to releasing even that necessity of suffering for your freedom. It is an old habit. It is one that does not have a lot of substance to it, but you do not need the nuisances.

QUESTION: You're right, I don't need the nuisances. But I don't understand either what I'm suffering for, what I'm doing penance for. Is it for the freedom? And if we're talking about for the freedom, is it surrounded, or does that surround the circumstances that I'm in now? Is it that resistance?

ANSWER: No, now the freedom is not freedom particularly relative to your circumstances, but the freedom you are choosing to feel a right to exercise and be. The particular circumstances you are in served as the focal point for taking hold of your freedom, shall I say, reaching for the brass ring. But it was the getting the brass ring that you are paying a penance for. It is the fact, that you reached for and took and got the freedom that you are paying the penance for.

Now, the ego always uses, or shall I say, misuses the body for its purposes. And its purpose is always to establish its limits upon you as though they were legitimate. You now must claim something different for your body. You must recognize that it is the visibility and tangibility of your individuality, it is not the handmaiden of the ego, it is the handmaiden of your very Being. It is there serving to identify the presence of your individuality. It, therefore, has no means of acting out your ego's wishes. It is not the servant of your ego. But when you identify with your ego rather than with your Being,

then your eyes become blinded to the divine service that your body fulfills in identifying the presence of your individuality perfectly. That is a divine service. It serves to identify the presence of the Father right there where you are as your individuality.

So you may dismiss this insidious and bothersome, pesky symptom, or these symptoms, with the realization that your body is not the servant of your ego, it is the servant, if I may put it this way, of the Living God. This will knock the underpinnings out from under this particular set of guilt structures, and you will find the symptoms fading rapidly. That's the end of the answer.

QUESTION: Can you give me any idea when they will begin to fade. I don't feel blocked. I haven't felt blocked. I know that there's always movement, but I just would like sort of a sense of... I need more explanation.

ANSWER: No, you don't.

QUESTION: I hate it when you do that.

ANSWER: You don't have to understand the belief or illusion in order to free yourself of it. You only have to claim your Birthright. Now you have reached for the brass ring. You have gotten the brass ring. And now you must reach for the confirmation of it physically. In other words, you must reach for your physical freedom from any illegitimately imposed limit or discomfort or hassle that the ego is attempting to foist off on you. You must claim that your body is as exempt from penalty as you are exempt from having your freedom.

Now that is all you have to do. You don't have to understand it. You don't need more explanation. You simply need to make the acknowledgment that your body serves and has one purpose and that is to identify you perfectly. And it is not the servant of the ego, even though the ego attempts to suggest that it governs your body. The brass ring you are reaching for now is that of disconnecting any validation for physical suffering on the basis that your body exists with one intent, and that is to identify the presence of your individuality perfectly. That's the end of the answer.

QUESTION: Does this mean that I am able to allow healing?

ANSWER: Of course, it does!

QUESTION: At this stage I'm saying, am I not blocking it? Am I capable right now of allowing a healing on all physical fronts?

ANSWER: You are, indeed! And I would encourage you to give that authorization this evening.

QUESTION: I would like to ask about my work with the newspaper, The New Age Connection. It's taken a while, but I have overcome the fear of the Fundamentalists and their hostility. It's only taken two years so that's quite an accomplishment. And so, I would be interested...

ANSWER: In other words, you have learned not to define Fundamentalists as your enemy.

QUESTION: That's right. I've learned to recognize the Fundamentalist within me. That the enemy is within, not without. And I have accepted that part of me. And I guess what I'd like to ask about in connection to the paper is...

ANSWER: You have accepted that part of you. What do you mean?

QUESTION: Well, that there's a rigid, angry, negative, fearful part of me that I've been seeing as outside of me. And once I accepted that it was inside of me, then I was no longer afraid of them being outside.

ANSWER: Because in understanding that about yourself you were able to have compassion upon, rather than be judgmental of them. But you do not mean that you have accepted it as an unalterable part of your Being, but just a part that allows you to release the self-righteous judgment that would separate you from your brother, called a Fundamentalist, as though he or she were something truly different from you.

You see, this is an important point also, because part of Awakening is learning to accept yourself as you are at the moment, whether you are going to remain that way forever or not. In being able to honestly look at yourself and to not judge yourself for who you are puts you in a position of ease. Because you are not having to rise above yourself, you are not having to try to separate yourself from this part of you, just as you tended to feel a need to separate yourself from those who seemed to reflect that part of you. And so, there is greater self-appreciation. You cannot be where you cannot be.

And whatever threshold of growth any of you might be on at this moment, it doesn't constitute justification for judgment against yourself. Because whatever the belief structures are, whatever the dynamics of the limitations are at the moment, they are nevertheless the furthest forward you have ever stood on the threshold of your learning. And, therefore, there is much to be grateful for. And you see, in that sense of experiencing your integrity at the moment and valuing yourself at the moment, your comfort zone is large enough to allow you to step forward a couple of steps, and perhaps leave behind some of these angers, or frustrations, or lacks of tolerance that you might be embracing about yourself.

Everyone is afraid to let down and feel what they feel and still love themselves. But in doing so, it paves the way for a graceful growth out of those limits. The fear is that if you dare to accept yourself as you are, you'll never get out of where you are. You will be stuck there. That is the fear. But when there is the self-acceptance that says, "Here I am. If I could be different I would. But I can't and I'm not. And you'll just have to take me as I am. I take myself as I am." That gives the basis for growing gracefully.

And it also provides a capacity to have true compassion on others who may also be suffering from the same kind of lack of self-love and lack of self-appreciation. And that's what opens dialog, because in your compassion, in your lack of judgment, those who are suffering from the same thing feel safe. And in that safety it becomes easier for them to like themselves. Continue.

QUESTION: There's a woman who says she would like to come on staff with me, but she needs about \$25,000 a year to live. And I need to not have financial pressure on me at this point to provide her with that kind of a living. At the present we're just trying to ask our spirit guides if they could arrange something. And we're just trying to think positive and be prepared to receive with gratitude. And I'm wondering if you have any comments about the direction the newspaper could go in, and the idea of her coming on staff two or three days a week with me?

ANSWER: Do not put yourself in a position that would cause you to become defended. Do not put yourself in a position that would cause you to feel vulnerable. Do not try to be what you cannot be. Do not try to do what you cannot do. Be willing to say what you can do, and let her accept or reject it. Do not feel that if her need is for a certain amount per year, that you must be the sole provider of that amount. She may well have to find two jobs, thus allowing her and you the time to allow growth with the paper to occur that would cover her expenses without your feeling vulnerable.

So, understand that her Being is responsible for the unfoldment of that which identifies her fulfillment. You are not the one that is responsible. So be clear with what you know you can do and what you know you can't do. And don't for the sake of your spiritual growth over extend yourself, saying that you are expressing confidence in the divine powers that be to come through.

Work where you are comfortable. Be straight about it. And leave it to her to decide whether that will work for her or not. If you are clear with her, then she can be clear within herself about what she needs to do. And she will be able to be clear in listening within herself for that which will identify her fulfillment, financially speaking. If you are hemming and hawing and being indefinite or vague, she will not be able to be clear in her process of listening.

So what is your responsibility? Not to provide her with the income she needs, but to be absolutely clear and unequivocally straight about what you can and can't do in order to remain in your comfort zone so that you may fulfill your tasks easily and without distraction. That's the end of the answer.

QUESTION: This morning you mentioned the gentleman who is now the leader in Russia, and just briefly touched upon the changes that are happening there. And I would like to ask you to talk a little bit more about that gentleman, and about the changes that are happening there that are effecting all of us.

ANSWER: I am not going to go into any length here or any great detail. I will say this: If one is perceived to be an enemy, whether that perception has been justified by behavior or not, one is tempted to react, shall I say, respond reactively, one is likely to fulfill the role of enemy—whether it is a country, or whether it is another human being.

It takes a great deal of self-honesty for an individual or a nation to take a look at itself, see how it is perceived by others, and realize that if the perception of those who see one as an enemy is going to change there is going to have to be provided a basis for that change of perception.

Now, if you were married to someone who didn't believe that you loved him, who asked you repetitively whether you really loved him, and you said, "yes," and he would ask again, and you would say, "yes, of course," this would be no problem. But if he continued to ask year after year, you might begin to wonder whether he saw something in you that you didn't see, whether maybe you didn't really love him. Now, you could become inclined to find out what there was in you that he was perceiving that caused him to continue to ask you this simple question.

Now, it would become your task to be willing to provide the clear information to him that indeed you did love him. You would have to be willing to provide conscious expressions of your love for him so that he might eventually be able to give up his doubt.

This is what has happened in Russia. You are not just getting a PR snow-job. They are not just attempting to say the right things to create a new image. They are expressing their honest, shall I say, feelings, and clearly expressing their stance to the rest of the world.

It is not a ploy, but it is a very new thing for them to do, to dare to do. And they are having to do it in the face of ongoing doubt. And in the face of the

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ongoing expressions of doubt they are having to persist, even though the ongoing expressions of doubt are discouraging. There is a great deal of fortitude and a great deal of commitment to peace, and to not playing into the taunts of the rest of the world—the invitations to react as the enemy by claiming that they are still the enemy.

In many respects there is greater honest self-appraisal going on in Russia, and greater accurate self-awareness going on in Russia than there is in the other major powers of the world. They are leading the way unfortunately. I say unfortunately because the other major countries state and feel that they are the leaders in the name of freedom, and yet they have become locked into their concept of polarized stances of enemies, of the right side and the wrong side, the good guys and the bad guys.

Now, as I have stated before, the shift of consciousness in Russia is going to start with the top down—from the leaders of their government down to the grassroots. In the Western World it is starting from the grassroots and will work up to the government officials.

So pay attention in reading the news. Pay attention in listening to or reading of the Gorbachev's speeches. Be alert to his expressions of the valuing of simple humane ideals, the meeting of the simple human needs. The very same things that you are finding emerging from within you as your values, and as what you recognize needs to be attended to. The grassroots shifting that is occurring on the North American continent can find its counter part in the evolving Soviet Government.

I encourage you to be willing to acknowledge this shift wherever it is happening, and as I said earlier, to not continue to energize the polarized enemy stance. You cannot have one enemy, you must have two who are enemies of each other. And if you are going to take the enemy stance, you are going to elicit the enemy stance, unless the one being accused of being an enemy makes a concerted effort to consistently communicate that there is no need for defense, that there is no enemy there.

As I said, it takes a great deal of courage, whether it is from an individual or from a nation, to counteract the accusation “enemy” with a constant presentation of friendship, and of valuing what truly means something to everyone.

Great headway will be made during the balance of this year and next year. I am not saying that it will stop after that, this is the only period I am choosing to refer to right now. Much greater unity is going to emerge, both on the North American continent as well as in Europe. The caution and the fear and the tendency still to identify Russia as enemy will persist, but it will weaken. And I simply encourage you to lend your weight to the truth by acknowledging the evidence of truth and love wherever it is being expressed, even if it is from a source that you hadn't expected it from.

There is a suggestion that Gorbachev will be removed from power. This is not likely, and I encourage all of you not to lend your weight to that belief.

Again, to quote Paul, it's not too good to be true what is happening in Russia. And one should not expect that it will only be temporary. The changes that are occurring are part and parcel of the shift of consciousness and the reconfiguration that would be occurring environmentally and socially and politically. That's the end of the answer.

QUESTION: I need a little preamble to this question. Over the last almost two years now, I've done a lot of sifting and sorting of past conditioning and thrown out a lot of traditions and ideas that no longer felt appropriate. But I still find a tension within to be something or to do something. Can you suggest away to just accept who I am? How I would do that?

ANSWER: Well, how about accepting yourself as someone who is feeling a need to do or be? In other words, start with yourself as you are experiencing yourself, and don't judge it negatively, embrace it, abide with it. That will reduce the frustration and that will take the edge off it. And then you will be in a position of asking, "why do I have this motivation to do or to be?"

Now mind you, you asked the question, "Why do I have this feeling?" But don't try to figure out the answer, just pay attention to the feeling of the motivation. You would have to be dead not to feel motivation to do or be. And you do not want that. So the motivation is coming from somewhere. And mind you, the ego isn't able to create motivation, it is only able to create reluctance or resistance to motivation.

So I encourage you to abide with the feeling of motivation, to feel it without feeling called upon to act on it without knowing what it is motivation for. And by just abiding with it you will find yourself inevitably being in the spot where the motivation can be transformed or translated into actions. And you will find that the actions will be completely congruent with you, completely congruent with what you would call fulfillment of self-expression.

PAUL: This is me, Paul. There's a picture. The picture was that if you don't try to figure out what it is, the motivation will be there. And the picture was like the motivation was to play the piano, but you couldn't look at it directly, or you didn't know exactly what it was. And it's like one way or another you would find yourself sidling up to a piano and sneaking behind it and hitting the keys. And you will just find yourself there and doing it.

QUESTION: In fact, that's what happens. It's not thinking about it that it seems to allow me to do it in a very guided way.

ANSWER: Exactly! But you see, it requires embracing yourself with whatever is going on at the moment, rather than trying to get rid of some of it so that you can be at peace with yourself.

QUESTION: I would like to ask you something about my work. I work for the Federal Government. And there have been some moves to down size the Civil Service, and this year our branch has been affected. And there's a lot of insecurities in our office. And I just wondered whether you see any amelioration to this situation?

ANSWER: Not directly. In other words, the situation is not going to change in the environment you are in.

QUESTION: Are we going to be cut?

ANSWER: Meaning you personally.

QUESTION: No, no, I mean the program. It's a great program. I love the people I work with. I love the clients, the age group I deal with. There has been talk in the past that the program could have been cut. It hasn't been so far but...

TAPE: FIVE

ANSWER: For at least the next four years it will not be cut. There will not be relief from the financial tightness, but the program will not be cut. Your job will continue to exist. That's the end of the answer.

QUESTION: My question needs some preamble as well. My husband and I work in a child care, and we have twelve children with us. And for the last twelve years we've been able to keep these twelve spots filled quite easily. For the last eight months whenever we needed someone, I would talk to my guides, and they would respond within a day with a call for whatever I asked for.

PAUL: This is me, Paul. You mean in terms of filling in the blank spaces?

QUESTION: If I needed a three year old or something, I'd ask for a three-year-old, and within a day somebody would call with a three-year-old, or close. However, since July I've been asking for a three, four or five-year-old, and I've had lots of calls and they're all under two. My question is, we have four who are two or under, and the rest go up to six. I really don't want to take any young ones, because I feel it's not fair to the older ones.

However, I guess I'm wondering, have I forgotten how to ask, or am I missing the boat in terms of that we need to take younger children, or is something else pending—maybe a family with two that will fill the two spots we'll have as of the end of October. I guess I just need guidance as to should I keep waiting or should I do something more actively?

ANSWER: You are jumping the gun. You are being impatient. And you are cast doubt upon the integrity of your request. And as you have indicated, you are wondering if you have forgotten how to ask. The answer is, no, you have not forgotten how to ask, but you have forgotten how to listen. And listening in this case means, allowing the fulfillment of that request which is appropriate to unfold in its perfect timing. And its perfect timing will not be to your detriment.

To answer your question: No, it is not appropriate for you to take younger children to fill these spots that you will have. Continue to be clear that the age group you are desiring is appropriate, and does constitute balance for the overall group. You are correct.

I encourage you to have a little more faith in your listening, and your knowing what to ask for. You know that listening to know what to ask for, and the feeling around listening to know what to ask for has not changed, even though you have not had the immediate feedback from your world confirming it.

I am pointing this out to you so that you might realize that you are aware that nothing has changed, and that therefore the questioning, or the doubting of whether you are asking correctly has not been a valid doubt, if you will. The key is, "Thy Will be done." You have listened, you have known that it was appropriate to have a three, four or five-year-old. That is knowing that has resulted from listening. Then you express the desire for a three, four or five-year-old. And then say, "Thy Will be done." Want for the three, four or five-year-old to appear in the timing that identifies fulfillment, not old for the children you have but for the children who will be coming.

I fully understand that the ego can cause you to become antsy and impatient. But you have recognized that all of the signs of listening well have been present. And I encourage you to let that awareness serve as justification for holding on to your peace rather than letting it go.

Those slots will within three weeks be filled. That's the end of the answer.

QUESTION: I would like to know why my hearing appears to be diminishing? And why my blood pressure won't stabilize? And what I can do about it?

ANSWER: The diminishing hearing is a simple result of, what I will call an unchallenged suggestion that with age comes deterioration of the faculties. I do not mean that you have not objected to it. I do not mean that you have completely agreed with it. But there is a fundamental belief that you have been conditioned with, to the effect that slowly but surely you will begin to lose your youth, lose your capacities, lose your senses.

Now I encourage you to actively challenge this daily. Not because it will be a difficult thing to overcome, and therefore you must do it regularly. But rather because there is nothing more appropriate for you to do than to acknowledge the truth about yourself. There is nothing more pleasurable to do than to acknowledge the truth about yourself.

And so I encourage you daily to claim that those faculties which demonstrate or substantiate your conscious experience of Being—which your hearing certainly does—is a divine faculty, which has its source in you as consciousness. With the further understanding that you as consciousness are the reflection of the infinite Mind of God.

Your faculties of hearing, seeing, smelling, feeling, etc., are, if I may put it this way, divine representations or divine manifestations of conscious Being. They are therefore, as permanent, as enduring, as eternal as the conscious individuality that you are. But understand that the necessity is to bring your conscious awareness of these faculties into the context of the Allness of God so that you may understand the divine connection between God and these faculties of awareness.

In this way, you will not be inclined to agree with the suggestion that says that you are just a physical organism and that there will naturally be a certain deterioration that will occur until finally the physical organism collapses and your Soul becomes free again. I will tell you something: Your Soul will never be without that which identifies its presence. You will never be bodiless. If you are never going to be bodiless, then you might as well get about the business of embracing your body as the eternal identification of your individuality that it is, and not play into and support the idea of deterioration. Sooner or later you will have to correct that so that you do not experience this eternal identification, called body, in a negative and limited way.

So again, I encourage you to daily challenge this belief by acknowledging the divine intent of your body, and the fact that it exists in the context of the Allness of God rather than being something unlike God to be left behind.

PAUL: What was the second part of your question.

QUESTION: My blood pressure won't stabilize. It goes up and down.

ANSWER: Very simply I am going to encourage you to meditate regularly. You tend to allow yourself to be hooked by your world, to be reactive to it. And this indeed

affects the stability of your blood pressure. The practice of meditation will help you to stabilize in terms of loosening you from the tendency to be reactive. The practice of meditation will help to stabilize your peace within, and that is what will be reflected outwardly as an equalized blood pressure. It must become more important to you to be centered than to be reactive to your world.

Now, I want you to be aware that you always have the option to observe your world from one of two vantage points: Either the vantage point of your reactive ego, or two, from the vantage point of your capital “B” Being. Those are the only two choices you have. When you are unaware that you have the choice of experiencing it from the level of your Being, then you feel that you must just flow on the waves of emotional responses, and tolerate it to the best of your ability.

But I encourage you to pay attention as you go through your day. And when you find yourself becoming reactive, disgruntled, upset, very happy, whatever extremes of emotional responses you might have, when you notice the extremes happening realize that you have the option to experience whatever is going on from the centered place of your capital “B” Being. And then choose to view it from there. And one of the most effective ways to choose to do it is to hesitate for maybe 30 or 45 seconds and simply, calmly breath. And as you exhale let there be a conscious intent to release the tension, to release the anxiety, to release the emotional response on the breath as you let it go.

This will help to remind you that you do not have to deal with your world in the same cockeyed way that everyone else is. And that you have the option to view it and to act within it from your centered place—your centered peaceful perspective. That’s the end of the answer.

QUESTION: Even though I have considerable clarification for the various content themes that I would like to integrate into my book, I’m presently very much searching for a particular style or format. Lately I’ve been drawn to myths, symbology, and particularly story telling. I feel my inner guidance directed me to the story telling class last week in order for me to use that particular writing format on some level in my book. Would you concur with that?

ANSWER: Completely, yes!

QUESTION: Ahhh! And is there something that you would like me to have special awareness for particularly as related to my own personal story, or any of the other themes?

ANSWER: With the degree of clarity that you are already experiencing, there is absolutely no need for me to embellish it or add to it. I encourage you to trust what your guidance is unfolding to you. You are listening. I do not need to encourage you to listen better or more consistently. There simply is no need for me to say anything except, “Keep up the good work.”

QUESTION: I don’t know what to do with my life at this point. My children are growing up and leaving home. And I’ve been thinking about going back to work, but I would have to be retrained, because I don’t want to do what I did before. But the problem is getting at an age where he’s starting to take more time off and he wants to travel. Now if I work I can’t travel. And I just don’t know what to do.

ANSWER: First of all, don't jump to any conclusions. Don't feel that there is an urgency to act or do something. Secondly, you have the opportunity here to rediscover your relationship with your husband. The two of you set out with the task and a goal of raising a family. This task did not require that you lose sight of each other, but the busyness of the task has not drawn you apart, but it has distracted you from thoroughly enjoying each others company. Therefore, I would encourage you to dare to be rather simple, rather human, if you will, and value the relationship that you have and let it take precedence, rather than letting a job take precedence that would interfere with the relationship.

Now this does not mean for you not to look for a job, not to look for an activity that you could identify as your own. But I encourage you to look for an activity that allows the flexibility needed in order for you to have the time to enjoy each others company, and explore living and even the world to some extent, together.

You did not have a great deal of time together before the family came along, and you deserve to share the love that brought you together and kept you together and is still actively present. But it is appropriate for you to share it with more of a spotlight on it, the illumination and enhancement of your experience of love for each other deserves to be experienced. And it is appropriate for you to let the freshness of that love reemerged and be rediscovered. That's the end of the answer.

QUESTION: I have to do a preamble for this question. Some time ago I was accused of incorrect behavior regarding my job. And my immediate superiors reacted with a certain degree of outrage, and attempted to find out details. And they have exhausted all avenues open to them to find out the details regarding this incidence. For myself I'm not aware that there was any incorrect behavior, but I'm really not sure, there may be.

Unknown to them or else known to them, I have another recourse to find out more information on this. And I want you to advise me whether I should take this unconventional course or not.

ANSWER: No, indeed. Do not take any steps to uncover further information. And I encourage you not to play into the suggestion of guilt just because you don't have all the facts, and there is in your mind some possibility that there was incorrect or inappropriate behavior. I encourage you to simply keep your peace and continue to give your attention to your work and release the suggestion that there is cause for guilt, and release the guilt as well.

I encourage you to simply not play into the suggestion that you are guilty of something. Your peace will help to smooth the waters, and you will find the issue being dropped. Do not become reactive. In this way, you will not fuel the imaginary fire—and I do not mean in your imagination, but in the imagination of those who have made the accusation. This will pass. And it is imperative for you to keep your peace. The old saying is, "If the shoe fits, wear it." Well, the shoe doesn't fit, so don't wear it. And don't waste your time wondering whether somehow in some way it might really fit. That's the end of the answer.

QUESTION: One of the most special gifts that I received from A Course In Miracles has been, that when I see something that pushes my buttons from

someone else's behavior, that while my buttons are being pushed there's something I have to look at inside myself.

ANSWER: Indeed.

QUESTION: Well, it's been quite a journey this year. My question is tied in with that, in that we were talking about earlier this morning, about the fact that we had two choices. One from the vantage point of your reactive ego, and one from the centered place of Being. Has this sort of plateau that I've been experiencing lately, in between those two choices, or is it coming from the fact that I really am starting to be able to come from the centered place of Being, or is it just an illusion on my part that these tears for instance would be from my reactive ego? Do you understand the question?

ANSWER: Oh, yes indeed. I will put it this way, the plateau that you are speaking of is the manifest peace of your Being, the equilibrium that I was speaking of. I will say that you have gotten the hang of choosing for the vantage point of your Being. You will find yourself knocked off balance or distracted from that peace from time to time. But you will find that as you more and more consciously choose for the peaceful centered vantage point of your Being, that the peace, the plateau, the equilibrium will be more and more present in your life. And even if there are dynamics in your life that are ego oriented you will not be hooked as easily. You will be able to deal with them more easily, and life will generally become more enjoyable.

This plateau, as you put it, is not a stuck place. Just because there are not great traumatic and exciting dynamics does not mean you are stuck, does not mean that the vitality of life and the interestingness of life has gone out the window, it simply means that you have "achieved" a new level of clarified and centered perception.

The tears again, are not emotional in the sense of arriving out of the reactive ego, but rather express the joy, the meaningfulness of this centered perspective, and the valuing of it that you are embodying that is within you.

Now there are, if I may put it this way, further dimensions of peace, further depths of peace and equilibrium that will unfold to you. But enjoy what you're experiencing now. And above all, do not assume that you are ignoring or overlooking something essential, and that is why there is this plateau, or that is why there is this peace. Nothing essential is being overlooked, but the nonessentialness of ego reaction have been reduced. The richness of the fabric of existence is more able to be experienced by you from this peace. That's the end of the answer.

QUESTION: I have a two-fold question here, this way I'll get more answers. First of all, it's been a long road getting here, right here. And I realized that I have been on a bumpy road, and I've experienced a lot of things, and it seems to me that the pattern is coming to... it's just I'm matching, everything is matching up the way it's supposed to be.

And my big question is: My husband and I have a business together, and I'm wondering if we're on track with that business or if there's some changes we could make to make it more prosperous and to enlighten more people. I probably should explain that: We're in the dog business. We train, breed retriever field trail dogs and hunting dogs. And there's a need for that specific type of animal to

be trained. And I have a personal understanding of animal that comes from an inside part of me that I'm not even aware of.

Anyway, I need to know if we're on track with that specific area? If there's some changes that we could make that would make it better for everybody, including the animal.

And the next part of the question is, I've just changed...

ANSWER: We will take one part at a time. The answer to your question is: Yes, you are on track, and if there is anything that you are to change it is to enjoy what you are doing more, and not become burdened by a sense of responsibility or a sense of having to improve what you are doing. The improvement will occur through the joy that you allow yourself to more freely feel than you are currently allowing yourselves to feel. Let this element of enjoyment come back into the picture. It will benefit the animals and it will benefit those who come to you—those individuals who come to you for your services.

Now you may go to the second part.

QUESTION: The second part of the question is, that me personally... I changed careers. And I'm going to be going into an area that is not brand new to me, but I know that there's going to be a lot of needs. And I have this question of, "am I good enough to do this? Can I do this? Do I have the power to empower people?" My spiritual side says, "Yes I do." But my ego is getting in there going, "I'm not sure you do. I'm not sure you can really do this." And I'm asking for an answer.

ANSWER: Which voice are you going to listen to.

QUESTION: Well, my spiritual one. But the other one really causes a lot of havoc.

ANSWER: The ego dangles bait, that is all it does. You do not have to take the bait, you can let it dangle forever.

Now if nothing else I encourage you to listen to the spiritual sense that is unfolding to you and explore acting upon what it says. Just explore to see what happens. Have fun exploring. Acting in accordance with that spiritual awareness, of course you have it. You could however prove to yourself, or seem to prove to yourself that you don't have it if you let the bait that the ego is dangling distract you and perhaps even hook you temporarily.

You will not have the ability to empower others if you do not let yourself be empowered by your spiritual guidance and your deeper knowing of the truth. And so forget about empowering others, and attend to empowering yourself by daring to trust into what your heart is saying to you.

Again, this brings into play this leap of faith that we were talking about yesterday. But understand that you are doing your dreaming in the middle of the Kingdom of Heaven, you are experiencing your ignorance in the middle of Reality, and therefore all of your ignorance or your process of Awakening is occurring in a state of absolute security.

And so you can dare to explore potentials, spiritual potentials, other kinds of potentials. You can dare to explore without damaging your true self, because all of it is

going on right in the middle of the Kingdom of Heaven. So no matter what you are doing it is never a do or die situation.

QUESTION: Is there a process that I could use to help me through this?

ANSWER: A very simple one, dare to remember and pay attention to what your spiritual self is saying, and dare to act upon it. Dare to explore acting upon your spiritual intuitions.

Now if you want a more complicated ritual than that, you will have to go to someone else to find it. But the ritual will not enhance anything. The only thing that will “accomplish” anything will be the leap of faith and the investment of trust in what your spiritual intuition is saying to you, and acting upon it in the sense of exploring what that avenue has to offer you.

So you simply need to remind yourself frequently of what your spiritual intuition is saying, or listen frequently so that you may feel the intuition. That is the only way you are going to find that the intuition is dependable. That’s the end of the answer.

QUESTION: It looks like this is career morning, because I have a career minded question as well. For the past three years—I’ve been working in the health care field for more than that—but for the past three years I feel that my nursing career has been a stepping stone to something else outside of traditional health care.

And only in analogy I can sort of describe what I’ve been feeling, is this step... I’ve been going across this brook on these stepping stones, and I’ve stepped off and I’m busy chasing frogs, and gotten lost. So what I’m asking is am I on track, like you know it’s okay to be dabbling in this and dabbling in that and I’m still following my purpose?

ANSWER: It all depends on what you are dabbling in. What are you dabbling in?

QUESTION: Different career aspects. I worked on a movie in the summer which was fun. I’ve worked in community health, which was a wonderful experience. But I just don’t feel like now I have any real direction. I not quite sure how to describe it, but also I’m very interested in the holistic health field, and I feel I have a place in there somewhere, but I’m just not sure how or where or when.

ANSWER: So you are very simply not lost, but reconnoitering, getting the lay of the land, taking it into consideration relative to where you have come from, siting the horizon to see the best and most natural avenue to move in. This is excellent!

QUESTION: But why the feeling of frustration sometimes?

ANSWER: Because you are antsy, impatient, you want to get the show on the road. But you’re going to have to let the show get you on the road—meaning that you are going to have to dare to become quiet enough, patient enough to let the show unfold itself. And of course, the show that is unfolding itself is your Self, with a capital “S”, your Being.

Now there is a reason for this period of reconnoitering that has nothing to do with a conscious choice on your part. It has to do with the fact that integration needs to occur before you will be ready to move forward on a sound basis. And so I encourage you to pay attention to all of these aspects that you have been dabbling in, and pay attention to what you are feeling relative to them. And pay attention to how they feel relative to

whatever movement or direction that is beginning to emerge from within you at the level of your conscious awareness.

When the forward movement is supposed to begin, it will begin. Do not avoid the integration that is occurring during this reconnoitering period, else you will extend the reconnoitering period. Because the integration must occur before you move forward or the movement forward will overwhelm you.

Now, rather than tell you to practice patience, I am going to suggest that you stop practicing impatience. Abide where you are and instead of focusing in on the horizon notice what is going on right around you.

QUESTION: I just had a very experiential experience with that in the last couple of weeks, where I had a fall off a horse, and at the time prior to that I was feeling really “Home” sick, like I didn’t want to be here anymore. And what I’ve been really feeling since then is that the joy is right where I am. Is this part of my integration, this feeling that Home is right where I am?

ANSWER: Absolutely Dorothy! (laughter)

QUESTION: Yea, I feel like I’ve been lost in Oz sometimes.

ANSWER: You see, the ego suggests that you are not right in the middle of the Kingdom of Heaven, and if you are going to find it you must get away from this illusion. Well, the only illusion there is to where you are is the misperception that causes the Kingdom of Heaven to appear to be what the ego suggests it is. And until you allow yourself to be fully present in the here and the now, you will not be in the place where the opportunity exists for the clarification to occur so that you might see with your right Mind.

If you want to find God, you have to go to the very center of you, not to the far reaches of the universe. And if you want to see the Kingdom of Heaven, you have to allow yourself into the very essence of everything you see, the very essence of every leaf, the very essence of every blade of grass, the very essence of every cell of your body.

Remember that I have said, “Love is the recognition of that which is Real, with a capital ‘R’, in each and everything.” Love is the letting down of your defenses, the defenses that keep you from experiencing the essence, the essential capital “M” Meaning of a thing. Love is the willingness to let the Real Meaning of a thing in to let it register with you. It is becoming defenseless.

There is no way to get outside of the Kingdom of Heaven. And so, you never have been outside of the Kingdom of Heaven. You have never been outside of Reality. And so, you start right in the middle of You, and you start right in the middle of everything you see. You develop enough humility to be fully present where you are and with what you are with, and then its divinity has the opportunity to register with you. And the misperception of you and the misperception of what you see will disappear, and you will seem to be transformed, and everything you see will seem to be transformed. But all that will have changed is that you will have come back into your right Mind, and you will see everything as it is, not as it has appeared to be through the lenses of the ego. That’s the end of the answer.

QUESTION: Yesterday you addressed the question of my taking the crumbs from the table...

ANSWER: Oh, not from the table, from beneath the table.

QUESTION: Okay, wherever they are they're crumbs. And I would like to know how I can be unblocked from allowing my abundance to flow? What's blocking it? I've been working with this for so many years, I'm very tired of it now. It unblocks and then it blocks up again.

ANSWER: By recognizing that fulfillment does not birth itself through lack, deprivation and false humility, called unworthiness. Fulfillment births itself through intelligence.

QUESTION: Where am I being unintelligent?

ANSWER: In the willingness to believe that fulfillment will emerge through your willingness to do without.

QUESTION: Is this saying I need to make a demand?

ANSWER: No, you do not have to demand of the Father to give you your abundance. Your abundance is your inherent Birthright. You have to stop justifying its absence by finding value in experiencing a lack that you associate with humility.

QUESTION: Is this an old belief system from my upbringing, or is it something I conjured up since I'm an adult?

ANSWER: No, it is an old belief, and it is one that has support, shall I say, ancient support. Vows of poverty suggest that there is exaltation that will result from the kind of humility it takes to put up with lack.

I am encouraging you to nurture self-respect, intelligence and the realization that God expresses Himself/Herself abundantly as an aspect of self-worth. The Father/Mother does not express Itself through tight channels. If I may put it this way, the birth canal of the Creative Movement of the Father is as infinite as the Father Is. And therefore, there is no value to be found in getting to your fulfillment through a tight birth canal.

QUESTION: In practical terms, how do we open it up? I have the intellectual knowledge, that's not the problem, I know.

ANSWER: I encourage you to ask the Father, "What is your Will for me? Disclose your Will for me, relative to my abundance and the manifest structure of what I would call a home, and a place from which to work." And then let the attitude be, "Thy Will be done," meaning, "I will no longer enforce upon the abundant self-expression of the Father a concept that His abundance must come to me through lack, or through a tightness. Not my false expectation, but `Thy Will be done.'"

QUESTION: An attitude of surrender?

ANSWER: Surrender to abundance, surrender to infinity, yes. That's the end of the answer.

QUESTION: My question extends from last year, the same kind of a question, where you stated something along the lines of a... it was like a pregnancy, that I had to wait, like I was having the feelings of I had to do something. And they were coming more from the ego, and I was to kind of wait. And things are happening now, the same kind of things, only the feelings are not quite the same, there not those ego feelings. So I guess my question is: How's my pregnancy doing?

ANSWER: The new feeling is the beginning of labor—very deep pushing, that is not coming from an ego level of accomplishment. Delivery from the level of your being is not laborious, but it is very definite.

PAUL: This is me, Paul. That's the end of his answer, but it's like you're on the cart being wheeled into the delivery room waving at you like, good luck, or have fun, or whatever. So I guess we're going to have to have another workshop next year to find out what you had. That's the end of the answer.

TAPE: SIX

QUESTION: Well, I'm not sure how this question is going to come out, because there seems to be a lot connected to it. This appears to be a career seminar here this morning, I'm going to go off on my career. I've heard from various guides that this isn't my best place to be, as far as the right place for me.

PAUL: This is me, Paul. Are you speaking of career or geographic location?

QUESTION: Geographic location. So I'm wondering basically if the patience that I've been dealing with here... it feels kind of like tolerance. And I've been dealing with my ego a lot and just kind of waiting for something to show itself to me. And I'm just wondering if this is the right approach, and if this next year something is going to unfold?

ANSWER: Indeed, it is the right approach until you feel the movement. Until you feel the motivation to relocate, don't relocate. And let other people have their best judgments and opinions and let them offer their wonderful help, but don't act upon it if you are not feeling the movement. They are expressing their feeling of being trapped or frustrated by the geographic location. Honor it as a self-expression of the individuals speaking, but don't assume that it is the way you ought to feel.

Always pay attention to what you do feel and you will always be on track.

QUESTION: That's good confirmation for what I have been feeling, because I have seen absolutely no need to move because everything is going very well.

ANSWER: That is correct.

QUESTION: I guess what I am looking for is my right place just within this geographic location as far as a place to feel at home and set up a place to create and fulfill myself creatively.

ANSWER: But at the moment you see, your place of being creative is not confined to a home. And unlike the earlier question about place, where it was appropriate for there to be a place and there was a movement out of a sense of "appropriate lack" you are not in a state of lack appropriate or inappropriate, there is an abundance of activity. There is a certain degree of financial security. You are not living on the brink financially, constantly.

So I encourage you to let your home base be a broader territory than a specific location. You're already home, and I'm not meaning that in a metaphysical way, I mean that you simply have a home base that allows you to enjoy, as it were, a summer residence, a winter residence, a spring residence, a January residence, a February residence, etc. But all of them serve the fulfillment that your being is unfolding and they do not represent a lack of stability that would suggest that you need to attend to becoming stable. So hang loose. That's the end of the answer.

QUESTION: Yesterday I felt that the question I asked wasn't the real question. And I think it's finally gelled for me, and it does require some preamble. I'd like to talk about disengagement. And you use the word yesterday in one of your answers to somebody, and I realized that that was the word that triggered something in me that I was recognizing. And what I'd like to talk about is the disengagement that I have felt, which on an ego level would be I think alarming, in that it's meant that I have stepped back from almost all of life—that's relationships with people that I know for a long time, and also from new people I meet. It's more than a detachment, it's a disengagement from all.

And as you were speaking this morning I felt that perhaps what this was was the space between what I was seeing with my physical eyes, and the desire to allow myself to see with the eyes of my heart, but also my physical eyes. It's like the place where I'm making the transition to be able to see in a new way but with your physical eyes.

I would like to know if I'm on track with that feeling, because around that too is the lose of my memory. And this is becoming alarming, because very simply I accused my son of not doing something which he did do, and it was simply that I'd forgotten, and I'm forgetting everything. And when we were talking to Paul earlier, he was talking about "Cats." I was there, I have an impression of it, but I have no memory of it in specific detail. And this is falling away from me most dramatically.

ANSWER: You are speaking of the Broadway Play?

QUESTION: The Broadway Play "Cats," yes. So, I mean, all of these little things sort of gelled for me in the word disengagement.

ANSWER: Indeed. Disengagement is the word. It is not that you are becoming an isolationist. It is not that you are withdrawing from involvement from the world, but you are disengaging from what I will call ego attachment to the world. You are thus being able to respond or relate to the world, but free of the subtle governments of preconceptions.

You are able to be more present and more spontaneously responsive. And your responses are not arising out of memory or the past, but out of a connectedness with the moment that you are in. This constitutes freedom. And although you have not mentioned it, it necessarily has involved for you a sense of security and well-being which has not made sense to your intellect, but nevertheless has been present as an experience.

Now memory will begin to go out the window as you allow yourself to be present in the now. You utilize the memory as a substitute for knowing when you have lost touch with knowing. You accumulate knowledge, because you think that you do not have knowledge available to you. As you begin to tap into your Knowing, with a capital "K", as a result of consistently listening, it becomes unnecessary to remember anything, it becomes unnecessary to store up even marvelous truths that you have heard. Because the fact is, that the truth that needs to be known will be present and available to you in the moment that it needs to be known. And thus, the truth needing to be known will be absolutely relevant, and not the best approximation that you can pull out of a file drawer in your memory.

The reason you have accused your son of not doing something is not so much because you have forgotten, but because you are not paying attention in the moment to what you know. At those moments you have slipped back into, let us say, a three-dimensional mode. It represents—these incidents—they represent the necessity to even more consistently listen or be attentive to what you know. And then you will not seem to make the mistake of accusing him, or believing within yourself that he has not done something that he has done.

So there is more opportunity for you to let yourself more significantly into the awareness of the knowing in the moment. That is not a demand, but an opportunity—an opportunity to be even more fully aware from the level of your knowing. That's the end of the answer.

QUESTION: I do have a follow up to that, only I forgot what it was. The other word that comes to mind is, inarticulate. I just like to check this out with you. When I'm feeling inarticulate, at a loss for words, that means I should just shut up, right?

ANSWER: You've got it!

QUESTION: I think that's probably all. Thank you very much. Except that I feel like I should shut up an awful lot.

ANSWER: When you have shut up, you have the opportunity to listen. And when you listen you have the opportunity to know. That's the end of the answer.

QUESTION: I would like to ask for you comments on my relationship with my mother. My relationship with her has been quite a learning experience, to put it mildly.

ANSWER: When are you going to cut the apron strings?

QUESTION: This is what I am asking the question about. She is in very poor health right now, but has said she doesn't want to see me. And I'm realizing I do have the choice, I could force myself on her and go back and try and look after her. Or I could stay away and just continue to try and heal the relationship on a spirit level. And this is where I'm leaning right now. And also I'm wondering, did I beat her up in a previous life, because I've sure played the victim role in this life? And I wonder if we just reversed roles to even the score?

So those are my two questions. Should I stay apart now at this point? She could die. She's very ill. And all the relatives are putting that at me, for being separate and sort of on ego level I don't want everyone so mad at me. And yet I can see that this relationship really... it's time to let go on a physical level.

ANSWER: So what if everyone is mad at you? If you are going to act on the basis of their distress with you, then you're becoming their puppet. But as I have said before, the only way you can become someone's puppet is by taking strings attached to your belt and placing those strings in the hands of these other people and then behaving in accordance with their movements. And so, they are not controlling you, you are controlling yourself as though you are being controlled by them, and it is all you own doing.

Now, let them be distressed! It has nothing to do with you, it has to do with them. Let them work out their distress! It is not necessary for you to pick up on it and be distressed yourself.

Now, indeed, she may die. That is not a prediction, that is the human fact at the moment. But she has requested for you not to be there. Just as you realize you have the right to override that, realize that she has the right to express that she does not want to see you. And let her be in her comfort zone.

Now, it happens that her comfort zone is miserable. It is not very comfortable for her, but she has the right to demand it. You are not obligated by birth to remain the servant of your mother. You are here to be you. You are not here to fulfill a role as a daughter. You here to fulfill your purpose as a whole Souled woman, as your Self.

So let her have her little drama. And let your family have its distress. And you get about the business of joyfully living your life. And when and if these others decide that it is comfortable for them to blend with you, let them. But if they choose not to blend with you, then nurture companionship and camaraderie with those who do blend with you. And don't become anymore complicated about it than that. That is simple common sense. It also happens to be wisdom.

Now you must release yourself. That means, that you must either snip the string attached to your belt, or you must take the string out of the hands of those in who's hands you have placed that string. They do not even know that they have the string in their hands, so you do not have to get them back from those individuals. You simply have to stop behaving as though you were attached to them, and they were governing you.

You have seen individuals moving as though they were robots. And if they are really good at it, they look very mechanical, even though they are human beings with greater flexibility than is being expressed. Well, likewise you are being a puppet, but you are a human being behaving like a puppet, never really becoming one. And what is essential here, is for you to realize that although you are conceptualizing strings attached to the hands of others, and you are at times feeling governed by them, you are not. You are governing yourself completely. And you have the power, and have had it completely, at all times, even though at times you have so skillfully behaved like a puppet that you have believed yourself.

Your life is supposed to be a little bit more fun than that. And I encourage you to drop the charade. Mind you, I'm not picking on you alone here. I am speaking specifically to you, but anyone who is feeling as though he is a puppet at the mercy of other's decisions is playing a charade, and has all of the power resident in him or her to either continue the charade, or to live his or her life freely. Government is self-government. That is the only kind of government there is. And even when one seems to be governed by another, it is a matter of self-government.

And I will tell you something: One who is playing victim, which a puppet is—a victim of circumstances, a victim of the wills of others—that one, as I said, is engaged in a charade. And the charade implies that someone else is in power, and the victim victimizes the one whom they have invested the power in.

So we are touching on the same subject we were touching on yesterday, from a different angle. Don't feel so sorry for the victims, because the victims are victimizing the one they are claiming is the victimizer.

And if the victim plays the role of victim well enough then the victimizer can be caught into the game. Just as in the earlier question, the suggestion that there was

inappropriate behavior, or the accusation that there was inappropriate behavior cause this women to begin to doubt whether or not she had all of her marbles. And in fact, whether or not maybe there was some inappropriate behavior that she was not conscious of. And this threw her into a state of self-doubt. And so, in effect, she played into the drama, becoming victim to the drama based on the claim that someone else had been her victim.

Now, it's time to be emancipated. And it's time to emancipate those in who's hands you have placed your strings. You see, in the final analysis it is not discernible whether the control is being exercised by the puppet or the puppeteer. Because in both cases manipulation is being employed. And wherever manipulation is being employed, ignorance is being experienced—ignorance of your freedom—ignorance of who you are. And of course, ignorance of the true nature of the one that you or anyone else as victim is claiming to be the victimizer.

And so you come full circle. And again, the demand is the willingness to acknowledge your divinity, and therefore the complete inappropriateness for you to play the role of victim or puppet, as well as the necessity of acknowledging the divinity of the one whom, you in this case, are calling the puppeteer or victimizer. Because both of you need to be released from the ugly sense of obligation and responsibility to each other that really amounts to a dance of control.

Oh, but it's selfish to claim my freedom” It's selfish to act as though what someone else feels doesn't count.” Oh, the ego is so sneaky. I would have you take the strings right back and put them in their hands so that they may control and not be upset. And pious little you, the gentle victim, tolerates continuing not to experience your inalienable right and inheritance of freedom.

You can't make waves for anyone else, only someone else can attempt to give their power away and place their strings in your hands and say, “Look at what you are doing to me. You are hurting my feelings. You are upsetting me.” And you can say, “Take the string out of your hand and place it back in theirs and say, “No, you are creating your distress and you don't have to. And if you want to find someone to blame, if you want to find someone to give your power away to, you'll have to find someone else because I don't have anything to do with this, and I won't have anything to do with this.”

That constitutes a recognition on your part of the inherent authority that the other one embodies and has. And you're saying, “no, I will not let you give your authority to me,” constitutes a confirmation of their strength. They may not pick up on it, they may not own it, but you have not played into their illusion. And you have acknowledged to them that they have the authority and the power, and they have had the opportunity to recognize it, and more than that you cannot do.

You can call the game of victim and victimizer to a halt. At this point the thing that you need to most clearly see is that the victim is the victimizer as well as the victimizer being the victim. And one is not better or worse than the other. And both of them, as I said yesterday, are suffering from an imposition of an illegitimate confinement, and illegitimate limit on their ability to recognize and experience their Christhood.

It is not selfish for you to express and enjoy your freedom. And to the degree that you will do that you will find yourself upsetting a few, but inspiring many who are

likewise on the verge of claiming their freedom, but afraid of doing so. Think about it. That's the end of the answer.

QUESTION: I'm curious about the visitor experience that Whitley Striver talks about in his books on communion and transformation. I would like to know who the visitors are, what is their purpose, and how do they chose the people they are visiting?

ANSWER: Paul is having trouble with this question, you will have to be patient. You do not have unenlightened visitors visiting your planet or even your galaxy. You have no visitors who are not totally Awakened, therefore, you have only visitors who already know everything there is to know, who therefore do not need to be here, on or around your planet for the purpose of study or analysis or examination. Everything needing to be known, everything available to be known is knowable and known to them.

You no more have visitors to your planet who are unilluminated than you have entities communicating psychically or mentally with individuals on your planet who are experiencing endarkenment of any kind, even though you here reports about possession and demons and dark spirits, etc., being channeled. Those expressions of negativity are arising entirely out of the ego and the imagination.

Now I am going to confined myself to making clear what is happening and what only can happen. You can come to your own conclusions about reports to the contrary. That's the end of the answer.

QUESTION: Thank you, I think.

ANSWER: You have a question?

QUESTION: Yes. Well, I think it's answered. I said, "Who are they?" And you said, "they are illumined Beings." And I said, "What is their purpose...."

ANSWER: Ah! I said that the illumined Beings have no need of performing examinations or studies of human beings. And so I am saying that those reported in the publication you mentioned are of the imagination.

QUESTION: Thank you, that answers my question, thank you.

ANSWER: That is what Paul didn't want me to say.

QUESTION: It doesn't mean they are any less real to the people who imagine them, does it?

ANSWER: Not any more than a disease is any more real just because it has been experienced, it still remains an unreal experience, even though it is quite tangible, quite studyable, quite visible, that is correct. I am not suggesting—and Paul is happy I am saying this—I am not suggesting that anyone is being consciously fraudulent here, but it is necessary for you to know truth. That's the end of the answer.

QUESTION: Yesterday you spoke about the gentleman in Russia, and I would sort of like to carry on on that theme and hear your views about the situation in China. The impression I had was that the population was almost ready to take the step, but sort of became afraid at the last moment?

ANSWER: Under duress! Indeed! But you're watching, what I will call chemicalization, a fermenting, the enriching of the brew, if you will, in China and a consequent, inevitable emergency of the sort of humaneness and valuing of simple humanity. This ferment cannot be avoided. Now it is only ferment because there is resistance. If there were no resistance, there would be a spontaneous flow of change.

But since a cap has been placed upon this irrevocable change, there is, shall I say, pressure and ferment. It is a positive sign.

I am not saying that the pressure and ferment is positive, and I am referring to the cap that is being placed against the flow, but the flow is positive. It is not going to be stifled successfully. But just as each one of you individually are having to reach for and claim your Birthright as Sons and Daughters of God, as the Christ with some persistence and some faith and some great investment of trust, so are the Chinese as a people having to reach with persistence and commitment and faith and trust.

As a people they are engaged in the same process that all individuals are engaged in, that of claiming and demonstrating that they are not victims of the ego, or victims of any sort.

We have talked about domination, we have talked about puppets, each one of you is the puppet of your ego until you decide to snip the strings. But as you know it takes unyielding persistence in order to overcome the suggestion that you truly are a victim and have no choice and no authority. And so you could say that the process of Awakening is a ferment, a chemicalization.

What is happening in China is one of the signs of the times. It is not essential for that sign to be turbulent and violent. It is not essential, but there has been violence and there will be stress and strain. But I will tell you something: The Chinese people are withdrawing their investment of trust in their form of government and those governing them. They are sniping the strings. And without the support of the people the puppeteers will cease to be puppeteers.

It is not appropriate for you to quibble and say, "If this is divine unfoldment of integrity it should not be violent, there should be no stress or strain." Wake up and smell the roses everyone! There is an expression of faith and intent and commitment that each one of you is having to bring to your process of Awakening.

You are like a dreamer dreaming a nightmare who must draw upon resources that are outside of the dream or nightmare in order to wake yourself up. And it takes a great effort, if you will, a great intent, and literally a leap or act of faith that allows you to draw from your Awake state—your normal Awake state, which is not a part of your conscious awareness while you're in the dream—to lift yourself out of the dream. And there is nothing wrong with this. And it does not express willfulness, because willfulness is what creates the dynamics of the dream.

And to rouse yourself from a dream, as I said, involves acting from the standpoint of the individuality lying in the bed in the room that is nowhere to be found in the dream. You see, when you rouse yourself from a nightmare, you act from the standpoint of the person lying in the bed, you no longer act from the sense of yourself that you are experiencing in the dream.

And likewise, your process of Awakening involves acting from the standpoint of the Christ that you are, who is in the middle of the Kingdom of Heaven, and from that fact, from that truth about you, wrenching yourself out of the hypnotic hold of the dream, the illusion of the ego's misperception.

That is why I have said before, that your savior is your capital "S" Self. Your savior is not me, or anyone else. Your savior is the capital "S" Self that you are at this instant, who is in the middle of the Kingdom of Heaven, who has arrived, who is what he or she

is already. In other words, you wake yourself up out of the dream not by improving the character you see yourself as from within the dream, but by eliminating that character, by acting from the standpoint of the truth of you, which is nowhere to be found in the dream.

The Chinese people are reaching for an integrity that is already theirs, but they are having to take hold of it, claim it and live it and no longer play the role of puppet, of dominated. That act of self-respect is what is necessary in order to break the illusion of bondage, whether it is to a human dictator or a dictatorial government or on an individual basis, one's ego sense.

The divinity of man is emerging. The Christ is coming in China, in Russia, in the United States, in the heart and Soul and mind of every individual. And these are the signs of the coming. And this is why it is essential for you not to be so rigidly conceptual about who are victims and victimizers, enemies and allies.

There are those individualities who, because of what they divinely are, will wake up in what is termed the enemy camp. And you had better not be so bound by your concept of enemy that you attempt to injure the Christ where it appears. Because the divine Reality is not going to accommodate the human misperception or illusion of polarized camps, because those in the polarized camps are not the egos they appear to be and are not the mindsets they appear to be, they are the Christ misperceived by others and misperceiving themselves. But because they are the Christ, and because the Movement of Awakening is occurring, it is going to occur irrespective of camps.

So, I bring these things out so that you will look with a little more clarity and a little less judgment upon your world and not be so sure that an Awakening Christ will have to come from your country or from a country that is one of your allies. And so that you do not shoot down the manifestation of intelligence, the manifestation of divinity, when it surprisingly appears irrespective of polarized viewpoints in what has been called the enemy camp.

Now I have said this before and I'm going to say it again. No matter how deeply embedded in the dream of mortal existence you might be, you at all times have the capacity to recognize Truth, with a capital "T". And therefore, I encourage you not to be governed by your concepts, but to be open enough and flexible enough to acknowledge truth when you recognize it, even if it doesn't compute with your concepts.

You live in wonderful times, dynamic times, because the illusion is breaking up. And the illusion is breaking up because so many individuals are daring to be arrogant enough—at least from the ego's point of view—to claim their divinity. And on that basis to judge righteous judgment, acknowledging the Son and Daughter of God wherever male and female ego's appear to exist with willing readiness to acknowledge the behavior that identifies the Christ, even when that behavior haltingly or awkwardly comes out intermittently from an apparent ego that is unaware of its divinity.

You each desire to have your intuitions of your divinity confirmed, even though most of the rest of your daily life is constituted of typical ego reactions. Be ready to acknowledge truth where it is and when it is evidenced, and don't be thrown for a loop when from the very same spot that you have recognized the divinity of God, you also find splutterings of ignorance and ego concepts and reactions.

You are not so graceful yourself in emerging into and owning your divinity. It is all right! You don't have to do it smoothly, but neither does anyone else. And I encourage you to have enough decency to extend the acknowledgment and to encourage the further expressions of Christhood and intelligence and wisdom, even though they do not come out consistently. And don't condemn that one because there is inconsistency.

Your memory tells you that if someone has once been a bastard he's still going to be a bastard. You're going to have to work through that. You're going to have to be willing to release that.

You are reaching for the brass ring, you are reaching for the inevitable, you are reaching for the primitive state the original state of your Being that you have been all along. But since you feel that you have lost it, or that you even never had it, you're reaching for the brass ring feels arrogant, it feels as though you are being totally unreasonable. You cannot justify it, except that somewhere deep in you is some rising feeling that you cannot deny, even though you cannot justify it or explain it.

And so you reach for the brass ring. And have compassion on yourself when you falter and say, "on this pass around on the merry-go-round I'm not even going to try for the brass ring," even though three or four rounds later you will have refound the courage to reach for the brass ring. Your inconsistency is irrelevant.

The fact that the motivation to reach for the brass ring is occurring is what is paramount. And it is the fact that so many are reaching for the brass ring that it counts for the fact that there are so many of us who have gathered, in the sense of giving our attention to what you are doing, to support it. It is an event of universal significance.

You must give yourself the benefit of the doubt. And you must give those who have been bastards the benefit of the doubt, those who have been enemies you must give the benefit of the doubt. That does not mean be stupid. It means, as I said, be willing to acknowledge the expressions of intelligence when they come out, and to praise that and support that. But do not be surprised when that expression of intelligence goes out the window and is swallowed up in typical ego reaction.

Be clear enough to tell the difference, and also have enough compassion and love to identify the momentary expressions of intelligence and divinity, to identify those momentary expressions of divinity with who that individual truly is. And when the expressions of ego are expressed, recognize that they have nothing whatsoever to do with that individuality. And in this way you affirm the truth, and you withdraw affirmation or energy from the reversed expression of truth, the illusion.

I will tell you one thing: It will be easier for you to see in another his divinity, even though it is falteringly expressed, if you are having enough compassion on yourself to give yourself the benefit of the doubt and feel your divinity.

You are in a time where balance is beginning to occur, an evening out where distinct boundaries, distinct national boundaries, distinct conceptual boundaries will break down and where communion can begin to occur, where identification with another, whether he used to be an enemy or not can occur. And where the unity and the Godness of each one begins to be called natural, normal, and there is no inclination to behave otherwise. That's the end of the answer.

TAPE: SEVEN

QUESTION: I need a little preamble for this question.

ANSWER: Preambles are certainly allowed.

QUESTION: Well, it helps to sort of organize the thoughts. About two years ago I left a twenty-three year long relationship, because I just couldn't stay there any longer, and I felt very stifled. And I have since enjoyed living alone. I have allowed myself to receive the gift of wonderful guidance and to live by that. But I have this deep desire for a relationship, for a loving, sharing relationship.

And I look around, and I look at the people I know, and I listen to the guidance and it says, "no, no, wait, wait, hold to your integrity, hold to what you want." And I'm thinking, "okay, is this deep desire for a relationship one with the Father's Will, and is there something I could do to move towards it?"

ANSWER: In other words, you listen to but you don't pay attention to your guidance. That which is worth while is worth having in its perfection, which includes its perfect timing. If you want to enjoy the beauty of a full blown rose you must let it open itself in its own integrity, in its own fashion. If you attempt to open it, you will ruin it. And so if you are wise you will allow it to open itself so that you might enjoy its inherent beauty and perfection.

Now you have asked for guidance. The guidance has said, "no." The guidance, as you have said, has said to hold to your integrity, etc. Now I encourage you to do that. I encourage you to trust that guidance. And I encourage the rose or blossom of a relationship open itself in its own perfect timing, its own beauty. Don't let your ego get in the way and say, "Well, I don't have all the time in the world to wait for a relationship to come along. My desire is pure. I don't want to be controlling, but what's taking it so long?" That is willfulness. That is control.

Just because your motives are pure does not give you justification for control. Let the motivation be pure. And then let go of impatience. Let the attitude be, "Thy Will be done, not mine."

As I indicated yesterday, as long as you are in a process of Awakening out of a limited frame of reference, you do not have the perspective to know how to use your will. And without that perspective you will not use it correctly. That is why the admonition is to adopt the stance of, "Not my will, but Thine be done." That is the way you open up to the Father's Will. That is the way you get out of the distortion caused by the coercion of the human will, which acts without understanding the way in which its actions relate to the whole.

When you say, "Thy Will be done," you are really saying, "my true Will be done." Except that you cannot say, "my true will be done," without equating that with your ego sense of yourself. And so, at this point, as I indicated yesterday, you must be willing to step beyond your present sense of yourself and open up to that which is not apparently you. "Thy Will be done, not mine." And as there is truly a yielding to the Father's Will, you find that it is exactly what is congruent with your fulfillment, exactly what is congruent with what you really want, and what really identifies fulfillment. And so you then find the relevance between the Father's Will and your Being, and you no longer have this sense of the Father's Will being different from yours.

Pay attention to the guidance, and dare to trust it. And also, dare to ask, "why isn't it happening any faster?" So that you might have the opportunity for your guidance to

reveal to you that it isn't happening faster because it doesn't express the perfection of the blossoming of this relationship that would identify fulfillment. And then you could relax and flow, knowing that you're right on schedule or right on target, that you are right where you need to be. And where you need to be is right in the middle of unfolding perfection. That's the end of the answer.

QUESTION: Coming from a so-called healing profession back then, I'm having a little bit of trouble with some of the concepts that we have been talking about—the disengagement, the noninterference, the detachment. Is there no danger of moving into excess of noninvolvement and nonrelationships?

I'm thinking particularly of a situation that my husband and I are facing at this moment with aging parent. There's a multi-problem kind of a situation there—an alcoholic father, the mother has diabetes. And we're concerned about how they're eating. They're getting frailer and frailer. And sure we want to give them their space, they're still adults, they're still well able to make their choices. But at what point are we then moving into the noncaring? I'm a little concerned about that.

ANSWER: I never said anything about not caring. What I addressed myself to was being the puppet of other people's concepts, expectations and wills. And I also addressed myself to not giving one's power away, and thus making another responsible for your happiness or unhappiness. At the bottom line, I was talking about being self-responsible, self-governed, self-motivated. And I am truly meaning Self, with a capital "S", in each case.

Now, not to be emotionally attached—and I am using the word attachment in the sense that a puppet is attached to the fingers of the puppeteer by a definite link, a string—not to be attached out of obligation, out of concepts does not mean you will not be involved, does not mean that there will not be meaningful communication and relationships. What it means is that what happens in a relationship will come out of a place wherein you are comfortable with you, where you are not living for another, where you are not living to avoid another, where you are not living to fulfill another's expectations. In other words, where you are not living in a state of uncomfortableness, because you are not living up to someone else's expectations, or because you are afraid of upsetting their apple cart.

When you are daring to be self-responsible, you are daring to pay attention to who you are, to move into an inner place of self-acceptance no matter how much growth you know is still ahead of you, where you are coming out of a sense of peace and ease and self-acceptance, self-love.

From that place within yourself, from that frame of reference you are able to be genuine. You aren't acting with a mask in front of you, you are not presenting a picture, you are presenting you. The presence that is there is this one who is at ease and comfortable with herself.

And from that place of comfort there is no feeling that you must be something in particular, or fulfill a certain role. And as a result of not feeling an obligation to be someone different from yourself, you have the peace of mind and perspective to be sensitive to others and feel what is appropriate or inappropriate, and as a result you will not be controlling, you will not be manipulative, you will not be coercive, and you will not influence inappropriately.

It is when you are not comfortable with yourself that you become defensive and thereby cannot be sensitive to where another one is coming from. And in not being sensitive to where another one is coming from, you do not have the means to honor them, to honor their integrity and respect them. But when you are coming from a place of self-appreciation and comfort, then you can be attentive to others and you can butt out when it is appropriate to butt out, and you can step in when it is appropriate to step in, because you will feel the rightness of it or the inappropriateness of it. And others will find themselves not feeling defensive with you, because you are, shall I say, a benign presence, nonthreatening.

Now in your case, you are going to have to pay attention within, you are going to have to dare to express intelligence to the very best of your ability, and I will tell you that there is a point at which you will have to step in and exercise some judgment and authority so that proper and good care can be provided.

Now I am giving you this instruction as opposed to the earlier instruction, because you are not particularly bound up in being controlled by these individuals, nor are you feeling an obligation to fulfill their expectation. And so you have a clarity present that allows you to step in when it is needed. Be sensitive, love them, be there for them when it feels appropriate, and be away from them giving them their space when that feels appropriate.

At the present time you are not called upon to do anything in particular, and you are sensing that correctly. You will have no difficulty now that you understand what I was meaning. Attachment, as I have been using it, is a false sense of attachment that arises out of a misperception of who you are, and who others are that you would be attached to. Detachment, or the absence of attachment, means being so comfortable with yourself that you are able to be undefended and thereby be sensitive to others in a way that allows you to step in and step out, be involved and be uninvolved appropriately and meaningfully.

Now we are going to come back to the earlier questioner here, to answer the question, "Why can't it be that way with me?" And the fact is, that it can't be that way with you because it isn't that way with you. You are not the appropriate one to step in and step out. Even if you were at this very instant comfortable with yourself, feeling no sense of false obligation not to make waves for others, you would clearly see that it was appropriate for you to stay out of the picture, and let those who are engaged in their little dance finish their dance without cutting in. That's the end of the answer.

QUESTION: Yesterday I mentioned our I work with children, for most of my married life, of 19 years, my husband and I have worked together in some sort of team work. But for the last 2 years we have been having urges to shift the kind of work that we're doing with children.

Now in many ways, from the time that we have started working with the children twelve years ago, we have done a shift in the way that we worked with the children. But I'm not sure that that's the shift that we feel the urged to make.

And I guess I'm wondering several things. One, are we still to work together?

ANSWER: Yes.

QUESTION: But is the work still with children, or is it in a different way? And if it's in a different way, what is it? Because there's so many possibilities we

can't see clearly what it means. And what kind of time frame that's set in? Like does this go on forever?

ANSWER: It is still appropriate for you to work with children. It is likely that you will continue working with children for approximately the next five years. And so, it is not appropriate for you to anticipate a change in that area.

QUESTION: Is it still in our home the way it has been for the next five years?

ANSWER: No, within 18 months you will have other quarters more suitable and more comfortable in which to provide this care. There truly is no particular shift that you need to engage in, no change in your approach. And it is important for you to be satisfied with what you are doing, rather than feeling an undercurrent of dissatisfaction. Do not let that kind of thing distract you from being fully present with these little ones, and enjoying every moment of it and enjoying their delight. That's the end of the answer.

QUESTION: I'd like to know why I'm so fearful of intimacy, especially with men? I have put on a lot of weight. And I'm wondering if that's why I've put on this weight, to keep them at arms length? Could you give me some input on that?

ANSWER: To be intimate means letting someone in, letting someone get close to you. And you are afraid that if someone gets close to you, they will find out how unlovable you are.

Now you have a treat in store for yourself, because I promise you that if you dare to let yourself get close to you, you will not find out how unlovable you are, but how beautiful you are, how lovable you are. You see, you—and you are not alone in this—you assume that underneath your good behavior you are basically, in traditional terms, a sinner. You are basically flawed. You are basically unworthy. That is the belief that has been drummed into you, it has been reinforced, but it is a lie. But you will not find out that it is a lie until you let yourself relax enough to feel who you are.

And I will tell you something: Again, in the practice of meditation, in the practice of stilling your mind and getting into that inner quiet place of peace, you begin to connect with who you are, because that peace itself is the very nature of your capital "S" Self, of who you divinely are. When you get into that place, and you begin to pay attention to what you are experiencing, with the awareness that what you are experiencing is you, with a capital "Y", your perspective about yourself will begin to change. Not because you have changed ideas, but because you have had a new experience.

And once you begin to feel your goodness, once you begin to feel your peace and your integrity it will become obvious to you that if you let someone else in that that is what they will find also. And then being intimate will not constitute letting another be in a position where they could judge you and condemn you. Right now you feel vulnerable in intimacy because there is a fear that you will be found out, and that no one will remain.

Now, as I said, the solution is to take steps to get in touch with yourself so that you can have the experience of your worth and your integrity. And it will be a little confusing at the beginning, because you will feel this integrity but you will not be able to figure out where it came from, because it was an integrity that you don't remember having created. But indeed, your integrity is already there before you ever lift a finger to try to create it. It is your Birthright, it is your constituting nature. Once you find out that it is

yours and that you did not create it, and therefore that it cannot be taken away, you will be able to relax and let somebody else discover it as well.

Now I have described in a different way the idea that when you can love yourself others can love you, and you can dare to let others get close enough to love you. But I have explained it with a little more detail so that you might understand that I am not saying, "Well, instead of hating yourself, start loving yourself." That is a wonderful statement, it is positive, but it doesn't tell you why you can love yourself or how to arrive at the point where it is reasonable to love yourself.

Now again, I encourage you to begin practicing some form of silence, meditation, if you will, whatever allows you to move out of the chatter of the surface reactive level of your mind so that you might move into the peace of your Being, and thus begin to become acquainted with yourself at a new level. In that peace you will find yourself experiencing yourself in a new way. I didn't say you will find yourself thinking about yourself in a new way, you will experience yourself in a new way. An experience is something which cannot be talked away. Experience is a knowing, not a thinking, not a concept.

Your experience of your divinity awaits you in the silence of your Being. Get acquainted with that quiet place, and then pay attention to the quietness. It only appears to be empty and silent by comparison with the ruckus, noisy, chatter of your ego thinking.

But when you allow yourself to regularly abide in the silence, in that inner quietness, you will begin to find activity, you will feel activity. You won't be able to put your finger on what it is, but you will begin to feel it, and by virtue of the feeling you will be able to desire to get closer to it, even though you do not know how to move through the silence. But the inclination to move closer will be there and the movement will occur, even though you don't know how you are doing it. And all of this time these will be new experiences of being you. And as that movement begins to occur you will find joy emerging.

Again, you will not be able to account for it because you didn't create the circumstance or the justification for the joy. But I will tell you, that the joy is also the nature of your Being. And slowly the void of the silence will begin to become fuller of you. And the marvelous benefit of this is that in the discovery of your true nature and your ability to experience it you will realize that this same experience awaits everyone else.

You will know beyond a shadow of a doubt that what you're experiencing as the truth of you is the truth of every other individual. And that's how you will begin to be able to trust others, this is how you will be able to begin to love others in spite of their behavior, because you will have experienced that in spite of your ego reactive level of daily living there is underneath it this forever abiding presence of your divine Self. And you will know that in spite of others ego's underneath it is this ever abiding presence of their capital "S" Self, their divine Being. That is the recognition of what is Real in your fellow man that I referred to earlier as the definition of love.

In this environment, in this conscious awareness it will be obvious to you that you do not have to defend yourself, or hold yourself apart from someone else, because you

know if they will look close enough they will find something quite marvelous. And then you will dare to let someone in.

Now I want you to also know that the moment you begin to tackle this you will immediately be surrounded with support and help from your guide and those working with your guide. And I encourage you to expect to experience that support. I encourage you to know that you will not have to do this by yourself. You will have to take the steps, but you will have a cheering section, if I may put it that way. Not always one that you will hear in words, but one that you will be able to feel.

Why do you think it is that nations hold themselves separate from nations? Why do you think it is that individuals hold themselves separate from individuals, and groups hold themselves separate from groups? It is because of this fundamental feeling of vulnerability that if indeed someone got close enough they would find something there totally unacceptable, something unworthy. And no one wants to uncover their unworthiness.

But you see, what happens when someone finally becomes exhausted at maintaining the front of being worthy, and goes through what they call complete failure, and they give up—without checking out, so to speak, but they remain and give up—they move into an experience of what can only be called humility.

Unfortunately, it is only because they don't have the energy to create a pretense. But nevertheless, they arrive at this point of humility that allows themselves to just be who they are and let the chips fall as they may, as I said yesterday. And when that one dares to just be, without trying to meet the expectations of another, without trying to live up to the conditionings that have been laid on him or her, and there's just this genuine honest presence, everyone else immediately feels comfortable.

And the feedback that this one who has given up receives from his world is favorable, and there is a sense of a miracle having happened. And this is such a truism that words have taken form that say, "Man's extremity is God's opportunity."

When you finally stop honoring the ego's suggestion that you are worthless, and therefore you had better create a worthy mask, and you let yourself into this thing that the ego has said that you are, this worthless thing that the ego has suggested that you are, you find your divine Self. And you experience the transforming realization that you are quite wonderful, you are quite divine. And it begins to be reasonable to you that maybe indeed you are the Father's beloved Daughter in whom He is well pleased, and that you are not in any way this pitiful worthless mortal that the ego has suggested that you are, and which the ego has kept you busy covering up.

But again, what are we talking about here? We're talking about another form of that leap of faith. You can dare to make an investment of trust in the unknown in you. And of course, the unknown in you is the divine You, which the ego is telling you is a worthless lump of nothing so that you will strive to become something respectable.

You have the idea. Have faith that underneath whatever it is that the ego has said is worthless, unlovable is a bright shining diamond, if you will, a jewel that is the self-expression of the Father and all its beauty, which the ego has covered up with a handful of dirt, and said the dirt is what you are.

I encourage you to go right where you think the dirt is, and brush your mental hands around so that you might have the opportunity to uncover the jewel of you, so

that you might feel it, so that you might feel your worthiness and discover that not only is there nothing you can do to create it, it doesn't need to be created by anything you do, because it is something that you already are. And that is what others will find if you let them get close enough. That is the truth about you. That's the end of the answer.

ANSWER: Now as to the rest of you slobs, you would gasp if you could see the radiance in this room, the radiance of you who are not and never have been slobs, every single one of you must dare to make this leap of faith into yourself which you will have no confirmation of before you leap into it, you will have no means of justifying your leap until after you have leapt and landed. And again, I will remind you that like the prodigal, your Father will come to meet you at the early part of the leap and accompany you onto your Home ground.

All the separation and division that everyone of you and everyone else experiences is a result of defending yourself against having everyone discover the poor slob that is underneath the mask of your lifetime of good behavior. The ego has kept all of you doing nip ups with the promise that it will eventually make you worthy, because the ego has fundamentally covered up your worthiness, hidden it from you, if you will, and fooled you into thinking that it is not your fundamental Birthright or nature. And so, you are not claiming your nature. You are assuming it doesn't exist, and it has to be brought into existence.

The commandment is: "Love the Lord thy God with all thy heart and all thy soul and all thy mind, and your brother as yourself." Now if you stop and think about it, what does loving your brother as yourself have to do with your loving the Father with all of your Being? The connection is, that in loving the Father with all of your Being you are loving your Self, and putting yourself in the position by virtue of that leap of faith expressed in the love of the Father. You are bringing yourself into the experience of your Real Being. And as I said, your experience of your Real Being discloses to you what is true about your fellow man, and that is what allows you to love your fellow man truly, and not reinforce the enemy designation, or the victimizer designation, or the dictator designation. That's the end of his comment.

QUESTION: (Not using the microphone.)

ANSWER: It feels good to become congruent with your capital "S" Self, because it confirms your worth and your value and your truth, the essential Reality of you, the inviolable Reality of you. This constitutes your safety. It constitutes an environment in which you don't have to be defensive at all. And that is unbelievably wonderful to feel. And it is part of coming Home. And it is something that you can do right as you sit there. It doesn't require the environment to change.

You come into the clear experience of your invulnerability, and there will be nothing in your environment that will challenge or violate that vulnerability, even if there seem to be others around you who are experiencing the very same environment as threatening. The perfection with which you are looking governs the perfection that you see. And the ignorance with which you look governs the imperfection that you see.

So not one of you has to wait until someone else wakes up. Although someone else's waking up makes it easier for you. You are not dependent upon anyone else for your Awakening. And you are not dependent upon your location. In fact, as I said, wherever you are is the threshold of your Awakening. Continue.

QUESTION: Well, having traveled to Stonehenge and other various ancient wisdom sites in the last few months, as well as being very very interested in these high energy places on the planet, I'm wondering, Raj, if you might comment on the recent publicized circles that have been discovered in the fields around Stonehenge?

ANSWER: I would be most delighted to. They are what you hope they are, they are evidences of "spacecraft." These vehicles were not visible at the time of the landing. It was the intent to create the visible marks that would spark the curiosity and interest of those around your globe without frightening or overwhelming them. Because as we discussed earlier, the limits of the three-dimensional frame of reference and its sense of vulnerability almost invariably interprets the unknown as threatening. e

There are those on your globe who are expressing more enlightenment now. And so, extraterrestrials are not grotesque, vegetable creatures, but unusually appearing gentle, kind, intelligent beings such as those in "Close Encounters," or "E.T.," or "Star Wars," etc., variety, but not threat, variety of life forms, but not threat by virtue of the diversity.

This aspect of the unknown—other inhabitants of the universe—is embraced with less fear. And so, you have now more positive renderings of other universal life forms. Now what I have described here simply expresses a psychological development, if you will, one which makes it possible to be open with safety to the unknown, to be open with a sense of security to the unknown.

But as I said, there is still fear. And so the actual encounters that are occurring are being gentle, thought provoking, stimulating, but not overwhelming. As I said, these vehicles were not visible when they landed, the rings were the only thing meant to be visible.

I have said it before, that you will find increased sightings of spacecraft. But I want to make something clear: Those who are responsible for the spacecraft and their movements are totally Awakened Beings and do not need these spacecraft to move through infinity. The spacecraft are accommodations to, shall I say, the level of ignorance, or the level of enlightenment on your planet.

In other words, they are accommodations to the general threshold of enlightenment in mankind. They are calculated to release mankind from the very private local sense of life, and to trigger awareness' of a more universal Brotherhood so as to reduce the defensiveness and therefore the readiness to attack the unknown. Because the readiness to attack the unknown constitutes the opposite of love. it constitutes the opposite of the defenselessness that lets the world and universe in so that you have a chance to experience its actual divinity.

Those who have been described as ET's, extraterrestrials, are not so much extraterrestrial as what you would call other dimensional—in the sense that I'm other dimensional at the moment, at least as far as your experience is concerned. We are all sitting in a group in the middle of the Kingdom of Heaven, and therefore it is your sense of yourself as a human being on planet Earth, a physical entity that is the result of evolution that constitutes the other dimensional aspect, or ET, or unusual and unreasonable aspect.

Now all of these movements that are occurring, that are causing expansion of awareness, an expansion of how you fit in and what you fit into, all of this is being handled with great care, always in response to the general inner desire to not be bound in the way that you have been bound, in the way in which mankind has been bound for centuries.

Sightings will increase and contact will occur. And I am not going to give a certain number of years, except to say that it is relatively imminent. Because I will tell you something: What will be reported back to you from those who meet with you is the same sort of thing I am reporting back to you—your divinity, and that it is time to embrace it, that it is time to own it and wake up. You could say it is all a plot. But you see, you must walk into your Christhood on your own two feet, as a result of your own choice and decision. And so you will not be pushed. You will be invited, you will be supported in whatever steps you take.

Now, go ahead and let your imagination work in the most positive ways relative to ET's. Do not indulge in fearful images, because that just expresses the ego.

The presence of space vehicles, the presence of space brothers, as you have heard them referred to, is a Reality. But they are all members of the Brotherhood of Man that constitutes, in Biblical terms “the body of Christ.” Which means that the Brotherhood of Man constitutes the Son of God, the infinite expression of the Father, the infinite presence of the Father seen as and experienced as the Christ, the Brotherhood.

Understand that we are quite wise, and we will do whatever works in triggering, and motivating, and encouraging you to embrace your divinity. We will say whatever helps. We will provide images if they will work. We will elicit your interest, but we cannot take the steps for you.

The Course In Miracles is an accommodation to the current level of ego thought. It does not state absolute facts, because your present level of ego thought could not grasp the absolute thoughts, the absolute truths. So it serves as a bridge, a bridge that supports your taking the step or leap of faith. It encourages you to know that beyond the edge of your ability to experience yourself is more of yourself, and the opportunity to experience the more of yourself. And it encourages you to leap, by letting you know that there is a landing point that it is worth your while to experience.

It is there, the Course is, to confirm or reconfirm to you the fact that there is a God that constitutes the very essence and substance and totality of your Being. And that if you indeed let go of the end of the rope and give up on your attempt to be the best damn ego you can be, that you will not lose your existence, but you will fall a few millimeters into the underlying everlasting arms of the Father, and once again experience your true Selfhood.

TAPE: EIGHT

It is important to understand this, because the fact is...

PAUL: Paul apologizes for the loss of the first minute and ten seconds have been lost on this tape.

ANSWER: ...distorted sense of yourself and where you are must be, shall I say, educated out of itself.

The Brotherhood, the space Brothers, the Course, the other religious and metaphysical materials—that have been inspired materials—are all language accommodating your Awakening process. And none of it is truly going on as a three-dimensional event in space/time. You are not a three-dimensional event occurring in space/time. You are the conscious awareness, the infinity in which the experiences of space and time are going on as experiences of consciousness. But you are the undefineable, unembraceable infinity of Mind in which all of these experiences are occurring.

As you begin to reaccess this infinite presence of Mind or awareness that you are, it will become obvious to you that any sense of your being some tiny infinitesimal part of infinity was a misunderstanding or misperception of yourself—one which was never a fact, one which never actually bound you as a fact. And you will be free, and you will join the rest of those who are Awake and add to the infinite conscious awareness of the Brotherhood of Man until every single sleeper has Awakened, and the Brotherhood of Man, the Son of God experiences itself in its Totality—Awake.

And mind you, this that I am describing is also imminent. And when I say imminent, I mean within the next 40 years. That's the end of the answer.

QUESTION: Your last remarks to the last question caught me and some others by surprise. And I wonder if you could repeat what you said and clarify. You said something about the Brotherhood being Awakened in 40 years. Did I not hear this right? Or what did you say?

ANSWER: Within 40 years there will no longer be anyone confined by the three-dimensional only frame of reference. Every single individuality will be consciously Awake, experiencing his Christhood, recognizing God to be the center and circumference of his or her Being—although his and her will no longer apply as separate aspects. That is correct.

QUESTION: What about—I guess this is a judgment on my part—but what about those people who seem to be very much asleep at the moment? They will still reach that level in 40 years?

ANSWER: I will tell you something: Yes! I will tell you that one cannot wake up alone, and one cannot dream alone. And as there are fewer and fewer dreamers, there is less and less support for the dreaming. And those who are, or seem to be in deep sleep at this point will not be in deep sleep, because there will not be the mutual support for that deep sleep, and everyone will begin to rouse and wake up.

Now just for clarity, I want you to understand that sleepers or dreamers of the dream do not just exist on your planet. Those who have passed on, those who are in other parts of your universe are also still sleeping unless they have engaged in embracing and owning their divinity. And so this Awakening process is occurring universally in the sense of space. Those who have passed on who are not yet totally Awake will also be totally Awake within this 40 year period. That's the end of the answer.

QUESTION: This morning you mentioned that there is an Awakening movement in the United States, in Russia and China. You failed to mention

Canada. And I was wondering... Two years ago I had a vision in downtown Winnipeg, where I was at the top of an escalator during rush hour, and I was looking down on a mass of people moving in one direction. They all wore very drab dark colors, and they were all moving in one direction. And it seemed to me that it looked like a group of very oppressed people. And that vision has stuck with me for two years. Do you have any comment on that?

PAUL: I'm sorry this is me, Paul. You saw this from an escalator?

QUESTION: Yes!

ANSWER: Why does that surprise you? What causes you to ask about it?

QUESTION: I was wondering if this is where Canada is heading as a country, into much like what we're seeing in China today? Are we going to become the next oppressed nation?

ANSWER: Oh, no.

QUESTION: Oh, good.

ANSWER: Fortunately the spirit of the Canadian people is not captured in its dress. I encourage you not to allow yourself to judge according to what you see with your eyes. This is a very vital and alive people in your country. After all, are we not having this gathering this weekend?

No, I did not pick on the various countries that I spoke about, I was specifically asked about them. The Awakening process is occurring everywhere.

Do not ask me to grade the Canadians versus the Americans versus the Chinese or the Russians, etc. The point is that the movement is being felt, it is not necessarily being understood, but it is most definitely being felt everywhere on your globe.

Now you must understand that, as I indicated, the language of expression that I am using, the language of expression that is used in the Course, the language of expression that is used relative to the space brothers, etc., are all accommodations to the various levels or degrees of ego consciousness that prevail. So that the message, the meaning of the movement that is felt, might be illuminated in language that can be understood, but which will not arouse ego resistance to any significant degree.

So even where this movement is being felt, but not being understood, you can count on it that from within that level or style of ego awareness, the words, the meanings will begin to emerge in language that can be grasped. There will, of course, everywhere be the old diehards that will say, "You have to prove it to me before I'll believe it." But you see, as I said earlier, as fewer and fewer are indulging in the dream, it will become more and more difficult for those old diehards to maintain the old diehard attitude, and they will begin to yield.

And I will tell you something: Don't fear that it won't happen because no one will be able to understand Reality. Do not assume that education or the lack of education will govern whether one can wake up, because it doesn't have to do with intellectual understanding. It has to do with the emergence of an experience, the experience I described earlier, that one has when one goes within and pays attention. It is the experience of one's Being that constitutes knowing, and knowing is different from understanding. One does not have to be able to intellectually grasp his divinity, or intellectually grasp the justifications for his divinity. The experience of it wipes out all need for intellectual proofs.

You look at yourself and you say, “I am a woman.” If I ask you to explain that to me, you would be hard put to do it. But you know you are a woman. No one can dissuade you from that. Likewise when you look at your capital “S” Self and experience your divinity you won’t have to be able to explain it or defend it. It simply is what is, and you know it.

I have said before, that you will not be able to understand your way into the Kingdom of Heaven, you will feel your way into it. And it doesn’t take education in order to feel, it doesn’t take your capacity to understand in order to feel. It only takes being conscious. And every single one of you on this globe, and every individuality who exists meets that fundamental requirement of being conscious.

So don’t labor under the idea that this is going to take time, or that there won’t be enough time, or that there are those who will necessarily be left behind because they simply don’t have the intellectual capacity to grasp whatever it is you think Reality is. They don’t have to intellectually grasp it.

And this is a key thing for you to understand. If those who couldn’t intellectually grasp it don’t need to, then neither do you with your capacity to grasp things intellectually. If you realize that the intellect is not the doorway into the Kingdom of Heaven, then you will not discount the intellect, but you will not address as much of your attention to it. And you will give more of your attention to feeling into your Being in the silence. And you will be able to grasp that waking up is simple.

If you sit down on a tack, you will jump up and say, “Ouch!” Now, how many years of schooling did you have to go through to learn how to do that? You didn’t have to learn anything, it was obvious to you that you were uncomfortable and that if you didn’t want to be uncomfortable you had better stand up. But you didn’t have to think that through. You simply didn’t sit on the tack any longer. It was an experience and a knowing. There is that kind of simplicity to Awakening.

Now we have talked for the whole weekend, discussed ideas, and you could become confused and think that it is the words and the ideas that are important and you had better memorize them, and you had better learn how to use them. And yet my whole point in using words, was to help you escape the need to use them, to dare to become quiet, to dare to go into the silence and yield to the inevitable experience of your Self that awaits you there.

We have talked about yielding to the Father’s Will. We have talked about the leap of faith into the unknown within you. Now how can you have an intellectual understanding of the unknown? The only thing you can have an intellectual grasp of is something that is known. So obviously waking up is not something that is going to be the result of an intellectual process.

The intellectual process that we have been engaging in this weekend is the one that helps you arrive at the point of letting go of intellectual processes. Letting go into the only place you’re aware of and that’s your conscious awareness, which has been referred to as your withinness, that place which is—for lack of better words—the very center of you. Because that is where the Reality of you is untouched and available for you to rediscover, reincorporate and be.

So indeed, I am expressing ideas that have helped break down conceptual structures. Not so that you can replace them with new conceptual structures, but so

that you might arrive at a point of feeling greater safety without them, because that is where you are in the best position of yielding to the Reality of your Self. “Letting go and letting God,” is a catch phrase that is useful, but you must understand that “letting God” means allowing the substance of your very individuality to come forth fully without being obscured any longer by an assumptive sense of self called an ego or a personality.

To “let go and let God,” is to come into the full experience of who you are. Not as a glorified person, but as a simply divine conscious experience of being that is the Father being conscious of Himself.

Now I must be very clear on this point: You will not lose your experience of individuality in the experience of God being All There Is of You. You will not be swallowed up in God. But you also will practice no other sense of self claiming to be different from God.

And so, infinite unity, which three-dimensionally is nonsensical, will continue to be infinity. The Father will continue to be infinitely expressed—we could say infinitely individualized. And yet, the Father will not become any less of what He is by virtue of that infinite individualization, and the infinitude of individualities will not become anything less than what God is by virtue of that individualization. And that is what cannot be intellectually comprehended, but it is the fact. That’s the end of the answer.

QUESTION: Raj, just as Sharon was passing me the mike I thought that I had the question that I was going to ask you, and then another one came into my mind. I’ll go for it! I think I’ve been in touch with my guide, but I don’t know my guides name. And that’s the question that just flowed through right now. Can I ask you that?

ANSWER: You may, but we will have to go back to your first question, because I cannot answer this question. It is only appropriate for your guide to give you his or her name. It is your guides prerogative, it is not my right to disclose it.

I will say this, it is part of the intimacy of the relationship between you and your guide. It may not make sense, but it is significant for your guide to share with you his or her name.

QUESTION: Thank you.

ANSWER: You are welcome. Your first question?

QUESTION: My first question is: The constant mess in my house... There is something about it that represents something that’s going on inside of me, because I can’t seem to keep up with it. And I have been very much berating myself because of it. Could you give me some insight onto that, please?

PAUL: Okay, this is me, Paul. I’m going to have to put this in my own words. The first immediate sense was, “get off your case.” It was like let go of berating yourself. Then the picture that he gave was of a rabbit hutch, with four or five baby rabbits, and the paper that’s in there that they tear up. And specifically it was the fact that when you have four or five baby rabbits you have a lot of poop. And it isn’t that there is anything wrong going on, it’s just that when you don’t have just two adult rabbits, but you have two adult rabbits and four or five babies you’ve got more poop. And so you don’t wonder what’s going wrong you just take care of it.

Also the sense was that it will pass, that this stage will pass. But in the meantime, it’s not really something wrong that you need to get hold of and do something about. Just be matter of fact about it, and do the best you can.

QUESTION: Thank you, Paul and Raj.

QUESTION: This is a career question. I've had at the back of my mind for several years, becoming a children's writer. The question is would this be a good direction for me to take?

ANSWER: Yes, it is time to take it out of the back of your mind and bring it up on the front burner. And simply begin putting ideas down on paper. You will find the first book formulating itself almost spontaneously. But you will have to get it out of the back of your mind and bring it up and give it your attention. Also, keep your mouth shut about it. Just do it. Don't talk about it. You do not need to listen to, or put up with the chatter that others will have about it. Nurture it and do it quietly. I do not mean that you should maintain absolute secrecy. But do not let it become general knowledge. That's the end of the answer.

QUESTION: I'd like to know how I get more in touch with my guide. Like I...

ANSWER: You do not have a three part question?

QUESTION: Well, yea, I do. I do, but I thought I'd be pushing it a little bit. I'd like to know how I could get more in touch with my guide so I recognized him. I'm very aware that he's there, and he's been there all of my life. But I think I'd like to see him, you know visually, or, you know what I mean.

ANSWER: Let us not be too demanding. The communion, the connection with your guide results from allowing, not from controlling. If you want to improve the connection then let, let, let, allow, allow, allow. Say in affect to your guide, let your attitude toward your guide be, "Thy Will be done." Let there be an assumption that your guide knows exactly how to approach you in the way that will best serve the further establishment of the line of communication—how to approach you in the way that will not frighten you or turn you off.

When and if it fulfills purpose for your guide to appear to you, your guide will appear to you. But let there be the assumption that if your guide has not appeared to you it is because it would have the opposite effect of fulfilling purpose.

Paul has the same wish, he even at one point early on hoped that I would move his pack of cigarettes, or cause it to disappear—as he heard it happened with someone else—something to validate the reality of our conversation, and that he was not just going nuts.

But I will tell you something: If I had appeared to him, he would immediately at this point, begin to identify me with the image that he saw, which would distract him from experiencing me as conscious individuality, as consciousness not limited to a form. He is still bound by body identity. And because of that would attempt to identify me by means of the form that I would present to him. And this would block his expansion relative to his shifting from a body identification himself and it would contribute to his thinking of me as a personality or ego because that is what bodies generally imply. And so, it does not fulfill purpose for me to appear to him at this time, because he could not remain clear.

Now again, don't be demanding. Assume that whatever unfolds in your relationship with your guide has far more than your immediate personal satisfaction as its goal, it has rather the intent to promote your Awakening, to promote your clearer

experience of your Self, with a capital “S”, your unlimited infinite conscious experience of Being, and the reidentification of self that occurs as Awakening occurs.

When seeing your guide will promote that rather than distract you from it, it will happen. But you see, you don’t know what you need yet. You think you need the confirmation of a visual sighting, if you will. But that would not promote what you really are after.

So again, let there be the attitude, “Thy Will be done.” In other words, “I will trust your wisdom and your perspective.” And although you will quibble with it from time to time, I encourage you to quibble as seldom as possible. That’s the end of the answer.

QUESTION: In my work I’ve always felt sort of a helping hand from my great-grandmother who’s no longer here in body but in spirit. And a year ago I was really pushed from within to begin a book about her life, and about her experiences. And basically she’s been there with me writing it. And lately I’ve been really blocked in the whole process. Is it not to continue? I’ve just really sort of lost sight of it and her guidance. Can you help me to understand this better?

ANSWER: I will put it this way, there are things that she is having to attend to that have a higher priority. I will put it this way, she will be back. And when she is able to continue, you will find the energy there for it, the interest and the motivation. That’s the end of the answer.

QUESTION: Could I just expand on it a little bit? Is there like a time frame that you can give me? Is this something that is... like I’m definitely supposed to continue. I guess that’s what I’m looking for.

ANSWER: Indeed, and the time frame is: sometime in your lifetime.

QUESTION: My ego’s saying that’s not specific enough.

ANSWER: I truly cannot tell you, because when she is able to continue is not definable. She is, shall I say, dealing with her own growth process at the present time. It is requiring her attention, and how much time it will take her is not predictable. However, the likelihood is that it will be within five years that you will resume.

QUESTION: So by my consciously trying to connect with her, I’m sort of interfering with her process as well?

ANSWER: Absolutely not, you have no means of affecting her whatsoever.

QUESTION: Or visa versa?

ANSWER: That is correct. Understand that she is not fully Awakened, and therefore her ability to connect with you is, for lack of better words, by permission only, because it fulfills purpose of some kind. She has not been disallowed from talking to you, or working with you in this capacity. She simply is engrossed in her own Awakening process also. That’s the end of the answer.

QUESTION: A short time ago I talked to you on the phone about my Course In Miracles Workbook commentary. And you said it was imperative to publish it post-haste. Its very very close to be in a condition that it can be published, however the means is not available. When will this be available?

ANSWER: When will it be finished? Completely?

QUESTION: Within the next month.

ANSWER: Take one step at a time. Complete it completely. That will lay the ground work for the next step. Do not be distracted by what you will do next from doing what needs to be done now.

QUESTION: This is all that's required? Is a step at a time?

ANSWER: Are you capable of doing more than one step at a time?

QUESTION: Not really.

ANSWER: This is what is required, yes.

QUESTION: I guess all of us have mind chatter trying to control thoughts. I find that before I used to be able to just let the thoughts go on their own. Now I find that if I don't either shut them down there seems to be an almost immediate within 24 hours either a physical or reaction to it.

PAUL: This is me, Paul. If you shut them down?

QUESTION: No, now if I don't shut them down or deal with them right away. If I allow them just to keep going, I seem to hook into them and I have a physical reaction. Could you explain that a little bit to me?

ANSWER: There is a relatively well known statement that says, "Stand porter at the door of thought. Allowing only those thoughts which you would have manifest bodily, you will govern yourself harmoniously."

Now, you are describing the fact that if you do not stand porter at the door, if you do not monitor your thoughts, and you allow the ego to make its suggestions, and you embrace those thoughts and honor them, you suffer for it.

Now, discernment is a different thing from judgment. You must be able to discern the difference between the tares and the wheat. You must be able to discern the difference between the truth and the suggestions which the ego utilizes. You must be able to distinguish the difference between the knowing of your Being and the techniques of divisiveness and polarization, which the ego brings into play. And you must decide what you are going to invite into your conscious awareness and entertain, and what you are going to kick off your front porch, or the front porch of your awareness.

You are learning a simple practice of wisdom that could be called self-discipline. More than a practice of discipline it is a practice of intelligence. And I encourage you to make a habit of it, realizing that you indeed hold the key as to what you will allow in and what you will not, what you will entertain and what you will not. It is that simple. That's the end of the answer.

QUESTION: This definitely requires some preamble, so I'll just let it out. Over the last year—about a year and a month ago—I decided that I wanted to get on with the task fulfilling my Will of the Father, through the creation of music. So immediately after that I attracted an abundance, and I wanted to start getting my abundance happening so that I could afford to purchase some equipment that I thought was necessary.

But over the course of the year as I've looked at what I want, it's become completely confusing because the options are just staggering. So I want some clarity on that situation as far as the form of my creation of music—of the creation of music.

A further on that would be that I'm also feeling a need, as I mentioned earlier, to eventually find a place to set this up, which would be in the form of a house of some sort, or wherever—I'm open to whatever it is.

Now as well as that, all of a sudden this opportunity to make money at an alarming rate, that seems to good to be true is been presented to me. And so this is all interconnected in my mind and I'm sort of mulling this over, and I'm pretty confused about it as far as which way to go, sort of just sitting with it and trying to let something happen and not judge it.

ANSWER: You are like a juggler who has three balls going, and out of nowhere there comes a fourth ball, and oops you're a little bit busier. And as you stand there there comes a fifth ball and oops you're a little bit busier. And this continues until you have nine balls going, which up to this point has been your absolute limit, and you are wondering if things are going to be fouled up by the presence of a tenth ball. And indeed, there it comes! And you are feeling totally personally responsible for keeping these balls going.

As ridiculous as what I'm going to say might sound, I encourage you to challenge the suggestion that you are personally responsible for keeping these balls going. I encourage you to figuratively speaking, put your hands at your side so that you might stand there and watch them go round, because the Father is making them go round, and it never was you.

You don't have to figure out how to clear up the confusion. The confusion is being created by the idea that you have to bring it all into some order, and you have to figure out how to do it. You are not giving yourself the flexibility that the Father is providing. You are making assumptions that you will have to purchase the equipment yourself. You think that would be a great idea that would express freedom of action, not having to answer to others, not having to coordinate quite as much, etc. And you think that it is a good idea to have it in a place, a house, for example.

And yet, you say you are open. And I understand that you are not locked into these things, but I mean to point out to you that you have already become too definite and have lost some of your openness and you are frustrating yourself. The simple fact is that the creativity that you are wanting to flow with, to experience, to have manifest, has been happening. But it hasn't been happening with your possessions. It hasn't been happening in a way that you can take complete credit for. And yet, it has been happening.

I encourage you to allow what is unfolding to unfold. And not assume that you must be in charge of all ten elements, all ten balls. If you will attend to staying on your creative leading edge and be there for the moment that you are in—in other words—giving your attention to what is actually unfolding in the moment, even if it doesn't have a preexisting well-established structure that you have created, then you will find the particular balls or elements coming into the picture that are needed, while they are needed. And when the fulfillment of purpose has occurred they will move out of the picture. And theoretically, you will be back to three balls and saying, "It sure is nice to only have three balls."

Now the point is: stay on your creative leading edge and let everything necessary to the fulfillment of that movement of creation gather round so that fulfillment of purpose

can occur. And don't feel that you must be locked into the configuration that occurs while the fulfillment of purpose is happening. And do not feel that you must possess everything. Let the reconfiguration occur, let the fulfillment of purpose occur, let reconfiguration occur, and whatever the next fulfillment of purpose is going to be let it happen. And you simply attend to staying attentive in the moment, at that leading edge and just marvel at the Movement of God, which is the Movement of Creation, which isn't separate in any way from you.

I will tell you something: The Movement of Creation is a universal movement. And although you might think that you are engaged in a tiny endeavor of making and expressing harmonic beauty, somewhere in a small spot on the face of the globe of your planet it is a universal event, with universal impact, because nothing happens in an isolated way.

And if you want to try to be responsible, you'll have more than ten balls, you will have to possess the whole universe and keep it all in order, and see that it all happens in a way that is harmonious without imposing on any other part. And the simple fact is, that if you will stay on the leading edge of your creativity, if you will listen and not try to be controlling, you will find yourself being the manifestation of the creative moment of the Father. And in that Movement you will find your Self, and at the same time the universal aspect of the Movement will be in play, in motion, and you can rejoice at not having to be responsible for it all.

Don't try to become too definite, too conceptual about being creative. You don't even know how to be creative. Any time creativity happens, it's because you allowed it to happen, and you know it. And so the trick, if you will, is to learn to be on that edge of the Movement of Creation that you're not personally responsible for, but you are inseparable from. And enjoy the freedom of that kind of Movement.

And let the equipment come and go, let it be there when it is needed in whatever way it presents itself and let it go. Do not assume that you have got to control all ten or eleven balls yourself. Watch the creative and flexible Movement of the Father, right where you are and appreciate the fact that you're not having to do it all yourself. There will be the freedom and the joy. That's the end of the answer.